

A DESCRIPTIVE STUDY OF MINISTERIAL EDUCATION IN THE
WESLEYAN CHURCH

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This is to certify that the

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D:

ABSTRACT

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by Clifford William Thomas

The Problem

This study was designed to provide the Wesleyan Church Commission on Higher Education with descriptive information which might be used in evaluating the ministerial education programs of The Wesleyan Church.

The objectives of the study were to examine: (1) the curricula of existing ministerial education programs in Wesleyan colleges; (2) the nature of the professional training among ministers of The Wesleyan church; (3) the expectations held by ministers, administrators, and educators of The Wesleyan Church for the professional role of the Wesleyan minister; (4) the expectations held by the ministers, administrators, and educators as to the type and quality of formal education necessary to train ministers to fulfill their professional role; and (5) if any differences of expectations were found to exist in either of the two latter concepts, to attempt to identify the factors that appeared to contribute to the observed differences.

Procedure

A set of survey instruments was designed to obtain information relative to the four objectives stated above. A general information questionnaire was designed to obtain information relative to the statement of the problem and the nature of the population sample selected for the study. The format included sixty responses divided into ten major divisions.

In addition to the general information questionnaire described above another questionnaire was designed to gather information on the role of the Wesleyan minister. This instrument included sixty-two statements of expectations that could be answered in terms of a four point attitude scale. The scale was as follows: (4) absolutely essential, (3) very important, (2) important, and (1) not important. The various statements of expectations held for the Wesleyan minister's role were grouped into the following three sub-categories: (1) characteristics, (2) performance, and (3) participation items.

By random sample the general information questionnaire was sent to five hundred pastors, one hundred forty-five educators, and sixty-one administrators. A total of five hundred questionnaires, or 70.2 per cent were returned.

The pastor's role questionnaire was sent to smaller samples of the seven hundred six people described above as follows: (1) two hundred pastors, (2) forty-five administrators, and (3) twenty-seven administrators. The pastors and admini-

strators were selected on a random sample basis and the educators were all the college representatives present at the 1967 Wesleyan Educators Conference. A total of two hundred instruments or 70.3 per cent were returned.

Findings

The most significant findings in this study were the following:

1. There is evidence to indicate that student and financial resources in The Wesleyan Church are insufficient to adequately support nine colleges. There is also evidence that the Church feels that the total amount of money being raised for higher education is insufficient.
2. There appears to be a deficiency in the number of adequately trained faculty, especially at the doctoral level, to staff nine colleges.
3. The diversity of levels of expectations of the ministers of The Wesleyan Church tends to reflect the different levels of education of the ministers.
4. Approximately 70 per cent of the Wesleyan ministers indicated they were not satisfied with their own preparation for the ministry.
5. Wesleyan pastors tend to agree on the role of the Wesleyan minister as presented in the Pastor's Role Questionnaire except in the areas of participation in community programs,

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becoming actively involved in current social and political issues, various administrative functions and as to whether the minister should be the scholarly, intellectual type.

6. The respondents tended to agree that the Bible college can and does serve to meet the needs of certain types of ministerial students.

7. There is strong support for the divisions of religion in the liberal arts colleges to continue to offer pre-professional courses in religion, to offer four and five-year undergraduate ministerial education programs, and to offer courses in religion to all undergraduates.

8. The Wesleyan Foundation at Asbury Theological Seminary is growing and Wesleyan students attending there are pleased with the ministerial education offered.

9. There is a limited amount of interest in the development of a Wesleyan Seminary and other graduate programs for ministerial education.

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CHAPTER I

THE PROBLEM AND DEFINITIONS OF TERMS USED

This study was designed to provide the Wesleyan Church Commission on Higher Education with descriptive information which might be used in evaluating the ministerial education programs sponsored by the Wesleyan Methodist and Pilgrim Holiness Churches. The derived information is also to be used for suggesting guidelines and legislation to implement a program of higher education for ministers in keeping with the needs and resources of the united denominations. In this study the name, The Wesleyan Church, will refer to the name of the newly merged churches.

I. THE PROBLEM

Statement of the problem. The purpose of this study was to determine the nature of the professional education programs for ministerial students in the nine colleges sponsored by The Wesleyan Church in the United States and to relate such education to the task of the pastor and the professional role of the minister in The Wesleyan Church.

Objectives of the study. The objectives of the study are to examine: (1) the curricula of existing ministerial education programs in Wesleyan colleges; (2) the nature of the professional and pre-professional training among ministers of The Wesleyan

Church; (3) the expectations held by ministers, administrators, and educators of The Wesleyan Church for the professional role of the Wesleyan minister; (4) the expectations held by these ministers, administrators, and educators as to the type and quality of formal education necessary to train ministers to fulfill their professional role; and (5) if differences of expectation are found to exist in either of the two latter concepts, to attempt to identify the factors that appear to contribute to the observed differences.

Importance of the study. This study was conducted upon the request of the Wesleyan Church Commission on Higher Education. The author is a member of the Commission and was appointed as a member of a sub-committee to study the programs of higher education in The Wesleyan Church. The Study Committee is to report their findings along with recommendations to the Commission for the purpose of suggesting guidelines for implementing future educational programs for ministerial training.

The Study Committee requested the writer to conduct a study of the ministerial training programs as the basis for his doctoral dissertation.

Several of the basic assumptions underlying this study indicate its importance in view of the development of new educational programs for the Church.

II. BASIC ASSUMPTIONS

Basis of the study. The assumptions stated in the following paragraphs have been taken as the basis of this investigation. As a basic principle it was assumed that three major

factors affect ministerial education programs. These are:

(1) the religious and philosophical framework of the educational institutions and their sponsors; (2) the task and role of the minister; and (3) an internally consistent theory of educational growth and development.

1. In connection with the foregoing statement it was further assumed that the concept and practice of ministerial education are consistent with the philosophy and values of the ministers, administrators, and educators of the sponsoring denomination. The foundation of this assumption lies in the premise that educational curricula are planned and executed largely by administrators and teachers and supported by administrators and ministers of the sponsoring church.

2. In reference to the second major factor mentioned in the foregoing statement on basic principles, it has been assumed that the central task or role of the minister is predominantly in the area of human relations. Like the teacher, he is working with people. More than the teacher, he is a spiritual leader in the community; that is, his constant and primary concern is for the religious beliefs, the moral standards, and eternal destinies of the people. His professional success or failure is determined almost entirely by his personal influence upon and with people.

3. A third assumption was that an internally consistent theory of educational growth and development was essential to the development of ministerial educational programs. The distinctive characteristics of a Christian college lie in its world view which is based on the Bible. It might be expected that in

various degrees the administration, faculty, curriculum, student body, and constituency should reflect this point of view. This is consistent with the belief that one of the cardinal functions which Christian higher education as a whole should fulfill is to provide balanced programs of liberal arts and professional education that are Biblically-centered and are designed to prepare selected young people for leadership, either as full-time Christian workers or as consecrated members of other professions and occupations.

One theory of educational growth and development assumed useful for the purposes of this study is the perceptual theory as defined by R. E. Bills, A. W. Combs, P. Lecky, and D. Snygg. As defined by these writers, the phenomenological field of any individual person is the entire universe as perceived or experienced by the individual at the moment of action.¹ People act consistently according to their perceptions of the job to be done. Perception of problems encountered in the ministry seems to be a reasonable measure of the nature of the task and role of the minister. In this concept, a role is something dynamic; it refers to the behavior of the occupants of a position--not all their behavior, as persons, but what they do as occupants of the position.²

4. It was assumed that the general task and role of the

¹Donald Snygg and Arthur W. Combs, Individual Behavior (New York: Harper and Brothers, 1949), pp. 13-15.

²Theodore M. Newcomb, Social Psychology (New York: Dryden Press, 1950), p. 280.

minister is acceptably defined and described by professional educators in the literature on the subject. The literature in the field of pastoral theology is quite extensive. Many of the descriptions contained therein represent the viewpoints of the scholars of the profession. These views, as they concurred with those of the expectations held by The Wesleyan Church for the professional role of the Wesleyan minister, would enable the Commission on Higher Education to recommend to the church colleges the type and quality of ministerial education needed to train ministers for The Wesleyan Church.

5. Since the society and culture in which the Wesleyan minister operates is experiencing rapidity and diversity of change, the demands placed upon the Wesleyan minister are also changing; therefore, the minister as he relates to these tasks needs to be studied.

6. It was assumed that a study of a Wesleyan Church minister's role, in a limited population sample of ministers, church administrators, college administrators, and college professors in The Wesleyan Church, could give some evidence as to the expectations held by The Wesleyan Church for the professional role of the minister as well as to note the convergence or divergence of expectations held.

7. It was assumed that a knowledge of the expectations held by the Church for the professional role of the minister would enable the Commission on Higher Education to recommend to the Church colleges the type and quality of ministerial education necessary to train ministers for The Wesleyan Church.

8. There is considerable duplication of ministerial education programs in all nine colleges of the newly formed Wesleyan Church.

9. Consideration of quality and economy suggests a needed study and reorganization of the existing ministerial education programs.

10. The guiding personnel in each of the colleges of The Wesleyan Church are committed to the objectives and ideals of the Church and are making a sincere effort to implement those objectives and ideals on the several campuses.

11. Wesleyans both within and without the systems of higher education are dedicated to provide adequate facilities and a quality program of lay and ministerial training for the youth of the Church.

Limitations of the study. The basic orientation of this study will be toward a total denominational view, with no particular effort made to pinpoint weaknesses and/or strengths in the educational programs of individual educational institutions. Furthermore, no attempt will be made to evaluate the effectiveness of these programs in the Church, since this is a descriptive study to provide information to appropriate bodies which will in turn conduct evaluation and make decisions for action.

III. DEFINITIONS OF TERMS USED

Wesleyan minister. Any person who is authorized by The Wesleyan Church to carry out spiritual functions of the Church, to conduct worship, to administer sacraments, to preach the Gospel,

and so forth. Only ministers who are actually engaged in these functions in a Wesleyan Church qualify for this study.

College administrators. The presidents, academic deans, business managers, student personnel directors, and registrars of all nine Wesleyan colleges in the United States and the Wesleyan Methodist Seminary Foundation Director.

Church administrators. Those members of The Wesleyan Church who have been elected by their respective constituencies to serve in one or more of the following administrative positions in the Church: general superintendents, general executive secretary, general editor, general secretary, general treasurer, members of the general board of administration, and the district superintendents or conference presidents.

Faculty or college professors. All those educators who are employed by one of the nine Wesleyan colleges in the United States as administrators or faculty members and who are engaged in the education of ministers for The Wesleyan Church.

Formal education. Professional and other forms of training received in schools, colleges, universities, and seminaries for which academic credit is granted; other formal educational experiences for which academic credit is given, such as ministerial seminars, workshops, the Church "Course of Study" and other "in-service training programs."

Professional education. Any undergraduate or graduate academic course designed to help the minister of The Wesleyan Church meet ordination requirements.

Professional ministerial role. An organized pattern of

expectancies that relate to the task, demeanor, values, and reciprocal relationships by persons occupying specific ministerial positions and who are fulfilling desirable functions for the local, district, and general divisions of The Wesleyan Church.

For the purposes of this study "role" should also be defined broadly as in the following quotation from Bruno Solby in Sociometry (1944), in an article entitled "The Role Concept in Job Adjustment," where he defines role as

The functioning form the individual assumes in the specific moment he reacts to a specific situation in which other persons or objects are involved. The symbolic representation of this functioning form, perceived by the individual and others. . . . The form is created by passing experiences and cultural patterns of the society in which the individual lives,³ and may be satisfied by the specific type of his productivity.

