

FIELD EDUCATION EXPERIENCES AS AN
ELEMENT IN THEOLOGICAL SEMINARY PREPARATION
FOR THE PARISH MINISTRY AS PERCEIVED
BY PARISH MINISTERS

Thesis for the Degree of Ph. D.
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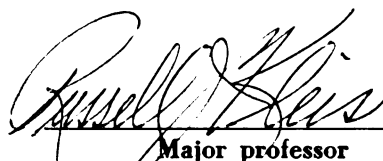
**FIELD EDUCATION EXPERIENCES AS AN ELEMENT IN THEOLOGICAL
SEMINARY PREPARATION FOR THE PARISH MINISTRY
AS PERCEIVED BY PARISH MINISTERS**

presented by

Kenneth Lavern Snider

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ABSTRACT

FIELD EDUCATION EXPERIENCES AS AN ELEMENT IN THEOLOGICAL SEMINARY PREPARATION FOR THE PARISH MINISTRY AS PERCEIVED BY PARISH MINISTERS

by Kenneth Lavern Snider

A present concern of theological educators is that theological seminary education is falling short in realizing one of its major objectives, that of providing the kind of professional education which develops high levels of competence in the complex roles of the Christian minister. It has often been pointed out that a comprehensive evaluation is needed to learn the particular contribution of each of several components to the preparation of students for the professional Christian ministry. This study was undertaken as one component of such a comprehensive evaluation and is limited to the examination of the contribution of field education to the competence of the parish minister.

The study was based on a sample of one out of eight of the 1964 graduates of 86 of the 92 accredited Protestant theological seminaries who agreed to cooperate in the study. Each of the 471 persons in the sample was mailed a questionnaire which asked for information about his present position, his experience in field education while in seminary,

and his judgment of the value and importance of it for seminarians and for his own professional preparation.

Responses were received from 331 (70%) of the sample representing 81 seminaries. Since this study dealt only with the evaluation of field education of these graduates who were parish ministers three years after graduation, the findings are based on the responses of 249 such graduates or about 75% of the respondents.

An analysis of the responses showed that most theological seminary students participate in seminary field education programs, either as a requirement or as an elective, and that they perceive field education to be an important part of the preparation of students for the parish ministry.

Little difference appears in their perception of the contribution of field education to the achievement of three general categories of objectives, though they rate them in this order: (1) professional growth, (2) personal growth, and (3) academic growth. They did, however, differentiate in their perceptions of the importance of specific objectives. Most important were: (1) providing of stimulation and opportunity for creative thinking in real life situations, (2) the development of direction for their ministry, and (3) the providing of meaning and relevance for classroom learning. Very decidedly they perceived the providing of income for student needs as an unworthy objective for field education.

The responses strongly suggest that a philosophy of field education needs to be developed which will give it greater purpose and direction, and that the perceptions of parish ministers should be sought on the relative importance of specific objectives, on the format of field experience, and on the nature of supervision and evaluation.

The study leads the investigator to make the following recommendations: (1) field education should be required of all seminarians; (2) a fourth year should be spent in a parish internship under the supervision of a parish minister; (3) concurrent field experiences, both parish and non-parish, in the form of directed observation should be begun early in the seminary program; (4) a clinical non-parish internship should be scheduled in the second or third year but not concurrently with classes; (5) the supervision of field education should be the cooperative responsibility of the seminary, selected parish ministers and laymen; and (6) all those concerned with improvement of professional training of parish ministers, including seminary faculty, ministers and laymen, should make some concerted effort to study the professional, personal and academic needs of graduates and to make necessary changes in theological education.

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CHAPTER I

INTRODUCTION

Statement of the Problem

A present concern of theological educators is that theological seminary education is falling short in realizing one of its major objectives, that of providing the kind of professional education which develops high levels of competence in the complex roles of the Christian minister.¹ Fitzpatrick notes that "we have not succeeded in the task for which the seminary is supposed to exist, namely, the task of confirming the student's identification with and scholarly and professional competence for the role and status of the ordained minister."² Feilding's recent three year study requested by the Accrediting Association of Theological Schools suggests that "ministry today is

¹Theological seminary education for the professional ministry includes preparation for the parish and other kinds of ministries such as teaching religion in universities and chaplaincies. However, it is here assumed that a majority of the Bachelor of Divinity students, upon graduation, will become parish ministers and that it is a primary function of Bachelor of Divinity curricula of theological seminaries to prepare parish ministers for their roles.

²Mallory Fitzpatrick, Jr., "The Seminary and Church Meet in Internship," Seventh Biennial Consultation on Seminary Field Work, Austin Presbyterian Theological Seminary, Austin, Texas, February 15, 1963.

generally discontinuous with the preparation provided for it."³ As evidence Feilding cites the testimony of some ministers with whom he consulted that "theological education is mainly an obstacle race to be run before entering on a ministry with which it had little connection"⁴ and that "in varying degrees the ministers regarded themselves as self educated after graduation."⁵

A principal objective for field education experiences, an element in the theological seminary's preparation of students for the professional Christian ministry and in which nearly all present day theological seminary students are engaged during at least a part of their years in seminary, is the development of competency in the professional roles of the Christian minister. The necessity for and educational value of field education experiences in the student's preparation for the professional Christian ministry are recognized by seminary educators and others. Theological seminary field education programs, especially in recent years, have experienced considerable growth and development with further growth and development continuing.

A comprehensive evaluation of both theological seminary field education programs and theological seminary

³Charles R. Feilding, "Education for Ministry," Theological Education, Vol. III, No. 1 (Autumn, 1966).

⁴Ibid., p. 31.

⁵Ibid.

students' field education experiences is needed to learn the particular contribution of field education to the preparation of students for the professional Christian ministry. Participants in such evaluation should include graduates who are engaged in the professional Christian ministry. However, there appears to be no evidence that parish ministers who constitute the majority of Bachelor of Divinity graduates from North American theological seminaries have been included in a comprehensive evaluation of theological seminary programs and of their own theological seminary field education experiences.

This study has been undertaken, therefore, as one major component of a comprehensive evaluation of theological seminary field education as an element in the professional preparation for the parish ministry. It solicited information from parish ministers, professionals by practice as well as by training, and who, from their particular perspective, might provide insights about theological seminary field education unobtainable in other ways.

Objective of the Study

The general objective of the study was to engage a selected group of graduates of accredited North American Protestant theological seminaries--the 1964 Bachelor of Divinity (or equivalent)⁶ graduates who are now parish

⁶Most theological seminaries require three academic years following undergraduate education to complete

ministers, in the task of evaluating their seminary field education⁷ experiences as having contributed to their preparation for the parish ministry. Specifically:

1. The study solicited from parish ministers their present judgments concerning the relative importance of selected educational objectives for field education experiences, solicited from them their present judgments of the extent to which their own field education experiences contributed toward the realization of these objectives, and asked them to identify and evaluate the various means employed toward the realization of these objectives.

2. From the data supplied by respondents, the selected field education objectives were categorized according to ratings of relative importance, and the means employed toward the realization of those objectives were ranked in terms of their perceived effectiveness and efficiency.

requirements for graduation with a Bachelor of Divinity degree. Some seminaries confer a degree other than Bachelor of Divinity but equivalent to it, as for example, the Bachelor of Sacred Theology degree conferred at Wesley Theological Seminary. Canadian theological schools usually grant a diploma to graduates of a three year theological program, and confer a divinity degree only after further theological education as for example, Emmanuel College. Each time the term, Bachelor of Divinity, appears in this study, the term's meaning should be extended to include equivalent degree or diploma.

⁷Operationally, in this study, the term field education denotes that part of the theological seminary curriculum which provides theological seminary students with experiences outside of the seminary classroom, usually, though not always, within a parish, and for the purpose of relating classroom learning to the practice of ministry. Only those field experiences provided or recognized by the seminary as field education experiences are included in the meaning of the term.

Questions Posed as a Guide to the Study

The following are specific questions for which answers were sought from the data:

1. What were the kinds and levels of field education experiences which parish ministers had as theological seminary students in their field education programs?

2. What seminary, local church, or other officials supervised the field education experiences of respondents and what was the degree of their supervisory responsibility?

3. What do graduates of theological seminaries, who now serve as parish ministers, perceive as the relative importance of field education objectives in the following categories: academic objectives, personal growth objectives, professional growth objectives and the objective of providing income for student needs?

4. Does the perceived importance of these objectives vary with the parish minister's participation or non participation as a seminary student in field education experiences, with age, with present church location and with religious demonination?

5. What do theological seminary graduates, who now serve as parish ministers, perceive as the relative extent to which these objectives were achieved through their field education experiences?

6. Does the perceived extent of contribution of selected experiences toward the realization of field

education objectives vary: with the minister's present age, church location or annual remuneration from his parish, with the time required to complete seminary, with the format (concurrent and/or block) of field education experiences, with locale (parish and/or non parish related) of field education experiences, with position of the person responsible for directing and coordinating the minister's field education experiences and with religious denomination?

7. What rating do parish ministers give to selected elements of supervision in their field education experiences as having contributed toward the realization of field education objectives?

8. Does the rating of selected elements of supervision vary: with the responding minister's age, church location or annual remuneration from his parish, with time (number of years) required to complete seminary, with format (concurrent and/or block) of field education experiences, with locale (parish and/or non parish related) of experiences, with position of the person responsible for directing and coordinating the minister's field education experiences and with the religious denomination?

9. How do parish ministers rate the amount of time given to their field education experiences as compared to time given for the rest of the curriculum?

10. Are there other experiences, not included in their field education programs, which parish ministers had prior to seminary or as seminary students which contributed toward the realization of field education objectives?

11. What types of experiences do parish ministers who did not participate in seminary field education programs perceive as having possibility for contributing to the realization of field education objectives?

12. Do parish ministers regret having participated, if they did so, or not having participated, if they did not do so, in seminary field education programs?

13. What specific commendations and criticisms of theological seminary field education programs and what specific recommendations for the improvement of these programs do parish ministers make?

Assumptions

Basic Assumptions

1. Professional education for the parish ministry, like professional education for law, medicine, and teaching, for example, should include field practice in the profession because some essential learnings are better accomplished in field practice than in the classroom and certain essential learnings can only be accomplished in field practice.

2. Theological seminaries recognize field education programs as the principal means for providing field practice for their students who, upon graduation, will engage in the professional Christian ministry.

3. The burden of responsibility for the improvement of theological seminary education rests with the seminary but persons outside the seminary may provide data and insights which are important to the accomplishment of such improvement.

4. Ministers recently graduated from theological seminaries and now engaged in the parish ministry and who consequently are professionals both by training for and practice in the professional Christian ministry, constitute a legitimate and productive source of such data and insights.

Operational Assumptions

1. That the Bachelor of Divinity curriculum is generally oriented toward the professional preparation of students for the parish ministry and a majority of the Bachelor of Divinity graduates, following their graduation, enter the parish ministry.

2. That an appropriate population for the purpose of the study was the 1964 Bachelor of Divinity graduates now in the parish ministry, since (a) recency of field education experiences would permit a relatively accurate recall of those experiences, and (b) three years of

experience as a minister would permit the making of relatively valid and meaningful judgments by the minister about seminary field education which he experienced.

3. That both theological seminary personnel and parish ministers would cooperate in the study.

Limitations

The study relied upon the memory and perceptions of parish ministers rather than upon records for obtaining much of the data on field education programs and experiences.

Limiting the population of the study to graduates engaged in the parish ministry excluded some graduates who would possibly have contributed valuable data as, for example, graduates who were engaged in other professional Christian ministries and those who had left the parish ministry to engage in other occupations.

The control of the period of service since graduation precluded examination of the relation of length of time in the parish ministry to other variables.

Organization of the Study

This dissertation is divided into five chapters. Chapter I, Introduction, includes a statement of the problems, objective of the study, assumptions of the study, limitations of the study, and plan of organization.

Chapter II presents the background of the problem which, in large part, is a review of pertinent literature.

Chapter III, Methodology and Scope of the Study, identifies the population and sample of the study and describes the processes for gathering and analyzing the data.

Chapter IV consists of a presentation and analysis of the data on theological seminary field education experiences as perceived by parish ministers.

Chapter V consists of a general summary, major findings, implications, recommendations, and a suggestion for further research.

CHAPTER II

REVIEW OF RELATED LITERATURE

Theological Education and the Practice of Ministry

The problem of how to best prepare theological students for the practice of ministry has been a persistent concern of theological education in America. In the 1924 Kelley study such fundamental questions were asked as: "Are seminaries as constituted today effective in furnishing the church with competent pastors and prophets?" and "Are the curricula of the seminaries covering the whole field of responsibility of the ministry today?"⁸

A decade later, in another general study of theological seminary education, May affirmed that "if the education given in the school, however excellent, bears no relation to the tasks and problems which will confront the practitioner when he graduates; while it may be a source of individual satisfaction to its recipient, it will have little effect in elevating the standards of the profession

⁸Robert L. Kelley, Theological Education in America (New York: George H. Doran Co., 1924), p. 12. The Kelley study was the first general study of American theological seminary education.

as a whole."⁹ The study found that pastors were "not enthusiastic about their training" and "that their seminary training or their theological training . . . made its greatest contribution to their spiritual lives, and its least contribution to their practical skills."¹⁰ Blizzard, in his role studies of parish ministers, found that "ministers felt that they were being trained in seminaries more as scholars than practitioners" and "that the areas of inadequacy in the training (of ministers) are in the world of people rather than in the world of ideas."¹¹

The Blizzard studies indicate that the traditional roles (preacher, teacher, priest) are those in which the minister feels most adequate and the roles that he finds most troublesome are those that are neotraditional (pastor) or contemporary (organizer and administrator).¹²

Niebuhr considers the essential role of the minister to be that of pastoral director¹³ and that "this concept

⁹Mark A. May, The Education of American Ministers (New York: Institute of Social and Religious Research, 1934), Vol. I, p. 5.

¹⁰Ibid., p. 349.

¹¹Samuel W. Blizzard, "The Roles of the Rural Parish Minister, The Protestant Seminaries and the Sciences of Social Behavior," Religious Education (Nov., Dec., 1955).

¹²Ibid.

¹³H. Richard Niebuhr, The Purpose of the Church and its Ministry: Reflections on the Aims of Theological Education (New York: Harper and Brothers, 1956), p. 79 ff.

of the minister seems to be emerging and to be gaining ground in the thought as well as the practice of ministers."¹⁴ However, he notes that theological education appears deficient in this aspect of the minister's preparation for "when ministers reflect on their theological education they are likely to regret more than any other deficiency in it the failure of the school to prepare them for the administration of . . . a church."¹⁵ Hodge¹⁶ asked the fifty-eight younger Presbyterian ministers in his study to list those areas in seminary education which in their estimation needed improvement. Counseling and pastoral psychology, church administration, and practical field work with adequate supervision were the three areas most needing improvement, according to the frequency of mention by respondents.

Adjustments have been made in the theological seminary curriculum to meet the demands of contemporary situations. A review of catalogs reveals that many theological seminaries have "practical departments" which include subjects thought essential to the training of the minister such as public worship, homiletics, religious education, pastoral

¹⁴Ibid., p. 82.

¹⁵Ibid., p. 83.

¹⁶Marshall B. Hodge, "Vocational Satisfaction of Ministers: An Introductory Experimental Study of Fifty-Eight Presbyterian Ministers" (unpublished Ph.D. dissertation, University of Southern California, 1960).

psychology, counseling and church administration. These have been added to the "classical" subjects taught in theological seminaries: biblical literature (including Hebrew and Greek languages), theology and church history. With both "classical" and "practical" subjects included in the curriculum, the concept of the minister as practitioner as well as scholar is acknowledged. But a rationale for the inclusion of certain practical subjects in the curriculum and instruction in them conducted at a high level does not insure their value in the curriculum. The result of adding piecemeal to the curriculum may result in the "lack of a unifying idea in the curriculum."¹⁷ Further, as Feilding has noted, there is a tendency in the practical departments to "replace practice with lectures about practice."¹⁸ Preparation for the practice of ministry requires more than adding "practical courses" to the curriculum.

Field Education in the Theological Seminary

Field work¹⁹ in which nearly all theological students are engaged during at least a part of their years in

¹⁷Niebuhr, op. cit., p. 98.

¹⁸Feilding, op. cit., p. 13.

¹⁹Field work, field service and field education, terms variously used by theological seminaries, in this study, are used as synonyms. It appears that the term, field education, may become the commonly accepted term as evidenced by the recent name change in the biennial consultation from "Biennial Consultation on Field Work" to "Biennial Consultation on Field Education."

seminary,²⁰ provides practical experience through which, ideally, the student's academic preparation is sharpened in its relevance to human needs, and in which his maturity is furthered through his bearing responsibility for religious ministry.

The kind and extent of field work in which theological students have engaged has been determined usually by economic necessity rather than by educational goals²¹--and "the primary purpose of most field work is still the remuneration of students."²² Nevertheless, some American seminaries, at least by 1932, tried to make "educational capital out of remunerative employment"²³ and endeavored "to make supervised field work a fully integrated aspect of theological education."²⁴ Thus field work was coming to be looked upon as the "seminary laboratory,"²⁵ and essential to the professional training of ministers, just as out-of-the-classroom field experiences have been

²⁰See H. Richard Niebuhr, Daniel Day Williams and James M. Gustafson, The Advancement of Theological Education (New York: Harper and Brothers, 1957), p. 112 f.

²¹Ibid., p. 113.

²²Feilding, op. cit., p. 219.

²³Frank C. Foster, "The Seminary Laboratory: Field Work," in May, op. cit., Vol. III, p. 243.

²⁴Ibid., p. 251.

²⁵This is the title given by Foster to field work, Ibid., p. 192 ff.

considered necessary for training in such other professions as law, medicine, teaching and engineering.²⁶

Morgan asked a selected group of seniors from eighteen theological seminaries: "In your opinion, what has been the chief value you have received from your field work experiences?" and "In your opinion what is the most important defect in the field work program of your seminary?" The chief values of field work, according to the seniors and summarized by Morgan, appear to have been: opportunities for practical experiences, integration of classroom experience, integration of classroom with real life, increased understanding of people and their needs, increased understanding of techniques of the ministry and increased understanding of the self. Likewise, the chief defects appear to have been: lack of adequate supervision, lack of variety and flexibility of the program, too much theory with not enough practice and lack of adequate integration with classroom work. There is no evidence that Morgan inquired of graduates of theological seminaries as to their perceptions of the values and defects of their theological seminary field work.²⁷

²⁶See William J. McGlothlin, Patterns of Professional Education (New York: G. P. Putnam's Sons, 1960), p. 91 ff. for a listing of the various "beyond the campus" experiences of various professional educational programs.

²⁷Carl Hamilton Morgan, "The Status of Field Work in the Protestant Theological Seminaries of the United States" (unpublished Ph.D. dissertation, University of Pennsylvania, Philadelphia, 1942), p. 93 ff.

Morgan called attention to three unsolved problems of field work, namely: the need for an adequate basic philosophy of field work, the need for the establishment of field work activities with maximum educational value and the need for developing principles and techniques of supervision of field work.²⁸ He also expressed the need for opportunity to "be given the seminaries for regular and adequate exchange of ideas and experience related to field work."²⁹

Duewell,³⁰ ten years following the Morgan study, found that "field work is still inadequately supervised, inadequately evaluated, and inadequately integrated with other aspects of the curriculum." For the improvement of supervision, Duewell³¹ recommended that more time should be given to it by the field work director, that all faculty members should share in it, and that it should be more personalized and intensified. He pointed out the need for evaluation instruments and techniques if evaluation of field work is to be improved and a greater involvement of faculty members if field work is to be integrated with the entire seminary curriculum.

²⁸Ibid., p. 105.

²⁹Ibid.

³⁰Wesley L. Duewell, "Supervision of Field Work in American Protestant Theological Seminaries" (unpublished Ed.D. dissertation, University of Cincinnati, 1952), p. 66.

³¹Ibid., p. 315 ff.

The biennial consultations on seminary field education which began in 1946 now provide opportunity for field education directors to hear reports on field education and related subjects and to share ideas and experiences. Six area consultations on seminary field work were held in 1962 for the purpose of

thinking through cooperatively the contribution that can be made by field work to greater excellence in theological education, with special attention to the goals, the common elements regardless of setting, and the critical role of supervision.³²

Several participants at the Ninth Biennial Consultation on seminary Field Education³³ which the writer attended, voiced the opinion that the purpose of field education needs further clarification and that providing adequate supervision is a major problem of field education.

The last several decades have witnessed change and development in theological seminary field education programs so that today field education experiences in wide variety are provided for students. Some of these provide only superficial exposure and require little time involvement. Others, in contrast, are depth experiences providing opportunity to reflect upon and evaluate experiences and

³²Milton C. Froyd, "Report to the American Association of Theological Schools on Seminary Field Work Consultations" held during the winter and spring of 1962. Unpublished document.

³³Ninth Biennial Consultation on Seminary Field Education, Christian Theological Seminary, Indianapolis, Indiana, January 19-21, 1967.

requiring considerable time. Some experiences take place within or in close relationship to a parish; the locale of others is outside of the parish.

Some experimentation has taken place which has implications for theological seminary field education programs. Two experiments may be cited. Laubach's experiment on inducting students into ministry showed that a group field experience was highly supportive for students involved and facilitated experimentation with new ways of functioning and change in patterns of behavior.³⁴ The Yale experiment in in-parish pastoral studies concluded that faculty involvement is necessary in any creative development in field education and that if pastors are to be included in the supervision of theological students in the in-parish field education programs, they must be trained in the work of supervision.³⁵

The Purpose and Objectives of Field Education

If we accept the premise that field education is included in the curriculum of the theological seminary

³⁴Eugene E. Laubach, "Inducting Theological Students into Ministry: A Description and Analysis of a Pilot Project in Ministry" (unpublished Ed.D. dissertation, Columbia University, 1964).

³⁵Russell J. Becker, "The In Parish Pastoral Studies Program at Yale, Report of an Experiment, 1960-66," Ninth Biennial Consultation, op. cit.

because of its educational value,³⁶ then three fundamental questions must be asked: what are the educational objectives of field education; by what means are these objectives pursued; and to what extent are these objectives realized? The objectives of field education, as for all other segments of the theological seminary curriculum, will proceed from the purposes for which the seminary exists. The extent to which the objectives of field education are realized may be fully known only through a comprehensive evaluation which includes a retrospective assessment of their own field education experiences by parish ministers after a period of professional practice.

From an examination of statements of purpose included in seminary catalogs or the purpose implied in statements of institutional characteristics,³⁷ it is apparent that the theological seminary is an educational institution existing primarily to provide professional training for various Christian ministries, one of which is the parish ministry.³⁸

³⁶Froyd, op. cit., p. 20.

³⁷Each seminary includes a statement of its institutional characteristics in the directory of the theological schools. Directory of Theological Schools in the United States and Canada, 1966 Edition, American Association of Theological Schools, Dayton, Ohio.

³⁸The term, parish minister, in the present study, denotes the professionally trained and usually ordained person, most commonly designated as clergy, who has general oversight and responsibility in the parish. Operationally in this study, the term includes professionally trained ministers whose principal work is in the parish and who may be designated by such terms as parish minister,

The purpose of field education, then, must arise from this primary purpose for which the seminary exists.

The purpose for field education in the theological seminary, according to Wilson,³⁹

is to give the student, through directed experience, an opportunity to learn skills, techniques and instruments or tools of his calling in a vital situation where concepts and methods may be tested while adjustment and maturity are taking place and professional competency is being attained.

For Christie⁴⁰ the chief purpose of field education is to serve as "the nozzle . . . through which the total experience of the theological course is communicated."

Transition from the classroom to the professional ministry requires that the student's educational program include provision for facilitating this transition. Field education provides opportunity for relating classroom learning to the professional ministry in actual experience; it exposes the student to the realities of the minister's work; and, to a limited extent, it inducts the student into the

associate parish minister, assistant parish minister, minister of music, minister of education, minister of youth, etc.

The term, parish, denotes a church congregation unit with a particular place of assembly, usually having a membership roll and with an organizational structure and program developed and administered by a denomination and/or a congregation.

³⁹J. Christy Wilson, ed., Ministers in Training (Princeton, New Jersey: The Theological Book Agency, Princeton Theological Seminary, 1957), p. 3.

⁴⁰Harriet Christie, "Bringing the Message Through Field Work," Report of the Third Biennial Meeting of the Association of Seminary Professors in the Practical Fields, June 10-14, 1954.

profession. Consequently, the purpose for theological seminary field education emerges from a recognition that "a complete professional education requires a laboratory in which relevance can be given to all studies and in which related skills can be acquired."⁴¹ Some values to be derived from this laboratory experience are noted by Wilson:⁴²

1) field work incorporates the learning-by-doing principle of education; 2) the classroom material is made relevant and better assimilated; 3) the actual work experience motivates classroom learning; 4) human affairs give content to theology and relevance to biblical and historical studies; 5) responsibility contributes to maturity in interpersonal relationships; 6) the distinctly personal Christian attitudes, beliefs, and skills are discovered and developed, and conversely, negative elements are discussed and corrected; 7) the work gives practice in communication, in both oral and program form; 8) the field provides insights into church organization and procedures; 9) guidance within the wide range of church vocations results from a fuller discovery of personal interests and skills.

A manual of field education for one theological seminary, following the statement of a three-fold purpose for its field education program as:⁴³ development (personal and professional), service and training, indicates the values to be derived from the seminary's field education program. They are:

⁴¹Wilson, op. cit., p. 6.

⁴²Ibid., p. 5.

⁴³A Manual of Field Education at the Louisville Presbyterian Seminary, pp. 1, 2.

It stimulates subject matter in the concrete ministry of the church through direct involvement. It permits the student to integrate his theological knowledge through the practice of specific forms of ministry which themselves become a valid source for new theological insight. It enables the student to focus all the resources of his theological training to concrete experience where he can be stimulated to "think theologically" about all aspects of the church's ministry.

Many specific objectives for theological seminary field education are stated or implied in the literature on theological seminary education, seminary catalogs and other relevant literature such as that on the nature and ministry of the church.⁴⁴ Summarizing the objectives, they fall into three general categories, namely: those which contribute to motivating, reinforcing and integrating classroom learning, those which contribute to the clarification and practice of and induction into professional roles and those which contribute to the spiritual, emotional and social growth of the seminary student.

The means for striving toward the objectives of field education, like the statements of the objectives themselves, vary from seminary to seminary and within any particular seminary. Lutheran theological seminaries, almost without exception, require a fourth year parish internship experience for theological students who plan to enter the

⁴⁴Robert Clyde Johnson, ed., The Church and Its Changing Ministry (Philadelphia: Office of the General Assembly, the United Presbyterian Church of the United States of America, 1961).

parish ministry.⁴⁵ This internship constitutes a block field education experience.⁴⁶ Other field education programs provide block experiences during summer vacation periods or as the third year of a four year program.⁴⁷ Most field education programs provide also for concurrent field experiences.⁴⁸

Field education programs provide a wide range of experiences, both within the parish and beyond the parish, and at various levels--from experiences of observation to those in which the student is given considerable responsibility. Where "service performed" is present in the field experience, there is often financial remuneration. Some theological seminaries, convinced that the remunerative element may seriously limit the educational value of the experience, are attempting to make provision for the financial needs of students in other ways.⁴⁹ Time preferences for student field education experiences appear to vary, some students having these experiences in the junior year,

⁴⁵Information obtained from Directory, op. cit.

⁴⁶A block field education experience is one which is taken at a time when the student is not taking any classes in a regular seminary term.

⁴⁷North Park Theological Seminary, for example, requires a third year parish internship.

⁴⁸A concurrent field education experience is an experience taken concurrently with classes in a regular term.

⁴⁹E. g., Yale Divinity School and Colgate Rochester Theological Seminary.

others in the middle or senior year, or still others in a fourth year which has been added to the traditional three years for seminary education. Some students' field education experiences are concentrated in a relatively brief period of time; others extend over a relatively longer period of time.

Theological educators are becoming convinced that more adequate supervision of field education experiences may greatly enhance the educational value of the experience. Furnas,⁵⁰ in addressing seminary field education directors, asserted that "supervision is the most important 'ingredient' in field education" and reported to the directors the search for adequate supervision in which his seminary⁵¹ is engaged. The search had led the seminary to take positive steps toward: (1) giving primary supervision responsibility to the church and considering the seminary as having secondary responsibility; (2) selecting certain churches in which field education is to take place; and (3) providing a creative atmosphere both in the church and in the seminary for reflection, discussion and counsel.