IV. OUTLINE OF THE STUDY

In Chapter I the background for the study has been described and the rationale behind the study has been outlined in some detail. The problem as well as objectives and importance of the study has been stated. The basic assumptions and limitations of the study were briefly outlined and a list of definitions of terms used was included.

Chapter II contains a review of related and pertinent literature on ministerial education, the task and role of the minister, role theory, and role analysis.

In Chapter III the methodology and procedures of planning

³Bruno Solby, "The Role Concept in Job Adjustment," Sociometry, Volume VII, 1944, p. 224.

and conducting the study are presented. The description of the instruments used in securing data for the study was included in this chapter.

Chapter IV presents the analysis of the data under four categories: (1) the curricula of existing ministerial education programs in Wesleyan colleges; (2) the nature of the professional training among ministers of The Wesleyan Church; (3) the expectations held by ministers, administrators, and educators of The Wesleyan Church for the professional role of the Wesleyan minister; (4) the expectations held by these ministers, administrators, and educators as to the type and quality of formal education necessary to train ministers to fulfill their professional role.

Chapter V contains the summary and conclusions of the study in the following categories: (1) summary, (2) conclusions, and (3) recommendations.

CHAPTER II

REVIEW OF THE LITERATURE

The review of the literature for this study included two major areas of writing--authoritative and descriptive literature which describes the task, the role, and the education of a minister who serves as the pastor of a church, and role theory and research related to role analysis from the social-psychological point of view.

Authoritative and descriptive literature was reviewed first and role theory and role analysis information was reviewed in the latter part of this chapter.

I. THE TASK OR ROLE OF A MINISTER AS DEFINED BY TRADITIONAL LITERATURE

A general survey. About thirty years ago, Mark A. May in his book, The Profession of the Ministry: Its Status and Problems, stated: "What is the function of the minister in the modern community? The answer is that it is undefined. There is no agreement among denominational authorities, local officials, seminaries, professors, prominent laymen, ministers or educators as to what it is or should be."⁴

⁴Mark A. May, The Education of American Ministers (New York: Institute of Social and Religious Research, 1934), p. 389.

H. Richard Niebuhr appeared to share at least in part the viewpoint expressed by May, for in his comments on the above quotation he stated that "in large areas the indefiniteness, vagueness and conflict characteristic of thought about the ministry in the 1930's continues to prevail." He pointed out that faculties of some of the theological training schools accept a pluralistic definition of the ministry, being torn between the traditional curricular disciplines and the more recent demands for what is termed more "practical" education.⁵

Among the works dealing with the ministerial task are those by Richard Baxter, The Reformed Pastor; Theodore L. Cuyler, The Ministering Shepherd; Philip Doddridge, Lectures on Preaching and the Ministerial Life; Seward Hiltner, Preface to Pastoral Theology; Charles E. Jefferson, The Ministering Shepherd; Thomas Murphy, Pastoral Theology and The Pastor and the Various Duties of His Office; H. Richard Niebuhr, The Purpose of the Church and its Ministry; William S. Plumer, Hints and Helps in Pastoral Theology; W. G. T. Shedd, Homiletics and Pastoral Theology; and John Watson, The Cure of Souls.⁶ These and other sources consulted described the task of the minister as a five fold one: that of a shepherd or pastor, of a preacher, of a leader of worship, of an administrator, and of an educator. These five categories may overlap, but taken together they comprehend what these men understood to be

⁵H. Richard Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper and Brothers, 1956), p. 52.

⁶These and other works dealing with the subject of the task of the minister are listed in the bibliography.

the task of the minister.

1. The minister is a shepherd or pastor. On this there is apparently general agreement. All the writers consulted regarding the duties and responsibilities of the minister pictured him in this role. This is the aspect of his profession most frequently discussed.

Comparing the Christian pastor to the oriental shepherd, C. W. Jefferson noted seven duties which constitute the work of the shepherd. He is to watch, guard, guide, heal, save, feed, and love his sheep.⁷

Among some writers there was a tendency to generalize relative to the task of the minister. In one reference the pastor was defined as one who is charged with the care of individual souls.. In most references, however, the generalization was followed by specific elaboration, by pointing out that the task included assisting the growing, maturing, developing life in each of the minister's parishioners.

"Pastor" is the exact Latin equivalent of shepherd. A. W. Hewitt inveighs against invidious comparison of pastoral service with other forms of ministry. He says:

All phases of our work are for one end, pastoral guidance. The ministry of care and comfort makes heavy demands upon time, energy, and patience. It is perhaps the highest test of the minister's consecration and artistry. It calls for selfless devotion of Christlike quality, and it requires mastery of techniques fully equal to that of the skillful physician.⁸

⁷Charles Edward Jefferson, The Ministering Shepherd (Paris: Young Men's Christian Association, n.d.), p. 38.

⁸Arthur W. Hewitt, Highland Shepherds (New York: Willett, Clark and Company, 1947).

Much the same emphasis upon the various phases of pastoral work in caring for the spiritual needs of his people was expressed by many other writers. Among these should be mentioned Blackwood,⁹ Boisen,¹⁰ Dobbins,¹¹ Edwards¹² and Kent.¹³

2. The minister is a preacher of the Christian religion.

For most of Protestantism the minister-preacher concept is a prevailing one, whereas, in Roman Catholicism the minister-priest idea is stronger. In both, however, there is a significant element of preaching. That the task of the minister includes the responsibility of public preaching was clearly confirmed by the sources consulted. Furthermore, this responsibility was considered a primary element in the minister's task.

The most basic foundation of this viewpoint was found in the words of Jesus, who told his disciples, "Go ye into all the world and preach the gospel to every creature."¹⁴

This emphasis was stated centuries earlier by Paul, particularly in his Epistle to the Romans and in his first Epistle

⁹Andrew Blackwood, Pastoral Work (Philadelphia: The Westminster Press, 1945), pp. 34-38.

¹⁰Anton T. Boisen, Problems in Religion and Life (New York: Abingdon-Cokesbury Press, 1946), p. 5.

¹¹Gaines S. Dobbins, A Guide to the Pastoral Ministry (Nashville, Tennessee: Broadman Press, 1947), p. 20

¹²Richard Henry Edwards, A Person Minded Ministry (New York: Abingdon-Cokesbury Press, 1940).

¹³Homer A. Kent, The Pastor and His Work (Chicago: Moody Press, 1963), pp. 79-88.

¹⁴Mark 16:15.

to the Corinthians.¹⁵

Speaking of the importance of preaching, Homer Kent stated:

Preaching has been the strongest asset of the Protestant church. The central place should continue to be occupied by the pulpit. In spite of the present-day tendency to discount the importance of preaching, the evangelical church should stress the preached Word.¹⁶

Richard Niebuhr stated that since New Testament times certain things have characterized the Christian ministry. Seven things were mentioned of which preaching was first.¹⁷

Other writers substantiated the emphasis stated above. Slattery mentioned preaching as first of the opportunities included in the ministry.¹⁸ Fisher listed ability in public speaking as the first of a number of requirements for the profession¹⁹ and among the five things Moore gave as constituting the work of the ministry, expounding the Christian religion was listed first.²⁰

These citations are typical. They show a common cross-current of opinion among theological writers that preaching was

¹⁵Romans 2:21 and I Cor. 1:18, 21.

¹⁶Kent, op. cit., p. 87.

¹⁷Niebuhr, op. cit., pp. 83 ff.

¹⁸Charles Lewis Slattery, The Ministry (New York: Charles Scribner's Sons, 1928), pp. 102 ff.

¹⁹Welty H. Fisher, Handbook for Minister's Wives (New York: Woman's Press, 1951), pp. 102 ff.

²⁰Walter W. Moore, "Preparation of the Modern Minister," The Claims and Opportunities of the Christian Ministry, John Mott, ed. (New York: Association Press, 1913), p. 60.

considered a primary task of the minister.

3. The minister is a leader in worship. This is what Niebuhr stated as the second major element in the "new emerging concept" of the minister.²¹ The function itself is not new, having been traditionally associated with the ministerial office since New Testament times. It includes all those activities connected with group and public worship.

The various devotional exercises which constitute a large part of public worship were called the "concomitants of preaching" by Hogue, who considered the reading of the scriptures, the hymns and prayers to be the major activities in this category.²² This statement reflected opinion of the post-Reformation school of thought represented by the Wesleyan-Pietistic-evangelistic elements of Protestantism. Among some other groups the administering of the sacraments of the church commanded a place of importance fully equal to and in some instances above that of the other concomitants of preaching given above.

It was a common conclusion among the various church authorities consulted that leadership in worship is one of the vital elements in the task of the minister. This phase of his task ought not to be delegated to laymen. As a minister he is a leader of worship.

4. The minister is an administrator of the church.
Dr. Gaines Dobbins, Professor of Church Administration for many

²¹Niebuhr, op. cit., p. 82.

²²Wilson T. Hogue, A Handbook of Homiletics and Pastoral Theology (Winona Lake, Indiana: Free Methodist Publishing House, 1949), p. 245.

years at the Southern Baptist Theological Seminary points out that the minister as a church builder is faced with inescapable administrative responsibilities. He may make his duties as organizer and executive an asset or he may permit them to become a burdensome liability. He suggests the following administrative principles:

1. A right attitude toward administrative responsibility
2. Distinction between organism and organization
3. Determination of needs to be met
4. Evaluation of resources and liabilities
5. Location of the right person in the right place
6. Projection of worthy and challenging goals
7. Supervision of fellow workers²³

The extent to which ministers devote their time and interest to what is termed administration varies greatly. However, all the traditional writers consulted were in complete agreement that the minister is the chief administrator in the local church. Moore,²⁴ Niebuhr,²⁵ Slattery,²⁶ and others agreed in defining the minister's task as including administrative leadership.

5. The minister is a religious educator. The connotation of the term "educator" as used here is both specific and general. In general it is the task of the minister to teach

²³Dobbins, op. cit., pp. 140-144.

²⁴Moore, op. cit., p.83.

²⁵Niebuhr, op. cit., p. 58.

²⁶Slattery, op. cit., p. 101.

Christian education. His public preaching would be included in this broad concept of teaching. Moore apparently followed this line of thinking when he stressed the scholarly aspects of a minister's task.²⁷ In a more pointed reference Niebuhr spoke of the minister as a teacher.²⁸ In general, the various writers presented the minister as responsible for seeing that all the educational needs of the church are met. This included all the teaching and training functions of the local church, such as, Sunday School, youth organizations, clubs, and other societies, as well as the general interest and participation at educational activities at all levels.

II. THE TASK OR ROLE OF A MINISTER AS DEFINED BY CONTEMPORARY LITERATURE

The church in a changing society. Most scholarly studies of the church as an institution have pointed out that the character of the churches, denominations, and sects in the United States has changed in response to changing social conditions. The rural Protestant sects, for example, with their individualistic, informal, emotional religion of an earlier time have been changed as they have followed their people to the cities and suburbs of the twentieth century. They have tended to give up their separateness from the secular culture and have become middle-class denominations in the main stream of the secular world. In many

²⁷Moore, op. cit., p. 58.

²⁸Niebuhr, op. cit., p. 58.

instances their earlier insistence on a personal religious experience has to a degree been replaced by formal membership and a tendency toward formal worship. Likewise, the historic churches --- Roman Catholic, Episcopal, and Lutheran --- have assimilated some of the friendly, egalitarian, congregation-centered flavor of the sect-type religious bodies as they have tried to adapt to their American environment. Thus, both the church-type religious bodies and the sect-type groups have tended to become, under pressure of contemporary culture, modern American denominational churches, a new kind of religious institution. Perhaps the most typical of the American type denominations are such Protestant bodies as the Methodist, Presbyterian, and Baptist churches.²⁹

Many of the "new" denominations of the twentieth century have developed from groups that have broken off from the parent bodies to form new institutions. These groups have in a shorter period of time than the Methodist, Presbyterian, and Baptist churches gone through the process of change from small sects to small denominations with many of the characteristics of the older and larger denominations. Typical of the latter group would be the newly formed Wesleyan Church being studied in this thesis, which was formed by a merger of the Pilgrim Holiness Church and the Wesleyan Methodist Church.

²⁹Manning M. Pattillo and Donald M. Mackenzie, Church Sponsored Higher Education in the United States (Washington, D.C.: American Council on Education, 1966), p. 128.

The minister's role in a changing society. The ministry, especially in the less formal Protestant churches, is a problem profession. Extensive research has been done on the lives and anxieties of clergymen. The basic difficulty seems to be that of defining the role of the minister under present conditions. The traditional responsibilities of the minister - officiating at services, instructing the people, and the like, are no longer sufficient. He must engage in practical activities that affect the lives of members of the congregation and of the community.

Contemporary literature on the role of the minister stresses the problems confronting the minister today but little has been written as to the solution of the problems.

"The American clergyman has lost prestige in recent years," declared Dr. Forest L. Richardson, President of the International Convention of Christian Churches in a lecture series for ministers.

The image of the minister is not what it used to be. The American minister is under pressure for numerical success and visible results. He is often handicapped by laymen in the church who do not want the church to change and who fear anything new or different. . . . We are trying to fulfill our ministry in the midst of both moral and theological confusion. Some of the confusion is the inevitable result of trying to make the Christian faith acceptable to the secular world as well as to the skeptics.³⁰

Whether the Christian ministry has really lost prestige is not easy to say. The actual situation probably varies according to the community, the church, the denomination and also according to the minister. Some ministers are still held in highest esteem, recognized as men of God, faithful and true. But the minister's

³⁰Forrest L. Richardson, "The Image of the Ministry," The Christian Herald, ed. Louis H. Benes (Grand Rapids, Michigan: June 10, 1966), p. 6.

task has doubtless changed and has become more difficult.

Louis Benes, editor of the Christian Herald, discussed some of the difficulties confronting contemporary ministers. He suggests that one of these is the increasing secularization of our society which seems to glorify the material to the neglect of the spiritual. Another is the repudiation of the historic Christian faith by certain ministers and professors of theology who seem to rise to notoriety and keep their names before the public by their sensational rejections of Biblical doctrines they once pledged themselves to proclaim and advance. Another problem he suggests is the vicious caricaturing of ministers by some television and radio entertainers and dramatists. Then there is the "bitter backlash of self-appointed exploiters of religion who disgrace the Christian faith by on the one hand commercializing it and on the other hand casting aspersions on the Christian ministry in general."³¹

In an editorial in the Church Herald the author suggests that many men may be turning away from the calling of the ministry because they find it difficult to measure up to the ever-changing role of the minister. He writes,

Time was when he was responsible for the preaching of the Word and the pastoral care of his flock. Today he is required to fill several roles simultaneously, some of them complex and demanding. He is expected to be involved in every organization in the church, and in a number of good ones outside as well, and to be a hearty promoter of all worthy causes. He must be a preacher, administrator, teacher, psychiatrist, ... , and community leader.³²

³¹Benes, op. cit., p. 6.

³²"The Role of the Minister," Church Herald, November 26, 1965, p. 8.

Leroy Davis, a former parish minister, now a doctoral candidate at American University in Washington, D. C. proposes that the traditional lay opinion of the pastor's function prevents his performing the vital, human services called for by his ministry. He takes the opposite position of the two Church Herald editorials referred to above in that he feels that all the lay people want a minister to do is to perform the traditional ritualistic services of a pastor, such as the liturgical or preaching functions of what he refers to as "the parochial syndrome," rather than, "turn to various activities through which he may hope to attain a measure of humanity and secular acceptance." He goes on to suggest that "a minister gains his identity as minister through his functionary role, which is then transferable to his other role. Thus the pastor's administrative, pastoral, and personal roles are seen within the liturgical context."³³

In an article entitled, "The View From the Pulpit," Ardis Whitman reports on a study done by McCall magazine in which a long, unusually detailed questionnaire was sent to Protestant ministers of all major denominations in all parts of the country. Among other things the questionnaire asked: "What stand should the church take on black power, open housing, war in Vietnam, pre-marital and extramarital sexual intercourse, and poverty programs? Have you ever thought of leaving the ministry? Is there any sense in which the phrase 'God is dead' accords with your theology? Is prayer a problem to you?" Over three thousand ministers responded

³³Leroy Davis, "The Parochial Syndrome," Christian Century, December 15, 1965, p. 1543.

to the questionnaire with a great variety of opinions, and yet the study indicates there is a great deal of agreement about some very revolutionary ideas about the questions referred to above.

One significant discovery was the difference between old and young ministers, a difference instantly apparent when they were asked how they saw themselves, their role, and the church they served. Ministers of all ages saw the church with a mixture of exasperation and love. But older men, for the most part, had made their peace philosophically and had accepted the church with its imperfections and were more likely to talk about a sense of calling and feeling that the church was in some special way the vehicle of God's word.

Not so the young. A tide of angry, anxious dissatisfaction with the church washed through the responses of the ministers who came out of the seminary in the past ten years, and also to a slight degree, of those who were graduated at any time since World War II. The church will change, they felt, because it has to.

The present expected duties and functions of the typical parish minister are archaic, irrelevant, unmanly, and unworthy of a man struggling to be a man and do a man's work in the modern changing world. The morning service, with its rites, rituals, dress, hymns, and traditional readings is without meaning and significance to persons who want to grow up and relate to the present tempestuous and exciting times.³⁴

wrote a young upstate New Yorker who has since left the church.

The reporter pointed out that the young ministers were especially preoccupied with the problem of their role and image.

³⁴Ardis Whitman, "The View From the Pulpit," McCalls, February 1968, pp. 83; 145-150.

They talked about identity and "smarted under what they believed to be the secular world's view of themselves and their role."

The ministers were very concerned about the matter of relevance, that is, the relevance of their ministry to the world, to life, and to "where the action is." The point of conflict lay in the different way in which the traditional laymen saw their pastor as "a leader of worship, comforter of the sick and bereaved, and a worker with children and youth."

Other pertinent observations were that a new theology is emerging among many of the younger ministers with the concept, "the root, the branch, the meaning and starting point, the motivating factor, and the goal . . . is love." The new theology is love, community, and social action. It was also interesting to note that while there is an apparent turning from the idea of the "spiritual," at the same time the new emphasis is toward "inwardness, personal experience of God, a concern with new ways of worship, and a sense of the holy."

The report ends with this bit of optimism,

These young ministers may bring to their churches some new understanding of the dignity of the human creature, the usages of love With some luck, they may change; getting rid of some excess baggage of defiant brashness; taking into their hearts the world outside as well as inside ghettos; struggling out of the confusion of their theology.³⁵

One may hazard the guess that the truth and honesty they want so much will not finally be arrived at until they are able to shed the persistent urge to be "turned on, to be with it, to be swinging."

³⁵Ibid., p. 83.

Perhaps the young minister and his older colleagues will together find new light on the ethics of the church, new concepts of God and better understanding of the task and role of the minister in the twentieth century.

III. MINISTERIAL EDUCATION AND RELATED RESEARCH

The literature cited several studies in which ministerial education programs were evaluated at both the college and seminary levels. Only a few examples of each type of program were reviewed as examples in this section.

The church-related college. Myron Wicke, in his book entitled, The Church-Related College Today, presents extensive data on church sponsored educational programs, and provides many interesting descriptions of individual institutions. In discussing ministerial education at the college level he states, "Church-related colleges and their supporting denominations must give careful attention to recent studies of the problem of pre-professional training in church related colleges." He then emphasizes the point that, "this concern must be backed up by severe study of what this responsibility entails."³⁶

Church sponsored higher education. In a very recent study done under the auspices of the Danforth Foundation, Mackenzie and Pattillo report,

³⁶Myron F. Wicke, The Church-Related College (Washington, D. C.: The Center for Applied Research in Education, Ind., 1964), p. 45.

The ministry, especially in Protestant churches is a problem profession. Extensive research has been done on the lives and anxieties of clergymen. The basic difficulty seems to be that of defining the role of the minister under present conditions.³⁷

The book points up several considerations such as the fact that it is not entirely clear what the present-day theological curriculum ought to be; that there should possibly be some changes in ministerial education, and that the dissatisfaction with theological education in its present form may lead to basic changes.

The clergy in the United States. An excellent summary of research on the ministry is available in Gustafson's The Clergy in the United States. He makes a strong point of the fact that "an increasing percentage of clergymen are moving out of the local church into teaching or ancillary positions. Many leave the ministry entirely."³⁸ It would appear from this study that a redefinition of the role of the ministry and a study and organization of the educational curricula for ministry are two key factors in the apparent attrition of both ministers and ministry candidates.

Pre-theological education. J. Arthur Baird, Professor of Religion at the College of Wooster and representative on Pre-Theological Education, American Academy of Religion, has written a review of the Lilly Study on Pre-Seminary Education conducted by

³⁷Pattillo and Mackenzie, op. cit., pp. 129-132.

³⁸James M. Gustafson, "The Clergyman in the United States," Daedalus, Vol. 92, No. 4 (Fall, 1963), pp. 732-732, 736.

the Academy. In summarizing this study, Dr. Baird states,

The problem to which the Lilly Study is ultimately addressed is that of attaining a mature theological education. My own analysis of the Report begins with two assumptions that were decisive in prompting the study in the first place. (1) There is a great need to deepen the theological maturity of the average seminary graduate, not only in his understanding of the skills of his profession and his relation to the world he is to serve, but also in his grasp of the theology that will form the heart of his kerygma. (2) The average seminary curriculum has become so overloaded in recent years that it is virtually impossible to cover all the areas of knowledge that should be covered, let alone give a truly graduate education.³⁹

Baird's entire review centers around a discussion of a basic twofold problem of how one attains both breadth and depth in his total education for the ministry.

The Lilly Study. James L. Price, Professor of Religion at Duke University and Dean of Trinity College at that institution, presents another point of view on the Lilly Study and College Work in Religion. He feels that the basic assumption of the Study is that any one part of the education of men for the ministry must be viewed in the light of the whole process of personal development and vocational integration. In college, men are being prepared for their ministry, not merely to become good seminary students. He points out that education begins in the religious nurture provided by the family, church, and community and continues after the formal studies in college and seminary through the myriad experiences of the life of a minister.

From this broad perspective Dr. Price describes a schema presented in The Lilly Study for the formal part of the minister's

³⁹Arthur J. Baird, "Maturity in Theological Education and College Teaching of Religion," Journal of Bible and Religion, April, 1966, p. 122.

education. He points out that the essential educational requirements for effective ministry are held to be threefold: one, the secularization of men who, for the most part, have been shielded from a knowledge and understanding of the real world by the church-bound culture of their homes and neighborhoods; two, a specialized training designed to make ministers professionally competent men; and three, maturing experiences in the midst of an active ministry which promote a vocational and personal integration of the paradoxical elements of learning and piety, theological sophistication, and spirituality.