Supervision, as a principal means for maximizing the possibility of reaching the objectives of field education

⁵⁰John Furnas, "A Search for Adequate Supervision," Seventh Biennial Consultation on Seminary Field Work, Austin Presbyterian Theological School, Austin, Texas, February, 1963.

⁵¹San Francisco Theological Seminary.

programs, will take into consideration at least the following: provision for supervisory personnel, provision for the growth of supervisory personnel in the experience of supervision, and supervision of the student engaged in field education at every stage of each experience for him--in planning his experience, in working through his experience and in evaluating his experience.

The answer to the question, "to what extent have the objectives of field education been realized?" will be found through an evaluative process. The actual outcomes of field education experiences in the learning, the life and the ministry of the persons for whom field experiences are provided may or may not be identical with the objectives set for them, since theological educators, as educators in general, "seldom achieve all that they aim to achieve and they may even achieve something quite different from what they are seeking."⁵²

The learning of the theological seminary student through field education experiences is the business of everyone in the theological seminary and not the business of one or several persons in it, as Froyd argues.⁵³ It is also the business of the church, for the church is involved not only in the preparation of the student in

⁵²Paul L. Dressel, The Undergraduate Curriculum in Higher Education (New York: The Center for Applied Research in Education, Inc., 1963), p. 21.

⁵³Froyd, op. cit., p. 20.

field education programs, for example, but the church receives the student following his graduation, provides for him a place of ministry, and depends heavily upon his performance as a minister for the functioning and growth of the church. Again, learning through field education experiences is of concern to the student himself--as student and later as minister--since it is he for whom the field education program is planned and carried out and its outcomes will influence his ministry in direction and degree throughout his life.

Evaluation of Field Education

An evaluation process is needed for field education which will gather and utilize data from within the seminary, from the church (using resources of both clergy and laymen), from the seminary students and from the seminary graduates now in ministry. Such evaluation would provide helpful insight in the development of theological seminary curricula and particularly of field education programs to the end that students may be better prepared for the practice of ministry. Since the ultimate responsibility for field education programs rests with theological seminaries, the burden of the evaluation process, too, must rest ultimately with the seminary.

A comprehensive evaluation of theological seminary programs will inquire into the objectives sought through field education, the appropriateness and worth of the

objectives, the means employed toward the realization of the objectives, and the effectiveness and efficiency of the means. Stated in other terms, a comprehensive evaluation will ask if the objectives are professionally and educationally defensible and if defensible, attainable and attained by the means presently employed or attainable by other means. Again, a comprehensive evaluation might discover new objectives for field education which, if suitable means can be found and employed toward their realization, will result in improved preparation of theological seminary students for the professional ministry.

The Parish Minister as a Participant
in Evaluation

May's report recognized that

those who are responsible for the improvement of theological education have something to learn from the pastors themselves, that the pastors' ideas of how their training has helped or hindered them with their work, and their notions of its strength and weakness are valuable data for the revision of the seminary curriculum.⁵⁴

Pastors were asked in May's study for a general appraisal of their theological education but there was no focus upon or evaluation of any particular area of the curriculum such as field work. The study did, however, recognize the significance of student field work since, as has been noted, an entire chapter in the report is given to the subject.⁵⁵

⁵⁴May, op. cit., p. 349.

⁵⁵Foster, op. cit., Vol. III, pp. 192-251.

The Morgan study was "not concerned with questions of philosophy or with standards of evaluation" and restricted as it was "to field work as an individual educational procedure rather than to a consideration of field work as an integral part of the entire curriculum,"⁵⁶ did not engage graduates in an evaluation of their field work experiences. Feilding, in the most recent general study on theological education, included a chapter on field work but there is no indication in the chapter that parish ministers were asked to share their perceptions of their field work experiences as preparation for the ministry nor of the importance of such sharing in evaluation studies.⁵⁷ He did assert that professional education of which

field work must be an integral part . . . must focus always on the student as he moves along a well-planned educational course leading from college through seminary to the eventual practice of his profession--a Christian ministry.⁵⁸

Summary

Field education has become recognized by seminary educators and others as a necessary part of the student's preparation for the professional ministry. A philosophy of field education has been developed which includes the purposes and objectives of field education programs. Experimentation has been done in field education programs.

⁵⁶Morgan, op. cit., p. 5.

⁵⁷Feilding, op. cit., pp. 218-251.

⁵⁸Ibid., pp. 250-251.

Evaluation of theological seminary field education programs and field education experiences has included theological educators and representatives of the institutional church. To a more limited extent it has included students. The literature gives no evidence that graduates engaged in the parish ministry have been included.

Parish ministers, constituting as they do the majority of Bachelor of Divinity graduates from North American theological seminaries, and now experiencing the parish ministry for which their field education experiences were intended to contribute in preparation, may provide insights about field education programs unobtainable in other ways. Their identification and value scaling of worthy objectives for field education programs, their perceptions of the extent to which their own field education experiences contributed toward the realization of field education objectives, and the values they attach to the various means employed in their field education programs may differ from those of theological seminary educators and students. The particular contribution of parish ministers is that they, professionals by practice as well as by training, may provide data from an additional perspective by which to evaluate theological seminary field education.

CHAPTER III

METHODOLOGY AND SCOPE OF THE STUDY

Population and Sample

The population for the study was the 1964 Bachelor of Divinity graduates from accredited Protestant theological seminaries in Canada and the United States⁵⁹ who are now in the parish ministry. Names of all 1964 Bachelor of Divinity graduates were obtained by writing to the seminaries.

Eighty-two of the ninety-one accredited Protestant theological seminaries cooperated by sending names and addresses of their 1964 Bachelor of Divinity graduates.⁶⁰

From the lists of graduates received from the eighty-two seminaries, the total number of Bachelor of Divinity graduates for all accredited Protestant theological seminaries was calculated to be approximately 3670 persons. From this number a simple random sample representing one

⁵⁹The accrediting agency of Protestant theological seminaries in Canada and the United States is the American Association of Theological Schools. Each year the accrediting agency publishes a directory which contains lists of accredited and associate theological seminary members. Directory, op. cit.

⁶⁰Two of the seminaries indicated that there were some graduates whose present addresses were unknown to them. It may be assumed that this was the case with some of the other seminaries also.

seventh of the population was drawn. On the lists of graduates received from the seminaries, the graduates were numbered 1 to 7 and those numbered 7 were included in the sample.

For each seminary which had not sent a list of graduates, an estimate of the number of graduates in 1964 was calculated from the total number of Bachelor of Divinity students attending those seminaries in the year 1966;⁶¹ the number of persons needed for the sample from each of these seminaries was then calculated. A letter was sent to each of these seminaries with an explanation of the sampling procedure and a request to send names and addresses of graduates for the sample, these persons to be selected by random sampling. Four seminaries cooperated.

The sample, thus constituted, included 471 persons from eighty-six seminaries or approximately one-eighth of all 1964 Bachelor of Divinity graduates from accredited Protestant theological seminaries in Canada and the United States.

Since the population for the study was Bachelor of Divinity graduates in the parish ministry at the time of the study, those graduates who reported in returned questionnaires that they were not presently engaged in the parish ministry were deleted from the sample. It was then assumed that the remaining persons would comprise a

⁶¹These were obtained from Directory, op. cit.

random sample of the population of the study, that is, of 1964 Bachelor of Divinity graduates who were engaged in the parish ministry in 1967.

Gathering the Data

Choosing an Instrument

The principal deciding factors for using a mail questionnaire were the practical considerations of sample size and geographical distribution of persons in the sample which included the United States (44 states), Canada (5 provinces), and thirteen other countries.⁶²

Construction of the Questionnaire

Since there was no suitable questionnaire or one which could be adapted for the study, a questionnaire was developed (Appendix A). The objectives of the study necessitated inclusion in the questionnaire of questions designed to gather factual data about the respondents themselves and about their theological seminary field education experiences. Further, the objectives of the study required data from parish ministers in the form of their judgments concerning: (1) the importance of selected field education objectives, (2) the extent to which their own field education experiences contributed toward the realization of

⁶²The factors both for and against using a mail questionnaire were weighed prior to making this decision. See Claire Selltiz, et al., Research Methods in Social Relations (New York: Holt, Rinehart and Winston, 1965), pp. 238-241.

field education objectives and (3) the appropriateness of the means employed in their field education programs.

The review of related literature, interviews with theological seminary personnel, consultation with members of the researcher's doctoral committee and personal background experience in theological education provided information for both content and format of the questionnaire.

Following three major revisions of the questionnaire, five graduate students in the College of Education, Michigan State University (four of whom has been parish ministers) and four persons closely related to theological eminary education⁶³ reviewed the questionnaire and suggested improvements in order to obtain more accurate data in harmony with the purpose of the study and in order to maximize the number of respondents and responses to questions.

The questionnaire was pre-tested by six ministers in the Greater Lansing, Michigan, area who approximated in both training and experience the population of the study. The pre-test revealed that parish ministers would more readily return a printed questionnaire which to them would appear less formidable than the mimeographed form of the pre-test.

The final form of the questionnaire included parts A to D, part A to be completed by all 1964 Bachelor of

⁶³These four persons were: Charles R. Feilding, W. Curry Mavis, Edgar W. Mills and Jesse H. Ziegler.

Divinity graduates, parts B and C to be completed by all B.D. graduates engaged in the parish ministry, and part D by only those B.D. graduates who had theological seminary field education experiences. Most of the questions required responses in the form of a simple check (X); questions requiring written responses were kept to a minimum. For questions requiring evaluative responses, seven point scales were provided. For each item in the question, the response involved the circling of a number on the scale. A final question gave opportunity to clarify responses and to make any general comments or suggestions for improving the field education program of the seminary from which the respondent had graduated.

Administering the Instrument

Three mailings were necessary to obtain a sufficient number of responses for analysis of the data. Each of the mailings included a covering letter (Appendix C) and a self addressed, stamped envelope for returning the questionnaire. The third mailing was sent air mail. A cut off date of two weeks following the third mailing was established.

Prior to the cut off date, 331 of the 471 graduates on the mailing list (70%) returned completed questionnaires. The remaining 140 graduates (30%) were accounted for as follows: completed questionnaires were received from 16 graduates following the cut off date but were not processed. Twenty-nine graduates' addresses were unknown (6%) as

evidenced by letters addressed to them which were returned. Two graduates were ineligible for inclusion in the study since they were not Bachelor of Divinity graduates.⁶⁴ One graduate indicated an unwillingness to cooperate in the study. Addresses of nine graduates indicated residence in countries other than Canada and the United States. One graduate was known to be a chaplain in the United States Armed Forces.⁶⁵

In order to assess the probability of bias produced by non-respondents and to better establish credence for generalizing from the sample to the population, a letter of appeal (Appendix C) and a further questionnaire were sent to a random sample of the non-respondents whose supplied addresses indicated North American residence. There were two responses.

Telephone calls were made to a sample of five graduates living in the state of Michigan and answers received on the following variables: religious denomination, present position, whether the graduate attended another seminary in addition to the one from which he graduated, parishes served since graduation, location of church, length of seminary program, and whether or not the graduate had field education experiences in seminary.

⁶⁴Letters were received from them with this information.

⁶⁵This graduate was titled as a chaplain in the information supplied by the seminary.

The responses of graduates whose questionnaires were not processed⁶⁶ together with the responses of the graduates made by telephone were analyzed and found not to differ essentially from those graduates who questionnaires were processed.

It was concluded that the graduates who did not respond and the graduates whose questionnaires were received too late for processing were not significantly different from the 1964 Bachelor of Divinity graduates who responded and that inferences could be made about the population based upon the findings from processed questionnaires.

Coding and Processing the Data

A code book and code summary sheets were used for recording the data. Many of the items could be coded directly on the questionnaire. For the coding of free responses, a pattern of responses was established prior to the actual coding (Appendix D).

Some of the data, it was found, could be processed by hand tabulation. Other data, it was found, could be processed more efficiently or only by card sorter or computer. For processing data by card sorter and computer, the data was recorded on code summary sheets and cards were punched from these. To insure accuracy of punching, the punched cards were verified.

⁶⁶See page 35.

Religious denominations to which respondents belonged and theological seminaries from which respondents graduated were recorded in the data book. However, because of the desire to preserve anonymity of denominations and of seminaries, the names of specific denominations and of seminaries are not included in this report. Major denominational categories do appear in the report for purposes of analysis but without identifying specific denominations.

The procedure described below was used for calculating the remuneration received by ministers from their parishes. Weaknesses in the procedure were recognized as the research progressed. However, the remuneration thus calculated was more accurate than if the annual cash salary only had been used for making comparisons.

The annual remuneration of each parish minister from the parish he served was calculated by combining the reported annual cash salary and the cash value of other benefits received from the parish such as housing, pension, insurance and car allowance (Appendix A, questions 10, 11). Difficulty was encountered for coding when certain benefits were checked as received but the cash value of them was not reported. This difficulty was resolved by estimating housing at \$1200.00 per annum, use of car at \$1000.00 per year and pension at 10% of the reported cash salary interval reckoned at the lower limit. A further difficulty was encountered when the total real salary was calculated

by adding together annual cash salary and the cash value of other benefits received from the parish. This difficulty was resolved by adding the total cash value of benefits to the lower limit of the reported annual cash salary of the parish minister.

The extent to which parish ministers perceived their theological seminary field education experiences contributed to the realization of objectives for field education--a central purpose of the study--necessitated a recall of these experiences. A checklist on the kinds and levels of their seminary field education experiences (Appendix A, Question 23), checklists on supervisors of field education experiences (Appendix A, Questions 26, 28) and a question on the format of the experiences (Appendix A, Question 24) assisted parish ministers in recalling their experiences and provided necessary information for analysis.

The kinds and levels of selected field education experiences checked by parish ministers provided information for making comparisons in each of the general categories of experiences: preaching, pastoral functions, priestly functions, teaching, church administration, social service and other selected experiences and for making comparisons among categories of experiences (Table 18). Other field education experiences added by parish ministers to the selected experiences were noted and categorized.

In order to answer questions on perceived importance of twenty selected objectives for field education (Appendix A, Question 18), responses of ministers were processed by a computer to determine the number and percentage of response for each point on a seven point scale, the scale ranging from extremely important as an objective for field education (1) to extremely unimportant as an objective for field education (7), with a neutral point of "uncertain" (4). The mean and standard deviation of ratings of importance for each of these objectives were also determined by computer.

Comparisons were made of mean importance ratings, of rank order of these ratings and of standard deviations from means.

Also for making comparisons, the twenty objectives were grouped into four categories: academic objectives, personal growth objectives, professional growth objectives and the objective of helping to provide income for student needs. A total mean of ratings for all objectives included in each of the first three categories was calculated and comparisons were made of the total means of ratings for the four categories of objectives.

Other objectives perceived as important for field education which parish ministers identified and rated were noted. Enumeration and ratings of these were hand tabulated.

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The same procedure that was followed for processing data on the perceived importance of selected field education objectives was followed for processing data on the perceived extent of contribution of field education experiences toward the realization of these objectives (Appendix A, Question 25).

Ratings of parish ministers on their satisfaction with six selected elements of supervision (Appendix A, Question 29), were processed by a computer to determine the number and percentage of response for each point on a seven point scale, the scale ranging from extremely satisfactory to extremely unsatisfactory. The mean and standard deviation of satisfaction ratings for each element of supervision were also determined by computer.

Comparisons were made of mean satisfaction ratings, of standard deviation and of rank order of mean satisfaction ratings. A total mean of ratings for the six selected elements of supervision was calculated.

All of the data provided by respondents was processed. A presentation and analysis of it follow in Chapter IV.

CHAPTER IV

PRESENTATION AND ANALYSIS OF THE DATA

Two hundred forty-nine Bachelor of Divinity graduates for the year 1964 from eighty-one accredited theological seminaries in Canada and the United States who were engaged in the parish ministry provided the data for this investigation. The utilization of general information about these ministers and their seminary field experiences and an analysis of their ratings of the importance of selected objectives for field education, of the perceived extent to which their own field education experiences were judged to have contributed toward the realization of those objectives and of the effectiveness of the means generally employed toward their realization and their additional comments and recommendations enabled the answering of questions which were posed for the study.

General Information About the Respondents

Seminaries from which Respondents Graduated

Eighty-six seminaries cooperated in the study by supplying names of graduates. The respondents were graduates from eighty-one of these seminaries. Graduates of the remaining five seminaries were excluded either by the

sampling procedure or by their failure to respond to the questionnaire.

Position of Respondents

Seventy-five percent of the 1964 Bachelor of Divinity graduates (N : 249) were engaged in the parish ministry and serving in various positions (Table 1) whereas 25% were engaged in occupations other than the parish ministry. Eighty percent of the parish ministers designated their position as parish minister; 20% designated their position as that of associate or assistant parish minister, or as that of minister of education or of youth.

TABLE 1.--Present position of respondents.

Position	N	%
Parish minister		
Parish minister	200	61
Associate parish minister	27	8
Assistant parish minister	16	5
Minister of education	5	1
Minister of youth	1	0
Non parish minister	82	25
Total	331	100

Those persons, who by definition were not then engaged in the parish ministry, returned their questionnaires without completing them beyond the section which called for basic personal data (see Appendix A). The description of respondents and the presentation and

analysis of the data from this point includes only parish ministers, numbering 249 persons.

Sex and Age of Parish Ministers

Only one of the 249 graduates engaged in the parish ministry indicated sex as female.

Forty-five percent of the parish ministers were under thirty years of age; 45% were between thirty and forty years of age and 10% were forty years of age or older.

TABLE 2.--Age of parish ministers.

Age	N	%
25-29	112	45
30-34	82	33
35-39	29	12
40 or older	26	10
Total	249	100

Denomination of Parish Ministers

Parish ministers were members of and served parishes in twenty-three religious denominations. Twenty-three percent of the 249 parish ministers were Methodist, 22% were Lutheran, 14% were Baptist and 14% were Presbyterian (Table 3).⁶⁷ The category "others" included thirteen religious denominations,⁶⁸ no one of which accounted for more than 6% of the parish minister respondents.

⁶⁷The denominational category includes any denomination whose title includes the category name.

⁶⁸These denominations were: Assemblies of God, Christian Church, Christian Reformed Church, Church of the Brethren, Congregational Church, Evangelical Covenant

TABLE 3.--Religious denomination of parish ministers.

Denomination	N	%
Baptist	35	14
Lutheran	54	22
Methodist	57	23
Presbyterian	36	14
Others	65	27
Total	249	100

Parishes Served Since Graduation

Forty-four percent of the parish ministers had served only one parish; 48% had served two parishes and 8% had served three or more parishes since graduation from seminary in 1964 (Table 4).

TABLE 4.--Number of parishes served since graduation.

Number of Parishes	N	%
One	110	44
Two	118	48
Three or more	21	8
Total	249	100

Parish Location

Parish ministers, three years following their seminary graduation, were serving parishes in rural areas, in towns, in cities and in metropolitan areas (Table 5).

Less than half of them (44%) were serving in parishes

Church of American, Evangelical United Brethren Church, Mennonite Church, Protestant Episcopal Church, Reformed Church in America, Unitarian Universalist Association, United Church of Canada, United Church of Christ.

located in rural areas or in towns, while more than half (56%) were serving in parishes located in cities and metropolitan areas.

TABLE 5.--Parish location.

Parish Location	N	%
Rural	34	14
Town	75	30
City, but not inner city	60	24
50,000 or less	38	
50,000-250,000	8	
250,000-500,000.	8	
more than 500,000.	6	
Inner city of metropolitan area	21	8
50,000 or less	4	
50,000-250,000	8	
250,000-500,000.	4	
more than 500,000.	5	
Suburb of metropolitan area	58	24
50,000 or less	24	
50,000-250,000	21	
250,000-500,000.	2	
more than 500,000.	11	
Total	248	100

Sixty-six ministers (27%) were serving parishes located in cities or their suburbs with less than 50,000 population. If the communities in which the parishes are located are divided into two general categories, namely, lesser population areas and greater population areas with lesser population areas denoting rural areas, towns and cities or their suburbs with less than 50,000 population, and greater population areas denoting cities or their

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suburbs of more than 50,000 population, then 71% (N : 175) of the ministers were serving in parishes located in lesser population areas and 29% (N : 73) of them were serving in parishes located in greater population areas.

Remuneration of Parish Ministers from
Parishes Served

Seventy-six percent of the parish ministers received in total annual remuneration from their parishes between \$6000.00 and \$9000.00; 10% received less than \$6000.00 and 14% more than \$9000.00 (Table 6). The range in remuneration from the parish which included the largest number of parish ministers (N : 87) was from \$7000.00 to \$8000.00.

TABLE 6.--Total annual remuneration of parish ministers from their parishes.*

Annual Remuneration	N	%
Under \$5000.00	2	1
\$5000.00-5999.00	21	9
\$6000.00-6999.00	57	23
\$7000.00-7999.00	87	35
\$8000.00-8999.00	45	18
\$9000.00-9999.00	19	8
\$10,000.00-or more	16	6
Total	247	100

*Total annual remuneration includes cash salary and cash value of other benefits such as housing, pension, insurance and car allowance.

Parish ministers are distributed, on the basis of annual remuneration from their parishes, into three groups of approximately equal size. Thirty-three percent of them received less than \$7000.00; 35% received between \$7000.00 and \$7999.00 and 32% received more than \$8000.00.

Not all of the parish ministers were engaged exclusively in the work of the parish and for which they received remuneration. Eleven percent of the parish ministers reported that they were engaged in remunerative work in addition to parish service for such reasons as: to enlarge income, to fulfill some self need (e.g., pleasure, self-fulfillment), as an extension of their ministry and because of some external obligation (e.g., election to an office) (Table 7).

Twenty-two percent of ministers' wives were engaged in non parish activity and for which they received remuneration.

TABLE 7.--Parish ministers and their wives engaged in remunerative work in addition to parish service.

Parish Ministers			Wives of Parish Ministers		
	N	%		N	%
Engaged	27	11	Engaged	52	22
Not engaged	220	89	Not engaged	187	78
Total	247	100	Total	239	100

Continuing Education of Parish Ministers

Less than fifty percent of the parish ministers reported that they had pursued any planned program of continuing education since graduation from seminary (Table 8).

Brief descriptions by parish ministers of the continuing education programs in which they had participated

permitted the establishment of three categories of such continuing education programs: advanced degree programs, formal non degree programs and informal programs. Forty parish ministers (16%) reported or described programs in the advanced degree category. Sixty-three ministers (25%) had not enrolled in advanced degree programs but had pursued formal and extensive programs of continuing education--in seminars, clinics or institutes of over one week in duration. Twelve ministers (5%) had participated in less formal and extensive programs of continuing education--in seminars, clinics or institutes of less than one week in duration.

Fifty-four percent of the parish ministers reported that they had not enrolled in any planned program of continuing education.

TABLE 8.--Continuing education of parish ministers.

Programs of Continuing Education in Which Ministers had Enrolled*	N	%
None	134	54
Advanced degree programs	40	16
Formal non degree programs	63	25
Informal programs	12	5
Total	249	100

*See page 49 for description of programs.

Number of Seminaries Attended

Eighty-seven percent of the parish ministers attended only the seminaries from which they graduated (N : 216);

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13% (N : 33) had attended other seminaries in addition to those from which they had graduated (Table 9).

TABLE 9.--Number of seminaries attended by parish ministers.

Number	N	%
Attended only the seminary from which graduated	216	87
Attended another seminary in addition to the one from which graduated	33	13
Total	249	100

Time Spent in Completing Seminary

Fifty percent of the parish ministers completed their seminary program in three years; 50% completed it in more than three years, the two principal reasons for taking longer than three years being an extended internship as a part of the seminary program and outside work activities (Table 10).

TABLE 10.--Time spent in completing seminary and reasons for spending more than three years.

Number of Years	Reason for Spending More than 3 Years	N	%
Three		124	50
More than 3	An extended internship	58	24
More than 3	Outside work	47	19
More than 3	Other reasons	18	7
	Total	247	100

Parish Ministers: Participants/Non Participants
in Seminary Field Education

Two hundred and eighteen of the parish ministers (88%) had participated in theological seminary field education as students (Table 11) and 31 had not (12%) (Table 12). Judged by their responses, field education was required in seminary for the majority of them. Field education as a seminary requirement accounted for the participation in it of 174 out of 249 ministers. A seminary requirement for field education was waived for an additional seven ministers because of their age and/or experience.

TABLE 11.--Reasons for participation by parish ministers in seminary field education.

Reasons	N	%
Seminary requirement	174	80
Chosen as an elective	40	18
Reason unreported	4	2
Total	218	100

TABLE 12.--Reasons for non participation by parish ministers in seminary field education.

Reasons	N	%
Not offered by seminary	11	35
Not chosen as an elective	12	39
Seminary requirement waived	7	23
Reason unreported	1	3
Total	31	100

Some seminaries, though not having required participation in field education, offered it as a curriculum elective. Forty ministers had chosen field education as an elective and twelve had not.

That field education was not offered by their seminary was the reason reported by only eleven ministers for non participation in it. For only a limited number did there appear to be no opportunity for participation. One may conjecture that within the next ten years all seminaries will have field education programs and all seminary students will have opportunity to participate in them either because of seminary requirement or their own elected participation.

Summary of General Information About the Respondents

The general objective of the study was to engage a selected group of graduates of accredited North American Protestant theological seminaries--the 1964 Bachelor of Divinity graduates who, three years following their seminary graduation, were parish ministers--in the task of evaluating their seminary field education experiences. Three hundred and thirty-one graduates from eighty-one of these seminaries provided general information about themselves; 249 of these graduates, now serving as parish ministers, provided ratings of selected aspects of theological seminary field education program. Following is a

summary of general information about parish ministers who were the participants in the study.

Parish ministers constituted 75% of the 1964 Bachelor of Divinity graduates from accredited Protestant theological seminaries in Canada and the United States three years following graduation. Eighty percent of the parish ministers designated their position in their parishes as parish minister, which the researcher interpreted to mean the person in the local parish with overall responsibility for the parish. The remaining 25% designated their positions in the parish as associate or assistant parish minister, or as minister of education or of youth.

With but one exception, parish ministers were male.

Forty-five percent of the parish ministers were under thirty years of age; 45% were between thirty and forty years of age and 10% were 40 years of age or older.

Parish ministers were members of and served in twenty-three religious denominations. Five major categories of religious denominations were employed for grouping responses in the study: Baptist, Lutheran, Methodist, Presbyterian, and "Others." Each of the first four categories includes all respondents, the official name of whose denomination includes the name of the category. "Others" includes respondents from thirteen religious denominations.

Since their graduation in 1964, forty-four percent of the parish ministers had served only one parish; 48%

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of them had served two parishes and 8% had served three or more parishes.

Less than half of the parish ministers (44%), three years following seminary graduation, were serving in parishes located in rural areas or towns; more than half (56%) were serving in parishes located in cities and metropolitan areas.

With benefits such as housing, car allowance and pension included, 33% of the parish ministers received less than \$7000.00 annual remuneration from the parishes they served; 35% received between \$7000.00 and \$7999.00; and 32% received more than \$8000.00.

Eleven percent of the parish ministers and twenty-two percent of the parish ministers' wives were engaged in remunerative work in addition to service in the parish.

Forty-six percent of the parish ministers had engaged in some planned program of continuing education since graduation; 54% had not. Sixteen percent of the parish ministers had enrolled in advanced degree programs; 25% had pursued a formal and extensive program and 54% had pursued a less formal program of continuing education.

Eighty-seven percent of the parish ministers attended only the seminaries from which they graduated; 13% had attended other seminaries in addition to those from which they graduated.

Fifty percent of the parish ministers spent three years in completing their seminary program; 50% spent more

than three years. Two principal reasons given for spending more than three years were: an extended internship was a part of the program and outside work.

Judged from the responses of the parish ministers, field education was required of 218 of the 249 ministers and for an additional seven ministers a seminary field education requirement was waived. Forty ministers had chosen field education as an elective and twelve had not. For only a limited number did there appear to be no opportunity to participate in seminary field education.

Perceived Importance of Objectives
for Field Education

Two questions posed as a guide to the study were: (1) what do graduates of theological seminaries, now parish ministers, perceive as the relative importance of selected field education objectives in the following categories: academic objectives, personal growth objectives, professional growth objectives and the objective of providing income for student needs; and (2) does the perceived importance of these objectives vary with the parish minister's participation or non participation as a seminary student in field education experiences, with his age, with location of his parish, or with his religious denomination?

Other objectives perceived as important for field education by parish ministers and which they added to the

selected objectives and rated in importance further enabled the answering of the question on the perceived relative importance of objectives for field education.

Participants/Non Participants in
Seminary Field Education

Selected objectives for field education were rated in importance by all parish ministers--both those who as seminary students had field education experiences and those who did not. A factor common to all parish ministers who rated the importance of these objectives was experience in the parish ministry. Thirty-one of the 249 parish ministers reported that they did not have theological seminary field education experiences as defined (Appendix A, Definitions). But, for whatever the reason for their non participation in seminary field education (see page 51) the perceptions of those parish ministers on the relative importance of objectives for field education, as well as the perceptions of those who had participated, it was assumed would contribute to the study. Comparisons were made between these two categories of parish ministers on the perceived relative importance of the selected objectives for field education (Table 13).

The six most important objectives for field education according to the rank order of mean importance ratings of the twenty selected objectives by all parish ministers were: (1 = most important)

TABLE 13.--Relative importance of selected objectives for field education as perceived by parish ministers who had participated and by those who had not participated in seminary field education.

Objective	All Parish Ministers				Non-Participants				Participants			
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
<u>Academic</u>												
To motivate classroom learning	244	2.82	1.30	13	31	2.55	1.09	6	213	2.85	1.32	13
To reinforce classroom learning	244	2.43	1.12	5	31	2.16	.90	1	213	2.47	1.15	6
To give meaning and relevance to classroom learning	246	2.28	1.13	3	31	2.26	1.06	2	215	2.29	1.14	3
To test theory and concepts learned in the classroom and in literature	245	2.68	1.24	10	31	2.61	1.31	9	214	2.70	1.24	10
To provide curriculum integration	245	3.18	1.16	18	31	3.26	1.06	17	214	3.17	1.18	18
Total:		2.67				2.57				2.70		
<u>Personal Growth</u>												
To promote spiritual growth	248	2.83	1.36	14	31	2.65	1.08	10	217	2.86	1.40	14
To promote emotional growth	246	2.45	1.17	6	31	2.65	1.31	10	215	2.42	1.15	5
To promote social growth	244	3.54	1.28	19	31	3.65	1.31	20	213	3.52	1.28	19
To clarify and reinforce motivation ("call") to ministry	245	2.96	1.38	15	31	2.90	1.37	15	214	2.97	1.38	15
To develop direction in ministry	246	2.27	1.14	2	30	2.27	1.05	3	216	2.27	1.16	2

To provide stimulation and opportunity for independent thinking	245	2.58	1.22	7	31	2.81	1.01	14	214	2.55	1.25	7
To provide stimulation and opportunity for creative thinking in real life situations	245	2.16	1.16	1	31	2.55	1.15	6	214	2.11	1.16	1
To promote personal integration (minister as scholar and practitioner)	244	2.37	1.11	4	31	2.65	1.23	10	213	2.33	1.09	4
To motivate toward continued learning	241	3.14	1.22	17	30	3.33	1.15	18	211	3.11	1.23	16
To facilitate transition from student role to minister role	245	2.70	1.34	11	31	2.48	1.21	5	214	2.73	1.35	11
Total:		2.86				2.80				2.69		
<u>Professional Growth</u>												
To clarify professional roles	244	2.58	1.25	7	31	2.55	.96	6	213	2.58	1.28	8
To provide opportunity for the practice of professional roles	243	2.78	1.22	12	31	2.65	1.28	10	212	2.80	1.22	12
To provide stimulation and opportunity for experimentation and innovation in real life situations	244	2.64	1.17	9	31	2.90	1.14	15	213	2.61	1.17	9
To provide opportunity for Christian service	246	3.04	1.40	16	31	2.39	.99	4	215	3.14	1.43	17
Total:		2.76				2.62				2.78		
<u>Income</u>												
To help provide income for student needs	242	3.88	1.41	20	31	3.62	1.06	19	211	3.95	1.45	20

$\bar{X}$ = Mean of importance ratings on a 7 point scale (1=extremely important; 7= extremely unimportant).

R = Rank order of rated importance.

- 1) to provide stimulation and opportunity for creative thinking in real life situations ($\bar{X}$: 2.16)
- 2) to develop direction in ministry ($\bar{X}$: 2.27)
- 3) to give meaning and relevance to classroom learning ($\bar{X}$: 2.28)
- 4) to promote personal integration ($\bar{X}$: 2.37)
- 5) to reinforce classroom learning ($\bar{X}$: 2.43)
- 6) to promote emotional growth ($\bar{X}$: 2.45)

Likewise, the six least important objectives, which ranked in importance from fifteen to twenty for all parish ministers were:

- 15) to clarify and reinforce motivation to ministry ($\bar{X}$: 2.96)
- 16) to provide opportunity for Christian service ($\bar{X}$: 3.04)
- 17) to motivate toward continued learning ($\bar{X}$: 3.14)
- 18) to provide curriculum integration ($\bar{X}$: 3.18)
- 19) to promote social growth ($\bar{X}$: 3.54)
- 20) to help provide income for student needs ($\bar{X}$: 3.88)

The perceived importance of these selected objectives for field education ranged from "very important" ($\bar{X}$: 2.16) to "uncertain" ($\bar{X}$: 3.88) as to the importance of the objective for field education.

Parish ministers who as seminary students had not participated and those who had were in agreement that four objectives high on the scale of importance as objectives for field education are:

- 1) to reinforce classroom learning (R :1-6)
- 2) to give meaning and relevance to classroom learning (R : 2-3)
- 3) to develop direction in ministry (R : 3-2)
- 4) to provide stimulation and opportunity for creative thinking in real life situations (R : 6-1)

Likewise, both non participants and participants perceived as low on the scale of importance, the objectives:

- 1) to help provide income for student needs (R : 19-20)
- 2) to promote social growth (R : 20-19)
- 3) to motivate toward continued learning (R : 18-16)
- 4) to provide curriculum integration (R : 17-18)
- 5) to clarify and reinforce motivation ("call") to ministry (R : 15-15)

Other objectives for field education where there was no essential disagreement on importance between these two groups of ministers are:

- 1) to clarify professional roles (R : 6-8)
- 2) to test theory and concepts learned in the classroom and in literature (R : 9-10)
- 3) to provide opportunity for the practice of professional roles (R : 10-12)

For eight of the twenty selected objectives for field education there was considerable disagreement between non participants and participants in field education on their importance as objectives. Parish ministers who as siminary students had not participated in field education,

more than those who had participated, perceived as relatively important objectives for field education:

- 1) to provide opportunity for Christian service (R : 4-17)
- 2) to facilitate transition from student role to minister role (R : 5-11)
- 3) to motivate classroom learning (R : 6-13)
- 4) to promote emotional growth (R : 10-14)

On the other hand, parish ministers who as seminary students had participated in field education, more than those who had not participated, perceived as relatively important objectives for field education:

- 1) to promote personal integration (minister as scholar and practitioner) (R : 4-10)
- 2) to promote emotional growth (R : 5-10)
- 3) to provide stimulation and opportunity for independent thinking (R : 7-14)
- 4) to provide stimulation and opportunity for experimentation and innovation in real life situations (R : 9-15)

The greatest disparity between participants and non participants was on the perceived importance as an objective for field education: to provide opportunity for Christian service (R : 17-4). Some of this disparity may be accounted for by the extreme ratings toward unimportance by some participants. Nevertheless there is a decided difference in perception of the importance of this objective for field education. The evidence appears to suggest for whatever the reason, that those who have participated in field education would tend in the direction of eliminating

this item as an objective for field education whereas it appears that those who have not participated in field education perceive this as one of the main reasons for the existence of field education in the seminary curriculum.

The providing of income for the seminarian is ranked for participants as the least important of all objectives for field education; non participants also do not perceive this as an objective with any great degree of importance for field education. Curriculum integration, a commonly stated objective of field education programs, is ranked very low in importance by both groups (R : 20-19). Social growth, another commonly proclaimed objective, is perceived as relatively unimportant along with income as an objective for field education (R : 19-20)

Non participants were more in accord on the ratings of importance than were participants. Standard deviations of ratings by non participants ranged from .90 to 1.37 (median standard deviation : 1.12). For participants, standard deviations ranged from 1.09 to 1.65 (median standard deviation : 1.23).

Assuming that the selected objectives most appropriately belong in the categories where they have been placed, both parish ministers who were participants in field education and those who were not, judged the relative importance of the four categories of objectives as follows (1 = most important):

- 1) Academic objectives ($\bar{X}$: 2.67)
- 2) Professional growth objectives ($\bar{X}$: 2.76)
- 3) Personal growth objectives ($\bar{X}$: 2.86)
- 4) Helping to provide income for student needs ($\bar{X}$: 3.88)

The small difference in mean values of ratings among the first three categories of objectives, however, appears as insufficient evidence for concluding that parish ministers perceived any significant differences in importance among these categories of objectives.

Age of Parish Ministers

Since it was thought that the factor of age could conceivably influence the minister's perception of importance for field education of some of the selected objectives, and since an increasing number of students are entering seminary directly from college and a decreasing number are entering seminary after a lapse of years following college graduation, comparisons were made between younger (25-29) and older ministers (30 or over).

Only minor differences in the perceived importance of field education objectives are associated with differences in the age of ministers (Table 14).

There was close agreement among younger and older ministers that the five most important objectives are:

- 1) to provide stimulation and opportunity for creative thinking in real life situations (R : 1-1)

TABLE 14.--Relative importance of selected objectives for field education as perceived by parish ministers in relation to age of minister.

Objective	Age 25-29			Age 30 or Older				
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
<u>Academic</u>								
To motivate classroom learning	110	2.78	1.30	11	134	2.84	1.30	14
To reinforce classroom learning	109	2.42	1.17	6	135	2.44	1.09	5
To give meaning and relevance to classroom learning	110	2.26	1.10	3	136	2.30	1.16	3
To test theory and concepts learned in the classroom and in literature	111	2.65	1.27	8	134	2.72	1.22	12
To provide curriculum integration	111	3.20	1.20	18	134	3.17	1.13	17
Total:		2.66				2.69		
<u>Personal Growth</u>								
To promote spiritual growth	111	2.86	1.36	13	137	2.81	1.36	13
To promote emotional growth	111	2.33	1.06	4	135	2.54	1.25	7
To promote social growth	109	3.48	1.33	19	135	3.59	1.25	19
To clarify and reinforce motivation ("call") to ministry	111	2.99	1.27	15	134	2.93	1.47	15
To develop direction in ministry	110	2.25	1.11	2	136	2.29	1.17	2
To provide stimulation and opportunity for independent thinking	110	2.65	1.23	8	135	2.53	1.22	6
To provide stimulation and opportunity for creative thinking in real life situations	111	2.13	1.12	1	134	2.19	1.20	1
To promote personal integration (minister as scholar and practitioner)	111	2.33	1.04	4	133	2.41	1.17	4
To motivate toward continued learning	110	3.01	1.15	16	131	3.24	1.27	18
To facilitate transition from student role to minister role	110	2.80	1.30	12	135	2.61	1.36	9
Total:		2.68				2.71		

Professional Growth

To clarify professional roles	110	2.60	1.26	7	134	2.56	1.24	8
To provide opportunity for the practice of professional roles	110	2.89	1.20	14	133	2.69	1.24	11
To provide stimulation and opportunity for experimentation and innovation in real life situations	110	2.65	1.17	8	134	2.64	1.17	10
To provide opportunity for Christian service	110	3.17	1.46	17	136	2.94	1.35	16
Total:		2.83				2.71		

Income

To help provide income for student needs	109	3.96	1.46	20	133	3.81	1.38	20
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$\bar{X}$ = Mean of importance ratings on a 7 point scale (1=extremely important; 7=extremely unimportant).

R = Rank order of rated importance.

- 2) to develop direction in ministry (R : 2-2)
- 3) to give meaning and relevance to classroom learning (R : 3-3)
- 4) to promote personal integration (R : 4-4)
- 5) to reinforce classroom learning (R : 6-5)

There was similar agreement as to the five least important objectives:

- 1) to help provide income for student needs (R : 20-20)
- 2) to promote social growth (R : 19-19)
- 3) to provide curriculum integration (R : 18-18)
- 4) to provide opportunity for Christian service (R : 17-16)
- 5) to motivate toward continued learning (R : 16-18)

Younger ministers perceived as more important than their older colleagues the three objectives:

- 1) to motivate classroom learning (R : 11-14)
- 2) to test theory and concepts learned in the classroom and in literature (R : 8-12)
- 3) to promote emotional growth (R : 4-7)

Older ministers, on the other hand, perceived as more important than did their younger colleagues the two objectives:

- 1) to facilitate transition from student role to minister role (R : 9-12)
- 2) to provide opportunity for the practice of professional roles (R : 11-14)

For both age groups, academic and personal growth objectives ranked first and second in importance as:

categories, but the range of rankings in each category is very wide.

Objectives within the third ranked category, professional growth, cover a comparatively narrow range of ranked importance, all near the midpoint on the overall importance ranking (7 to 17).

The providing of income for the seminarian is decisively ranked by ministers in both age groups as the least important of all objectives for field education. One can speculate as to whether this objective is unworthy for field education but in any case it is clearly viewed as relatively unimportant.

Location of Parish

A common concern of theological seminaries and religious denominations is that the training of theological seminary students should have relevance for the world in which the students will minister following their graduation. Comparing the perceptions of parish ministers, whose work is in different locations, on the relative importance of selected objectives for field education, it was felt, would provide some insights for relating field education programs to the world in which the seminarian serves following his graduation.

Only minor differences in the perceived importance of objectives for field education were associated with parish location (Table 15). The perceptions of parish

TABLE 15.--Relative importance of selected objectives for field education as perceived by parish ministers in relation to location of parish.

Objective	In Lesser Population Area				In Greater Population Area			
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
<u>Academic</u>								
To motivate classroom learning	172	2.71	1.23	13	72	3.07	1.43	15
To reinforce classroom learning	173	2.36	1.05	5	71	2.59	1.27	8
To give meaning and relevance to classroom learning	173	2.23	1.06	3	73	2.41	1.27	3
To test theory and concepts learned in the classroom and in literature	173	2.68	1.19	10	72	2.71	1.37	9
To provide curriculum integration	173	3.12	1.13	17	72	3.33	1.23	18
Total:		2.62				2.82		
<u>Personal Growth</u>								
To promote spiritual growth	175	2.80	1.38	14	73	2.90	1.32	11
To promote emotional growth	174	2.46	1.18	6	72	2.40	1.15	2
To promote social growth	173	3.50	1.33	19	71	3.63	1.16	19
To clarify and reinforce motivation ("call") to ministry	174	2.88	1.32	15	71	3.15	1.51	16
To develop direction in ministry	173	2.19	1.06	1	73	2.47	1.29	5
To provide stimulation and opportunity for independent thinking								
To provide stimulation and opportunity for creative thinking in real life situations	173	2.62	1.23	9	72	2.50	1.22	6
To promote personal integration (minister as scholar and practitioner)	173	2.20	1.16	2	72	2.08	1.17	1
To motivate toward continued learning	172	2.35	1.07	4	72	2.43	1.21	4
To facilitate transition from student role to minister role	169	3.18	1.20	18	72	3.03	1.27	14
	174	2.61	1.27	8	71	2.90	1.48	11
Total:		2.72				2.75		

to minister role
 transition from student role
 174 2.61 1.27 8 71 2.90 1.48 11
 174 2.61 1.27 8 71 2.90 1.48 11

Professional Growth

To clarify professional roles	174	2.51	1.21	7	70	2.74	1.34	10
To provide opportunity for the practice of professional roles	171	2.70	1.18	11	72	2.97	1.22	13
To provide stimulation and opportunity for experimentation and innovation in real life situations	173	2.70	1.18	11	71	2.51	1.13	7
To provide opportunity for Christian service	174	3.00	1.39	16	72	3.15	1.45	16
Total:		2.73				2.84		

Income

To help provide income for student needs	170	3.90	1.42	20	72	3.83	1.41	20
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$\bar{X}$ = Mean of importance ratings on a 7 point scale (1=extremely important; 7=extremely unimportant).

R = Rank order of rated importance.

ministers on the relative importance of field education objectives for five of the objectives did not vary with parish location. These were:

- 1) to give meaning and relevance to classroom learning (R : 3)
- 2) to promote personal integration (minister as scholar and practitioner) (R : 4)
- 3) to provide opportunity for Christian service (R : 16)
- 4) to promote social growth (R : 19)
- 5) to help provide income for student needs (R : 20)

In addition to perceiving two of the above named objectives (1 and 2), among the five most important objectives for field education, parish ministers in both lesser and greater population areas perceived the two additional objectives as sufficiently important to belong in this category to be:

- 1) to develop direction in ministry (R : 1-5)
- 2) to provide stimulation and opportunity for independent thinking in real life situations (R : 2-1)

Among the remaining objectives, differences in perceived importance of these for field education among ministers in relation to location of parish were not great. The two objectives for which perceptions of relative importance differed the most between ministers whose parishes were located in lesser population areas and those whose parishes were located in greater population areas are:

- 1) to provide stimulation and opportunity for experimentation and innovation in real life situations (R : 11-7)
- 2) to motivate toward continued learning (R : 18-14)

Comparisons of mean value ratings of responses gave no clear indication that there were any significant differences in perception of importance because of the factor of parish location among the categories of objectives: academic, personal growth and professional growth.

Remuneration from the Parish

Assuming that one's income does have some influence on perceptions, the factor of the minister's income received from the parish was included in the analysis of ministers' perceptions of the importance of objectives for field education.

Only minor differences in the perceived importance of field education objectives are associated with differences in remuneration from the parish (Table 16).

For seventeen of the twenty selected objectives there was essential agreement on the importance of these for field education; the rank order of rated importance for each objective was the same or not more than three places removed each from the other (see Table 16).

Greatest differences were noted for the objectives:

- 1) to promote spiritual growth
- 2) to clarify professional roles
- 3) to facilitate transition from student role to minister role

TABLE 16.--Relative importance of selected objectives for field education as perceived by parish ministers in relation to remuneration from the parish.

Objective	Less than \$7000.00				More than \$7000.00			
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
<u>Academic</u>								
To motivate classroom learning	79	2.71	1.06	12	163	2.84	1.37	13
To reinforce classroom learning	79	2.30	1.03	4	163	2.47	1.15	6
To give meaning and relevance to classroom learning	80	2.24	.89	3	164	2.27	1.18	2
To test theory and concepts learned in the classroom and in literature	80	2.67	1.14	10	163	2.66	1.25	11
To provide curriculum integration	80	3.11	1.07	17	163	3.21	1.20	18
Total:		2.61				2.69		
<u>Personal Growth</u>								
To promote spiritual growth	80	2.60	1.19	9	166	2.91	1.40	14
To promote emotional growth	80	2.50	1.13	7	164	2.41	1.19	5
To promote social growth	80	3.69	1.28	19	162	3.44	1.27	19
To clarify and reinforce motivation ("call") to ministry	80	2.84	1.30	14	163	3.02	1.42	15
To develop direction in ministry	80	2.16	.95	2	164	2.32	1.23	3
To provide stimulation and opportunity for independent thinking	79	2.53	1.05	8	164	2.59	1.29	7
To provide stimulation and opportunity for creative thinking in real life situations	80	2.08	.88	1	163	2.17	1.23	1
To promote personal integration (minister as scholar and practitioner)	80	2.44	1.05	6	162	2.33	1.14	4
To motivate toward continued learning	79	3.13	1.18	18	160	3.12	1.23	17
To facilitate transition from student role to minister role	80	2.80	1.34	13	163	2.64	1.34	9
Total:		2.68				2.69		

Professional Growth

To clarify professional roles	80	2.41	1.11	5	162	2.65	1.31	10
To provide opportunity for the practice of professional roles	79	2.86	1.26	15	162	2.73	1.21	12
To provide stimulation and opportunity for experimentation and innovation in real life situations	80	2.69	1.12	11	162	2.61	1.20	8
To provide opportunity for Christian service	80	2.92	1.21	16	164	3.09	1.46	16
Total:		2.72				2.77		

Income

To help provide income for student needs	78	3.88	1.40	20	162	3.88	1.43	20
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$\bar{X}$ = Mean of importance ratings on a 7 point scale (1=extremely important; 7=extremely unimportant).

R = Rank order of rated importance.

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The first two of these for ministers who received less than \$7000.00 in remuneration from the parish were perceived as more important for field education than for ministers who received more than \$7000.00 (R : 9-14); (R : 5-10). The third of these above named objectives for ministers who received more than \$7000.00 was perceived as more important for field education than for ministers who received less than \$7000.00 (R : 9-13).

Comparisons of mean value ratings of responses gave no clear indication that there were any significant differences in perceptions of importance because of the factor of differences in remuneration from the parish among the categories of objectives: academic, personal growth and professional growth.

Religious Denomination

Historical and contemporary differences among religious denominations, it was judged, could influence the perception of parish ministers of the relative importance of objectives for field education.

Among ministers when comparisons were made by religious denomination there was essential agreement on the relative importance of certain objectives; there was, however, quite pronounced disagreement on the relative importance of others (Table 17).

Objectives which for all ministers were perceived as the six most important (Table 13), were among those

TABLE 17.--Relative Importance of selected objectives for field education as perceived by parish ministers in relation to religious denomination.

Objective	Lutheran				Methodist				Presbyterian				Baptist				Others			
	N	X̄	S	R	N	X̄	S	R	N	X̄	S	R	N	X̄	S	R	N	X̄	S	R
Academic																				
To motivate classroom learning	54	2.24	.93	7	54	3.13	1.39	13	36	3.19	1.65	16	34	2.47	.99	7	65	3.00	1.24	13
To reinforce classroom learning	54	2.02	.81	4	55	2.75	1.32	8	36	2.81	1.41	10	34	2.04	.83	2	64	2.55	.96	7
To give meaning and relevance to classroom learning	54	1.74	.71	2	57	2.67	1.24	6	36	2.54	1.44	6	34	2.00	.85	1	64	2.41	1.26	3
To test theory and concepts learned in the classroom and in literature	54	2.26	.97	5	56	2.89	1.45	9	36	2.97	1.39	12	34	2.65	1.20	11	64	2.73	1.19	11
To provide curriculum integration	54	2.83	1.00	17	56	3.21	1.22	15	36	3.47	1.15	13	34	2.33	1.06	17	64	3.39	1.24	16
Total:		2.62				2.93				3.06				2.45				2.91		
Personal Growth																				
To promote spiritual growth	54	2.41	1.04	10	57	3.21	1.45	15	46	3.32	1.63	14	34	2.34	.94	3	63	3.08	1.29	14
To promote emotional growth	54	2.44	1.06	11	59	2.99	1.43	7	36	2.93	1.43	1	34	2.16	1.24	9	63	2.42	.95	5
To promote social growth	54	3.30	1.33	14	55	3.89	1.17	23	36	3.73	1.43	26	34	3.42	1.15	19	65	3.49	1.32	19
To clarify and reinforce motivation ("call") to ministry	54	2.63	1.35	15	54	3.14	1.43	14	36	3.16	1.44	15	44	2.71	1.34	14	64	3.11	1.15	15
To develop direction in ministry	54	1.85	.97	3	56	2.63	1.40	4	36	2.17	1.23	2	36	2.23	.85	4	64	2.41	1.22	3
To provide stimulation and opportunity for independent thinking	53	2.21	1.01	6	62	2.89	1.44	9	36	2.77	1.43	11	34	2.65	.94	11	65	2.42	1.27	6
To provide stimulation and opportunity for creative thinking in real life situations	54	1.69	.80	1	53	2.38	1.39	1	34	2.40	1.44	1	34	2.52	1.21	3	65	2.06	1.16	1
To promote personal integration (minister as scholar and practitioner)	54	2.89	.75	6	54	3.24	1.43	1	36	2.73	1.17	3	44	2.77	1.27	13	64	2.33	1.06	2
To motivate toward continued learning	54	2.87	1.12	15	54	3.46	1.24	13	36	3.37	1.27	13	34	3.03	.94	18	63	2.92	1.26	16
To facilitate transition from student role to minister role	53	2.00	1.09	7	54	2.74	1.44	11	36	2.73	1.52	7	36	2.46	1.11	6	63	2.89	1.36	12
Total:		2.39				2.97				2.77				2.63				2.74		
Professional Growth																				
To clarify professional roles	53	2.51	1.15	13	53	2.62	1.23	3	36	2.77	1.39	5	34	2.52	1.12	9	64	2.71	1.23	9
To provide opportunity for the practice of professional roles	54	2.56	1.00	14	53	2.96	1.39	12	34	2.89	1.37	9	34	2.94	1.35	16	64	2.72	1.23	9
To provide stimulation and opportunity for experimentation and innovation in real life situations	53	2.43	1.23	11	54	2.63	1.21	4	36	2.43	1.24	5	34	2.70	.83	15	64	2.72	1.19	9
To provide opportunity for Christian service	54	2.75	1.23	14	54	3.46	1.46	16	36	3.19	1.55	16	34	2.76	1.04	5	64	3.23	1.38	17
Total:		2.57				2.92				2.73				2.63				2.89		
Income																				
To help provide income for student needs	51	4.73	1.16	20	55	3.62	1.51	10	36	3.72	1.05	15	34	3.55	1.35	20	64	3.82	1.49	20

X̄ = Mean of importance ratings on a 7 point scale (1=extremely important; 7=extremely unimportant).

R = Rank order of rated importance.

perceived by ministers of each denomination to be among the nine most important with two exceptions. The objective: to promote emotional growth, sixth in order of perceived importance for all ministers, was perceived as much less important by Lutherans (R : 12). The objective: to promote personal integration, fourth in order of perceived importance for all ministers, was perceived as much less important for Baptists (R : 13).

Objectives which for all ministers were perceived as the six least important, were among those perceived by ministers of each denomination to be among the eight least important with one exception. The objective: to provide opportunity for Christian service, which for all ministers was perceived as sixteenth in importance, was perceived as much more important for Baptists (R : 5).

Other more prominent differences among religious denominations which were observed are:

- 1) The objective: to promote spiritual growth, for Baptist ministers was perceived as more important (R : 3) than for other ministers (R : 10 to 14).
- 2) The objective: to promote emotional growth, was perceived as first in order of importance for Presbyterian ministers but twelfth in importance for Lutherans.
- 3) The objective: to provide stimulation and opportunity for creative thinking in real life situations, perceived by ministers in three denominational categories as first in importance, was perceived of lesser importance by Baptist ministers (R : 8).

- 4) The objective: to promote personal integration, perceived by ministers in four denominational categories as relatively important (R : 2 to 5), for Baptist ministers was relatively unimportant (R : 13).
- 5) The objective: to clarify professional roles was relatively unimportant for Lutheran ministers (R : 13) but relatively important for Methodists (R : 3).
- 6) The objective: to provide stimulation and opportunity for experimentation and innovation in real life situations, was relatively important for Methodists (R : 4) but relatively unimportant for Baptists (R : 15).

Difference in perception of the relative importance of selected objectives for field education has been observed both for the number of objectives and the magnitude of differences when comparisons were made among parish ministers of various religious denominations. It may be assumed that these differences in large part reflect denominational distinctions--both traditional and contemporary. Baptist ministers, for example, deviated considerably from ministers in the other denominational categories in their perception of importance of five objectives for field education. However, essential agreement in perception of importance for a core of objectives has also been observed.

Comparisons of mean response ratings showed that the perceived importance for Lutheran ministers of fifteen of the twenty selected objectives was greater than that of ministers in all other denominational categories, the mean value ratings ranging from "very important" ($\bar{X}$: 1.74) to "important" ($\bar{X}$: 3.30) whereas the mean importance ratings

of these objectives for all other ministers were lower. This finding would indicate the high value that Lutheran ministers place upon field education as an element in their preparation for the parish ministry.

Comparisons of mean value ratings of responses gave no clear indication that there were any significant differences in perception of importance among the categories of objectives: academic, personal growth and professional growth.

Objectives Which Parish Ministers Added As Important for Field Education

Objectives for field education which parish ministers added to the twenty selected ones numbered twenty. Sixteen of them were rated as extremely important for field education, two as very important and one as important. Fifteen of them focus on the personal growth of the student, and five on his professional growth.

Typical objectives are reported here verbatim:

"to mold the prospective minister into what the church people will accept."

"to help one find his own identity as it relates to the ministry."

"to provide a real taste of the good and bad of the ministry before ordination."

"to learn to relate to colleagues."

"to learn how to relate to persons in other professions and disciplines."

"a guided partnership in experiencing the mission and relevance of ministry."

"to reveal how frustrating and irrelevant the traditional minister's role is and the necessity of developing a new role for the modern clergyman."

"to develop a sense of proportion and priority."

"to see what is expected of you as a minister."