Dr. Price states,

It is in college that the first of these requirements should be met. Coming to college with a mind set of spiritual orientation which remains relatively unchanged for the rest of life, the pre-seminarian stands in need of an actual and not merely theoretical introduction to the real world.

Price then points out that

The seminary has a peculiar responsibility for professional-theological integration, for providing instruction in theology as a scientific discipline, and for the technical training of men for their profession, especially for the parish ministry.⁴⁰

In the first two chapters of their Lilly Report, Bridston and Culver argue that men who would minister effectively to human needs in "a world come of age," must undergo an educational experience that provides for them a "positive secularization." They suggest that,

In structuring a college program of studies for the future minister, specialization probably will be a kind of religious

⁴⁰James L. Price, "The Lilly Study and College Work in Religion," Journal of the Bible and Religion, April 1966, p. 115.

indoctrination or else a pre-professional training either of which is inimical to that liberalizing "cultural integration" so essential to the future minister.⁴¹

There are many educators who do not agree with the point of view that undergraduate education should not include any degree of specialization. William DeVane, the distinguished Dean Emeritus of Yale College, contends that

a place must be kept . . . for a modest degree of specialization, for the specialist is here to stay . . . and with careful planning (this place) could be made broader and at the same time more useful in itself or as a base for more advanced work than it is now. . . .⁴²

The smaller liberal arts college. Paul L. Dressel, Director of Institutional Research at Michigan State University, sums up the view of many seasoned educators when he states,

It may be safely assumed that in this country we will not return to the non-preparatory, non-vocational liberal arts program. The problem then is that of finding a merger of liberal and professional which maintains the essential elements of a liberal education while providing at least minimal competency for entry into some vocation.⁴³

The Nazarene Church study. The Educational Commission of the Church of the Nazarene did a recent study of the Educational Structure in the Church of the Nazarene based upon the following three questions:

(1) To what extent are the objectives and ideals of the colleges and seminary of the Church of the Nazarene consistent with their original objectives and ideals and by what means are the colleges and seminary implementing these objectives and ideals? (2) Is there a need and are there

⁴¹Ibid., p. 115.

⁴²William C. DeVane, "The College of Liberal Arts," Daedalus, XCIII, 4, p. 1035.

⁴³Paul L. Dressel, Unpublished paper presented to the National Conference on Higher Education, sponsored by the Association of Higher Education, Chicago, Illinois, April 20, 1964.

the personnel and financial resources to expand the scope and/or the number of the colleges in the Church of the Nazarene? (3) Are the procedures and facilities of ministerial training in the Church of the Nazarene adequate?⁴⁴

Christian Service Training for Ministerial Students.

Otho Jennings did a study of Christian service for ministerial students in accredited Bible colleges for his doctoral thesis in 1960. The purpose of his study was to determine the status of direct experience training programs for ministerial students enrolled in accredited Bible colleges and to indicate the relationship of such training to the task of the minister.

The major conclusions drawn from the study included the need for a clear definition of the goals of direct experience training in relation to ministerial training; the identification of the three most crucial problems in the training programs, namely: (1) the selection of desirable experiences, (2) organizing and administering programs, and (3) providing adequate supervision; the need for curricular integration of these experiences, and the need for improvement in training in pastoral counseling.⁴⁵

IV. ROLE THEORY AND ATTITUDE STUDIES

The development of role theory. Because this study is concerned with role expectations it is important to review

⁴⁴Education Commission of The Church of the Nazarene, A Study of the Educational Structure of the Church of the Nazarene, Kansas City, Missouri: Nazarene Publishing House, 1964.

⁴⁵Otho Jennings, "A Study of Christian Service Training for Ministerial Students in Accredited Bible Colleges," (unpublished Doctor's dissertation, College of Education, Michigan State University, 1960).

literature concerning role theory, particularly as applied to this research. There are a number of comprehensive reviews of the literature in role theory. One of the latest dealings with role analysis is the comprehensive study by Gross, Mason and McEachern.⁴⁶ Although the study is not particularly designed as a review, it, nevertheless, contains many helpful bibliographical references.

Sarbin also made a contribution to the development of the concept of role. He discussed in detail the main conceptions and referred to some empirical studies. Thus he made numerous references to works which have been done in that area.⁴⁷

In addition to the above, Nieman and Hughes have reviewed the historical development of role theory from 1900 to 1950. They came to the conclusion that "in spite of the confusion and lack of consensus, the concept of role theory is an integral part of sociological vocabulary."⁴⁸

Role definition. Ralph Linton, while discussing status and role in 1936, stated: "A role represents the dynamic aspects of status---when (the individual) puts the rights and duties which constitute status into effect, he is performing role."⁴⁹

⁴⁶Neal C. Gross, Ward S. Mason, and A. W. McEachern, Explorations in Role Analysis (New York: Wiley, 1958).

⁴⁷Theodore R. Sarbin, "Role Theory," Handbook of Social Psychology, Vol I., Ed. by Gardner Lindzey (Cambridge, Massachusetts: Addison Wesley Publishing Co., 1954), pp. 223-258.

⁴⁸Lionel J. Neiman and James W. Hughes, "The Problem of Concept of Role - A Re-survey of the Literature," Social Forces, 30:2, 1951, pp. 141-149.

⁴⁹Ralph Linton, The Study of Man (New York: Appleton-Century Company, 1936).

In Linton's later work related to this aspect, role apparently has reference not to actual behavior of an occupant of a position but to behavior standards, It consists of

Attitudes, values, and behavior to any and all persons occupying this status. . . . insofar as it represents overt behavior. A role is a dynamic aspect of status: what the individual has to do in order to validate his occupation of the status.⁵⁰

Brookover, in his studies on various education roles, but particularly on teacher roles, has divided the role concept into the following seven categories.

Actor--an individual and his particular personality brought to a situation with his previous experience, personality needs, and meaning of the situation for him.

Self-involvement--an actor's image of the ends anticipated from participation in the status. A projection of his self-image into the role.

General status--Others' expectations of any actor in a broadly defined position, i.e., teachers.

Situational status--Others' expectations of any actor in a particular situation.

Role--Others' expectations of a particular actor in a particular situation.

Definition--An actor's definition of what he thinks others expect of him in a particular role.

Behavior in interaction--An actor's behavior interaction with others in which definition and role are continually redefined.⁵¹

While Brookover defines role in terms of status, and status in situation, Newcomb describes role in terms of positions. He states:

⁵⁰Ralph Linton, The Cultural Background of Personality (London: Routledge and Paul Hegan, 1947), p. 77.

⁵¹Wilbur B. Brookover, "Research on Teacher and Administrative Roles," The Journal of Education Sociology, 28:1:2-13, September, 1945.

The ways of behaving which are expected of any individual who occupies a certain position constitute the role associated with that position. A position . . . is something static; it is a place in the structure recognized by members of the society and accorded by them to one or more individuals. A role, on the other hand, is something dynamic; it refers to the behavior of the occupants of a position---not all their behavior, as a person's but what they do as occupants of the position.⁵²

Gross, Mason, and McEachern's definition of position and role parallels that of Newcomb when they state position is defined as, "a location of an actor or class of actors in a system of social relationships, and role as a 'set of expectations'---or a set of evaluative standards applied to incumbents of a particular position."⁵³

Literature on pastor's self-image. Johnson in discussing a pastor's self-perceptions states:

Perception is the central focus by which a person regulates his behavior. We approach other persons according to our own perceptions of them, of what they expect of us, and how we are supposed to act in reference to them. In perceiving what others expect of us we form self-perceptions, and as we think in the heart of our perceptions, so are we. . . . When one has come to be a pastor of a church, he will define his role by the garb he wears, the duties he performs, how he listens, laughs, and responds to each person he meets, as well as by what he says from the pulpit and how he conducts public worship services.⁵⁴

For the minister to achieve a realistic self-image involves coming to terms with all the very human feelings, desires, and impulses which are an essential part of the minister as a member of the human family. Crawford in commenting on this aspect

⁵²Theodore M. Newcomb, Social Psychology (New York: Dryden Press, 1950), p. 280.

⁵³Gross, op. cit., p. 58.

⁵⁴Paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon Press, 1953), p. 314.

of the pastor's perceptions writes:

Those images which the typical clergyman has of himself, are those that his parishioners have of him. These images are not, in and of themselves good or bad. If he becomes aware of their existence, the clergyman can use them most helpfully in the pastoral relationships he forms. But if he refuses for one reason or another to become aware of them, there is danger that they will operate in a very detrimental way in every area of his pastoral ministry.⁵⁵

Paul Johnson, writing from the point of view of a professor of pastoral counseling, suggests that, "Every pastor will define his role and extend such services as his people desire and need in the light of historic functions and contemporary practices of the Christian Church."⁵⁶

Role theory applied to this study. The subjective character of role definition provides the background and rationale for a major part of this study. The concern here is with the perception the actor (the Wesleyan Church pastor) has in a social working situation with other actors (Wesleyan Church laity, administrators, and other people in the community). Roles are particularly defined in terms of the expectancies which the actor holds for others who are acting in the situation with him, and in this case, in the general expectancies which the Wesleyan Church administrators and educators hold for the role of the Wesleyan Church pastor. The roles are also partially defined by the actor's own thinking of how he perceives the role and how he

⁵⁵Kenneth Crawford, "The Minister's Self Image and Pastoral Counseling," Pastoral Psychology, Vol. 18, No. 173, (April 1967), pp. 35,36.

⁵⁶Johnson, op. cit., pp. 40-41.

thinks others perceive it.

Studies of attitudes. Since attitude scales have been used in measuring the attitudes of the subjects of this study a brief resume of the literature is appropriate.

Good, Barr and Scates review the use of this technique in educational research. Several doctor's theses were mentioned in this connection. One on the Philosophies of Administration Current in the Deanship of the Liberal Arts College, by Merle Scott Ward, is a good example. In making this study the author sent out three different questionnaires. The first one secured information on age, sex, race, academic degrees held, honorary degrees held, foreign travel, foreign study, previous subject-matter field, kinds of professional experience, etc., for college deans. This questionnaire dealt with the more usual type of (factual) data. The second questionnaire dealt with the attitude of the deans toward various problems in four areas of college administration--the purpose of a liberal arts college, the curriculum, the improvement of instruction, and student welfare. This questionnaire was a direct effort to sample the opinions of the deans; it was in the form of multiple-choice statements, the alternatives representing the various possible attitudes toward each question that was asked. The questions were so prepared that they fitted into a pattern, and the writer could abstract from them certain large generalizations regarding the philosophic pattern of the individual responding.

The authors of this review make the following comment about attitude scales:

There is a legitimate field for the questionnaire in getting across thought. In this form the questionnaire may approach the test form so closely that one cannot draw a definite line between them and may not know whether to call his instrument a test or a questionnaire. There is a possibility that it is both.⁵⁷

Best describes the opinionaire or attitude scale as, "The information form that attempts to obtain the measured attitude or belief of an individual." He discusses several methods that have been employed:

1. Asking the individual directly how he feels about a subject.
2. Asking the individual to check the statements in a list with which he is in agreement.
3. Asking the individual to indicate his degree of agreement or disagreement with a series of statements about a subject.
4. Inferring his attitude from his reaction to projective devices through which he may reveal his attitude unconsciously.

Best gives a brief description of two of these procedures, Thurstone Technique and the Lickert Method.⁵⁸

Borg commented on attitude scales stating that several techniques are available to select items to be in the final form of the scale, with those developed by Thurstone and Likert being most widely used. He points out that attitude scales have been

⁵⁷Carter Good. A. S. Barr and Douglas Seates, The Methodology of Educational Research (New York: Appleton-Century Croft, Inc., 1941), pp. 330-333.

⁵⁸John W. Best, Research in Education (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1959), p. 156.

developed to measure attitudes toward many institutions, issues, and groups of people, such as the Church. His evaluation of the technique is that,

Satisfactory attitude scales can be developed by the research worker if he follows closely the procedures outlined in textbooks on psychological testing. . . . Unfortunately, these scales are direct self-report measures and suffer from the usual deficiencies of this type of instrument. Thus we can never be sure of the degree to which the subject's responses reflect his true attitudes. . . . Less direct attitude measures are needed to overcome this difficulty, but, to date, few such measures have been developed. In spite of this weakness, attitude scales are frequently used in educational research. The attitudes of subjects often must be considered in the research design because this variable can have significant effect upon the subject's performance on other measures.⁵⁹

Summary. In this chapter, a review of the task or role of a minister as defined by traditional and contemporary literature, ministerial education, and related research, role theory, and attitude studies has been presented.

The traditional writers described the minister's role as a five-fold one: that of the shepherd or pastor, of a preacher, of a leader of worship, of an administrator, and of an educator.

The contemporary writers indicate that the traditional responsibilities of the minister--officiating at services, instructing people, and the like--are no longer sufficient. In addition to these, he must engage in practical activities that affect the lives of members of the congregation and the community. He becomes a psychotherapist, an advisor on marital problems, an organizer of activities, and an administrator over all the church's programs. His authority depends on his making a success

⁵⁹Walter R. Borg, Educational Research (New York: David McKay Company, Inc., 1963), p. 110.

of these activities. He no longer has authority simply as a spiritual leader. This is less true in Roman Catholic, Episcopal, and Lutheran churches, in which the position of priest or pastor is more clearly defined than in the typical Protestant denominations. To some degree, however, the problem of role-definition faces most clergymen in the United States.

The position of theological education in the American churches is faced with many difficulties. It is, to use President Pusey's phrase, "a depressed area" in higher education. The theological seminaries, even the most noted, are often unable to attract enough men of the quality they desire. Spectacular exceptions can, of course, be cited in which first-rate students with extraordinary personal qualities enter theological seminaries and continue their careers in the ministry with firm resolve and complete dedication.

Some of the newer Protestant denominations and sects do not require graduate theological education of their ministers. Many pastors are trained in liberal arts colleges under programs conducted by divisions of religion. Other ministers are trained in Bible colleges and institutes and others enter the ministry with no professional preparation. Of all the learned professions, the ministry is probably the most heterogeneous in its educational requirements. One major observation could summarize the basic problem: It is not entirely clear what the present-day theological curriculum ought to be.

In this chapter, a brief review of role theory has been made. Definitions of role as applied to the ministry and other

related professions have been reviewed. Normative descriptions of the role of a minister have been presented.

Most of the literature found in the area of the minister's role was definitive and descriptive in nature. These were task descriptions and were not concerned with hypothetical assumptions regarding divergent and convergent role expectations held or the adequacy of ministerial education programs in providing the type and quality of ministerial education necessary to train ministers to fulfill their perceived role in the church as a pastor.

In addition to the literature reviewed above much valuable information about present conditions, strengths, weaknesses, curricular offerings, etc. was obtained from the various Wesleyan college publications, such as self-studies and annual reports.

CHAPTER III

PROCEDURE AND METHODOLOGY

The primary purpose of this study was to gather information about (1) the academic programs of The Wesleyan Church colleges for the training of ministers, (2) the professional education of Wesleyan ministers, and (3) the expectations held by ministers, administrators and educators of The Wesleyan Church for the professional role of the minister. A secondary purpose was to study the expectations held by these ministers, administrators, and educators as to the role of the minister, the type and quality of formal education necessary to train ministers to fulfill their professional role, and, if differences of expectation were found to exist among the population samples studied, to attempt to identify the factors that appeared to contribute to the observed differences.

I. STUDY PROCEDURES

Determination of what is desired information. Using the study of the Nazarene Church⁶⁰ as a model, the directives of the Wesleyan Commission on Higher Education, the guidance and assistance of the Study Committee appointed by the Commission, and the general insights gained by this author from his twenty

⁶⁰Nazarene Education Commission Report, op. cit.

years of experience as an administrator in the denomination and its college and from the literature at large, decisions were made as to what the desired information should be.

General procedures. The first step in conducting this study was to review the literature to learn what was known of the problem, and to secure suggestions and ideas to implement the research.

The second step involved was that of visiting some of the college campuses; namely, Houghton, Marion, Eastern Pilgrim, Frankfort, and of course, Owosso. Interviews were held with the administrators of these colleges and pertinent publications, reports, and other informative materials were secured from all nine institutions.

In addition to visiting the college campuses, the writer attended the following educational conferences: (1) North Central Accrediting Association Conference in Chicago. Many of the small group meetings were very profitable; one was in particular, the meeting of the North Central Association Study on Liberal Arts Education. (2) "In Search of Leaders," was the theme of the Association for Higher Education (NEA) Conference held in Chicago, March, 1967. Some of the small group conferences here were on such topics as "Faculty Recruitment", "Church Related Colleges, Where Next", and "Institutional Cooperation." (3) The conference of the Council for the Advancement of Small Colleges on "Curriculum Development" was exceptionally helpful relative to the planning of this study.

Three major sessions of the Wesleyan Commission on Higher

Education and two workshops conducted by the Educational Study Committee appointed by the Commission were all relevant to the purposes of this study. Many informal interviews with general and district church officials and laymen were held in an effort to determine areas and aspects of the problems in this study. This information was checked and evaluated in relation to the review of the pertinent literature.

After analyzing the type of information needed, it seemed reasonable that the questionnaire method should be used. This method would permit greater participation in the study and more uniformity in question interpretation by the various respondents.

The methods and tools of descriptive research. Since this study was concerned with conditions or relationships that exist, practices that prevail, beliefs, points of view, or attitudes that are held, processes that are going on, effects that are being felt, or trends that are developing, it was decided to use the methods and tools of descriptive research.

John Best describes descriptive research as a method of research to be used in solving a problem or charting a course of action. He suggests that

The first type of information is based upon present conditions. Where are we now? From what point do we start? These data may be gathered by a systematic description and analysis of all the important aspects of the present situation. The second type of information involves what we may want. In what direction may we go? What conditions are desirable or are considered best practice? The third type of information is concerned with how to get there. This analysis may involve finding out about the experience of others who have been involved in similar situations. It may involve the opinion of experts.⁶¹

⁶¹Best, op. cit., p. 104.

Survey instrument development. A set of survey instruments was designed to obtain information relative to the four basic questions presented in Chapter I, the major problem of this study: (1) What is the nature of the existing curricula for ministerial education in The Wesleyan Church, (2) What is the nature of the formal education that characterizes the Wesleyan minister, (3) What is the nature of the professional role of the Wesleyan minister as perceived by the ministers themselves, by the general and district administrators of The Wesleyan Church, and by the professors and administrators in the nine colleges sponsored by the Church in the United States, and (4) To what extent do the ministers, the church administrators, college administrators and college professors of The Wesleyan Church think that the colleges of the denomination are providing the type and quality of ministerial education necessary to train ministers to fulfill their professional role as it is perceived by these three groups in the Church.

General information questionnaire. A questionnaire was developed by the Study Committee, of which the writer was a member, to obtain general information relative to the statement of the problem and the nature of the population sample selected for the study. Some of the data in this questionnaire was primarily gathered for the Wesleyan Commission on Higher Education, and due to its nature, it was not included in this study. This general information questionnaire was entitled Questionnaire on Ministerial Education in Pilgrim and Wesleyan Churches.⁶²

⁶²Appendix A.

This questionnaire was a revision of the Nazarene Ministers Questionnaire developed by the Nazarene Church Education Commission in 1964 for a study of the educational structure in The Church of the Nazarene.⁶³ Permission was secured from the Nazarene Education Commission to use this questionnaire as a model because of the great similarity of the two denominations as to purpose and objectives and also because of the similarity of the two studies of the educational programs of the two churches. Appropriate modifications were made in the questionnaire to make the instrument appropriate for the Wesleyan study.

The format of the revised general questionnaire included sixty responses divided into ten major divisions. All but four of the questions were the restricted or closed form type. They provide for marking a "yes" or "no," a short response, or checking items from a list of suggested responses. If the question was of a type that permitted additional responses, space was provided at the end for an "other" category to permit the respondent to indicate what might be his most important response, one that the questionnaire builder had not anticipated. The major reasons for using the closed form questions were that they are easy to complete, take little time, keep the respondent on the subject, are relatively objective, and are fairly easy to tabulate and analyze.

In addition to the questions that asked the individual how he felt about a subject, three major questions in this questionnaire, numbers fifteen, twenty-one, and forty, contained a

⁶³Nazarene Education Commission Report, op. cit.

series of multiple-choice questions that asked the individual his point of view toward the ministry, The Wesleyan Church and Wesleyan colleges. In these questions a four point attitude scale was provided. The scale is as follows:

Scale Value 4-----Absolutely essential

Scale Value 3-----Very Important

Scale Value 2-----Important

Scale Value 1-----Not Important

The pastor's role in The Wesleyan Church. The second questionnaire used in this study was designed to provide additional information that would help in describing the role of the Wesleyan minister.⁶⁴

The format of this questionnaire on the pastor's role included sixty-two statements of expectations that could be answered in terms of the same four point attitude scale used for the three major questions in the general information questionnaire referred to above.

Role theory. Newcomb describes role in terms of positions. He states:

The ways of behaving which are expected of any individual who occupies a certain position constitute the role associated with that position. A position . . . is something static; it is a place in the structure recognized by members of the society and accorded by them to one or more individuals. A role, on the other hand, is something dynamic; it refers to the behavior of the occupants of a position---not all their behavior, as persons, but what they do as occupants of the position.⁶⁵

⁶⁴Appendix B.

⁶⁵Newcomb, op. cit.

Since this study was concerned with the perception of the action (The Wesleyan Church pastor) in a social working situation with other actors (Wesleyan Church laity, district and general church administrators, and other people in the community), part of this study was concerned with role theory as presented by Brookover,⁶⁶ Newcomb,⁶⁷ Linton,⁶⁸ Johnson,⁶⁹ Gross, Mason and McEachern.⁷⁰

Gross, Mason, and McEachern's definition of position and role parallels that of Newcomb when they state that position is defined as "a location of an actor or class of actors in a system of social relationships."⁷¹

Pre-testing the instrument. As was stressed in the literature a pre-test is recommended to check the questionnaire. Through this technique, the researcher can find out, for example, if there is a high proportion of unanswered items, if the respondents do not understand certain items, or if there is a lack of order or continuity in the items.⁷² The pilot study or pre-test was conducted with a group of thirty Wesleyan college administrators gathered at Houghton College, Houghton, New York, for an

⁶⁶Brookover, op. cit.

⁶⁷Newcomb, op. cit.

⁶⁸Linton, op. cit.

⁶⁹Johnson, op. cit.

⁷⁰Gross, op. cit.

⁷¹Gross, Ibid.

⁷²William J. Goode and Paul K. Hatt, Methods of Social Research (New York: McGraw-Hill Book Company, Inc., 1952), pp. 134-169.

educational conference in December, 1967. The administrators were asked to respond to the pre-test and to make suggestions for its improvement. The interviews and written reactions from these persons proved to be very helpful in clarifying certain statements and in adding several items to the instrument.