Summary of Most Significant Findings on
Parish Ministers' Perceived Importance
of Objectives for Field Education

Graduates of theological seminaries, as parish ministers three years following their seminary graduation, evidenced by importance ratings which they gave to twenty selected objectives for field education, perceived as the six most important of them, the objectives: (in order from most important)

- 1) to provide stimulation and opportunity for creative thinking in real life situations
- 2) to develop direction in ministry
- 3) to give meaning and relevance to classroom learning
- 4) to promote personal integration
- 5) to reinforce classroom learning
- 6) to promote emotional growth

These graduates also perceived the six least important objectives to be: (in order from least important)

- 1) to help provide income for student needs
- 2) to promote social growth
- 3) to provide curriculum integration
- 4) to motivate toward continued learning
- 5) to provide opportunity for Christian service
- 6) to clarify and reinforce motivation to ministry

Mean importance ratings which parish ministers assigned to the selected objectives for field education

evidenced their perception of the importance of these objectives to range from "very important" as an objective for field education to "uncertain" of importance as an objective for field education.

When these objectives were placed into four general categories of objectives, the rank order of total means placed these categories of objectives in the following order of importance: (in order from most important)

- 1) professional growth
- 2) personal growth
- 3) academic growth
- 4) helping to provide income for student needs

When comparisons were made to learn whether the perceived importance of these selected objectives varied with the parish minister's participation or non participation as a seminary student in field education experiences, with his age, with the location of his parish and with his religious denomination, the most significant findings reported in the following paragraphs resulted.

The six most important objectives as perceived by all ministers were among the first ten in perceived importance regardless of participation or non participation in seminary field education programs as seminary students, age of parish minister, location of parish, annual remuneration from the parish, and religious denomination, with but two exceptions. For Baptist ministers, the objective: to promote integration (minister as scholar and practitioner) was perceived as much less important (R : 13). For

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Lutheran ministers, the objective: to promote emotional growth, was perceived as much less important (R : 12).

The six least important objectives as perceived by all parish ministers were among the eight objectives perceived as least important by parish ministers regardless of participation or non participation in seminary field education programs for seminary students, age of parish minister, location of parish, and remuneration from the parish and religious denomination, with but with two exceptions. The objective: to provide opportunity for Christian service, for non participants in field education as seminary students, and for Baptist ministers, was perceived as much more important (R : 4-5). Seventeen of the thirty-one non participants in seminary field education as students were Baptist.

The perception of importance varied considerably with whether or not the parish minister had participated in field education as a seminary student for the following objectives: (in order from greatest magnitude of difference in rank order of importance)

- 1) to provide opportunity for Christian service (17-4)
- 2) to motivate classroom learning (13-6)
- 3) to provide stimulation and opportunity for independent thinking (7-14)
- 4) to facilitate transition from student role to minister role (11-5)
- 5) to promote personal integration (4-10)

Only minor differences in the perceived importance of objectives for field education were associated with

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differences in the age of ministers, parish location and remuneration received from the parish.

There was essential agreement among parish ministers when comparisons were made by religious denomination on the importance of some of the selected objectives for field education; for other objectives there were minor differences; for still others there were major differences. More prominent disagreements observed were as follows:

- 1) Baptist ministers disagreed with their fellow ministers in most other denominations on the relative importance of the objectives: to promote emotional growth, to promote personal integration, to provide opportunity for Christian service, to promote spiritual growth, and to provide stimulation and opportunity for creative thinking in real life situations.
- 2) Presbyterian and Lutheran ministers disagreed on the relative importance of the objective: to clarify professional roles.
- 3) Lutheran and Methodist ministers disagreed on the relative importance of the objective: to clarify professional roles.
- 4) Methodist and Baptist ministers disagreed on the relative importance of the objective: to provide stimulation and opportunity for experimentation in real life situations.

The perceived importance for field education was greater for Lutheran ministers than for ministers of all other denominations for fifteen of the twenty selected objectives.

To help provide income for student needs was decisively rated by parish ministers as relatively unimportant and probably unworthy as an objective for field education.

Differences of perceptions among ministers for the three categories of objectives (both in total mean ratings and rank morder of these): academic, personal growth and professional growth, and differences of perceptions for individual objectives within categories--these observed when all comparisons were made--have led to the conclusion that further investigation is necessary to determine whether there is any significant difference in the perception of ministers on the relative importance of these three categories of objectives.

Kinds and Levels of Field Education Experiences

Theological seminary field education programs most commonly provide depth experiences in preaching, pastoral functions and teaching. Fewer experiences and markedly lower levels of involvement are afforded in the priestly functions, church administration and social service. Examination of Table 18 reveals major areas of emphasis and omission in their field education experiences as recalled by 218 parish minister respondents.

Preaching.--For nine out of ten, parish preaching had been included at least to a limited degree. Six out of ten had depth experiences in parish preaching. Six out of ten had also done at least limited supply preaching. As might be expected, only about one in five had experienced evangelistic preaching and only one in four had preached on radio or television.

TABLE 18.--Percentage of ministers who reported selected kinds and levels of field education experiences as part of their seminary training.

General Area	Experience Specific Tasks	Highest Level of Experience				
		No Response	No Experience	Observation Only	Observation and Limited Participation	Participation in Depth
Preaching	Parish preaching	1	5	4	32	58
	Occasional supply preaching	18	20	1	36	25
	Preaching on radio or T. V.	12	59	4	18	7
	Evangelistic preaching	16	56	7	13	8
Pastoral functions	Home visitation	2	9	1	25	63
	Visitation in institutions	4	11	1	25	56
	Personal counseling	3	16	4	36	41
	Personal evangelism	10	26	3	27	34
	Group counseling	9	50	6	19	16
	Administering the sacraments	4	22	19	27	28
Priestly functions	Conducting a funeral	4	25	16	21	34
	Conducting a wedding	4	43	24	10	19
	Reception of church members	5	29	24	18	24
	Sunday School	3	9	2	22	64
Teaching	Week day church school	10	50	3	8	29
	Catechetical class	7	37	2	15	39
	Church drama production	9	58	5	15	13

Church adminis- tration	Conducting a business meeting	5	29	19	17	30
	Conducting a church survey	5	49	6	13	27
	Church budget preparation	4	44	18	12	22
	Church publicity	6	28	11	28	27
	Development and/or evaluation of church programs	5	24	11	33	27
	Office management	5	43	13	18	21
	Church property and plant maintenance	6	40	16	19	19
	Committee work	6	22	8	34	30
	Supervising church staff	6	46	19	17	12
	Supervision of church organization(s)	6	24	10	29	31
Social service	YMCA, YWCA	11	75	2	9	5
	Scouts	9	61	10	13	7
	Summer Camp	6	44	5	18	27
	Minority groups	8	60	6	12	14
	Community organization	8	54	11	17	10
	Social welfare	9	54	10	17	10
Other selected experiences	Journalism	9	59	4	18	10
	Music	7	42	12	26	13
	School campus ministry	9	72	8	7	4
	Parks & recreation ministry	9	76	3	5	7
	Political & civic affairs	8	64	8	15	5
	Ecumenical projects	7	52	7	20	14
	Business	9	67	7	9	8
	Industry	10	73	7	5	5
	Lay internship	15	71	3	4	7

Pastoral functions.--Considerable experience through field education had been gained in visitation of people in their homes and in institutions, over eight out of ten ministers having participated in these. Over half of the ministers experienced relatively involved participation in both of these. Almost the same proportion of ministers had experience in both personal counseling and personal evangelism, although the depth of involvement was less. Only one-half of the ministers had any experience in group counseling, a more recent counseling method than personal counseling. With increasing emphasis placed upon group counseling in the social science disciplines, one may anticipate that theological seminaries will provide greater opportunity for experience through field education in this counseling method.

Priestly functions.--In this area of experience, both number and depth of experiences were reported as much lower. Only slightly more than half had participated in administration of the sacraments or conducting a funeral. Even fewer had participated in the reception of church members (40%) or in conducting a wedding. Approximately one in five had merely observed these functions and an even larger proportion reported no experience in any of the priestly functions.

The more limited participation in priestly functions is understandable for several reasons. Certain religious

denominations permit the performance of certain priestly functions at any level only by the ordained clergy. Several parish minister respondents in their comments called attention to this fact. Again the infrequent occurrence of the tasks in this category diminishes the possibility of participation.

It would appear that if through field education a greater number were given opportunity to participate in the priestly functions--at least on the level of observation--that there would be less complaint of inadequacy in this area both by ministers themselves and their parishioners.

Teaching.--Teaching in the parish Sunday school, the traditional beginning experience for seminarians, included nine out of ten of the parish ministers who reported field education experiences. Since only a few Protestant denominations (e.g., Lutherans) operate parochial schools it was expected that a limited number of persons would have had experience in teaching in them (37%). A relatively high number reported no experience in teaching church drama production (58%). Two reasons are offered for this high number of non participants: the significant contribution that church drama can make in the church's educational program has only recently been recognized and/or accepted by large numbers of church members and the limited experience in church drama of seminary instructors would prevent many of them from venturing to instruct others in it.

Church administration.--The role of the parish minister as an administrator is requiring today considerably more time than was required only a few years ago. However, parish ministers themselves, their congregations and their denominational officials express deficiencies in the training of seminarians in church administration. The number of possible tasks in which one may engage while a seminary student in order to gain experience is large and it appears from an examination of Table 18 that seminary students have gained experience in church administration through a variety of tasks though, for a majority, with only limited participation in any one of them. Almost half of the parish ministers reported having had no experience through seminary field education in: conducting a church survey (49%), church budget preparation (44%), office management (43%), church property and plant maintenance (40%) and supervising church staff (46%). More than 66% of the ministers reported having had experience, even if only at the level of participation, in: conducting a business meeting (66%), church publicity (66%), development and/or evaluation of church programs (71%), committee work (74%) and the supervision of church organizations (70%).

There is increasing evidence that greater provision needs to be given to providing for the seminarian opportunity for more and deeper levels of experience in various tasks of church administration in order that he may be

better prepared for his role as church administrator following his graduation.

Social service and other selected experiences.--In recent years the contribution that experience in non parish tasks may make toward preparing the prospective minister for his work in the parish has become more commonly recognized. Consequently, included in seminary field education programs are many non parish activities in which students engage. Examination of Table 18 reveals that, although a fair number of parish ministers in their seminary field education programs have engaged in non parish activities, the majority of them reported that they had no experience in the following activities commonly regarded as non parish: YMCA, YWCA, scouts, minority groups, community organization, social welfare, journalism, school campus ministry, parks and recreation ministry, political and civil affairs, ecumenical projects, business and industry.

Fifty percent reported having had experience in summer camps.

Lay internship, a most recent innovation in field education (a term which several respondents reported they did not understand, thus possibly accounting for a 15% non response and a 71% "no experience response) showed approximately one in ten as having participated at any level.

One may conjecture that there is relatively little participation in non parish field education experiences because there are few seminary administrators and instructors who are convinced that the transfer values of non parish experiences are of more worth in the preparation of the student for the parish ministry than direct experiences within the context of the parish.

Other Experiences of Parish Ministers

Other experiences of parish ministers which were added by respondents, numbered thirty-four and were distributed in the general areas of experiences as follows: preaching (8), pastoral functions (2), priestly functions (3), teaching (12), church administration (2), social services (3) and "other" (4). All were depth level experiences with the exception of three preaching experiences which were at the level of observation and limited participation.

The Format of Field Education Experiences

The format of field education experiences may have included only concurrent, only block or a combination of concurrent and block experiences (see definitions, p. 24)

Sixty-eight percent reported having had block field education experiences (Table 19). These men may have had concurrent experiences also but this fact was not reported.

Twenty-seven percent of the ministers, on the basis of their reporting, were assumed to have had concurrent experiences only.

TABLE 19.--Format (block/concurrent) of field education experiences.

Format Reported	N	%
Block experiences were included in field program	148	68
Concurrent experiences only in field program	58	27
Format unreported	<u>12</u>	<u>5</u>
Total	218	100

Time spent on block field education experiences ranged from four weeks to more than one year (Table 20).

TABLE 20.--Extent of time for and locale of block field education experiences.

Time	N	%	Locale	N	%
4-8 weeks	7	5	Parish only	69	47
8-12 weeks	26	17	Non parish only	25	17
12 weeks-6 months	38	26	Both parish and non parish	39	27
6 months-1 year	39	26	Locale not clearly reported	<u>14</u>	<u>9</u>
More than 1 year	<u>38</u>	<u>26</u>			
Total	148	100		147	100

The locale of these experiences were within the context of the local parish, beyond the context of the local parish, or both. No attempt was made to learn the extent of time for and locale of concurrent seminary field education experiences.

Among the 148 ministers who reported having had block field experiences, the extent of time for these experiences was less than 12 weeks for 22% of them and more than 12 weeks for 78% of them (Table 20).

Block field education experiences of 47% of the ministers were within the context of the local parish only; for 17% of them, these experiences were beyond the context of the local parish and for 27% of them they were both within and beyond the context of the local parish.

The Supervisors of Field Education

Supervisors of seminary students' field education experiences (Table 21) include seminary personnel, parish personnel, denominational officials, institutional chaplains (6), clinical training supervisors (5), a doctor, the National Christian Council staff, and the field work team. More field education directors or equivalent persons had minor responsibility (51%) than had major responsibility (32%) for supervision of field education experiences of responding ministers. In contrast, more parish ministers had major responsibility (60%) than minor. For 10% of the parish ministers, seminary

personnel other than the field education director had major responsibility and for 49% of them, other seminary personnel had minor responsibility. Parish committees, denominational officials and denominational committees were infrequently involved in the supervision of seminary field education experiences.

TABLE 21.--Supervision of field education experiences: position and degree of responsibility of supervisor.

Position	N	Degree of Responsibility		
		None	Minor Responsibility	Major Responsibility
Field education director (or equivalent)	210	17	51	32
Other seminary faculty or staff	203	41	49	10
Parish minister(s)	208	20	20	60
Parish committee(s)	200	63	31	6
Denominational official(s)	202	66	22	12
Denominational committee(s)	200	78	19	3

A greater percentage of parish ministers reported a parish minister as having had major supervisory responsibility over their seminary field experiences than did those who reported their seminary field education director

(Table 21). However, it was assumed that a person having major supervisory responsibility may or may not have been the person having the general responsibility for directing and coordinating the experiences. The responses of parish ministers showed that for a greater percentage of them, their seminary field education director exercised the general responsibility for directing and coordinating their experiences (53%) than did those who reported a parish minister as having this general responsibility (18%) (Table 22). For 29% of the parish ministers, someone other than the seminary field education director or a parish minister exercised this general responsibility.

TABLE 22.--Supervision of field education experiences: person responsible for directing and coordinating experiences.

Responsible Person	N	%
Field education director	113	53
Seminary office staff	23	11
Parish minister	40	18
Oneself	4	2
Others	18	8
No one	<u>16</u>	<u>8</u>
Total	214	100

Included in the 29% are the responses of men who reported having had no one as the director and coordinator of their experiences. However, if no one person was charged with this responsibility, in practice, the student himself carried it.

Perceived Extent of Contribution of
Field Education Experiences
Toward the Realization
of Objectives

Two questions about perceived importance of objectives for field education which were posed as guides to the study have already been answered. Two further questions were posed as guides to the study. The first was: To what extent do theological seminary graduates, who now serve as parish ministers, perceive these objectives to have been achieved through their field education experiences? The second was: Does the perceived extent of contribution of selected experiences toward the realization of field education objectives vary: with the minister's age, church location, and annual remuneration from his parish, with the time required to complete seminary, with the format (concurrent and/or block) of field experiences, with position of the person responsible for directing and coordinating field education experiences and with religious denomination? These questions were answered by an analysis of responses of 218 parish ministers who had participated in field education experiences

as seminary students. Results of the analysis are reported in the following paragraphs.

Perceived Extent of Contribution
for All Parish Ministers

The perceived relative importance of objectives for field education included both those who as seminary students had participated in seminary field education and those who had not. The perceived relative extent of contribution of field education experiences toward the realization of these objectives, on the other hand, could only include those who had participated in field education programs.

The six selected objectives of field education toward which seminary field experiences contributed the most, as perceived by all participant ministers were (Table 23):

(1= greatest contribution)

1. to provide stimulation and opportunity for creative thinking in real life situations ($\bar{X}$: 2.84)
2. to develop direction in ministry ($\bar{X}$: 3.06)
3. to provide opportunity for the practice of professional roles ($\bar{X}$: 3.17)
4. to provide stimulation and opportunity for experimentation and innovation in real life situations ($\bar{X}$: 3.18)
5. to give meaning and relevance to classroom learning ($\bar{X}$: 3.22)
6. to provide opportunity for Christian service ($\bar{X}$: 3.24)

TABLE 23.--Relative extent of contribution of field education experiences toward the realization of selected objectives for field education as perceived by parish ministers.

Objective	N	$\bar{X}$	S	R
<u>Academic</u>				
To motivate classroom learning	213	3.40	1.50	12
To reinforce classroom learning	214	3.39	1.45	11
To give meaning and relevance to classroom learning	212	3.22	1.46	5
To test theory and concepts learned in the classroom and in literature	213	3.58	1.50	16
To provide curriculum integration	210	4.02	1.46	19
Total:		3.52		
<u>Personal Growth</u>				
To promote spiritual growth	214	3.42	1.50	13
To promote emotional growth	213	3.27	1.47	8
To promote social growth	212	3.86	1.36	18
To clarify and reinforce motivation ("call") to ministry	213	3.69	1.68	17
To develop direction in ministry	212	3.06	1.59	2
To provide stimulation and opportunity for independent thinking	211	3.26	1.36	7
To provide stimulation and opportunity for creative thinking in real life situations	213	2.84	1.50	1
To promote personal integration (minister as scholar and practitioner)	212	3.34	1.46	10
To motivate toward continued learning	211	3.45	1.44	14
To facilitate transition from student role to minister role	211	3.46	1.63	15
Total:		3.36		
<u>Professional Growth</u>				
To clarify professional roles	213	3.28	1.62	9
To provide opportunity for the practice of professional roles	212	3.17	1.47	3
To provide stimulation and opportunity for experimentation and innovation in real life situations	212	3.18	1.54	4
To provide opportunity for Christian service	211	3.24	1.51	6
Total:		3.22		
<u>Income</u>				
To help provide income for student needs	212	4.17	1.92	20

$\bar{X}$ = Mean of extent of contribution ratings on a 7 point scale (1=extremely large; 7=extremely small).

R = Rank order of rated extent of contribution.

Likewise, the six selected objectives of field education toward which seminary field experiences contributed the least, as perceived by the ministers as a total group, were: (20 = least contribution)

15. to facilitate transition from student role to minister role ($\bar{X}$: 3.46)
16. to test theory and concepts learned in the classroom and in literature ($\bar{X}$: 3.58)
17. to clarify and reinforce motivation in ministry ($\bar{X}$: 3.69)
18. to promote social growth ($\bar{X}$: 3.86)
19. to provide curriculum integration ($\bar{X}$: 4.02)
20. to help provide income for student needs ($\bar{X}$: 4.17)

The perceived extent to which field experiences contributed toward the realization of the selected objectives ranged from "large" ($\bar{X}$: 2.84) to "small" ($\bar{X}$: 4.17).

A comparison of extent-of-contribution mean ratings by categories (Table 23) revealed the following order of perceived contribution for the four categories: (1 = greatest contribution)

1. professional growth objectives ($\bar{X}$: 3.22)
2. personal growth objectives ($\bar{X}$: 3.36)
3. academic objectives ($\bar{X}$: 3.52)
4. to help provide income for student needs ($\bar{X}$: 4.17)

Age of Parish Ministers

Only minor differences in the perceived extent of contribution of experiences are associated with differences in age of ministers. Comparisons of ratings revealed that for seventeen of the twenty selected objectives, the perceived contribution of experiences toward their realization was essentially the same for both younger and older ministers (Table 24). Comparisons did reveal differences in perceived extent of contribution between younger and older ministers for these objectives.

1. The perceived extent of contribution was less for younger ministers than older toward the objective: to reinforce classroom learning (R : 15, $\bar{X}$: 3.51 - R : 8, $\bar{X}$: 3.27).
2. The perceived extent of contribution was less for younger ministers than older toward the objective: to provide stimulation and opportunity for independent thinking (R : 9, $\bar{X}$: 3.39 -- R : 3, $\bar{X}$: 3.13).
3. The perceived extent of contribution was less for older ministers than younger toward the objective: to provide stimulation and opportunity for experimentation and innovation in real life situations (R : 9, $\bar{X}$: 3.28 -- R : 3, $\bar{X}$: 3.08).

Comparisons of total mean ratings showed the same rank order in perceived extent of contribution for the four categories of objectives for both younger and older parish ministers (greatest to least): professional growth objectives, personal growth objectives, academic objectives and the objective, to help provide income for student needs.

TABLE 24.--Relative extent of contribution of field education experiences toward the realization of selected objectives for field education as perceived by parish ministers in relation to age of parish minister.

Objective	Age 25-29				Age 30 or Older			
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
<u>Academic</u>								
To motivate classroom learning	105	3.41	1.41	11	108	3.39	1.59	12
To reinforce classroom learning	105	3.51	1.53	15	109	3.27	1.37	8
To give meaning and relevance to classroom learning	104	3.23	1.43	5	108	3.21	1.49	6
To test theory and concepts learned in the classroom and in literature	105	3.61	1.44	17	108	3.56	1.57	16
To provide curriculum integration	104	4.02	1.45	19	106	4.02	1.48	19
Total:		3.55				3.49		
<u>Personal Growth</u>								
To promote spiritual growth	105	3.43	1.34	13	109	3.41	1.65	13
To promote emotional growth	105	3.25	1.45	6	108	3.29	1.49	10
To promote social growth	105	3.72	1.39	18	107	4.00	1.32	18
To clarify and reinforce motivation ("call") to ministry	105	3.60	1.60	16	108	3.78	1.75	17
To develop direction in ministry	104	3.03	1.51	2	108	3.08	1.66	2
To provide stimulation and opportunity for independent thinking	104	3.39	1.34	9	107	3.13	1.38	3
To provide stimulation and opportunity for creative thinking in real life situations	105	2.94	1.49	1	108	2.74	1.51	1
To promote personal integration (minister as scholar and practitioner)	104	3.39	1.43	9	108	3.30	1.49	11
To motivate toward continued learning	105	3.41	1.39	11	106	3.50	1.49	15
To facilitate transition from student role to minister role	103	3.46	1.61	14	108	3.47	1.65	14
Total:		3.36				3.37		

<u>Professional Growth</u>									
To clarify professional roles	105	3.36	1.56	8	108	3.20	1.68	5	
To provide opportunity for the practice of professional roles	105	3.13	1.37	4	107	3.21	1.57	6	
To provide stimulation and opportunity for experimentation and innovation in real life situations	105	3.08	1.49	3	107	3.28	1.59	9	
To provide opportunity for Christian service	104	3.30	1.41	7	107	3.19	1.60	4	
Total:		3.22				3.22			
<u>Income</u>									
To help provide income for student needs	105	4.29	1.89	20	107	4.06	1.95	20	

$\bar{X}$ = Mean extent of contribution ratings on a 7 point scale (1=extremely large; 7=extremely small).

R = Rank order of rated extent of contribution.

Location of Parish

Comparisons of ratings revealed that for seven of the twenty selected objectives there appeared to be some association between parish location and the extent of contribution of field experiences toward the realization of objectives (Table 25).

Parish ministers whose parishes were located in lesser population areas perceived the contribution of field experiences to have been greater than did those whose parishes were located in greater population areas for the four objectives:

1. to motivate classroom learning (R : 3-15)
2. to develop direction in ministry (R : 2-5)
3. to clarify professional roles (R : 3-16)
4. to provide opportunity for Christian service
(R : 5-10)

For the objective: to develop direction in ministry, difference in perception between these two groups of ministers was known, not by difference in rank order, but by difference in mean rating for the objective ($\bar{X}$: 2.93 - 3.35).

Parish ministers whose parishes were located in greater population areas perceived the contribution of field experiences to have been greater than did those whose parishes were located in lesser population areas for three objectives:

TABLE 25.--Relative extent of contribution of field education experiences toward the realization of selected objectives for field education as perceived by parish ministers in relation to location of parish.

Objective	In Lesser Population Area				In Greater Population Area			
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
<u>Academic</u>								
To motivate classroom learning	150	3.31	1.33	3	63	3.60	1.85	15
To reinforce classroom learning	151	3.36	1.38	12	63	3.44	1.60	9
To give meaning and relevance to classroom learning	151	3.16	1.35	6	61	3.38	1.70	6
To test theory and concepts learned in the classroom and in literature	151	3.58	1.45	16	62	3.58	1.63	14
To provide curriculum integration	148	3.97	1.47	19	62	4.13	1.47	20
Total:		3.47				3.63		
<u>Personal Growth</u>								
To promote spiritual growth	151	3.39	1.51	13	63	3.49	1.50	11
To promote emotional growth	151	3.21	1.42	8	62	3.42	1.57	8
To promote social growth	150	3.83	1.29	18	62	3.94	1.52	17
To clarify and reinforce motivation ("call") to ministry	151	3.59	1.59	17	62	3.94	1.86	17
To develop direction in ministry	150	2.93	1.45	2	62	3.35	1.86	5
To provide stimulation and opportunity for independent thinking	149	3.26	1.28	9	62	3.26	1.56	3
To provide stimulation and opportunity for creative thinking in real life situations	151	2.81	1.43	1	62	2.90	1.68	1
To promote personal integration (minister as scholar and practitioner)	150	3.27	1.45	10	62	3.53	1.47	12
To motivate toward continued learning	150	3.48	1.42	15	61	3.39	1.49	7
To facilitate transition from student role to minister role	150	3.42	1.58	14	61	3.57	1.76	13
Total:		3.32				3.47		

Professional Growth

To clarify professional roles	151	3.13	1.56	3	62	3.65	1.71	16
To provide opportunity for the practice of professional roles	150	3.13	1.44	3	62	3.27	1.57	4
To provide stimulation and opportunity for experimentation and innovation in real life situations	150	3.17	1.47	7	62	3.21	1.71	2
To provide opportunity for Christian service	150	3.15	1.43	5	61	3.46	1.67	10
Total:		3.14				3.40		

Income

To help provide income for student needs	150	4.19	1.99	20	62	4.11	1.76	19
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$\bar{X}$ = Mean extent of contribution ratings on a 7 point scale (1=extremely large; 7=extremely small).

R = Rank order of rated extent of contribution.

1. to provide stimulation and opportunity for independent thinking (R : 3-9)
2. to motivate toward continued learning (R : 7-15)
3. to provide stimulation and opportunity for experimentation and innovation in real life situations (R : 2-7)

Comparisons of ratings also revealed that ministers whose parishes were located in lesser population areas quite consistently perceived the extent of contribution of their field experiences to have been greater towards the realization of objectives than did their colleagues in greater population areas. The only exceptions to a mean rating indicating perception of greater contribution were:

1. for the objective: to test theory and concepts learned in the classroom and in literature; and for the objective: to provide stimulation and opportunity for independent thinking. For these objectives, mean ratings of both groups were the same for the same objectives ($\bar{X}$: 3.58 and $\bar{X}$: 3.26).
2. for the objective: to motivate toward continued learning ($\bar{X}$: 3.48 - $\bar{X}$: 3.39).

Remuneration From the Parish

Comparisons of rank order of extent-of-contribution mean ratings showed only three appreciable differences between ministers who received an annual remuneration from the parish less than \$7000.00 and those who received more than \$7000.00 (Table 26).

TABLE 26.--Relative extent of contribution of field education experiences toward the realization of selected objectives for field education as perceived by parish ministers in relation to remuneration from the parish.