II. BASIC ASSUMPTIONS

These two questionnaires were developed upon the following basic assumptions:

1. A study of a Wesleyan Church minister's role, in a limited population of ministers, church and college administrators in The Wesleyan Church could give evidence as to what expectations The Wesleyan Church in general holds for the professional role of their ministers as well as to the convergence or divergence of expectations held by the sample groups.

2. It was further assumed that a knowledge of expectations held by the Church for the professional role of a pastor would enable the Commission on Higher Education to recommend to the church colleges the type and quality of ministerial education necessary to train ministers for The Wesleyan Church.

3. In connection with the foregoing statements it was further assumed that the concepts and practice of ministerial education in the colleges of The Wesleyan Church are consistent with the philosophy and values of the ministers, the administrators of the sponsoring church, and the administrators and teachers in the educational institutions of the denomination. The foundation of this assumption lies in the premise that the

educational curricula are planned and executed largely by the administrators and teachers of the colleges and authorized and supported by the administrators and ministers of the sponsoring denomination.

4. The research was based on the assumption that any significant difference of attitude among the ministers, the church administrators and educators would be due to such identifiable factors as the level of professional education, the type and quality of education received, and age and experience of the respondent.

5. It was further assumed that those respondents who have graduated from a Wesleyan college are much more qualified to evaluate the type and quality of ministerial education being offered in Wesleyan colleges than those who have not.

III. THE SAMPLE

The population sample for this study included five hundred pastors, one hundred forty-five educators and sixty-one administrators of The Wesleyan Church. The Questionnaire on Ministerial Education in Pilgrim and Wesleyan Churches, a cover letter, and a stamped, self-addressed return envelope was sent to each of the selected persons in the three groups.

Published lists of active pastors in the United States were obtained from the headquarters of the two merging denominations and each group of pastors was assigned consecutive numbers. Using a table of random numbers, corresponding numbers were taken from the published list of each denomination until two hundred

fifty individuals were selected from each church making a total of five hundred pastors; three hundred thirty-one of these persons or 66 per cent responded.

Each of the nine Wesleyan colleges in the United States was asked by letter to supply the Study Committee with the names and addresses of all their full-time faculty members as of June, 1967. All the colleges responded and a total of one hundred forty-five faculty members was mailed the Questionnaire on Ministerial Education in Pilgrim and Wesleyan Churches. A total of one hundred sixteen persons or 80 per cent of the educators responded.

The two denominational headquarters also supplied the Study Committee with all the names and addresses of the general and district superintendents and members of the General Boards of Administration. A total of sixty-one church administrators was sent copies of the Questionnaire on Ministerial Education in Pilgrim Holiness and Wesleyan Methodist Churches. Fifty-three persons or 87 per cent of the administrators responded.

The pastor's role in The Wesleyan Church. A second questionnaire developed to provide additional information describing the role of the Wesleyan minister was mailed to three smaller groups that were representative of the three major population groups described above.

Two hundred pastors were selected from the original five hundred on a random sample basis and were mailed the Pastor's Role in the Wesleyan Church questionnaire with a cover letter and a self-addressed return envelope. One hundred forty pastors

responded providing a seventy per cent response.

A random sample of forty-five general and district church administrators was selected from the original sample of sixty-one to receive the Pastor's Role questionnaire; of this number thirty-three cooperated providing a seventy-three per cent response.

College administrators present at the annual Wesleyan Educators Conference were asked to cooperate in the study. All twenty-seven administrators present were given a questionnaire and twenty-two returned a completed form providing an eighty-one per cent response. The administrators who participated were Wesleyan college presidents, academic deans, directors and registrars from the nine Wesleyan colleges in the United States. This group of twenty-two Wesleyan college administrators was selected to serve as a jury of experts or knowledgeable people representing current thinking and trends relevant to the role of the Wesleyan Church pastor.

IV. METHOD OF ANALYSIS

This study was designed to provide the Wesleyan Church Commission on Higher Education with information which might be used in evaluating the ministerial education programs in the Wesleyan colleges. The derived information is also to be used for suggesting guidelines and legislation to implement programs of higher education for ministers in keeping with the needs and resources of the merged denominations.

Ranks and percentile ranks. In view of the purpose stated above and the nature of the data gathered, it was necessary to use several statistical tools. Since most of the material gathered was of a descriptive nature providing information about the nature of a particular group with no conclusions made beyond the group described, the data were reported in forms of rank order and percentile rank. "This type of information is of very real interest, often of more significance than the measurement itself, for it contains a strong comparative element."⁷³

Measures of central tendency. These measures deal with averages of a series of characteristics or ratings. The mean was used in this study to measure central tendency in ordinal scales for defining equivalence and relationships such as greater than or lesser than.

Measures of variability, spread, or dispersion. Basic to the analysis of the data in the questionnaire on the pastor's role and other questions relative to the concepts of the population samples toward the ministry and the church colleges is the distinction between the within or intraposition consensus and interposition consensus.

Intraposition consensus. Through the use of a four point scale of intensity, running from "absolutely essential" to "not important," it was possible to total the frequencies in each category and to arrive at a mean for each item. Thought was given to greater use of the various means but due to the nature

⁷³Good, op. cit., p. 602.

of the instrument and lack of definite equal intervals it was decided not to use statistical measures employing greater use of mean scores.

It was decided that the instrument used which allowed for a series of distributions obtained from a set of responses of a sample to a single expectation item, could best be analyzed with the variance of the distribution as the measure of the within sample consensus. Variance of each sample of each item was computed by a standard operational variance formula.⁷⁴ The variance employed squared deviations, particularly in view of the fact that the check list included variations in intensity. Differences between adjacent categories such as "absolutely essential" and "very important" measure differences in degree to which the role obligation is felt to be obligatory, whereas, differences between nonadjacent categories appear to measure far more important conflicts of viewpoint.

Interposition consensus. The chi-square test for three or more independent samples was chosen because the three major groups are definitely independent, and because the item responses under study are frequencies in discrete categories. "When frequencies in discrete categories (either nominal or ordinal) constitute the data of research, the χ^2 test may be used to determine the significance of the difference among K independent groups."⁷⁵

$$s^2 = \frac{N(\sum X^2) - (\sum X)^2}{N(N-1)}$$

⁷⁵ Sidney Siegel, Nonparametric Statistics for the Behavioral Sciences (New York: McGraw-Hill Book Company, 1956), pp. 174-175.

In all categories to be tested by use of the χ^2 there will be three samples (pastors, church administrators, and educators). The sixty-two items tested with chi-square used six degrees of freedom as derived by a standard formula.⁷⁶ The .05 level of significance was accepted as indicating a lack of consensus among pastors, church administrators, and educators. Levels of significance at the .01 and .001 level were also noted.

Treatment of data. The Pastor's Role Questionnaire was constructed to utilize IBM processing procedures. This method was considered most efficient because of the number of questions and the kind of analysis desired.

The data were scored and coded for machine tabulation. Responses were tabulated for the three groups of respondents according to the frequency of selection of each item by each group. The percentage of agreement on all sixty-two items in the questionnaire was calculated from the responses by the three groups. In addition, the data were processed through the use of a digital computer. IBM-360-1020 (Emery-Pratt)

V. SUMMARY

In this chapter, the general methods of study have been described and the persons participating in the study identified. The construction of the questionnaires, scaling methods, and pre-testing were outlined. The assumptions were stated and the methods of analysis were explained.

⁷⁶d.f. = (r - 1) (K - 1).

CHAPTER IV

PRESENTATION AND ANALYSIS OF THE DATA

Descriptive research describes and interprets what is. It is concerned with conditions or relationships that exist; practices that prevail; beliefs, points of view, or attitudes that are held; processes that are going on; effects that are being felt, or trends that are developing.

The purpose of this chapter is to present and analyze the data in the same order in which the basic objectives of the study were presented in Chapter I of this study: (1) to study the curricula of existing ministerial education programs in Wesleyan colleges; (2) to study the nature of the professional training among ministers of The Wesleyan Church; (3) to study expectations held by ministers, administrators and educators of The Wesleyan Church for the professional role of the Wesleyan minister; (4) to study the expectations held by the ministers, administrators and educators as to the type and quality of formal education necessary to train ministers to fulfill their professional role; and (5) if differences of expectations were found to exist in either of the two latter concepts, to attempt to identify the factors that appear to contribute to the observed differences.

I. THE STATUS OF THE EDUCATIONAL INSTITUTIONS OF THE WESLEYAN CHURCH AND THE NATURE OF THEIR MINISTERIAL EDUCATION PROGRAMS

Historically, the institutions of the Wesleyan Methodist Church were developed in the liberal arts direction with certain professional programs, such as, teacher training and ministerial education. The institutions of the Pilgrim Holiness Church were developed as Bible colleges with the primary objective being the preparation of ministers and other Christian workers. As the two denominations now merge into one institution to be known as The Wesleyan Church, their nine colleges in the United States are confronted with the problem of uniting their programs of higher education into unified and cooperative programs for the new denomination.

In a recent article appearing in the March 13, 1968, issue of The Wesleyan Methodist, the official publication of the Wesleyan Methodist Church, Dr. Roy S. Nicholson, President Emeritus of that church, expresses the kind of concern felt by the leaders of the merging churches. He suggests that the problem of securing pastors demands serious and immediate consideration of the new church. He urges the two groups to join hands in encouraging young men to consider the pastoral ministry. In one of a series of articles on "Updating the Wesleyan Church" he states, "Those who qualify should be encouraged to attend the seminary approved by the denomination in order to be better prepared for more effective service to the Church." Following a strong appeal for financial aid for

seminary students he continues to emphasize the importance of ministerial education at the undergraduate level. "There is also an urgent need for Bible colleges in which those who are called to Christian service, but do not meet requirements for admission to an accredited liberal arts college may receive specialized training."⁷⁷

Purposes and professional objectives of Wesleyan higher education. It is somewhat difficult to state what the specific purposes and objectives of the Wesleyan higher education are if one uses the stated objectives of each college as the only sources of information. Although the veracity, consistency and practicability of the stated educational objectives of colleges are frequently questioned, they are the most conveniently available data for learning about the purposes of the institution. Nevertheless, among the Wesleyan colleges the objectives have been stated and restated in catalogues, self-studies, faculty handbooks and other institutional reports. There is reason to believe that these objectives are fair representations of the intentions of the colleges, because in most cases they have been studied recently for accreditation purposes. Rather than listing and appraising the objectives of each of the colleges, it seemed advisable to study the objectives in general, making some pertinent observations, and letting the Commission on Higher Education make the evaluations of the objectives of each institution. The objectives of each college are printed in their

⁷⁷Roy S. Nicholson, "Updating Wesleyan History," The Wesleyan Methodist, Vol. 126 (March, 1968), p. 5.

current bulletins.⁷⁸ Table I shows the categories of educational objectives among the nine Wesleyan colleges and the frequency with which similar statements are mentioned in the available literature.

As will be noted, most of the colleges have stated objectives referring to the spiritual, academic, social, vocational, physical, and psychological areas of student development. Within these general areas there is a rather wide range of specific objectives, although it is suspected that there might be greater concurrence by implication. On this basis, an analysis of Table I would suggest these general objectives:

Ministerial education. All of the colleges but one specifically stated that the training of ministers was an objective and that particular institution gave strong evidence in other statements that they shared in this basic objective. A primary objective of all the nine Wesleyan colleges is the preparation of ministers and other Christian workers. Nicholson made the following comment on the Christian ministry emphasis in the church colleges:

Our current emphasis on education is very wholesome. The world situation challenges evangelical church-related colleges with new and urgent problems. . . . Each area of the church, however, declares an urgent need for more specialized training to be given to the graduates in our liberal arts colleges who plan to enter the pastoral ministry, but who cannot go on to the seminary.⁷⁹

⁷⁸Each of the nine Wesleyan colleges included in this study publishes an annual or bi-annual bulletin in which their purposes and objectives are printed in detail.

⁷⁹Nicholson, op. cit., p. 5.

Table 1.--Educational objectives of Wesleyan Colleges.

	No. of Colleges: (N equals 9)
I. SPIRITUAL	
A. Develop a commitment to Jesus Christ	8
B. Develop a knowledge of the Bible	5
C. Develop a Christian philosophy of life	6
D. Be responsive to world needs	4
E. Participate in Christian life experiences	2
F. Feel responsibility to the Church	4
G. Instill a concern for soul winning	2
II. ACADEMIC	
A. Provide a program of liberal arts education	2
B. Provide a program of general education	5
C. Develop competency in oral and written expression	8
D. Think creatively and logically	5
E. Develop an appreciation of the fine arts	5
F. Develop scholarship (investigation, evaluation)	6
G. Respect differing points of view	3
H. Provide the student an opportunity for concentration in a chosen field of learning	3
I. Encourage good study habits	2
J. Relate classroom learning to life experiences	1
K. Provide opportunity for college education to persons with modest incomes	1
L. Provide opportunity for college education to persons with average ability	1
III. SOCIAL	
A. Prepare for citizenship responsibility	7
B. Prepare for living in democratic society	5
C. Prepare for family living	3
D. Prepare for unselfish Christian service	4
E. Teach the value of self-discipline	2
F. Enrich the person's use of leisure time	3
IV. VOCATIONAL	
A. Provide pre-professional training for business, education, engineering, law, medicine, and theology	1
B. Prepare for vocational choice (Christian Ministries)	8

Table 1.--Continued

		<u>No. of Colleges:</u> (N equals 9)
IV. VOCATIONAL		
C. Prepare for vocational choice (arts and sciences)		4
D. Educate Christian laymen for more effective service		2
E. Provide for in-service training		2
F. Prepare for elementary education		3
G. Prepare for secondary education		3
V. PHYSICAL		
A. Health		5
VI. PSYCHOLOGICAL		
A. Develop healthy mental attitudes		5
B. Develop a wholesome Christian personality		2

A Christian philosophy of life. Although all of the colleges did not list the development of a Christian philosophy of life in their stated objectives, it was implied by other interpretive statements. If the statements of the theological position of the colleges are also considered in conjunction with these objectives, there is evidence that a commitment to Jesus Christ as a personal Savior is adopted as a requisite to the accomplishment of this primary spiritual objective of all the colleges in this study.

Academic objectives. The academic objectives of the colleges are centered in a three-fold purpose: general education, oral and written expression, and creative and logical thinking. It was interesting to note that the word "general" was used by several of the colleges rather than "liberal" in referring to the acquainting the student with the various fields of learning. The arts and sciences tend to be viewed from a "position" rather than tending to be a liberating experience. This is probably a very realistic distinction between the liberal arts and the Bible college concepts. There was more variation than consensus in the statements of academic objectives, although there are implications that suggest more homogeneity than surface analysis indicates.

Social objectives. The general concern the colleges indicated for their students socially was to instill an awareness of social needs with a proper sense of personal and group responsibility to society.

Vocational preparation. All of the colleges indicated their concern for preparing the student for his vocational choice. This objective varied somewhat in the Bible colleges from that of

the liberal arts colleges, although all the colleges announced some type of vocational education. One area that received very little emphasis in the statements of objectives by any of the colleges was the matter of practical training in vocational and professional fields. Many constituents have cited this as one of the major weaknesses.

Physical and psychological objectives. There was little or no consensus among the colleges in their statements of objectives regarding the physical and psychological aspirations for the students.

Student resources. Table 2 shows the total enrollment and distribution of students in the nine colleges and the Seminary Foundation from the supporting church, as well as the students enrolled in ministerial education. The total enrollment as of September 1967 was 3,183. About 16 per cent of these students was enrolled in ministerial education and 1,460 students were from Wesleyan homes. The total church membership in the United States is 73,120. (See Table 3 for details.) This is one student for each fifty members. No recent survey has been made to determine how many Wesleyan students are attending other kinds of colleges.

In an address given to the Wesleyan Educators Conference at Houghton College in December 1967, President Goodman of Marion College made the following analysis:

Let us assume our immediate potential of Wesleyan students available to Wesleyan colleges to be 1,750. This number is barely sufficient for six colleges, each with fifty per cent Wesleyans and each having an enrollment of four hundred or

Table 2.--Total enrollment and distribution of students in the nine colleges and seminary foundation from the supporting church as well as the students enrolled in ministerial education programs.

	Freshman	Sophomore	Junior	Senior	Unclass.	Total in Ministerial Education	Total Wesleyan	Total Students Oct. 1, 1967
Central Pilgrim	82	78	17	13	10	45	122	200
Central Wesleyan	82	59	61	64	7	41	174	273
Eastern Pilgrim	45	23	20	21	25	37	56	134
Frankfort Pilgrim	30	17	15	9	19	35*	77	90
Houghton	314	296	298	239	15	100	233	1,162
Marion	237	171	157	122	52	93	341	739
Miltonvale	75	64	6	6	6	42	135	157
Owosso	103	50	45	16	26	45*	154	240
Southern Pilgrim	57	39	10	5	77	40	168	188
	<u>1,025</u>	<u>797</u>	<u>629</u>	<u>495</u>	<u>237</u>	<u>44</u>	<u>44</u>	<u>3,183</u>
Wesleyan Seminary Foundation Total College						478	1,460	
Total College and Seminary Foundation						522	1,504	

* Estimate from other data

**Total enrollment in Asbury Theological Seminary

**380

Table 3.--Church membership, Sunday School attendance and education budget with averages per member for each of the colleges.

	Area Church Membership	Area S. S. Attendance	Education Budget Rec'd	Avg. Gift Per Member
Central Wesleyan	10,839	21,330	\$ 35,192	3.25
Houghton	11,169	24,275	36,910	3.30
Marion	9,088	20,530	28,800	3.17
Miltonvale	8,323	17,619	26,000	3.12
Seminary Foundation			9,495	.23*
TOTAL Wesleyan	39,419	83,754	136,397	3.57
Central Pilgrim	4,979	9,479	9,277	1.86
Eastern Pilgrim	7,294	16,843	18,332	2.51
Frankfort Pilgrim	8,549	20,089	29,000	3.39
Owosso	4,682**	8,736	30,000	.89*
Southern Pilgrim	8,197	17,695	17,000	2.07
TOTAL Pilgrim	33,701	72,842	103,609	3.07
TOTAL Wesleyan-Pilgrim	73,120	156,596	240,006	3.35

* General Church-wide budget

**Owosso assigned two Michigan districts for the purpose of training ministers and for the solicitation of special support.

more students.⁸⁰

He further stated that the Wesleyan colleges have only forty-four faculty members with doctor's degrees. (See Table 6 for an analysis of the distribution of the earned doctor's degrees in the nine colleges.) Speaking further on this point Goodman said,

Using the rule of thumb that one-third of the teaching faculty should have an earned doctorate and that the student-to-teacher ratio should be less than twenty to one, the faculty supply is sufficient for only five schools of four hundred enrollment.⁸¹

Education budget. A recent survey of three hundred sixty-nine accredited colleges reveals the fact that the average gift income per student is \$505. Using this figure as a reference, the reported educational budget received from the sponsoring Wesleyan Church, as shown in Tables 3 and 4, should be supporting only two colleges with an enrollment of four hundred or more. Even if it could be assumed that the non-educational budget support is equal to the educational budget, only four colleges could be supported.

A study made by the American Association of University Professors concerning faculty salaries for 1963-64 showed that the church-related universities ranked somewhat below public universities and substantially below private universities. The salaries for liberal arts colleges showed a similar pattern among

⁸⁰Woodrow Goodman, "A Plan for Higher Education in The Wesleyan Church," (a paper presented at the annual Wesleyan Educators Conference, Houghton College, Houghton, New York, December 21, 1967.

⁸¹Ibid.

Table 4.--Analysis of some of the cost of educating students from the sponsoring Church.

	Tuition, Rm & Bd 1966-67	Avg Church Budget per Student from the Church	Avg Amount Fac Serv* to each student	Total Cost for student Church and Faculty
Central Pilgrim	\$ 1,033	\$ 71	\$ 260	\$ 1,364
Central Wesleyan	1,200	212	---	1,412
Eastern Pilgrim	1,200	252	73	1,525
Frankfort Pilgrim	1,050	330	205	1,585
Houghton	1,815	175**	---	1,630
Marion	1,590	94***	---	1,496
Miltonvale	1,300	177	40	1,617
Owosso	1,300	185	31	1,516
Southern Pilgrim	<u>850</u>	<u>197</u>	<u>250</u>	<u>1,297</u>
Nine School Average	1,260			1,493

* Fac contributed serv. =

dollars below 10 school avg salary X # of fac
number of students from the church

** Houghton gives back in student aid to Wesleyan students an amount more than equal the budget; this is deducted from the charge.

***Marion gives the church education budget funds to students from the Wesleyan and Pilgrim Churches according to the following plan:

- A. \$ 50.00/year to students active in church
- B. \$ 50.00/year to students whose parents have a full-time appointment in the Church
- C. \$100.00/year in junior and senior year in Ministerial Education
- D. Balance goes into a Ministerial Loan-Grant Fund

A student may qualify for more than one grant.

the three types of institutions. The averages were \$8,455 for private independent colleges, \$8,371 for public colleges, and \$7,437 for church-related colleges.⁸²

Table 5 of this study indicates that the average faculty salary for Wesleyan colleges is \$5,800. The two largest institutions average over \$6,000 but this is still over \$1,000 below the national average.

The most urgent financial need of Wesleyan educational institutions is for an increase in current income--that is, funds for general support of higher education programs. The growing shortage of qualified teachers in the United States and the increasing competition for staff make it imperative that these institutions raise their salary levels substantially if they are to attract and retain competent teachers.

College administrators usually feel that the amount of financial support is a dependable index of the seriousness of the church's interest in a college. Tables 3 and 5 indicate the need for greater church support if the church is to have the type and quality of educational programs that will meet the needs of the church and its students.

Faculty. Pattillo and Mackenzie obtained data on faculty size, distribution among ranks, training and teaching load for over eight hundred seventeen church-sponsored colleges in the United States. They reported that the average faculty training,

⁸²"The Economic Status of the Profession, 1963-1964: Report on the Self-Grading Compensation Survey," AAUP Bulletin, Vol. 50, No. 2 (June, 1964), p. 142.

Table 5.--An analysis of the student-to-faculty ratio and faculty salaries.

	Student-to-Faculty Ratio	Relation to Total Ratio	Average Faculty Salaries	Relation to Overall Average
Central Pilgrim	10.1/1	-5.8	\$ 4,239	-1,661
Central Wesleyan	16.0/1	+0.1	6,645	+ 845
Eastern Pilgrim	12.5/1	-3.4	5,104	- 696
Frankfort Pilgrim	10.5/1	-4.4	4,500	-1,300
Houghton	17.7/1	+1.8	6,644	+ 844
Marion	21.4/1	+5.5	6,823	+1,023
Miltonvale	14.8/1	-1.1	5,260	- 540
Owosso	16.1/1	+0.2	5,500	- 300
Southern Pilgrim	14 /1	-1.9	4,000	-1,800
Average for nine schools	15.9/1		5,800	

(percentage at the highest degree held) was as follows: (1) doctor's degree, 38 per cent, (2) master's degree, 51 per cent, and (3) bachelor's degree, 11 per cent.⁸³

Data presented in Table 6 gives an analysis of the distribution of the earned doctorates in the nine Wesleyan colleges. The two largest institutions have the highest ratio of instructors with doctor's degrees. Table 7 indicates the distribution of earned doctorates by field.