Objective	Less than \$7000.00				More than \$7000.00			
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
<u>Academic</u>								
To motivate classroom learning	67	3.25	1.20	10	145	3.44	1.60	12
To reinforce classroom learning	67	3.39	1.33	13	146	3.36	1.48	10
To give meaning and relevance to classroom learning	67	3.15	1.22	4	144	3.23	1.53	5
To test theory and concepts learned in the classroom and in literature	67	3.52	1.36	16	145	3.59	1.54	17
To provide curriculum integration	67	4.04	1.24	19	142	3.99	1.55	19
Total:		3.47				3.52		
<u>Personal Growth</u>								
To promote spiritual growth	67	3.10	1.29	2	146	3.54	1.55	15
To promote emotional growth	67	3.24	1.48	9	145	3.28	1.47	8
To promote social growth	67	3.99	1.30	18	144	3.79	1.38	18
To clarify and reinforce motivation ("call") to ministry	67	3.93	1.65	17	145	3.58	1.69	16
To develop direction in ministry	67	3.21	1.59	5	144	2.98	1.59	2
To provide stimulation and opportunity for independent thinking	67	3.22	1.27	7	143	3.25	1.38	6
To provide stimulation and opportunity for creative thinking in real life situations	67	2.81	1.35	1	145	2.83	1.53	1
To promote personal integration (minister as scholar and practitioner)	67	3.21	1.34	5	144	3.41	1.51	11
To motivate toward continued learning	67	3.42	1.21	14	143	3.45	1.51	14
To facilitate transition from student role to minister role	66	3.50	1.55	15	144	3.44	1.68	12
Total:		3.36				3.36		

<u>Professional Growth</u>									
To clarify professional roles	67	3.30	1.40	12	145	3.28	1.72	8	
To provide opportunity for the practice of professional roles	67	3.28	1.50	11	144	3.12	1.47	3	
To provide stimulation and opportunity for experimentation and innovation in real life situations	67	3.12	1.26	3	144	3.18	1.63	4	
To provide opportunity for Christian service	66	3.23	1.51	8	144	3.25	1.52	6	
Total:		3.23				3.21			
<u>Income</u>									
To help provide income for student needs	67	4.37	2.18	20	144	4.08	1.80	20	

$\bar{X}$ = Mean extent of contribution ratings on a 7 point scale (1=extremely large; 7=extremely small).

R = Rank order of rated extent of contribution.

Ministers who received less than \$7000.00 in remuneration from the parish perceived the contribution of their experiences to have been greater than did those who received more than \$7000.00 for the objectives: to promote spiritual growth (R : 2-15) and to promote personal integration (R : 5-11).

On the other hand, ministers who received more than \$7000.00 perceived the contribution of their experiences to have been greater than their colleagues who received less for the objective: to provide opportunity for the practice of professional roles (R : 3-11).

Comparison of total mean ratings showed the same rank order in perceived extent of contribution for the four categories of objectives for ministers in both remuneration categories.

Time to Complete Seminary

Fifty percent of the parish ministers completed seminary in three years; 50% required more than three years, almost half of these having taken more than three years because of an extensive internship and the remaining persons for other reasons (see p. 50). Since such a large number of parish ministers spent more than three years in seminary and for different reasons, comparisons were made of mean extent-of-contribution ratings and the rank order of those for parish ministers in three categories: (1) those who spent three years in seminary,

(2) those who spent more than three years because of an extended internship, and (3) those who spent more than three years because of reasons other than an extended internship. Relatively large discrepancies were identified both in mean ratings and in rank order of these (Table 27). Greatest discrepancies observed are noted below.

Ministers who spent more than three years in seminary because of an extended internship perceived their experiences to have contributed more than did ministers in the other two categories toward the objectives: to clarify and reinforce motivation to ministry (R : 9; 18-18), to facilitate transition from student role to minister role (R : 6; 15-16) and to motivate toward classroom learning (R : 7; 13-15).

Ministers who spent three years in seminary perceived their experiences to have contributed more than did ministers in the other two categories toward the objective: to provide stimulation and opportunity for experimentation and innovation in real life situations (R : 3; 8-10).

Ministers who spent more than three years in seminary for whatever reason, more than those who spent only three years in seminary perceived their experiences to have contributed toward the objective: to clarify professional roles (R : 3-4; 14).

TABLE 27.--Relative extent of contribution of field education experiences toward the realization of selected objectives for field education as perceived by parish ministers in relation to time in seminary.

Objective	3 Years			More than 3 Years Due to Extended Internship			More than 3 Years--Other Reasons					
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
<u>Academic</u>												
To motivate classroom learning	105	3.43	1.57	13	58	3.03	1.23	7	50	3.76	1.57	15
To reinforce classroom learning	106	3.42	1.42	12	58	3.16	1.37	10	50	3.60	1.58	12
To give meaning and relevance to classroom learning	105	3.18	1.44	5	57	2.89	1.44	5	50	3.68	1.43	13
To test theory and concepts learned in the classroom and in literature	105	3.60	1.56	16	58	3.45	1.43	15	50	3.70	1.47	14
To provide curriculum integration	103	4.10	1.50	19	57	3.61	1.46	18	50	4.32	1.32	20
Total:		3.51				3.23				3.81		
<u>Personal Growth</u>												
To promote spiritual growth	106	3.41	1.53	10	58	3.48	1.34	17	50	3.38	1.64	5
To promote emotional growth	105	3.23	1.49	7	58	3.16	1.32	10	50	3.48	1.58	9
To promote social growth	104	3.79	1.39	17	58	3.69	1.31	19	50	4.22	1.31	19
To clarify and reinforce motivation ("call") to ministry	105	3.88	1.77	18	58	3.12	1.34	9	50	3.96	1.70	18
To develop direction in ministry	104	3.17	1.66	4	58	2.60	1.24	1	50	3.34	1.70	3

To provide stimulation and opportunity for independent thinking	104	3.05	1.31	2	57	3.47	1.23	16	50	3.46	1.57	8
To provide stimulation and opportunity for creative thinking in real life situations	105	2.80	1.55	1	58	2.74	1.36	2	50	3.04	1.55	1
To promote personal integration (minister as scholar and practitioner)	104	3.33	1.49	9	58	3.19	1.28	13	50	3.56	1.58	10
To motivate toward continued learning	103	3.41	1.32	10	58	3.17	1.43	12	50	3.88	1.60	16
To facilitate transition from student role to minister role	104	3.54	1.65	15	57	2.96	1.41	6	50	3.88	1.70	16
Total:		3.36				3.16				3.62		
Professional Growth												
To clarify professional roles	105	3.52	1.56	14	58	2.78	1.45	3	50	3.36	1.80	4
To provide opportunity for the practice of professional roles	104	3.28	1.50	8	58	2.81	1.38	4	50	3.38	1.48	5
To provide stimulation and opportunity for experimentation and innovation in real life situations	104	3.07	1.57	3	58	3.05	1.44	8	50	3.56	1.55	10
To provide opportunity for Christian service	103	3.21	1.49	6	58	3.29	1.44	14	50	3.24	1.65	2
Total:		3.27				2.98				3.39		
Income												
To help provide income for student needs	104	4.34	1.88	20	58	4.58	1.70	20	50	3.40	2.08	7

$\bar{X}$ = Mean of extent of contribution ratings on a 7 point scale (1=extremely large; 7=extremely small).

R = Rank order of rated extent of contribution.

Ministers who spent three years in seminary or more than three years because of an extended internship, more than those who completed seminary in more than three years for other reasons, perceived the contribution of experiences toward the realization of the objective: to give meaning and relevance to classroom learning (R : 5-5; 13).

As expected, for parish ministers who completed seminary in more than three years their field experiences contributed much toward providing them with income (R : 7); for their colleagues in both of the other categories they did not (R : 20-20).

Perceptions of extent of contributions were widely divergent among the three categories of ministers for the objectives (see Table 27):

1. to promote spiritual growth (R : 10-17-5)
2. to provide stimulation and opportunity for independent thinking (R : 2-16-8)
3. to provide opportunity for Christian service (R : 6-14-2)

Since a specific objective of the study was to rate perceived effectiveness of the means employed toward the realization of objectives for field education, comparisons were made to learn the relative value of taking more than three years to complete seminary either because of an extended internship or for other reasons.

Comparisons among total means for all categories of objectives except that of providing income for student needs showed that parish ministers who spent more than three years in seminary because of an extended internship, perceived their field experiences to have made a greater contribution than did ministers in either of the other two categories. Likewise, for all three categories of objectives, ministers who spent three years in seminary, more than those who spent more than three years for reasons other than an extended internship as a part of the program, perceived a greater contribution toward objectives through field experiences.

Likewise, for all three categories of objectives, ministers who spent three years in seminary, more than those who spent more than three years because of reasons other than an extended internship, perceived a greater contribution toward objectives through field experiences.

This evidence suggests that a directed field education program, more than extent of time, is closely associated with the perception of a greater contribution of experiences toward the realization of objectives. Ministers in all three groups had field education experiences as seminary students. An internship which required additional time beyond three years appears to have made a greater contribution of experiences toward objectives than field education experiences which were included in

either a three-year program or in a program which extended over more than three years but lacked an extended internship. Spending more than three years in seminary for reasons other than an extended internship appears to yield lesser dividends from field education experiences than a three-year program which includes field education.

An examination of mean ratings for each of the objectives showed that for all but the two objectives: to provide stimulation and opportunity for independent thinking, and to provide opportunity for Christian service (difference of mean rating were very small for this latter objective), parish ministers who spent more than three years in seminary because of an extended internship, more than ministers in the other two categories, perceived the contribution of these experiences to have been greater. Likewise, for all objectives except that of promoting spiritual growth (difference in mean ratings was very small for this objective), and that of clarifying professional roles, parish ministers who spent three years in seminary, more than those who spent more than three years because of reasons other than an extended internship, perceived their field experiences to have contributed more to the realization of objectives.

The implication of this finding appears to be that additional time beyond a three-year seminary program,

if that additional time provides for a directed and concentrated field education program such as is commonly provided in an internship, is closely related to an increased contribution of experiences toward the realization of objectives. Other experiences than those of a directed and concentrated field education program which necessitate the extension of time spent in seminary beyond three years do not appear to have value for achieving the objectives set for field education.

Format (Concurrent/Block)
of Experiences

Comparisons of mean ratings for the twenty objectives showed that for all objectives the perceived contribution of field experiences toward the realization of field education objectives was greater for ministers who had block experiences than for those whose field experiences were concurrent only (Table 28).

This evidence suggests that the perceived extent of contribution of field experiences is greater for those ministers, a portion at least of whose field programs had been scheduled at a time other than during a regular seminary term. This does not, however, discount the value of concurrent experiences; in fact, concurrent experiences may even contribute to an increased value for block experiences. The ideal field education program would probably include both concurrent and block experiences.

TABLE 28.--Relative extent of contribution of field education experiences toward the realization of selected objectives for field education as perceived by parish ministers in relation to format of experiences.

Objective	Concurrent Experiences Only				Block Experiences Total Time--More than 8 Weeks			
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
<u>Academic</u>								
To motivate classroom learning	55	3.73	1.69	12	138	3.27	1.36	12
To reinforce classroom learning	55	3.55	1.55	8	139	3.27	1.34	12
To give meaning and relevance to classroom learning	55	3.49	1.77	5	137	3.12	1.31	6
To test theory and concepts learned in the classroom and in literature	55	3.96	1.74	16	138	3.45	1.40	17
To provide curriculum integration	55	4.09	1.61	17	135	3.92	1.39	19
Total:		3.76				3.40		
<u>Personal Growth</u>								
To promote spiritual growth	55	3.44	1.68	4	139	3.38	1.47	15
To promote emotional growth	55	3.62	1.64	10	138	3.13	1.40	7
To promote social growth	55	4.18	1.49	19	137	3.72	1.34	18
To clarify and reinforce motivation ("call") to ministry	55	4.16	2.00	18	138	3.43	1.55	16
To develop direction in ministry	54	3.54	1.91	7	138	2.80	1.37	2
To provide stimulation and opportunity for independent thinking	55	3.35	1.58	3	137	3.13	1.27	7
To provide stimulation and opportunity for creative thinking in real life situations	55	3.22	1.87	1	138	2.61	1.29	1
To promote personal integration (minister as scholar and practitioner)	54	3.72	1.61	11	138	3.17	1.39	10
To motivate toward continued learning	54	3.85	1.66	13	137	3.27	1.32	12
To facilitate transition from student role to minister role	54	3.87	1.79	14	137	3.22	1.50	11
Total:		3.70				3.19		

Professional Growth

To clarify professional roles	55	3.87	1.81	14	138	3.04	1.50	5
To provide opportunity for the practice of professional roles	55	3.55	1.73	8	137	2.95	1.34	3
To provide stimulation and opportunity for experimentation and innovation in real life situations	55	3.49	1.93	5	137	2.97	1.28	4
To provide opportunity for Christian service	55	3.25	1.65	2	136	3.13	1.39	7
Total:		3.54				3.02		

Income

To help provide income for student needs	55	4.22	1.86	20	137	4.12	1.93	20
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$\bar{X}$ = Mean extent of contribution ratings on a 7 point scale (1=extremely large; 7=extremely small).

R = Rank order of rated extent of contribution.

Locale (Parish/Non Parish
Related) of Experiences

The means employed in field education in terms of effectiveness and efficiency, the ratings of ministers in relation to locale of experiences were compared. Only the locale of block experiences was known and thus comparisons of ministers based on locale of experiences included only those ministers who had block experiences.

Comparisons of mean ratings on extent of contribution of experiences and the rank order of these ratings showed some differences of perception of ministers when they were divided into categories based on locale of field experiences (Table 29).

Total mean ratings for the three categories of objectives: academic, personal and professional, showed that for all three categories of objectives, ministers, the locale of whose block experiences were both parish and non parish, perceived their field experiences as having made a greater contribution toward the realization of objectives than either those whose block experiences were parish related only or non parish related only.

An examination of the mean ratings of individual objectives showed that for all objectives in the two categories of objectives--academic and professional growth--and for all but two objectives in the personal growth category, the perceived contribution of experiences of ministers whose block field experiences were both parish

TABLE 29.--Relative extent of contribution of field education experiences toward the realization of selected objectives for field education as perceived by parish ministers in relation to locale of experiences.

Objective	Parish Related Experiences Only				Non-Parish Related Experiences Only				Both Parish and Non-Parish Related Experiences			
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
<u>Academic</u>												
To motivate classroom learning	67	3.18	1.32	12	25	3.80	1.73	14	38	3.08	1.12	10
To reinforce classroom learning	68	3.28	1.45	14	25	3.56	1.53	6	38	3.05	1.11	9
To give meaning and relevance to classroom learning	68	3.04	1.31	8	25	3.44	1.36	5	36	2.89	1.06	7
To test theory and concepts learned in the classroom and in literature	68	3.37	1.38	17	25	3.92	1.15	15	37	3.30	1.37	15
To provide curriculum integration	65	3.77	1.30	19	25	4.68	1.44	20	37	3.70	1.51	19
Total:		3.32				3.88				3.20		
<u>Personal Growth</u>												
To promote spiritual growth	68	3.13	1.37	11	25	3.64	1.52	11	38	3.37	1.50	17
To promote emotional growth	68	3.10	1.22	10	25	3.04	1.65	2	37	3.19	1.47	12
To promote social growth	67	3.67	1.24	18	25	4.08	1.35	17	37	3.41	1.40	18
To clarify and reinforce motivation ("call")												
to ministry	68	3.34	1.56	16	25	4.20	1.53	18	37	3.24	1.42	13
To develop direction in ministry	68	2.82	1.40	2	25	3.76	1.51	13	37	2.41	1.17	2

To provide stimulation and opportunity for independent thinking	67	3.19	1.17	13	25	3.40	1.73	4	37	2.92	1.14	8
To provide stimulation and opportunity for creative thinking in real life situations	68	2.69	1.38	1	25	2.96	1.46	1	37	2.35	.98	1
To promote personal integration (minister as scholar and practitioner)	68	2.99	1.41	7	25	3.64	1.55	11	37	3.30	1.27	15
To motivate toward continued learning	68	3.32	1.29	15	24	3.33	1.31	3	37	2.81	1.20	6
To facilitate transition from student role to minister role	67	3.09	1.50	9	25	4.04	1.65	16	37	3.08	1.46	10
Total:		3.13				3.61				3.01		

Professional Growth

To clarify professional roles	68	2.96	1.57	4	25	3.60	1.41	9	37	2.78	1.38	5
To provide opportunity for the practice of professional roles	67	2.97	1.33	5	25	3.56	1.23	6	37	2.62	1.34	3
To provide stimulation and opportunity for experimentation and innovation in real life situations	67	2.93	1.20	3	25	3.56	1.47	6	37	2.76	1.28	4
To provide opportunity for Christian service	67	2.97	1.38	5	25	3.60	1.58	9	36	3.28	1.43	14
Total:		2.96				3.58				2.86		

Income

To help provide income for student needs	67	3.90	1.89	20	25	4.32	2.29	19	37	4.46	1.88	20
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$\bar{X}$ = Mean extent of contribution ratings on a 7 point scale (1=extremely large; 7=extremely small).

R = Rank order of rated extent of contribution.

and non parish was greater than those of ministers in the other two categories. For all objectives in these three categories, except that of the promotion of emotional growth, the perceived extent of contribution for parish ministers whose block experiences were parish related only was greater than those whose block experiences were non parish related only.

The objective: to promote spiritual growth, in perceived extent of contribution of field experiences toward its realization was ranked second by ministers whose block experiences were non parish only. This was the only objective for which the mean ratings of extent of contribution of experiences was greater for those whose block field experiences were non parish related only than for those of ministers in the other two categories.

Position of Person Responsible for Directing and Coordinating Field Experiences

For further exploration of the means employed in field education in terms of effectiveness and efficiency, the ratings of ministers in relation to the person responsible for directing and coordinating field experiences were compared (Table 30).

Comparisons of mean ratings on the extent of contribution of field experiences toward the realization of objectives showed that for all objectives except two in the personal growth category, ministers whose director

TABLE 30.--Relative extent of contribution of field education experiences toward the realization of selected objectives for field education as perceived by parish ministers in relation to position of person directing and coordinating experience.

Objective	Seminary Field Education Director				Parish Minister				Others				
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R	
<u>Academic</u>													
To motivate classroom learning	112	3.58	1.65	13	39	3.15	1.33	14	59	3.24	1.25	12	
To reinforce classroom learning	112	3.46	1.55	9	40	3.02	1.19	6	59	3.51	1.42	14	
To give meaning and relevance to classroom learning	111	3.41	1.50	6	39	2.92	1.53	4	59	3.07	1.31	4	
To test theory and concepts learned in the classroom and in literature	111	3.73	1.54	17	40	3.15	1.56	14	59	3.56	1.37	15	
To provide curriculum integration	110	4.12	1.49	19	39	3.64	1.46	9	59	4.08	1.41	19	
Total:		3.66				3.18				3.49			
<u>Personal Growth</u>													
To promote spiritual growth	112	3.63	1.61	14	40	3.13	1.28	12	59	3.22	1.40	10	
To promote emotional growth	111	3.44	1.59	8	40	3.10	1.26	10	59	3.02	1.35	3	
To promote social growth	111	3.95	1.43	18	40	3.60	1.19	8	59	3.88	1.35	17	
To clarify and reinforce motivation ("call") to ministry	111	3.70	1.63	16	40	3.15	1.53	14	59	4.02	1.75	18	
To develop direction in ministry	111	3.18	1.63	2	39	2.41	1.14	2	59	3.17	1.61	6	

To provide stimulation and opportunity for independent thinking	111	3.49	1.37	10	39	3.10	1.14	10	58	2.98	1.42	2
To provide stimulation and opportunity for creative thinking in real life situations	111	3.04	1.58	1	40	2.40	1.34	1	59	2.78	1.39	1
To promote personal integration (minister as scholar and practitioner)	111	3.50	1.56	12	39	3.13	1.28	12	59	3.17	1.38	6
To motivate toward continued learning	110	3.65	1.49	15	40	3.20	1.30	17	58	3.26	1.41	13
To facilitate transition from student role to minister role	110	3.49	1.68	10	39	2.95	1.21	5	59	3.75	1.71	16
Total:		3.51				3.02				3.33		

Professional Growth

To clarify professional role	111	3.41	1.70	6	40	3.05	1.52	8	59	3.17	1.51	6
To provide opportunity for the practice of professional roles	111	3.21	1.50	3	40	3.02	1.48	6	59	3.15	1.44	5
To provide stimulation and opportunity for experimentation and innovation in real life situations	111	3.35	1.52	5	40	2.65	1.37	3	59	3.22	1.61	10
To provide opportunity for Christian service	110	3.30	1.52	4	40	3.05	1.54	8	59	3.19	1.42	9
Total:		3.32				2.94				3.18		

Income

To help provide income for student needs	111	4.14	1.97	20	39	4.44	1.64	20	59	4.15	1.99	20
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$\bar{X}$ = Mean of extent of contribution ratings on a 7 point scale (1=extremely large; 7=extremely small).

R = Rank order of rated extent of contribution.

and coordinator of field experiences was the parish minister perceived their experiences to have made a greater contribution than ministers whose director and coordinator of experiences was the seminary field education director or some other person.

Further, for four out of five objectives in the academic category of objectives, for eight out of ten in the personal growth category and for all in the professional growth category, ministers whose director and coordinator of seminary field experiences was someone other than a field education director, perceived the extent of contribution of field experiences to have been greater than those whose director and coordinator of their field experiences was the seminary field education director.

For ministers whose director and coordinator of field education was someone other than a parish minister or seminary field education director, the objectives: to provide stimulation and opportunity for independent thinking and to promote emotional growth were ranked second and third in extent of contribution of experiences toward their realization.

Religious Denomination

The perceptions of parish ministers on the effectiveness of their field education experiences as having

contributed toward the realization of field education objectives were compared by religious denomination of ministers.⁶⁹

Comparisons of rank order of mean extent-of-contribution ratings for denominations showed some marked differences of perceptions (Table 31). The ten most outstanding in magnitude of rank order are reported here.

- a. Rank order for the objective: to motivate classroom learning, was nineteenth for Presbyterians, but for Lutherans and Methodists, eithth, for Baptists seventh and for "Others,"⁷⁰ eleventh.
- b. Rank order for the objective: to reinforce classroom learning, was second for Baptists, but for Lutherans, seventh; for Methodists, and "Others," fourteenth; and for Presbyterians, sixteenth.
- c. Rank order for the objective: to give meaning and relevance to classroom learning, was sixteenth for Presbyterians; but for Lutherans, third; for Methodists, ninth; and for Baptists and "Others," fourth.

⁶⁹It has already been noted that without exception each parish minister was a member of the same denomination as the parish he served.

⁷⁰See p. 44 for listing of denominations included in this category.

TABLE 31.--Relative extent of contribution of field education experiences toward the realization of selected objectives for field education as perceived by parish ministers in relation to religious denomination.

Objective	Lutheran				Methodist				Presbyterian				Baptist				Others			
	N	X	S	R	N	X	S	R	N	X	S	R	N	X	S	R	N	X	S	R
Academic																				
To motivate classroom learning	51	3.04	1.25	8	50	3.56	1.46	8	34	3.88	1.70	19	20	2.95	1.50	7	57	3.46	1.56	11
To reinforce classroom learning	52	3.00	1.19	7	50	3.74	1.50	14	34	3.62	1.71	16	20	2.70	1.03	2	57	3.56	1.46	14
To give meaning and relevance to classroom learning	51	2.82	1.29	3	49	3.57	1.40	9	34	3.62	1.56	16	20	2.80	1.58	4	57	3.19	1.47	4
To test theory and concepts learned in the classroom and in literature	52	3.40	1.43	17	49	3.90	1.49	17	34	3.56	1.50	13	20	3.60	1.76	15	57	3.49	1.50	12
To provide curriculum integration	51	3.82	1.43	19	49	4.18	1.36	19	33	4.15	1.57	20	20	3.75	1.45	17	56	4.07	1.50	19
Total:	3.22				3.79				3.77				3.16				3.56			
Personal Growth																				
To promote spiritual growth	52	3.17	1.05	12	50	3.74	1.40	14	34	3.59	1.04	15	20	2.75	1.65	2	57	3.49	1.59	12
To promote emotional growth	52	3.12	1.31	16	49	3.57	1.47	9	34	3.16	1.54	7	20	3.35	1.35	13	57	3.19	1.57	4
To promote social growth	52	3.62	1.10	14	49	4.12	1.20	18	34	3.74	1.57	16	20	4.15	1.52	20	56	3.84	1.36	17
To clarify and reinforce motivation ("call") to ministry	52	3.15	1.43	11	49	4.20	1.79	20	34	3.35	1.57	11	20	4.05	1.50	19	57	3.79	1.62	16
To develop direction in ministry	52	2.54	1.16	1	49	3.33	1.65	2	34	2.97	1.71	1	20	2.85	1.50	5	56	3.41	1.72	7
To provide stimulation and opportunity for independent thinking in real life situations	50	3.08	1.15	16	49	3.45	1.53	6	34	3.30	1.57	10	20	3.10	1.33	9	57	3.11	1.35	2
To promote personal integration (minister as scholar and practitioner)	50	2.62	1.36	2	49	3.25	1.51	1	34	2.80	1.56	2	20	2.93	1.48	6	57	2.72	1.52	1
To motivate toward continued learning	52	3.19	1.17	14	48	3.67	1.46	12	34	3.08	1.71	3	20	3.30	1.42	12	57	3.42	1.55	9
To facilitate transition from student role to minister role	52	3.23	1.26	14	49	3.78	1.50	14	34	3.60	1.76	17	19	3.37	1.42	14	56	3.38	1.34	6
Total:	3.07				3.65				3.36				3.75				3.91			
Professional Growth																				
To clarify professional roles	52	2.83	1.32	6	49	3.63	1.65	11	34	2.65	1.76	2	20	3.25	1.33	11	57	3.65	1.73	15
To provide opportunity for the practice of professional roles	52	2.92	1.36	6	49	3.39	1.55	3	34	2.73	1.51	1	20	3.20	1.36	10	56	3.41	1.49	7
To provide stimulation and opportunity for experimentation and innovation in real life situations	52	3.06	1.45	9	49	3.45	1.65	5	34	3.13	1.59	5	20	2.95	1.23	7	56	3.13	1.63	3
To provide opportunity for Christian service	52	3.17	1.53	12	49	3.41	1.34	4	33	3.21	1.60	8	20	2.44	1.50	1	56	3.45	1.54	10
Total:	3.00				3.47				3.01				2.96				3.41			
Income																				
To help provide income for student needs	51	5.16	1.47	20	49	3.55	2.04	7	34	3.56	1.48	13	20	3.60	2.06	15	57	4.33	1.99	20

X = Mean of extent of contribution ratings on a 7 point scale (1=extremely large; 7=extremely small).

R = Rank order of rated extent of contribution.

- d. Rank order for the objective: to promote spiritual growth was third for Baptists but for Lutherans and "Others," twelfth; for Methodists, fourteenth; and for Presbyterians, fifteenth.
- e. Rank order for the objective: to provide stimulation and opportunity for independent thinking was second for "Others," but for Lutherans, sixteenth; for Methodists, fifth; for Presbyterians, tenth; and for Baptists, ninth.
- f. Rank order for the objective: to motivate toward continued learning was sixth for "Others," but for Lutherans, fifteenth; for Methodists, sixteenth; for Presbyterians, twelfth; and for Baptists, fourteenth.
- g. Rank order for the objective: to facilitate transition from student role to minister role for Lutherans was third, but for Methodists, thirteenth; for Presbyterians, fifth; for Baptists, seventeenth; and for "Others," eighteenth.
- h. Rank order for the objective: to clarify professional roles, for Presbyterians was second, but for Lutherans, fifth; for Methodists, second; for Baptists, eleventh; and for "Others," fifteenth.

1. Rank order for the objective: to provide opportunity for Christian service, for Baptists was first; but for Lutherans, twelfth; for Methodists, fourth; for Presbyterians, eighth; and for "Others," tenth.

Comparisons of mean ratings for all objectives (excluding income) showed that: academic, personal and professional growth, showed that field experiences for nine of the objectives made the greatest contribution for Lutherans, for eight of the objectives, the greatest contribution for Baptists and for two of them, the greatest contribution for Presbyterians.

Comparisons of rank order of total means on the perceived extent of contribution toward the realization of objectives for field education in the four categories of objectives revealed the following: (a) professional objectives--most perceived contribution for all denominations; (b) personal growth objectives--second in perceived contribution for Lutherans, Presbyterians and "Others," but third for Methodists and Baptists; (c) academic objectives--second in perceived contribution for Baptists, third for Lutherans and Presbyterians; (d) to help provide income for student needs--second in perceived contribution for Methodists, third for Presbyterians, and fourth for Baptists and "Others."

Summary of Most Significant
Findings on Parish Ministers'
Perceived Extent of Contri-
bution of Their Field Edu-
cation Experiences Toward
the Realization of Field
Education Objectives

Graduates of theological seminaries, as parish ministers three years following their seminary graduation, according to mean ratings of extent of contribution which they gave to twenty selected objectives for field education and the rank order of these ratings, perceived the six objectives for field education toward which their field education experiences contributed the most to be: (1 = most contribution)

1. to provide stimulation and opportunity for creative thinking in real life situations
2. to develop direction in ministry
3. to provide opportunity for the practice of professional roles
4. to provide stimulation and opportunity for experimentation and innovation in real life situations
5. to give meaning and relevance to classroom learning
6. to provide opportunity for Christian service

Likewise, among the twenty selected objectives for field education the six toward which parish ministers perceived their field experiences to have contributed the least were:

(1 = least contribution)

1. to help provide income for student needs
2. to provide curriculum integration
3. to promote social growth
4. to clarify and reinforce motivation to ministry
5. to test theory and concepts learned in the classroom and in literature
6. to facilitate transition from student role to minister role

The perceived extent of contribution of field education experiences toward the realization of objectives ranged from "large" to "some" contribution.

Comparisons of mean ratings and rank order of these showed some differences in perceived contribution of experiences toward the realization of some of the selected objectives for variables of age, parish location and remuneration received from the parish.

Age.--Only minor differences in the perceived contribution of experiences are associated with differences in age of ministers. For seventeen of the twenty objectives there were no appreciable differences. The perceived contribution of experiences, however, of younger ministers was less than for older ministers toward the objectives: to reinforce classroom learning and to provide stimulation and opportunity for independent thinking. Older ministers, on the other hand, perceived a lesser contribution of experiences than their younger colleagues toward

the objective: to provide stimulation and opportunity for experimentation and innovation in real life situations.

Location of parish.--There seems to be greater association between parish location and extent of contribution of field experiences toward the realization of objectives than for age. Age showed appreciable differences for three of the selected objectives, whereas parish location showed differences for seven of them (see p.102,105).

Ministers whose parishes were located in lesser population areas quite consistently perceived the contribution of their field experiences toward the realization of objectives to have been greater than ministers whose parishes were located in greater population areas.

Remuneration from the parish.--Only minor differences in the perceived contribution of experiences are associated with differences in remuneration received from the parish. For seventeen of the twenty objectives there were no appreciable differences. Ministers who received less than \$7000.00 perceived the contribution of experiences to have been greater than did other ministers for the objectives: to promote spiritual growth and to promote personal integration. On the other hand, ministers who received more than \$7000.00 perceived the contribution of experiences to have been greater than did other ministers for the objective: to provide opportunity for the practice of professional roles.

The six objectives toward which all ministers as one group perceived their field experiences had contributed most toward their realization (p. 96) were among the first nine for all ministers regardless of their age, church location or remuneration from the parish. Similarly, the six objectives toward which all ministers as a group perceived their field experiences to have contributed the least toward their realization (p. 98) were among the last nine for all ministers regardless of their age, church location or remuneration from the parish.

All ministers regardless of age, church location or remuneration from the parish perceived the contribution of their field experiences to have contributed toward the realization of categories of objectives in the following order: (1 = greatest contribution)

1. professional growth
2. personal growth
3. academic growth
4. income

Comparisons made of contribution of field experiences toward the realization of objectives in relation to time to complete seminary, format (concurrent/block) of experiences, locale (parish/non parish related) of experiences and position of the person who directed and coordinated the student's field education experiences

showed pronounced patterns of responses which provided information for answering questions about the relative value of means employed toward the realization of objectives. These comparisons revealed the following:

- a. Parish ministers who spent more than three years in seminary because of an extended internship, when compared to those who spent three years or those who spent more than three years for reasons other than an extended internship, perceived their field experiences to have contributed more to the realization of field education objectives. Likewise, the perceived contribution was greater for those who spent only three years than for those who spent more than three years for reasons other than an extended internship.
- b. Parish ministers whose field education programs included block experiences, in comparison to those whose programs included concurrent experiences only, perceived their field education experiences to have contributed more.
- c. The perceived extent of contribution of field experiences was greatest for ministers the locale of whose block field experiences were both parish and non parish related, followed by ministers, the locale of whose experiences were

parish related only, and last by those, the locale of whose block experiences were non parish related only.

- d. The perceived extent of contribution of field experiences was greater for parish ministers whose director and coordinator of seminary field experiences was a parish minister, followed by those whose director and coordinator of experiences was someone other than a seminary field education director, and least by those whose director and coordinator of field education experiences was the seminary field education director or equivalent person.

The rank order of perceived extent of contribution of experiences toward objectives in grouped categories did not vary with time to complete seminary, format of experiences, locale of experiences, or position of the person responsible for directing and coordinating field experiences.

The rank order of objectives in grouped categories did vary, however, with ministers according to religious denomination. Ministers of all religious denominations agreed on their perception that field education experiences had contributed most toward the realization of professional objectives. Personal growth objectives were second in perceived contribution for Lutherans, Presbyterians and "Others," but third for Methodists. Academic

objectives were second in perceived contribution for Baptists, third for Lutherans and "Others," and fourth for Methodists and Presbyterians. To help provide income for student needs was second in perceived contribution for Methodists, third for Presbyterians and fourth for Baptists and "Others."

The Supervision of Field Education

The supervision of field education experiences, it was assumed, influences the extent to which the experiences contribute toward the realization of field education objectives. A specific objective of the study, therefore, was to learn from parish ministers the relative influence of elements of supervision on the extent of contribution of field experiences toward the realization of objectives for field education, and two questions were posed, the answers to which would provide this information from the perspective of parish ministers. The first question was: What rating do parish ministers give to selected elements of supervision in their field education experiences as having contributed toward the realization of field education experiences? The second question asked whether the rating of these elements of supervision varied: with the minister's age, church location and annual remuneration from his parish, with time spent in seminary, with format of field education experiences, with locale of experiences, with position of the person responsible

for directing and coordinating the field education experiences and with religious denomination.

These questions were answered by analysis of parish ministers' rated responses for selected elements of supervision.

Satisfaction with Six Selected Elements of Supervision

Comparison of ratings by parish ministers on their satisfaction with six selected elements of supervision revealed differences both on relative satisfaction with the elements of supervision and differences associated with the minister's age, church location and annual remuneration from his parish, with time spent in seminary, with format of field education experiences, with position of the person responsible for directing and coordinating field education experiences and with religious denomination.

All parish ministers.--Ratings of all parish ministers as a group on their satisfaction with six selected elements of supervision revealed some clear distinctions of satisfaction (Table 32). They were most satisfied with two elements of supervision: availability of supervisors (R : 1; $\bar{X}$: 2.95) and proper sequencing of their experiences (R : 2; $\bar{X}$: 2.95).

Following in order of satisfaction were the elements of supervision: clarity of goals for field education

TABLE 32.--Relative satisfaction of parish ministers with selected elements of supervision of field education experiences.

Element of Supervision	N	$\bar{X}$	S	R
Availability of supervisors	216	2.95	1.69	1
Actual help of supervisors	214	3.58	1.66	4
Clarity of goals for field education	216	3.56	1.59	3
Integration of experiences with the rest of the curriculum	215	3.89	1.55	6
Sequencing of experiences	212	2.95	1.45	1
Procedures for evaluating field experiences	214	3.86	1.71	5
Total:		3.47		

$\bar{X}$ = Mean of satisfaction ratings on a 7 point scale
(1=extremely satisfied; 7= extremely dissatisfied).

R = Rank order of rated satisfaction.

(R : 3; $\bar{X}$: 3.56) and actual help of supervisors (R : 4; $\bar{X}$: 3.58). Least in order of satisfaction were the elements: procedures for evaluating field experiences (R : 5; $\bar{X}$: 3.86) and integration of experiences with the rest of the curriculum (R : 6; $\bar{X}$: 3.89). Ministers, judged by the relatively low ratings which they gave to these last two elements, were somewhat undecided as to their satisfaction or dissatisfaction with them.

Age of parish ministers.--Mean ratings of satisfaction and rank order of these did not reveal any significant differences between younger and older ministers on their satisfaction with the six selected elements of supervision (Table 33). Though the rank order may have been different, the difference appeared to be accounted for by the fact that mean satisfaction ratings for all ministers for three selected elements of supervision closely approximated mean satisfaction ratings for three other selected elements of supervision.

Location of parish.--As for age, mean ratings of satisfaction and rank order of these did not reveal any differences between ministers whose parish locations were in lesser and greater population areas (Table 34).

Remuneration from the parish.--Mean ratings of satisfaction and rank order of these ratings revealed only one possibly significant difference among ministers on their satisfactions with the six selected elements of supervision which was associated with remuneration received from the parish (Table 35). Some ministers who

TABLE 33.--Relative satisfaction of parish ministers with selected elements of supervision of field education experiences in relation to age of parish minister.

Element of Supervision	Age 25-29			Age 30 or Older				
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
Availability of supervisors	105	3.02	1.68	2	111	2.88	1.71	1
Actual help of supervisors	104	3.52	1.77	3	110	3.64	1.55	4
Clarity of goals for field experiences	105	3.73	1.69	4	111	3.41	1.48	3
Integration of experiences with the rest of the curriculum	105	4.00	1.62	5	110	3.79	1.48	6
Sequencing of experiences	102	2.95	1.40	1	110	2.95	1.49	2
Procedures for evaluating field experiences	104	4.03	1.75	6	110	3.71	1.66	5
Total:		3.54				3.42		

$\bar{X}$ = Mean of satisfaction ratings on a 7 point scale (1=extremely satisfied; 7=extremely dissatisfied).

R = Rank order of rated satisfaction.

TABLE 34.--Relative satisfaction of parish ministers with selected elements of supervision of field education experiences in relation to location of parish.

Element of Supervision	In Lesser Population Area				In Greater Population Area			
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
Availability of supervisors	151	2.95	1.68	1	65	2.94	1.74	2
Actual help of supervisors	149	3.58	1.63	4	65	3.58	1.73	3
Clarity of goals for field experiences	151	3.56	1.53	3	65	3.58	1.74	3
Integration of experiences with the rest of the curriculum	150	3.83	1.44	5	65	4.03	1.79	6
Sequencing of experiences	150	2.97	1.41	2	62	2.90	1.54	1
Procedures for evaluating field experiences	150	3.85	1.68	6	64	3.89	1.79	5
Total:		3.46				3.48		

$\bar{X}$ = Mean of satisfaction ratings on a 7 point scale (1=extremely satisfied; 7=extremely dissatisfied).

R = Rank order of rated satisfaction.

TABLE 35.--Relative satisfaction of parish ministers with selected elements of supervision of field education experiences in relation to remuneration from the parish.

Element of Supervision	Less than \$7000.00				More than \$7000.00			
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
Availability of supervisors	67	2.76	1.46	1	148	3.03	1.79	2
Actual help of supervisors	66	3.45	1.54	3	147	3.63	1.71	4
Clarity of goals for field experiences	67	3.51	1.49	4	148	3.58	1.64	3
Integration of experiences with the rest of the curriculum	67	3.75	1.40	5	147	3.95	1.62	6
Sequencing of experiences	66	3.02	1.31	2	145	2.92	1.51	1
Procedures for evaluating field experiences	67	3.88	1.58	6	146	3.86	1.77	5
Total:		3.40				3.50		

$\bar{X}$ = Mean of satisfaction ratings on a 7 point scale (1=extremely satisfied; 7=extremely dissatisfied).

R = Rank order of rated satisfaction.

received more than \$7000.00 in remuneration from their parishes, were not quite as satisfied as were others, in the same salary category and ministers who received less, with the availability of supervisors ($\bar{X}$: 3.03, S : 1.79; $\bar{X}$: 2.76).

Time to complete seminary.--Differences in satisfaction associated with the time spent in seminary were observed (Table 36). A comparison of means for rated satisfactions by groups revealed that overall satisfaction with these elements of supervision for ministers who had spent more than three years in seminary because of an extended internship was appreciably greater than that of either ministers who had spent three years in seminary or those who had spent more than three years for reasons other than an extended internship ($\bar{X}$: 3.21-3.54-3.57). A comparison of means for each of the six selected elements of supervision showed that for five of the elements, the satisfaction was greatest for ministers who had spent more than three years in seminary because an extended internship was a part of the program. No appreciable differences of satisfaction with these elements were observed between ministers of the other two categories.

Format of experiences.--Differences in satisfaction associated with the format of experiences were observed (Table 37). A comparison of total means of rated satisfactions of the six elements of supervision revealed that

TABLE 36.--Relative satisfaction of parish ministers with selected elements of supervision of field education experiences in relation to time in seminary.

Element of Supervision	3 Years				More than 3 Years Due to Extended Internship				More than 3 Years Other Reasons			
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
Availability of supervisors	107	3.11	1.70	2	58	2.69	1.42	2	50	2.84	1.92	1
Actual help of supervisors	105	3.75	1.65	4	58	3.07	1.46	3	50	3.76	1.79	4
Clarity of goals for field experiences	107	3.49	1.57	3	58	3.55	1.55	4	50	3.70	1.67	3
Integration of experiences with the rest of the curriculum	106	3.94	1.52	5	58	3.81	1.55	6	50	3.88	1.66	6
Sequencing of experiences	104	2.93	1.40	1	58	2.53	1.20	1	49	3.43	1.63	2
Procedures for evaluating field experiences	105	4.00	1.67	6	58	3.62	1.61	5	50	3.82	1.88	5
Total:		3.54				3.21				3.57		

$\bar{X}$ = Mean of satisfaction ratings on a 7 point scale (1=extremely satisfied; 7=extremely dissatisfied).

R = Rank order of rated satisfaction.

TABLE 37.--Relative satisfaction of parish ministers with selected elements of supervision of field education experiences in relation to format of experiences.

Element of Supervision	Concurrent Experiences Only			Block Experiences (Total time--More than 8 Weeks)		
	N	$\bar{X}$	S	R	N	$\bar{X}$ S R
Availability of supervisors	55	2.80	1.74	1	140	2.91 1.63 2
Actual help of supervisors	55	3.64	1.64	3	138	3.40 1.62 4
Clarity of goals for field experiences	55	3.82	1.65	4	140	3.38 1.54 3
Integration of experiences with the rest of the curriculum	54	4.24	1.64	6	140	3.72 1.51 5
Sequencing of experiences	53	3.36	1.61	2	138	2.68 1.28 1
Procedures for evaluating field experiences	54	3.98	1.77	5	139	3.72 1.68 5
Total:		3.64				3.30

$\bar{X}$ = Mean of satisfaction ratings on a 7 point scale (1=extremely satisfied; 7= extremely dissatisfied).

R = Rank order of rated satisfaction.

the overall satisfaction of parish ministers who had block field education experiences (in total time more than eight weeks) was appreciably greater than for those who had concurrent field education experiences only ($\bar{X}$: 3.30-3.64). A comparison of means for each of the six selected elements of supervision showed that for five of the elements, the satisfaction was greater for those ministers who had block field education experiences in their field education program than for those whose field education experiences were concurrent only.

Locale of experiences.--Differences in satisfaction associated with locale of experiences were observed (Table 38). A comparison of total means revealed that the overall satisfaction of ministers who had parish related field experiences only and ministers who had both parish related and non parish related experiences, was appreciably greater than for those who had only non parish related field education experiences ($\bar{X}$: 3.36-3.35-3.64). The satisfaction rating for all selected elements indicated greater satisfaction for both groups of ministers whose field program included parish experiences than for those ministers whose experiences were not in a parish context.

No differences in satisfaction were observed when comparisons were made between ministers whose field education experiences were parish related only and those whose experiences were both parish and non parish related.

TABLE 38.--Relative satisfaction of parish ministers with selected elements of supervision of field education experiences in relation to locale of experiences.

Element of Supervision	Parish Related Experiences Only				Non-Parish Related Experiences Only				Both Parish & Non-Parish Related Exp.			
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
Availability of supervisors	69	2.99	1.72	2	25	3.12	2.03	2	38	3.08	1.46	2
Actual help of supervisors	67	3.48	1.69	4	25	3.88	1.81	4	38	3.45	1.52	3
Clarity of goals for field experiences	69	3.35	1.56	3	25	3.72	1.67	3	38	3.47	1.57	4
Integration of experiences with the rest of the curriculum	69	3.83	1.57	6	25	4.04	1.34	5	38	3.53	1.61	5
Sequencing of experiences	68	2.74	1.42	1	24	2.88	1.39	1	38	2.84	1.20	1
Procedures for evaluating field experiences	68	3.78	1.69	5	25	4.20	1.66	6	38	3.74	1.62	6
Total:		3.36				3.64				3.35		

$\bar{X}$ = Mean of satisfaction ratings on a 7 point scale (1=extremely satisfied; 7=extremely dissatisfied).

R = Rank order of rated satisfaction.

Position of Person Responsible
for Directing and Coordinating
Field Education Experiences

Differences in satisfaction associated with the position of the person responsible for directing and coordinating field education experiences were observed (Table 39).

A comparison of total means for rated satisfactions revealed that, for both ministers whose director and coordinator of seminary field education experiences was a parish minister and those whose director and coordinator was the seminary field education director (or equivalent person), satisfaction with these elements of supervision was appreciably greater than that of ministers whose director and coordinator of experiences was someone other than these ($\bar{X}$: 3.15-3.59-3.98). The comparison further showed that the satisfaction with these elements of supervision was greater for parish ministers whose director and coordinator of seminary experiences was the seminary field education director than for those whose director and coordinator of seminary experiences was someone other than the seminary field director or a parish minister.

A comparison of mean satisfaction ratings for each of the six selected elements of supervision showed the following: Parish ministers whose director and coordinator of field experiences was a parish minister, for five of

TABLE 39.--Relative satisfaction of parish ministers with selected elements of supervision of field education experiences in relation to position of person directing and coordinating experiences.

Element of Supervision	Seminary Field Education Director				Parish Minister				Others			
	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R	N	$\bar{X}$	S	R
Availability of supervisors	113	2.75	1.53	1	40	2.85	1.85	2	60	3.40	1.84	2
Actual help of supervisors	112	3.49	1.55	3	40	3.17	1.68	4	59	4.07	1.77	5
Clarity of goals for field experiences	113	3.59	1.51	4	40	3.13	1.40	3	60	3.85	1.81	3
Integration of experiences with the rest of the curriculum	113	3.99	1.58	6	40	3.60	1.34	5	59	3.95	1.63	4
Sequencing of experiences	113	2.97	1.40	2	38	2.34	1.28	1	58	3.26	1.52	1
Procedures for evaluating field experiences	113	3.77	1.60	5	39	3.79	1.75	6	59	4.15	1.86	6
Total:		3.59				3.15				3.78		

$\bar{X}$ = Mean of satisfaction ratings on a 7 point scale (1=extremely satisfied; 7=extremely dissatisfied).

R = Rank order of rated satisfaction.

the six elements, were more satisfied than ministers of either of the other two categories; and ministers whose director and coordinator of field education experiences was the seminary field education director, for five of these elements, were more satisfied than those whose director and coordinator of field experiences was someone other than the seminary field education director or a parish minister.

Religious denomination.--Comparisons of mean ratings for the six selected elements of supervision of field education experiences, of the rank order of these ratings, and of total mean ratings, showed some appreciable differences in satisfaction with these elements of supervision. These differences are noted in the following paragraphs (Table 40).

Presbyterian ministers were the least satisfied with the actual help given to them by their supervisors ($\bar{X}$: 3.74).

Baptist ministers were the most satisfied with the clarity of goals which were established for their field education experiences ($\bar{X}$: 2.89).

Methodist ministers were the least satisfied with the sequencing of their field education experiences ($\bar{X}$: 3.54).

Baptist and Presbyterian ministers, more than ministers of other religious denominations, were satisfied with the procedures for evaluating their field education experiences ($\bar{X}$: 3.37-3.38).

TABLE 40.--Relative satisfaction of parish ministers with selected elements of supervision of field education experiences in relation to religious denomination.

Element of Supervision	Lutheran					Presbyterian					Episcopal					Others					
	R	X	1	2	3	R	X	1	2	3	R	X	1	2	3	R	X	1	2	3	
Availability of supervisors	40	3.00	1.00	1	14	3.00	1.00	1	20	3.00	1.00	1	10	2.00	1.00	1	10	3.00	1.00	1	10
Actual help of supervisors	60	3.00	1.00	1	20	3.00	1.00	1	20	3.00	1.00	1	10	2.00	1.00	1	10	3.00	1.00	1	10
Clarity of goals for field experiences	40	3.00	1.00	1	14	3.00	1.00	1	20	3.00	1.00	1	10	2.00	1.00	1	10	3.00	1.00	1	10
Integration of experiences with the rest of the curriculum	50	3.00	1.00	1	20	3.00	1.00	1	20	3.00	1.00	1	10	2.00	1.00	1	10	3.00	1.00	1	10
Sequencing of experiences	50	3.00	1.00	1	20	3.00	1.00	1	20	3.00	1.00	1	10	2.00	1.00	1	10	3.00	1.00	1	10
Procedures for evaluating field experiences	50	4.00	1.00	1	10	4.00	1.00	1	30	3.00	1.00	1	10	2.00	1.00	1	10	3.00	1.00	1	10
Total:		3.42				3.00				3.36						3.67				3.51	

X = Mean of satisfaction ratings on a 7 point scale (1=extremely satisfied; 7=extremely dissatisfied).

R = Rank order of rated satisfaction.

Baptist ministers were the most satisfied with five of the six selected elements of supervision. The one exception was for the element: sequencing of experiences.

Satisfaction With Two Selected Elements of Supervision

Satisfaction ratings for two selected elements of supervision: orientation for field education experiences (Table 41) and required performance standards for field education experiences, revealed some appreciable differences among ministers, a report of which is given in the following paragraphs.

Orientation for field education experiences.--The responses of parish ministers on orientation for their field education experiences showed that less than half of the parish ministers perceived the orientation to have been adequate (47%) and more than half of them perceived it to have been inadequate (Table 41).

TABLE 41.--Adequacy of orientation for field education experiences as perceived by parish ministers.

	N	%
Inadequate	114	53
Adequate	99	46
Over adequate	<u>3</u>	<u>1</u>
Total	218	100

Required performance standard for field education experiences.--The responses of parish ministers on the required performance standard for their field education experiences revealed that 62% of them perceived that the standard of performance was about right (Table 42) and sixteen times as many ministers perceived it as too low as compared to those who perceived it as too high.

TABLE 42.--Perceptions of parish ministers on the required standard of performance for field education experiences.

	N	%
Too high	5	2
About right	134	62
Too low	<u>78</u>	<u>38</u>
Total	217	100

Summary of Significant Findings
on the Supervision of Field
Education

For six selected elements of supervision in their seminary field education programs, parish ministers expressed most satisfaction with the availability of their supervisors and sequencing of their experiences, less satisfaction with clarity of goals for their experiences and the actual help given to them by their supervisors, and still less with the procedures for evaluating their field experiences and the integration of their experiences with the rest of the curriculum.

No appreciable differences in rated satisfaction of these six selected elements of supervision were associated with differences in age, parish location, or remuneration from the parish of parish ministers.

Appreciable differences in rated satisfaction of these selected elements were associated with: (a) time to complete seminary, (b) format of experiences, (c) locale of experiences, and (d) position of the person responsible for directing and coordinating field education experiences as follows:

- a. Parish ministers who spent more than three years in seminary because an extended internship was a part of the program were more satisfied than both those who spent only three years in seminary and those who spent more than three years for reasons other than an extended internship.
- b. Parish ministers who had block field experiences were more satisfied than those who had concurrent experiences only.
- c. Parish ministers, at least some of whose block experiences were parish related, were more satisfied than those whose block experiences were non parish related only.
- d. Parish ministers, whose director and coordinator of seminary field education experiences was a parish minister, were more satisfied than those

whose director and coordinator was the seminary field education director or another person.

Likewise, parish ministers whose director and coordinator was the seminary field education director were more satisfied than those whose director and coordinator of field education experiences was someone other than a parish minister or seminary field education director.

Baptist parish ministers, among ministers of all religious denominations, with but one exception, were the most satisfied with these six elements of supervision.

Over half of the parish ministers (53%) perceived the orientation for their field education experiences to have been inadequate.

Further Perceptions on Field Education

Four questions, yet unanswered, among those which were posed as guides to the study were:

1. How do parish ministers rate the amount of time given to their field education experiences as compared to time given for the rest of the curriculum?
2. Are there other experiences, not included in their field education programs, which parish ministers had prior to seminary or as seminary students which contributed toward the realization of field education objectives?

3. What types of experiences do parish ministers who were non participants in field education programs as seminary students perceive as having possibility for contributing to the realization of field education objectives?
4. Do parish ministers regret having participated, if they did so, or not having participated, if they did not do so, in seminary field education programs?
5. What specific commendations and criticisms of theological seminary field education programs, and what specific recommendations for the improvement of these programs do parish ministers make?

Information provided by parish ministers for the answering of these questions (Appendix A, Questions 19-22, 27, 30(a), 31, 33) was analyzed, a report of which is given in the following paragraphs.

Amount of Time for Field Education Experiences

For 65% of the parish ministers who were participants in field education as seminary students, the amount of time for their field education experiences when compared to the amount of time for the rest of the curriculum was about right; for 10% it was more than sufficient, and for 25% it was insufficient (Table 43).

TABLE 43.--Perceptions of parish ministers on the amount of time for their field education experiences in relation to time spent in seminary.

	All Parish Ministers (Disregard- ing Time Factor)		3 Years		More Than 3 Years Due to Extended Internship		More Than 3 Years-- Other Reasons	
	N	%	N	%	N	%	N	%
About right	141	65	55	51	48	82	37	72
Too much	21	10	10	9	5	9	6	12
Too little	<u>55</u>	<u>25</u>	<u>39</u>	<u>40</u>	<u>5</u>	<u>9</u>	<u>8</u>	<u>16</u>
Total	217	100	108	100	58	100	51	100

A much greater proportion of ministers who spent only three years in seminary (40%) than of those who spent longer (9%-16%) perceived the amount of time for field education as having been insufficient.

The evidence suggests that parish ministers would favor giving increased time to field education, either by curtailing time for other parts of the curriculum or by providing additional time in a fourth year added to the traditional three year seminary program.

Experiences Not Included in
Seminary Field Education
Programs Which Contributed
Toward the Realization of
Objectives for Field
Education

Work experiences not included in seminary field education programs, but which parish ministers cited as having contributed toward the realization of important field education objectives, included a wide variety of experiences, both religious and secular (Table 44). Religious work experiences cited were not essentially different from those included in seminary field education programs. The following are types of secular work experiences cited: teaching in public schools, writing, research, law, business, sales, agriculture, and work in such places as a funeral home, a restaurant, a steel mill and a bar.

Parish ministers who had participated in theological seminary field education cited, in about equal number,

religious and secular experiences they had prior to seminary and which they perceived as having contributed toward the realization of important field education objectives. Non participants, on the other hand, cited a proportionately higher number of religious work experiences, both prior to and during seminary, than secular work experiences which they perceived as having contributed toward the realization of important field education objectives.

TABLE 44.--Kinds of experiences not included in their field education programs which parish ministers cited as having contributed toward the realization of important field education objectives.

Kind of Experience	Participants	Non Participants	
	Prior to Seminary	Prior to Seminary	During Seminary
	N	N	N
Religious work experience	102	12	19
Secular work experience	106	5	5
Military experience	17	3	

NOTE: 162 out of 218 participants and 15 out of 31 non participants in seminary field education provided this information (Appendix A, Questions 21 and 27).

Regret for Having Had/Having
Not Had Field Education
Experiences

Almost all (96%) of the parish ministers who participated in seminary field education programs did not regret having had field education experiences in their seminary programs (Table 45). In contrast, almost half (44%) of the parish ministers who had not participated in seminary field education regretted their not having participated (Table 46). The evidence consequently suggests that those who participated in seminary field education were decidedly convinced of the worthwhileness of field education, whereas one of every two ministers who did not participate perceived that they had missed something of worth.

Types of Experiences Which
Might Contribute to the
Realization of Field
Education Objectives

Types of experiences cited by parish ministers who were non participants in seminary field education which they perceived could contribute toward the realization of field education objectives were: (number of persons citing type of experience in parentheses)

pastoral experiences (9)

miscellaneous church experiences (6)

clinical training (6)

urban social center work (6)

TABLE 45.--Regret of parish ministers for having participated in seminary field education.

Item	N	%	Reason for Regret	N
No regret	206	96		
Regret	8	4	Had other experiences which accomplished the same purposes as field education	7
			Seminary curriculum was sufficiently complete without them	1
			The benefits of field education experiences do not justify the time spent on them	6
			Other reasons	1
Total:	214	100		15

TABLE 46.--Regret of parish ministers for not having participated in seminary field education.

Item	N	%	Reason for No Regret	N
No regret	14	56	Had other experiences which accomplished the same purposes as field education	13
			Seminary curriculum was sufficiently complete without them	3
			The benefits of field education do not justify the time spent on them	1
Regret	11	44		
Total:	31	100		17

preaching (4)
chaplaincy (3)
church administration (2)
institutional work (2)
internship (2)
group work experiences (2)
conference attendance (1)
career counseling (1)
assistant minister (1)
unconventional evangelism (1)
overseas work (1)
miscellaneous secular experience (1)

Recommendations for the
Improvement of Theo-
logical Seminary Field
Education Programs

For the purposes of extending the findings of the study and to communicate the concerns of parish ministers about theological seminary field education programs and their own involvement in them, parish ministers' recommendations for the improvement of seminary field education programs, their commendations and criticisms of programs and other comments which they made are reported in the following paragraphs. Only parish ministers who had participated in seminary field education programs provided this information.

The commendations, criticisms, recommendations and general comments (Table 47) covered a wide range of subjects in field education programs and experiences with concerns expressed in three areas: the philosophy of field education, the supervision of field education experiences and the experiences themselves.

TABLE 47.--Commendations, criticisms and recommendations of parish ministers for the improvement of theological seminary field education programs.

	N
Commendations	44
Criticisms	59
Recommendations	57
Other comments	<u>11</u>
Total	171

NOTE: 126 parish ministers who had seminary field education experiences provided this information.

Typical verbatim statements follow and are presented in the categories:

- 1) on the philosophy of field education
- 2) on the supervision of field education
(supervisors, goals, process, evaluation)
- 3) on specific experiences
- 4) general comments on field education and
related matters

1) On the Philosophy of Field Education

Commendations

"The primary value of the field work I had was in the area of emotional and social growth which is certainly important."

"I was confronted with people incarcerated, mentally ill and incorrigible. I think that this was the heart of the experience. To see people at their worst, and giving thought as to what I as a professional person might do to be of service after graduation . . ."

Criticisms

"Theory in _____ was dreadful, presented distastefully and divorced from life."

"My field work was a shambles of theory and no application, then application and no review."

"In the seminary there should be a more direct link between field education and theology. To me, theology was meaningless until I found it in the give and take of laymen's discussions. The seminary did not tie the two together. My field education was tied to courses in church administration and Christian education. We were prepared for vacation church school, camping and youth work but not for the depth of questions about faith, etc. and encounter with laymen facing trials of life."

"During my seminary career, field work was too simple, haphazard and more important for its financial resource than for educational value . . . In field work we were not trained but were paid Sunday School teachers where untrained laity had given up their responsibilities."

Recommendations

". . . every student to be involved . . . in the life of Christian mission for experience in the down-to-earth basic matters of life."

"Field education needs to move beyond the concept of preaching in small churches in order to finance a student's seminary education."

"Add a required fourth year to all seminary education towards a B.D. degree. Then make seminary a real grad school which will develop both scholarship to a degree and good habit toward self education after graduation. The fourth year will be devoted to application and experimentation in the field."

General Comments

"I have wondered since graduation if there can be any real theological education--or theological education of the right kind--apart from involvement with the people in the struggle of life. The academic must never be isolated from 'the action,' from the place where people are."

"Fieldwork and classroom have little to do with each other."

"Administrative and practical training are worthless as this is learned quickly after graduation anyway."

2) On the Supervision of Field Education (Super- visors, Goals, Process, Evaluation)

Commendations

"The field work director was much help to me in personal growth and acceptance of my place of service."

"My field experience was a success because of the pastor who guided me as I worked under him."

"The field education at _____ . . . I believe to be the most extensive and the very best integration of both the formal and practical parts of theological education."

"The most satisfying field experiences were spent assisting experienced clergy where 'on the spot' evaluation could be made."

Criticisms

"There was no supervision from the seminary except for directions before leaving."

"Those in charge of field work were more concerned about placement of students than quality or depth of experiences."

"Unless some complaint was transmitted to the field education director from the people in the summer experience area, no visit or even communication took place, at least, as far as I could determine."

"I received no counseling, attended no seminars, received no direction. On two occasions a faculty member visited my parish. I had field work but did not have field work, is my analysis. I do know that being a parish minister gave more meaning to my studies. I do not regret the experiences but also feel I must have missed much and learned many things the hard way. . . . Except for theological learning I was not trained to be a parish minister."

"Generally, when I was at _____, the field education program was not adequately supervised. The intent and purpose were there, but the follow-up was nil."

"Very often there is little opportunity to appeal to the seminary supervisor."

"Too much authority was given to those not affiliated with the seminary. Much of the evaluating was given to laymen and women."

"I had a poor supervisor and a highly organized parish in which there was no room for us--all we could do was observe."

"I had an unfortunate personality conflict with the parish pastor and our philosophy of ministry was miles apart."

"Supervisors I knew were former church administrators who landed the job by 'political appointment.'"

"The necessity I felt to return for a year of clinical training points to a lack of personal growth which could have been possible during seminary had I had appropriate supervision with my emotional, as well as my personal, growth."

"Fire _____ and start to develop a totally new program. The field education director should be a seminary graduate, not a person who 'flunked out.'"

"I believe my year of internship could have been greatly improved if my supervisor would have allowed me a little more 'creative ingenuity.'"

"I regret that the seminary and the church at large allowed me--at age 20--to assume full responsibility for a parish without assuming concomitantly the responsibility for personal supervision of that experience."

"My year of field work was with a man who had no vision or purpose for my being there except to make his work load less. I had only a few short conferences with him during the year. We didn't work as a team. He was jealous of me simply because the congregation responded to a different person. . . . I believe that if you have to work under a man who does not know what or why he has a field worker, then don't waste the time. The relationship between the pastor and the field worker either makes or breaks the field education . . ."

"I had experience in doing things but not in planning and supervising and following through and this is the area I am having most difficulty with now although I have learned by trial and error."

"There were no standards, no coordination, no supervision. Looking back, I would have appreciated more supervision, less hours (which would have meant scholarship help) and more coordination with the curriculum."

"There was no relation between my seminary work and my field work . . . a complete lack of communication as to objectives."

"My field education experiences were too uncoordinated and haphazard to do much good."

"Opportunities for talking over experiences were minimal. While I was given large responsibilities in some cases, it was usually sink or swim."

"My field education experiences were very good in that they added to my personal growth, maturity, stability, etc. But in no way did they (or any other seminary course) assist me in organizing the life and work of the parish. I graduated from

seminary with a full head of steam, a complete set of driving gears, loads of ambition, but no d_____ compass."

"When I was enrolled in seminary, field work did not seem so closely related to what happened in the classroom."

"The field work manual was a nuisance."

Recommendations

"Perhaps through testing and interviewing the student, the seminary could place each student in field work that would benefit him the most, having several types of field work from which to choose."

"I think all seminaries should investigate the possibility of using more of its faculty and qualified staff to supervise. . . . This, I believe, would make the experience more beneficial to the students and would keep the seminary faculty and staff more aware of the changing problems of the local parish situation."

". . . that a particular church be committed to the ministry as a profession and actively support men desiring to become ministers."

"I believe interns should be sent to qualifying pastors more than to qualifying (and needy) congregations. The seminary should most carefully select the pastors to whom they entrust a student for a year's practice learning."

"I feel that the best field education program a seminary can offer is through an accredited, clinically trained supervisor in an institutional or a parish setting."

". . . Very often the student finds himself as nothing more than an errand boy. When this sort of thing happens . . . the whole program for that person becomes a little more than an extreme bore. . . . Perhaps a more careful selection of the supervising pastors by the seminary would help at this point."

"Training for parish ministers who are to supervise seminarians is necessary."

"I would recommend that there be closer supervision with personal standards which the student can trust and not laugh at. . . . Field work needs close supervision without implication that a man is weak if supervision is required. Supervision should not have to be asked for."

"It seems to me that any field program should be concerned with giving the student experiential and intellectual education but must also be concerned with the individual growth of the student--emotional, intellectual and spiritual. This demands a local supervisor who is secure and open enough to establish a good relationship with the student and a seminary director who can, from a distance, understand what is happening in the growth process. . . . Wholistic student growth is vital."

"Greater seminary jurisdiction and guidance is necessary to make the field education program effective. Goals and purposes often tend to be unclear especially when a congregation is looking for cheap help instead of seeing their role in the training of ministers as vital for them and the whole church."

"There is greater need for regular and general sessions to see what progress is being made and where the student needs to be helped, or encouraged, or pushed."

3) On Specific Experiences

Commendations

"My internship year helped me to mature personally, helped me to relate to people, gave me direction toward the ministry and helped me to integrate what I had learned to date in seminary."

"The most valuable field work was that done in a parish each Sunday under the supervision of _____. The summer training programs were excellent but the weekly contact in a real parish was better."

Criticisms

"I feel I missed much because of no internship experience."

Recommendations

"Personal and group counseling are to be desired."

"I think a requirement of seminary education should be a year of internship. . . . This experience should cover all aspects of parish work though special responsibilities should be assigned."

"I feel that . . . field education programs in seminaries should require each student to work in some job not related to the professional ministry, i.e., 'secular field education.'"

"I am a firm believer in the seminaries going four years with one year an internship year and one summer being clinical training."

"The one large failing in my seminary training was in the area of administration. Many people say it can't be taught. I don't believe that. This failing might be made up partly in the field work experience. For one who goes directly into the pastorate of a small church, it might be helpful to spend a lot of time observing a church secretary--a first rate one--in a church of 300-400 members. It might be good to have a 2 or 3 week internship in parish administration with a pastor who is a first rate administrator."

4) General Comments of Parish Ministers on Field Education and Related Matters

"Most of us just worked for the required hours rather than trying to relate the subject to the field experience."

"The contacts I made outside of the field education program and prior to seminary, i.e., working in a liquor store, selling real estate, more than anything else, helped realize the objectives for field education . . ."

"My seminary's field education program has been expanded greatly to include experiences such as clinical training and inner city itinerant ministries. It is excellent and will improve continually as its administrators always strive to update it."

"My observations are that most students I knew were suffering from mild to severe neurosis concerning their ministry, and nearly everyone could have used some therapy. The field education experience is potentially the means by which the neurosis could be brought to the surface and dealt with therapeutically. One's students in school do reveal neurosis, true, but students have a way of finding an escape mechanism and thus reinforce rather than unravel problems. Some treatment was available in seminary through the psychology staff. But it was done mostly in the context of studies. It should have been done in connection with field education, I think."

"I know that my field education would not have meant so much to me if I had not been pastoring."

"My basic conviction is that we must learn to combine theory and practice meaningfully so that the student graduate can enter the ministry with some degree of confidence in the role he is assuming."

"Please keep in mind my practical experiences prior to and during seminary in the local pastorate which had a greater influence than the courses I had in field education."

"I think the fact that I grew up in a parsonage, the son of a clergyman, and the observations which came as a result of this, contributed more than anything else toward the realization of these objectives."

"I took almost no parish training . . . I don't regret that. Maybe I'm fresher for it. Many fellows get stuck with partial parish experience and build up an 'assistant priest complex.'"

"The result of field work should be a sense of accomplishment rather than a sigh that the course is now on the transcript and God's work can now start."

"Theological education is a lot like taking a course in car driving; you learn how to start the car, signal, make turns, etc. Then you get your driver's license, (B.D. and ordination certificate) and then find you've been handed a broken down car to drive. But your course was only how to drive, not how to patch up a car that won't run. So it is with seminary graduates and

their first parish after graduation. Seminary training isn't much good for getting a sick church doctored to life again. A course or two on politics would help--after the 'honeymoon' most church work is accomplished by persuasion."

"I believe most men would benefit from having to earn a living at some trade or other profession for at least one year. Especially would this temper those who have only been students prior to seminary. This would help them understand some of the parishioners' problems."

"I value field education but resent the dichotomy between class and field."

"Seminary should be for the academic study of theology."

Summary of Most Important
Findings on Further Per-
ceptions of Parish
Ministers on Field
Education

Parish ministers who spent more than three years in seminary, for whatever the reason, were more convinced of the appropriateness of the amount of time which was given to their field education experiences than were those who spent only three years in seminary. Forty percent of those who spent only three years in seminary perceived the proportionate amount of time given to their field education as insufficient.

Parish ministers who participated in seminary field education were quite convinced of the worthwhileness of field education (96%) whereas half of those who were non participants gave evidence of that they had missed something of worth because of non participation.

Parish ministers, when given opportunity, readily shared their concerns for theological seminary field education programs. One hundred-twenty-six of the 218 parish ministers who had seminary field education, through their commendations, criticisms and recommendations, provided information which could contribute toward the improvement of field education programs.

CHAPTER V

GENERAL SUMMARY, MAJOR FINDINGS, IMPLICATIONS, RECOMMENDATIONS AND A SUGGESTION FOR FURTHER RESEARCH

General Summary

The study was undertaken as one component of a comprehensive evaluation of theological field education as an element in professional preparation for the parish ministry. It solicited from parish ministers, professionals by practice as well as by training, their perceptions regarding selected elements of theological seminary field education.

The general objective of the study was to engage a selected group of seminary graduates who were then parish ministers in the task of evaluating their seminary field education experiences as having contributed to their preparation for the parish ministry. Judgments of parish ministers concerning the relative importance of selected objectives for field education and of the extent to which their own field education experiences contributed toward the realization of these objectives, were obtained and analyzed. The various means employed toward the

realization of these objectives were also identified and evaluated by responding ministers.

A number of questions were asked as a guide to the study. Answers to these questions are reported in Chapter IV, Presentation and Analysis of the Data.

In this chapter major findings of the study are reported; implications arising from the study are set forth; recommendations are offered; and a suggestion for further research is recorded.

Major Findings

Eight major findings have evolved from the study:

1. The importance of field education in the theological seminary preparation of students for the parish ministry is generally recognized by theological seminaries and their students as evidenced by the fact that all seminaries included in the study but three, provide field education programs and most theological seminary students participate in those programs either by seminary requirement or on a voluntary basis.
2. Parish ministers, by their ratings of the importance of objectives for field education and of the contribution that their own field education experiences made toward the realization of these objectives, evidenced their

belief that: (a) theological seminary field education makes a significant contribution in the preparation of students for the parish ministry, (b) there are differences in both importance of individual objectives for field education and contribution made toward their realization through field education experiences, and (c) the three categories of objectives: academic, personal growth, and professional growth are of major and very nearly equal importance.

There was general consensus among the parish ministers that the six most important, among twenty selected objectives for field education, were:

- a) providing of stimulation and opportunity for creative thinking in real life situations
- b) development of direction for ministry
- c) giving of meaning and relevance to classroom learning
- d) development of the minister's own personal integration, i.e., field education should promote a harmonization of the dual roles of the minister as scholar and practitioner
- e) reinforcement of classroom learning
- f) promotion of emotional growth

Likewise, there was general consensus that the six least important objectives were:

- a) providing of income for student needs
- b) social growth of the minister-in-training
- c) integration of the curriculum through field education

- d) providing of motivation for continued learning
- e) providing of opportunity for Christian service
- f) clarification and reinforcement of the sense of call to the professional Christian ministry

Parish ministers perceived their field education experiences as having contributed most toward the realization of professional growth objectives, less toward personal growth objectives and still less toward academic objectives.

Another general consensus among parish ministers was that the six objectives towards which their field education experiences had contributed most were:

- a) providing of stimulation and opportunity for creative thinking in real life situations
- b) development of direction for ministry
- c) providing of opportunity for the practice of professional roles
- d) providing of stimulation and opportunity for experimentation and innovation in real life situations
- e) giving of meaning and relevance to classroom learning
- f) providing of opportunity for Christian service

Likewise, general consensus of parish ministers was that the six objectives toward which their field education experiences contributed least were:

- a) helping to provide income for student needs
- b) providing of curriculum integration
- c) promotion of social growth

- d) clarification and reinforcement of motivation to ministry
- e) testing of theory and concepts learned in the classroom and in literature
- f) facilitation of transition role from student role to minister role

Parish ministers who had participated in field education as seminary students were almost unanimous in expressing no regret that they had participated. On the other hand, half of the non participants indicated that they had missed something of worth because of non participation.

3. There were certain major inadequacies in theological seminary field education as perceived by parish ministers. These were:
 - a) insufficient time for field education
 - b) inadequate orientation for the experiences
 - c) weakness in procedures for evaluating field experiences
 - d) lack of integration of experiences with other elements of the curriculum
 - e) a continuing emphasis on income and "work" aspects in their field experiences
 - f) personal inadequacies observed in their supervisors, e.g., parish ministers were less satisfied with the actual help given by supervisors than with the availability of supervisors to consult with them
 - g) lack of experience in certain areas where experience was felt necessary to perform important roles in the parish, e.g., in church administration.

4. There were relatively few significant differences among ministers in perceived importance of objectives, and in perceived extent of contribution of experiences toward the realization of objectives.

a) Importance of Objectives

Comparisons of perceived importance of selected objectives for field education in relation to age of the parish minister, his parish location, remuneration received from his parish and whether or not he had field education experiences as a seminary student, revealed only relatively small differences on age, parish location or remuneration from the parish. On the other hand, there were appreciable differences in relation to participation/non participation in field education.

Non participants, more than participants, perceived the following objectives to be relatively important: to provide opportunity for Christian service, to facilitate transition from student role to minister role, and to motivate classroom learning. Participants, more than non participants, perceived the following objectives to be relatively important: to promote personal integration (minister as scholar and practitioner), to promote emotional growth, to provide stimulation and opportunity for independent thinking, and to provide stimulation and opportunity for experimentation and innovation in real life situations.

b) Contribution of Field Education
Experiences Toward the Realization
of Objectives

Differences in parish location, more than differences of age and remuneration from the parish were related to perceived differences in extent of contribution of field education experiences toward objectives. Ministers whose parishes were located in lesser population areas, more than those whose parishes were located in greater population areas, perceived their experiences to have made a relatively large contribution toward the objectives: to motivate classroom learning and to clarify professional roles. Ministers whose parishes were located in greater population areas, more than ministers whose parishes were located in lesser population areas, perceived their experiences to have contributed more toward the objectives: to provide stimulation and opportunity for independent thinking and to motivate toward continued learning.

5. The following means employed in field education were found to have a significant relationship to the perceived extent of contribution of field education experiences toward the realization of field education objectives: time to complete seminary, format (concurrent/block) of experiences, locale (parish/non parish related) of experiences and position of the person who directed and coordinated the seminarian's field experiences.

- a) Parish ministers who spent more than three years in seminary because of an extended internship, when compared to those who spent only three years or those who spent more than three years for reasons other than an extended internship, perceived their field experiences to have contributed more to the realization of field education objectives. Likewise, the perceived contribution was greater for those who spent only three years than for those who spent more than three years for reasons other than an extended internship.
 - b) Parish ministers whose field education programs included block experiences perceived their field experiences to have contributed more than did those whose programs included concurrent experiences only.
 - c) The perceived extent of contribution of field experiences was greatest for ministers, the locale of whose block field experiences were both parish and non parish related, followed by ministers, the locale of whose experiences were parish related only, and last by those, the locale of whose block experiences were non parish related only.
 - d) The perceived extent of contribution of field experiences was greater for parish ministers whose director and coordinator of seminary field experiences was a parish minister, followed by those whose director and coordinator of experiences was someone other than a parish minister or the seminary field education director, and least by those whose director and coordinator of field education experiences was the seminary field education director or equivalent person.
6. Theological seminary field education programs most commonly provided depth experiences in the traditional areas of preaching, pastoral functions and teaching. Fewer experiences and

markedly lower levels of involvement were afforded in the areas of priestly functions, church administration and social service.

7. Supervisors of seminary students' field education experiences most commonly included seminary personnel, parish personnel, denominational officials, institutional chaplains and clinical training supervisors. Among these the parish minister, followed by the seminary field education director, was the person who was cited more often as having major responsibility in the supervision of student field education experiences. However, the seminary field education director was cited more often than any other persons as having the general responsibility for directing and coordinating student field education experiences.
8. Seventeen of the thirty-one non participants were members of Baptist denominations. Eleven of these persons, representing four Baptist seminaries, gave as the reason for their non participation that field education was not included in the seminary curriculum.

Implications

The findings of this study suggest certain implications for theological seminary education:

1. The theological seminary which perceives as its major task the preparation of students for the parish ministry must accordingly provide a professional education which will issue in a high quality of professional performance by its graduates. The role of the seminary, consequently, is not primarily that of providing graduate education in the classical disciplines of the Christian Church--Biblical literature, theology and church history. Preparation of the seminary student for parish minister roles in the contemporary world must comprehend continuing general education and professional education which reaches into other disciplines for the contribution they can make toward professional adequacy.
2. If improved professional training is a desired goal of the theological seminary, more time for professional education and practice during the training period needs to be found. The best solution to a time squeeze to "get everything in" is not merely to add time to the present three or four years that a student spends in seminary, but to re-evaluate the seminary curriculum on

the basis of the contemporary role of the church and the ministry. This role can best be understood by inquiries, such as this study, and by open-minded reassessment of the relevance of theological education.

3. The time has come when more serious consideration must be given to ways and means for integration of the seminary curriculum. Departmentalizing of the curriculum into the "theoretical" and "practical" is somewhat out of place for the theological seminary of today. If practical necessity demands that the curriculum be segmented, then adequate provision needs to be made for relating the component parts. Field education offers the possibility of contributing much toward bringing a needed synthesis to a fragmented curriculum and to fragmented learning.
4. The theological seminary with its own limited resources will increasingly need to tap the unused resources of the institutional church, both at parish and denominational levels, and of the secular world in order that the best possible professional preparation may be provided for seminarians who look toward the parish ministry.

In the institutional church there are many alumni who serve in various capacities--as denominational leaders or as parish ministers--who can contribute insight for the improvement of theological education and who can directly assist the seminary in its teaching task. Laymen in the institutional church who have attained levels of proficiency in many disciplines have much to contribute to ministerial training and probably would welcome opportunities for sharing in this task.

If the church is to minister to the secular world, bridges of communication must be built between the seminary and the secular world. The resources of various educational institutions, of business and industry, for example, need to be tapped by the theological seminary to provide exposure and training for the seminarian which will enable him upon graduation to move into the secular world with greater ease and effectiveness for Christian ministry.

5. The difficulty, if not impossibility, of achieving fully all of the goals of theological seminary education, including field education, during the brief span of time that the student is in seminary, is no excuse for mediocrity either on the part of instructors or students in the struggle toward reaching these goals.

Recommendations

As a result of this study the following recommendations are made:

1. A philosophy of field education needs to be developed which will give primary consideration to the purpose for which the seminary exists and which will be reflected in the specific objectives established for field education programs. This task of developing a philosophy of field education, and the setting forth of specific objectives for field education experiences, should be the primary responsibility of the theological seminary; but valuable insights may be provided by persons outside the theological seminary.

Parish ministers, professionals in the Christian ministry both by preparation and by experience, may provide valuable insights for the improvement of theological education; and these may possibly be unobtainable in other ways.

2. In establishing objectives for seminary field education programs, parish ministers' perceptions on the relative importance of specific objectives for field education should be sought.

In this study, the perceptions of parish ministers would suggest that high priority should be given to these objectives for field education:

- a) stimulation and opportunity for creative thinking in real life situations
- b) the development of direction for their ministry
- c) giving of meaning and relevance to their classroom learning
- d) development of their own personal integration, i.e., there must be a harmonization between the dual roles of the minister as scholar and practitioner
- e) the reinforcement of classroom learning
- f) promotion of emotional growth

Likewise, on the basis of parish ministers' rankings, low priority should be given to these objectives for field education:

- a) providing income for student needs
 - b) social growth of the minister-in-training
 - c) integration of the curriculum through field education
 - d) motivation for continued learning
 - e) providing opportunity for Christian service
 - f) clarification and reinforcement of the sense of call to the professional Christian ministry
3. The contribution which field education experiences can make to the personal growth of the seminary student and the giving of greater meaning to other learning in seminary should not be overlooked. This study found that among the three categories of objectives for field education--academic, personal growth and professional growth--parish ministers perceived their field

education experiences as having contributed most toward their professional growth, less toward their personal growth and still less toward academic objectives. However, the evidence appears to suggest that parish ministers perceive no major distinction in importance for field education among these three categories of objectives for field education.

4. Those field experiences which are perceived by ministers as significantly related to the realization of field education objectives, should be taken into consideration when developing field education programs, namely: (a) length of time to complete seminary, (b) the format and (c) locale of field experiences, and (d) the position of each person having major responsibility for the supervision of field experiences. Because of the importance of each of these factors, a recommendation for each of them is offered.
 - a) Theological seminary education for the parish ministry should cover a period of four years and should include a directed internship as a part of the program.

In this study, parish ministers who completed their theological seminary training in more than three years because an extended internship was a part of the program, more than either those who completed their program in

three years or those who completed it in more than three years for reasons other than an extended internship, perceived their field education experiences to have contributed toward the realization of objectives for field education. These ministers also consistently expressed greater satisfaction, than did other ministers, with selected elements in the supervision of their experiences: the availability and actual help of supervisors, the sequencing of their experiences, the clarity of field education goals, the evaluation of their experiences and the integration of their experiences with the rest of the curriculum.

The evidence would consequently suggest that a mere adding of time to a three-year program does not insure a greater contribution of field experiences toward preparation for ministry. Rather it suggests that including a directed internship in the program or similar meaningful use of the additional time will serve that purpose.

- b) The format of field education experiences should include experiences at a time when the seminary student is not taking classes in a regular term.

In this study parish ministers whose field education programs included block experiences totaling more than eight weeks, perceived their experiences to have contributed more toward the realization of objectives for field education than those whose field education programs included concurrent

experiences only. They also consistently expressed greater satisfaction with selected elements in the supervision of their experiences.

- c) The field education experiences of theological seminary students should be both parish and non parish related.

Parish ministers in this study, whose block field education experiences were both parish and non parish related, perceived the contribution of their experiences toward their preparation for the ministry to have been greater than did other respondents. They were followed by those whose experiences were parish related only. This evidence would suggest that placing the student in only a non parish context or in only a parish context can limit the contribution of his experiences toward his preparation for the parish ministry.

- d) Parish ministers and parish congregations should have major responsibility in the supervision of student field education experiences.

Respondents in this study whose director and coordinator of field education experiences was a parish minister, perceived their field education experiences as having contributed more to their preparation for the parish ministry than did those whose director and coordinator of experiences was the seminary field education director or another person. The recommendation arising out of this finding does not call for the relinquishing of major responsibility for supervision of student field

education by seminaries, but it does suggest a sharing of responsibility between the seminary and the parish.

5. During a four-year theological seminary program, concurrent field education experiences at the level of directed observation, to include both parish and non parish related experiences, and to take place early in the second year, or even in the second term of the first year, are recommended.

Having the student begin his field experiences early in his seminary program, and providing for breadth of experience made possible by limiting the level of experience to directed observation, will contribute to providing meaning and motivation for the seminary curriculum. This will also expose the student to the range of experiences so that at a later time he may more knowledgeably elect those areas of experience into which he should move at deeper levels.

6. At least two block field education experiences are recommended in a four-year program. It is recommended that the first of these be an internship in an institution other than the parish (e.g., hospital, social work, business, urban planning), for a minimum of eight continuous weeks, and that it take place during the second term of the second year or the first

term of the third year. It is recommended that the second of these be a parish internship and covering a full year. The parish internship experience should be under the primary supervision of a parish minister, the intern serving as assistant minister or as minister of his own parish but nearby the supervising minister.

7. It is recommended that group field education experiences be provided periodically during each school year for values to be derived from on-the-job learning experiences with peers. In these experiences, more than in other experiences, adequate provision would be made for the students to establish their own goals for experiences, work their way through the experiences and take primary responsibility among themselves for evaluation at each stage of the experience and in a final evaluation. This would give opportunity for taking first steps in creative thinking, experimentation and innovation in real life situations.
8. It is recommended that both the seminary field education director and the parish minister be the principal persons having supervisory responsibility for field education. However, it is further recommended that each student have

opportunity during his four years in seminary to become acquainted with a number of parish ministers and parishes--progressive and non progressive--so that he may be enabled to make comparative judgments and establish his own models.

9. It is recommended that parish ministers and their congregations be carefully selected for engaging with the seminary in the field education of the seminarian. It is further recommended that the responsibilities of parish ministers be defined by the seminary; and that means be established for communication between seminary and supervising ministers and among supervising ministers joining them in the task of supervision.
10. All persons who have any degree of responsibility for the supervision of students should share in orientation for and evaluation of field education experiences. This will require that goals be well developed, made explicit and made personal for students. It will also require that theological seminaries keep abreast of evaluation research and methodology and engage in an evaluation of each student's progress during each experience and at the conclusion of it.

11. An increasing emphasis in theological seminaries should be given to preparing students for life-long learning which has implications for field education. This would contribute to releasing tensions which arise out of the problem of trying to "get everything in" during a relatively brief period of time spent in seminary. It would also serve to minimize and hopefully to eliminate the dichotomy in the seminary curriculum of the "academic" and "practical," and in Christian ministry between "preparation" and "practice."
12. Field education should be required of all seminary students who anticipate becoming parish ministers regardless of age, experience, or necessity for working to provide income. The responses, in this study, of both participants and non participants in seminary field education, provide abundant evidence of the worth of field education. However, field education will need to be selected or tailored for individual differences among students. Provision will have to be made by seminaries for income of students if field education tends to "rob" them of time necessary for making a living while in seminary.

13. Theological seminaries and other institutions which are involved in providing student field education experiences should guard against the development of passive-dependency while also being cautious about creating a premature independency in students, either planned or inadvertent. Either can retard the progress toward field education goals.
14. Theological seminaries should explore new areas of non parish experience for field programs which will contribute to making theological education relevant in the contemporary world.

A Suggestion for Further Research

The recognition of the importance of field education in the preparation of theological seminary students for the parish ministry has increased over the last half century. The struggle to maximize the educational benefits to be derived from it has resulted in improved programs but there is much yet to be done. Progress can come through insights gained through trial and error practice; or it can come through directed experimentation and research. If the findings of this study have in any way led to the improvement of preparation for the parish ministry, the study will have been worthwhile.

Arising out of this study is one suggestion for further research. It is that a comparative study be

made of the perceptions of field education as an element in the preparation of students for the parish ministry, among representatives from the theological seminary, parish ministers, religious denomination officials, laymen in the institutional church and laymen in the non church world. The judgments of other relevant groups would supplement and correct perceptions of parish ministers revealed in this study.

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(December, 1966 to March, 1967)

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Colgate Rochester Divinity School.
- Browning, Don, Instructor in Religion and Personality,
University of Chicago Divinity School.
- Eads, Robert H., Director, Department of Church and
Ministry, Colgate Rochester Divinity School.
- Feilding, Charles R., Director of Field Education, Trinity
College Faculty of Divinity.
- Glen, J. Stanley, Principal, Knox College.
- Kildegaard, Axel C., Director of Internships, Lutheran
School of Theology at Chicago, Maywood Campus.
- Mavis, W. Curry, Chairman, Department of Practical Theology,
Asbury Theological Seminary.
- Melchert, Charles F., Assistant Professor of Christian
Education, Colgate Rochester Divinity School.
- Meyners, J. Robert, Director of Clinical Experience, Chicago
Theological Seminary.
- Miller, Donald G., President, Pittsburgh Theological
Seminary.
- Saunders, Earnest W., Dean, Garrett Theological Seminary.
- Wynn, John C., Director of Studies, Colgate Rochester
Divinity School.

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Theological Seminary Personnel at the
Ninth Biennial Consultation of Field
Education, Indianapolis, Indiana.
 (January 19-21, 1967)

Adams, Arthur M., Princeton Theological Seminary.
 Ault, James M., Union Theological Seminary.
 Becker, Russel J., Yale University Divinity School.
 Boyce, Greer W., Emmanuel College
 Crabtree, Robert E., Nazarene Theological Seminary.
 Dahlstrom, Earl C., North Part Theological Seminary.
 Fitzpatrick, Mallory, Hartford Seminary Foundation.
 Hedrick, Sam, Boston University School of Theology.
 James, Gilbert, Asbury Theological Seminary.
 Jamison, William G., Dubuque Theological Seminary.

Others

Carr, Aute L., Assistant Director, American Association of
 Theological Schools, at Dayton, Ohio, November 1966.
 Davis, Clifford E., Church Occupations Counselor, the
 United Presbyterian Church in the United States and
 Canada, at Pittsburgh Theological Seminary, March,
 1967.

CORRESPONDENCE:

Adams, Henry B., Director, Church Ministry Studies,
National Council of Churches of Christ in the U. S. A.
(February 14, 1967).

Culver, Maurice E., Dean, Asbury Theological Seminary
(May 5, 1967).

Davis, Clifford E., Church Occupations Counselor, The
United Presbyterian Church in the United States
and Canada (June 16, 1967).

Ellzey, Charles L., Leadership Consulting Service, Boston
University (December 6, 1966).

Feilding, Charles R., Professor of Moral Theology, Trinity
College Faculty of Divinity (June 14, 1967).

Henderson, William H., Division of Vocation, Board of
Christian Education of the United Presbyterian Church
in the United States of America (March 15, 1967).

Glasse, James D., Professor of Practical Theology, Vander-
bilt University Divinity School (December 19, 1966).

Hodge, Marshall B., Clinical Psychologist, Claremont,
California (June 16, 1967).

Johnstone, Ronald L., Office of Research Statistics and
Archives, Lutheran Council in the United States of
America (April 6, 1967).

Mavis, W. Curry, Chairman, Department of Practical Theology,
Asbury Theological Seminary (November 27, 1967).

Mills, Theodore, Ministry Studies Board, Washington, D.C.
(November 29, 1967).

Stewart, Charles W., Professor of Preaching and Pastoral
Theology, Wesley Theological Seminary (June 19,
1967).

Windham, Lillian A., Board of National Missions of the
United Presbyterian Church in the United States
and Canada (March 14, 1967 and June 9, 1967).

Ziegler, Jesse H., Director, American Association of
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Canada (November 28, 1967).

APPENDICES

APPENDIX A

THE QUESTIONNAIRE USED IN THE STUDY

PARISH MINISTERS INVENTORY AND EVALUATION OF THEOLOGICAL SEMINARY FIELD EDUCATION EXPERIENCES

PLEASE NOTE: for each question, respond by checking (X) the appropriate category or answering the question as directed.

COMPLETION TIME: approximately 30 minutes

PART A

1. From what seminary did you graduate?

2. What is your sex

male..... ()

female..... ()

3. What is your age?

25-29..... () 30-34..... ()

35-39..... () 40 or older.. ()

4. Which term best describes your present position?

parish minister..... ()

associate parish minister..... ()

assistant parish minister..... ()

minister of music..... ()

minister of education..... ()

minister of youth..... ()

other (specify)..... ()

IF YOU ARE NOT NOW A PARISH MINISTER AS DEFINED BELOW, DO NOT COMPLETE THE QUESTIONNAIRE, BUT RETURN IT TO ME. ALL OTHERS PLEASE CONTINUE.

DEFINITIONS WHICH YOU WILL NEED:

parish - a church congregational unit, with a particular place of assembly, usually having a membership roll and with an organizational structure and program developed and administered by a denomination and/or a congregation.

parish minister - the professionally trained minister whose principal work is in the parish. In this study, the term includes persons who may be designated by such terms as parish minister, associate parish minister, assistant parish minister, minister of music, minister of education, minister of youth, etc.

PART B

PARISH MINISTERS CONTINUE HERE

5. What is the denomination of your present parish?

6. In what denomination are you a member?

7. How many parishes have you served since your seminary graduation including your present one?

one..... ()

two..... ()

three or more..... ()

8. Which of the following best describes the community in which your church is located? (Check one)

a) rural (open country)..... ()

b) town (up to 5,000)..... ()

c) city but not "inner city"..... ()

d) inner city..... ()

e) suburb..... ()

9. If you checked c, d, or e in question number 8, is the population of the city (incorporated limits)

50,000 or less..... ()

between 50,000 and 250,000..... ()

between 250,000 and 500,000..... ()

more than 500,000..... ()

10. What is your present cash salary?

under \$5000.00..... ()

\$5000.00 - \$5999.00..... ()

\$6000.00 - \$6999.00..... ()

\$7000.00 - \$7999.00..... ()

\$8000.00 - \$8999.00..... ()

\$9000.00 - \$9999.00..... ()

\$10,000.00 or more..... ()

11. In addition to cash salary, what else of value do you receive from your parish?

(Indicate annual cash value.)

a free house or house allowance..... ()

cash value.....

use of car or car allowance..... ()

cash value.....

other things of value such as pension, insurance, etc..... ()

cash value.....

12. Are you engaged in other remunerative work?

no..... ()

yes (specify type of work and principal reason(s) for working)..... ()

type of work.....

reason(s) for working.....

13. Is your wife engaged in other remunerative work?

no..... ()

yes..... ()

14. Which of the following statements is true for you?

I attended only the seminary from which I graduated..... ()

I attended another seminary in addition to the one from which I graduated..... ()

15. Which of the following statements on the time taken to complete your seminary program (B.D. or equivalent) is true for you? (Check one)

I completed by seminary program in three years..... ()

I took more than three years because outside work necessitated fewer course hours per term..... ()

I took more than three years because I had an extended internship (parish, clinical, etc.) as a part of my seminary program..... ()

I took more than three years because I took more courses than necessary for graduation..... ()

I took more than three years because (specify)..... ()

16. Since your seminary graduation, have you enrolled in any formal educational program? (advanced training in an educational institution, seminar, clinical training, special institute)

no..... ()

yes (specify program and purpose)..... ()

program.....

length of program.....

purpose.....

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field education - all field (out-of-classroom) learning experiences, administered by the seminary for the general purpose of relating classroom learning to the practice of ministry. Field education may be designated by such terms as field work, field practice, field service, clinical training, internship etc. Units of credit may or may not be given by the seminary for field education.

I had field education experiences in seminary because field education was required of all students ()

The field education requirement of my seminary was waived for me because (specify the reason) _____ ()

- I did not have field education experiences in seminary because field education was not offered by my seminary ()

Since field education was optional in my seminary, I chose not to participate in the field education program ()

(See additional items in the next column)

18. Whether or not you had field education experiences in seminary as a part of your program, indicate your present feelings of the importance each objective should have for theological seminary

field education by circling a number on the scale for that objective. List other objectives which you feel are important and circle a number on the scale for each of these also.

objectives	Importance of objective for field education						
	extremely important	very important	important	uncertain	unimportant	very unimportant	extremely unimportant
a) to clarify professional roles	1	2	3	4	5	6	7
b) to reinforce classroom learning	1	2	3	4	5	6	7
c) to help provide income for student needs	1	2	3	4	5	6	7
d) to provide stimulation and opportunity for independent thinking	1	2	3	4	5	6	7
e) to promote spiritual growth	1	2	3	4	5	6	7
f) to motivate classroom learning	1	2	3	4	5	6	7
g) to develop direction in ministry	1	2	3	4	5	6	7
h) to give meaning and relevance to classroom learning	1	2	3	4	5	6	7
i) to provide stimulation and opportunity for creative thinking in real life situations	1	2	3	4	5	6	7
j) to test theory and concepts learned in the classroom and in literature	1	2	3	4	5	6	7
k) to promote emotional growth	1	2	3	4	5	6	7
l) to promote personal integration (minister as scholar and practitioner)	1	2	3	4	5	6	7
m) to provide opportunity for Christian service	1	2	3	4	5	6	7
n) to clarify and reinforce motivation ("call") to ministry	1	2	3	4	5	6	7
o) to provide opportunity for the practice of professional roles	1	2	3	4	5	6	7
p) to promote social growth	1	2	3	4	5	6	7
q) to motivate toward continued learning	1	2	3	4	5	6	7
r) to provide stimulation and opportunity for experimentation and innovation in real life situations	1	2	3	4	5	6	7
s) to provide curriculum integration	1	2	3	4	5	6	7
t) to facilitate transition from student role to minister role	1	2	3	4	5	6	7
other objectives:	(write in numbers as necessary)						

IF YOU DID NOT HAVE FIELD EDUCATION EXPERIENCES AS A PART OF YOUR SEMINARY PROGRAM (even though other experiences may have satisfied a seminary requirement for the, or you have had experiences which might have been included in a field education program such as working with youth (in a local church) COMPLETE PART C; OMIT PART D; AND THEN RETURN THE QUESTIONNAIRE.

IF YOU HAD FIELD EDUCATION EXPERIENCES IN SEMINARY AS A PART OF YOUR PROGRAM, OMIT THE REMAINDER OF PART C; AND PROCEED TO PART D.

19. Do you regret that field education experiences were not a part of your seminary program?

yes ()
no ()

20. If you answered "no" to question number 19, check as many of the following reasons as apply:

I had other experiences which accomplished the same purposes as field education ()

The benefits of field education experiences do not justify the time spent on them ()

My seminary curriculum was sufficiently complete without the addition of field education experiences..... ()

other (specify) _____

21. Think of the objectives which you rated as 1, 2, 3 as important for field education. (See question number 18) List below the paid work, volunteer work, or military service experiences you have had which most contributed toward the realization of these objectives. In each case, indicate by circling a number whether the experience was prior to, during, or following seminary.

what	when		
	prior	during	after
_____	1	2	3
_____	1	2	3
_____	1	2	3
_____	1	2	3

22. Think again of the objectives which you rated as 1, 2, or 3 as important for field education. (See question number 18) List at least three major types of field education experiences which might have contributed most toward the realization of these objectives.

IF YOU DID NOT HAVE FIELD EDUCATION EXPERIENCES AS A PART OF YOUR SEMINARY PROGRAM AND THIS COMPLETED PART C THROUGH QUESTION NUMBER 22, YOU WILL NOT DO PART D AND ARE REQUESTED TO RETURN THE QUESTIONNAIRE.

IF YOU HAD FIELD EDUCATION EXPERIENCES AS A PART OF YOUR SEMINARY PROGRAM (administered by the seminary), DO PART D.

PART D

23 For each of the specific tasks listed below, check (x) the highest level of field education experience which you had in your seminary field education program. (Check only one category for each task.)

kind of experience	level of experience				
general area of experience	specific tasks	no experience	observation only	observation and limited participation	experience in depth (time, responsibility, repetition)
preaching	parish preaching				
	occasional supply preaching				
	preaching on radio or T.V.				
	evangelistic preaching				
	other (specify)				
pastoral functions	home visitation				
	visitation in institutions				
	personal counselling				
	personal evangelism				
	group counselling				
priestly functions	other (specify)				
	administering the sacraments				
	conducting a funeral				
	conducting a wedding				
	reception of church members				
teaching	other (specify)				
	sunday school				
	week day church school				
	catechetical class				
	church drama production				
church administration	other (specify)				
	conducting a business meeting				
	conducting a church survey				
	church budget preparation				
	church publicity				
	development and/or evaluation of church programs				
	office management				
	church property and plant maintenance				
	committee work				
	supervising church staff				
	supervision of church organization(s)				
	other (specify)				
social service	Y.M.C.A.; Y.W.C.A.				
	scouts				
	summer camp				
	minority groups				
	community organization				
	social welfare				
miscellaneous	other (specify)				
	journalism				
	music				
	school campus ministry				
	parks and recreation ministry				
	political and civil affairs				
	ecumenical projects				
	business				
	industry				
	lay internship				
	other (specify)				

24. What field education experiences have you had (administered by the seminary as a part of your field education program) when you were not taking classes in a regular seminary term? (summer parish, clinical training, internship year, chaplaincy, etc.) and what length of time did you spend in each?

experience
(include where)

time spent
(in weeks)

_____	_____
_____	_____
_____	_____
_____	_____

25. Indicate the extent to which you now feel your field education experiences contributed toward the realization of each objective listed below by circling a number on the scale. Remember, you

are rating the contribution of your field education experiences toward the realization of the objectives and not the importance of the objectives.

objectives	contribution of your field education experiences toward the realization of the objectives						
	extremely large	very large	large	some	small	very small	extremely small
a) to clarify professional roles	1	2	3	4	5	6	7
b) to reinforce classroom learning	1	2	3	4	5	6	7
c) to help provide income for student needs	1	2	3	4	5	6	7
d) to provide stimulation and opportunity for independent thinking	1	2	3	4	5	6	7
e) to promote spiritual growth	1	2	3	4	5	6	7
f) to motivate classroom learning	1	2	3	4	5	6	7
g) to develop direction in ministry	1	2	3	4	5	6	7
h) to give meaning and relevance to classroom learning	1	2	3	4	5	6	7
i) to provide stimulation and opportunity for creative thinking in real life situations	1	2	3	4	5	6	7
j) to test theory and concepts learned in the classroom and in literature	1	2	3	4	5	6	7
k) to promote emotional growth	1	2	3	4	5	6	7
l) to promote personal integration (minister as scholar and practitioner)	1	2	3	4	5	6	7
m) to provide opportunity for Christian growth	1	2	3	4	5	6	7
n) to clarify and reinforce motivation ("call") to ministry	1	2	3	4	5	6	7
o) to provide opportunity for the practice of professional roles	1	2	3	4	5	6	7
p) to promote social growth	1	2	3	4	5	6	7
q) to motivate toward continued learning	1	2	3	4	5	6	7
r) to provide stimulation and opportunity for experimentation and innovation in real life situations	1	2	3	4	5	6	7
s) to provide curriculum integration	1	2	3	4	5	6	7
t) to facilitate transition from student role to minister role	1	2	3	4	5	6	7
other objectives: (see question number 18)	(write in numbers as necessary)						

26. For each type of supervisory personnel listed below, check (X) the degree of supervisory responsibility they exercised over your field education experiences.

supervisory personnel	Degree of supervisory responsibility		
	none	minor responsibility	major responsibility
field education director (or equivalent)			
other seminary faculty or staff			
parish minister(s)			
parish committee(s)			
denominational official (s)			
denominational committee (s)			
other (specify)			

27. Think of the objectives which you rated as 1, 2 or 3 as important for field education. (see question number 18) List below the paid work, volunteer work, or military service experiences you have had prior to seminary which you feel contributed most toward the realization of these objectives.

28. Check (X) one of the items which best completes the following statement:

The general responsibility for directing and coordinating my field education experiences was exercised by no one ()
 exercised by the office staff of the seminary.... ()
 exercised by the field education director (or equivalent) ()
 exercised by (specify) ()

29. Please circle the number for each statement which best describes how you feel now about the field education program you experienced. (1 to 7)

a) The availability of my supervisor(s), when needed, was

extremely satisfactory						extremely unsatisfactory
1	2	3	4	5	6	7

b) The order in which my field education experiences were taken (sequencing of experiences), generally speaking, was

extremely satisfactory						extremely unsatisfactory
1	2	3	4	5	6	7

c) The procedures for evaluating my field education experiences, generally speaking, were

extremely satisfactory						extremely unsatisfactory
1	2	3	4	5	6	7

d) The integration of my field education experiences with the rest of the curriculum was

extremely satisfactory						extremely unsatisfactory
1	2	3	4	5	6	7

e) The actual help of my supervisor(s) was

extremely satisfactory						extremely unsatisfactory
1	2	3	4	5	6	7

f) The goals for my field education experiences were

extremely clear						extremely unclear
1	2	3	4	5	6	7

(continue with next column)

30. Check (X) the item for each statement which best describes how you feel now about the field education program you experienced.

a) The amount of time for my field education experiences compared to the amount of time for the rest of the curriculum was

too much	()
too little	()
about right	()

b) The required standard of performance for my field education experiences, generally speaking, was

too high.....	()
too low.....	()
about right	()

c) The amount of orientation for my field education experiences, generally speaking, was

too much	()
too little	()
about right	()

d) The emphasis of my field education program was

too much on my professional preparation and not enough on my personal growth	()
--	-----

too much on my personal growth and not enough on my professional preparation	()
--	-----

about right between my professional preparation and my personal growth	()
--	-----

31. Do you regret that field education experiences were a part of your seminary program?

no	()
yes.....	()

32. If you answered "yes" to question number 31, check as many of the following reasons as apply:

I had other experiences which accomplished the same purposes as field education ()

The benefits of field education experiences do not justify the time spent on them ()

My seminary curriculum was sufficiently complete without the addition of field education experiences..... ()

other (specify) ()

33. Use the remainder of this page for general comments or suggestions for improving your theological seminary's field education program. You

may also use this space for any clarification of your responses you feel it necessary to make.

APPENDIX B

LETTERS SENT TO THEOLOGICAL SEMINARIES

APPENDIX B

LETTERS SENT TO THEOLOGICAL SEMINARIES

First letter

410 Park Lane,
E. Lansing, Mich., 48823
June 9, 1967

Your help is urgently requested for a study which when completed will constitute the thesis requirement for my Ph.D. degree in Administration and Higher Education at Michigan State University.

The title of the study is: FIELD EDUCATION EXPERIENCES AS AN ELEMENT IN THEOLOGICAL SEMINARY PREPARATION FOR THE PARISH MINISTRY AS PERCEIVED BY PARISH MINISTERS. A questionnaire will be sent in the month of September to a random sample of the 1964 Bachelor of Divinity (or equivalent) graduates of accredited Protestant Theological Seminaries in North America.

May I thus request a list of names and addresses of the 1964 B.D. (or equivalent) graduates of your institution? The timing of the study will be greatly facilitated if your list of graduates is sent to me by August 15. Be assured that the list of your graduates will not be used for any other purpose of this immediate study.

For co-operating in the study, an abstract of the results will be sent to the participating institutions.

Enclosed you will find a self-addressed envelope for your convenience.

Yours sincerely,

(Rev.) K. Lavern Snider,
candidate for Ph.D. degree,
Michigan State University

Second letter

410 Park Lane,
E. Lansing, Mich., 48823,
Sept. 5, 1967

On June 9 I sent the enclosed letter to all accredited theological seminaries in North America. To date I have received the 1964 Bachelor of Divinity (or equivalent) class lists from 70 of the institutions.

This study will be most meaningful if all of the seminaries are included in the study. It may be that you have already sent to me your 1964 class list but that your letter has gone astray, or with the pressure of other duties my request has been overlooked. However, since I am most anxious to send the research instrument for the study to parish ministers in the near future, I would very much appreciate receiving the 1964 Bachelor of Divinity (or equivalent) class list from your seminary at your earliest convenience.

Thank you for your cooperation.

Yours sincerely,

(Rev.) K. Lavern Snider

Third letter

410 Park Lane,
E. Lansing, Mich., 48823
Oct. 30, 1967

Within the next two weeks I plan to mail the research instrument of my study, FIELD EDUCATION EXPERIENCES AS AN ELEMENT IN THEOLOGICAL SEMINARY PREPARATION FOR THE PARISH MINISTRY AS PERCEIVED BY PARISH MINISTERS, to persons in the sample of the population--the 1964 Bachelor of Divinity graduating class. Since I am anxious to include graduates of ALL of the 90 accredited (in 1964) theological seminaries in the study I am writing to you again to enlist your cooperation. It may be that my letter to you has gone astray or that you have inadvertently overlooked the request.

Estimating your 1964 graduates to be approximately _____ persons in number (1966 DIRECTORY OF THEOLOGICAL SCHOOLS) I will need _____ persons' names and addresses from your 1964 graduating class, selected as randomly as possible. For your information, from the lists already received, I have numbered the graduates in a series from 1-7 and have selected #7 from each series as the person for the sample.

May I hear from you in the near future? The study will be completed in the spring of next year and an abstract sent to each of the 90 accredited seminaries.

A self addressed envelope is enclosed for your convenience. Thank you for your anticipated cooperation.

Yours sincerely,

(Rev.) K. Lavern Snider

APPENDIX C

LETTERS SENT TO THEOLOGICAL
SEMINARY GRADUATES

APPENDIX C

LETTERS SENT TO THEOLOGICAL SEMINARY GRADUATES

First letter

410 Park Lane,
E. Lansing, Mich., 48823
November 30, 1967

As a minister with experience in a parish and as a faculty member and administrator in a theological seminary, I am much interested in the field education programs of theological seminaries. I have chosen to study this rapidly developing part of theological education for my doctoral dissertation in Administration and Higher Education at Michigan State University.

As a recent graduate from seminary you can make a valuable contribution to such a study. Therefore, I am imposing upon your time and generosity and inviting you to make a contribution toward improving seminary education.

Will you please complete the enclosed questionnaire and return it to me by December 18? I have tried to keep it as short as possible without sacrificing essential information. Each participant in a pretest completed the form in 30 minutes or less.

All responses will be analyzed and findings and conclusions will be shared with seminaries. Respondents, however, will be completely anonymous. Your name appears only on the return envelope. When your completed questionnaire is received your name will be checked off my list of recent graduates and the envelope destroyed.

I hope that you will join in this study by reviewing your experience both during and following seminary. I believe that you have something of real worth to contribute toward the improvement of seminary education.

Thank you very much for your cooperation in this study.

Sincerely,

(Rev.) K. Lavern Snider

Second letter

410 Park Lane,
E. Lansing, Mich. 48823
January 2, 1968

In the midst of Christmas activities you may not have found time to complete the questionnaire on theological seminary field education which I mailed to you on November 30. However, I am still most anxious to receive your completed questionnaire since the findings of the study will be most meaningful with a maximum number of persons responding.

I have enclosed another copy of the questionnaire. May I request that you complete the questionnaire and return it to me by January 15. Use the enclosed self addressed envelope for your convenience.

Your help in this study is much appreciated.

Sincerely,

(Rev.) K. Lavern Snider

Third letter

410 Park Lane,
E. Lansing, Mich., 48823
January 12, 1968

Dear Reverend

The response from the 1964 Bachelor of Divinity (or equivalent) seminary graduates for my current study of seminary field programs is gratifying. However, as I have written to you earlier, the study will be most meaningful when a MAXIMUM NUMBER of graduates participate in it. Thus, may I once again URGENTLY REQUEST that you complete the questionnaire sent to you and return it to me AS SOON AS POSSIBLE. If you wish another questionnaire form, please do not hesitate to ask for one.

I plan to send an abstract of the results of the study to all protestant theological schools in Canada and the United States which are members of the Accrediting Association of Theological Schools and to graduates who participate in the study.

May I count on your help? Please use the enclosed postage-paid, self addressed envelope for your convenience.

Yours most sincerely,

(Rev.) K. Lavern Snider

P.S. You may have returned your questionnaire to me by the time this letter reaches you and if so, please ignore this further request.

APPENDIX D

SUPPLEMENTARY CODING

SUPPLEMENTARY CODING

0,00 = no response and uncodable response

Question- naire No.	Card No.	Col. No.	Item	Code
8, 9	1,2	16,17	Church location	01 rural 02 town 03 city, but not inner, 50,000 or less 04 city, but not inner, 50,000 to 250,000 05 city, but not inner, 250,000 to 500,000 06 city, but not inner, more than 500,000 07 inner city, 50,000 or less 08 inner city, 50,000 to 250,000 09 inner city, 250,000 to 500,000 10 inner city, more than 500,000 11 suburb (of a city) 50,000 or less 12 suburb (of a city) 50,000 to 250,000 13 suburb (of a city) 250,000 to 500,000 14 suburb (of a city) more than 500,000 15 2 churches, one in town, one rural
10,11	1,2	20	Total annual remuneration from the parish	1 Under \$5000.00 2 \$ 5000.00 to \$ 5999.00 3 6000.00 to 6999.00 4 7000.00 to 7999.00 5 8000.00 to 8999.00 6 9000.00 to 9999.00 7 10000.00 to 10999.00 8 11000.00 to 11999.00 9 12000.00 or more
12	1	79	Type of work	1 Distinctly religious 2 Distinctly secular 3 Not clearly religious or secular
12	1	80	Reasons for working	1 Income only 2 Income and other reason(s) 3 Other reason(s) only
15	1,2	25	Reasons for taking more than 3 years to complete seminary	5 Curriculum problems 6 Personal and/or social reasons 7 Two or more reasons of 2, 3, 4 8 For various reasons went part time

16	1,2	27	Program and Purpose	1 For advanced degree 2 More extensive educational program (more than 1 week in length) 3 Less extensive educational program (less than 1 week in length)
17	1,2	28	Participant/non-part't in field education	5 ... because of pastoral exp. prior to and/or during seminary 6 ... because of age and experience 7 ... because of having completed most of sem'y requirements earlier
17	1	30	Summary: non-participant/participant in field education	1 Non participant in field education 2 Participant in field education
20	1	52	Other reasons for saying "no" in questionnaire no. 19	4 Combination of 1 and 2 5 Combination of 1 and 3 6 Combination of 2 and 3
21,27	1	54	Experiences prior to seminary which contributed to realiz'n of field educ. objectives	1 None (indicated) 2 Only military 3 Only religious 4 Only secular 5 Both religious and secular 6 Both military and religious 7 Both military and secular 8 Military and religious and secular
24	3	31	Did not have/had block field educ. experiences	1 Did not have (indicated) 2 Had (indicated)
24	3	32	Block field educ. exp's-parish/non parish related	1 All exp's parish related 2 All exp's non parish related 3 Difficult to tell whether par. or non par. related 4 Definitely had both par. and non par. related experiences
24	3	33	Block field educ. exper's-time	1 Less than 4 weeks 2 More than 4 weeks--less than 8 weeks 3 More than 8 weeks--less than 12 weeks 4 More than 12 weeks--less than 6 months 5 More than 6 months--less than 1 year 6 More than 1 year
28	3	43	Responsibility for directing and coordinating field educ. experiences	4 Parish minister 5 Church official 6 Seminary professor 7 Oneself 8 Institutional supervisor 9 Both seminary and non sem. personnel

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