One of the most encouraging aspects discovered in this study was that the weakest, humblest, struggling colleges seem to have a nucleus of able, dedicated teachers who stay with the institution through times of adversity as well as prosperity.

Small colleges, with their small departments have built-in limitations. It appears quite difficult for departments with one or two faculty members to provide breadth of scholarly competence, the intellectual stimulation and the diversity of outlook which might be considered essential ingredients of good education.

General education. Except for the fact that the Wesleyan colleges have heavier than average requirements in religion and philosophy, the general education curriculum pattern is similar to that of other undergraduate colleges; specifically, a balance among the broad fields of knowledge is usually provided through a plan of election within distribution requirements. The student is required to take a specified number of credits in the social sciences, the natural sciences, the humanities, and religion. A

⁸³Pattillo and Mackenzie, op. cit., p. 86.

Table 6.--An analysis of the distribution of the earned doctorates in the nine colleges.

	<u>1966-67</u>	<u>1967-68</u>
Central Pilgrim	1	1
Central Wesleyan	4	3
Eastern Pilgrim	1	1
Frankfort Pilgrim	0	0
Houghton	23	23
Marion	11	12
Miltonvale	1	0
Owosso	1	1
Southern Pilgrim	<u>2</u>	<u>2</u>
Total	44	43
	22%	about 21%

Table 7.--Analysis of the distribution of earned doctorates by field in the nine colleges.

Biological Sciences	3	Library Science	1
Classics	1	Mathematics	2
Chemistry	2	Music	3
Christian Education	1	Philosophy	2
Education	10	Physics	1
English	3	Psychology	5
Greek	1	Sociology	2
History and Political		Spanish	1
Science	5	Theology and Religion	3

serious question may be raised as to whether this gives the student an understanding of the methods of inquiry, the pre-suppositions and the essential facts of the broad fields of knowledge.

The emphasis on ministerial education. One of the major objectives of this study was to analyze the curricula of existing ministerial education programs of The Wesleyan Church. In the broadest sense, the curriculum includes all course offerings and other experiences provided by the college which have relevance to the student's attainment of academic goals. The preceding descriptive analysis of the status of the educational institutions of The Wesleyan Church has been made with this view of curriculum in mind.

As stated in the introduction to this first section there are two major types of institutions of higher education in The Wesleyan Church, the liberal arts college and the Bible college. The Church does not sponsor a theological seminary but it has established a Wesleyan Seminary Foundation on the campus of Asbury Theological Seminary in Wilmore, Kentucky. Since all three types of institutions are involved in training Wesleyan ministers, an attempt has been made in this study to describe, interpret and analyze the ministerial education programs in all three types of institutions.

Ministerial education in the Bible college. Many members of the Church have thought that the sole mission of the church regarding higher education was specifically to train ministers, missionaries, and other Christian workers at a Bible college

level.

With this view of education, it was natural that the earliest curricula of the Bible colleges consisted largely of studies of the Bible. This was studied topically and textually and committed to memory. The need for grammar and composition was felt to be important as well as gospel music in its instrumental and vocal phases. Some form of theology usually accompanied Bible college training.

From these early efforts, the curricula were gradually expanded. History of philosophy, ethics, and logic were natural concomitants of enlarged theological departments. Speech, literature, and debate were added to the field of English. Various practical courses for Christian workers became a part of the course of study, although actual field work was always an extra-curricular activity. The field of religion grew to include church history, homiletics, and various courses in church administration and Christian education. The study of the Bible became more systematized and formalized.

Continuous expansion resulted in the addition of various courses in history, psychology, sociology, science, mathematics and languages. Today the Bible colleges offer various non-degree ministerial and Christian worker's courses, junior college courses, and four and five-year bachelor's degrees.

Harold Garrison, Academic Dean of Eastern Pilgrim College, has made a recent study of the curricula in the Wesleyan Bible Colleges. In his report on this study he made the following observations:

A two year curriculum entitled a "Christian Worker's Course" is available at three schools, namely, Frankfort, Houghton, and Eastern. Central Pilgrim also offers a Christian Worker's course, but unlike the program at the other schools, theirs requires three years for completion. In addition, they list a three year's ministerial course, as does Southern Pilgrim College. . . . A study of the programs offered by the various schools indicates that it is impossible to cover studies in Bible, theology, church history, Christian ministries, and related fields . . . in a two or three year program. Either the program is fairly strong in Bible and religion, but painfully lacking in other areas, or it emphasizes the field of specialization at the expense of ministerial studies.⁸⁴

Most of the Bible colleges offer four and five-year programs in ministerial training that are about the same as the four-year programs offered by the liberal arts colleges in The Wesleyan Church. Table 8 graphically portrays the similarities of the course distribution requirements for a baccalaureate degree and for ordination.

Ministerial education in the liberal arts college. In self-study programs the Wesleyan colleges have restudied the character of their liberal arts programs; they have adjusted, modified and restated the goals sought through the arts and sciences. No one pattern has emerged; however, each of the colleges has developed some degree of specialization. The trend in the liberal arts colleges appears to be toward specialized education as indicated by a recent publication from Marion College. Their 1967-69 Bulletin had a section entitled "College and Careers" listing the following programs: "Christian ministries, social work, economics, pre-engineering, pre-law, pre-

⁸⁴Harold Garrison, "The Church's Two and Three-Year Programs," (a paper presented at the annual Wesleyan Educators Conference, Houghton College, Houghton, New York, December 21, 1967), pp. 1-2.

Table 8.--A comparison of the course distribution requirements for a baccalaureate degree and ordination requirements in Wesleyan colleges.

	Art and Music	Speech	Psychology	P. E. and Health	English	Language	Science and Mathematics	History & Social Science	Philosophy	Bible	Systematic Theology	Church History	Practical Theology	Electives	Degree	Total Hours
Central Pilgrim	2	6	3	4	12	8	4	12	1	27	12	6	12	18	AB	126
Central Wesleyan	3	-	3	4	12	12	14	12	6	24	14	6	15	9	AB	134
Eastern Pilgrim	2	4	3	-	14	14	6	15	6	30	15	6	9	2	BS	124
Frankfort Pilgrim	-	6	6	4	12	14	8	12	8	18	6	6	--	28	AB	128
Houghton	5	6	3	2	12	12	8	6	6	24	9	9	12	10	BS	124
Marion	4	7	3	4	12	12	14	9	6	18	9	9	8	9	AB	124
Miltonvale	7	2	3	4	12	14	11	9	6	26	9	6	20	-	AB	129
Owosso	4	4	4	2	12	--	8	8	6	30	12	6	18	10	BS	124
Southern Pilgrim	4	6	6	4	12	12	8	12	6	30	12	6	10	--	AB	128
Median for Colleges with four years	4	6	3	4	12	12	8	12	6	24	12	6	12	9		126
Wesleyan Seminary (in quarter hours)	2	4	-	-	--	6	-	3	8	23	14	8	34	38	M.Div.	140

medical, pre-nursing, and teaching."⁸⁵

The matter of the increasing demands for specialized education has been discussed at length among the educational leaders. The consensus of opinion among these leaders seems to be that the colleges should reappraise their curricula and limit their specialized offerings to fields for which there are greatest demands and adequate resources for support. At the 1967 Wesleyan Conference on Higher Education the Educational Secretary urged the colleges to avoid fragmentation of narrow specialties and excessive duplication and overlapping of programs. The need for reciprocal agreement among the colleges as pertaining to ministerial training was also discussed.

Dean Rickman of Central Wesleyan College stated, "Training ministers is a primary concern of each of our colleges. . . . There is a set of distinctives that is required and must be fostered within the framework of the Church."⁸⁶ He called attention to the fact that The Wesleyan Methodist Discipline authorizes the training of ministers in the liberal arts colleges of the church.

The annual conference shall accept the standings of Houghton, Miltonvale, Central, Marion . . . in all the studies presented in the foregoing sections, reserving the right to examine such persons orally or in writing as to doctrinal

⁸⁵Marion College Bulletin, Marion, Indiana, 1967-1969, pp. 33-37.

⁸⁶Claude R. Rickman, "The Four and Five-Year Programs for Ministerial Training," (a paper presented at the annual Wesleyan Educators Conference, Houghton College, Houghton, New York, December 21, 1967), pp. 1-3.

beliefs and belief in the government of the Wesleyan Methodist Church.⁸⁷

A liberal arts program with a major in Religion requires a major field of concentration in Bible and theology with supporting courses in church history and philosophy. Greek is the recommended language. Courses in practical theology usually are required, and when they are not required, they are offered on an elective basis. A basic requisite for all students is a core of "liberal" or "general" education courses. Table 8 gives the distribution of requirements for a baccalaureate degree and for ordination.

Asbury Theological Seminary. On January 24, 1961, the Wesleyan Methodist Church entered into an agreement with Asbury Theological Seminary to establish a Wesleyan Seminary Foundation at Asbury. A general church budget of \$.50 per member was provided by the Wesleyan Methodist Church to assist Wesleyan students attending Asbury Theological Seminary. Buildings have been erected, programs approved, directors appointed, and a successful program has been conducted for the past seven years.

Dr. Wilbur Dayton, director of the Church seminary program at Asbury, gave a detailed report on the program at the 1967 Wesleyan Educators Conference. He pointed out several advantages this foundation arrangement provides for the Church. A partial list of the advantages is as follows:

1. Quality seminary education

⁸⁷Wesleyan Methodist Church, Wesleyan Methodist Discipline Marion, Indiana: Wesleyan Press, 1963), p. 191.

2. Economy to the Church.
3. Broader fellowship
4. Broader exposure
5. Accreditation
6. A certain detachment
7. Feasibility of program⁸⁸

At this time there appears to be a particular advantage for Wesleyans in having this affiliation with Asbury Theological Seminary where there are thirty professors, all specialists in their fields, available to help Wesleyan students in their ministerial training. If such a concentration of educators were taken from Wesleyan ranks and placed in any one Wesleyan college, the other colleges would immediately be impoverished.

Nor do the Wesleyans have to bear the cost of ownership and operation. Under this arrangement the Church has access to a several million dollar plant with payroll running in excess of \$1,000 per day. Then, too, the broader fellowship of an interdenominational seminary has certain advantages for the minister who must serve all kinds of people. Last, but not least, "Asbury Seminary is the only strong, centrally-located, interdenominational, Wesleyan-Arminian, holiness, conservative seminary available."⁸⁹

The number of Wesleyans being served by the Seminary is rapidly growing. Before 1957, it was considered a good year if

⁸⁸Wilbur F. Dayton, "A Church Seminary Program," (a paper presented at the Wesleyan Educators Conference, Houghton College, Houghton, New York, December 21, 1967), p. 4.

⁸⁹Ibid., p. 2.

five, six, or seven Wesleyan students were at Asbury; now there are fifty-five Wesleyans enrolled. It is hoped that seminary training will continue to receive even greater attention and participation by Wesleyans.

Pattillo and Mackenzie in their report on church-sponsored higher education state,

Some of the newer Protestant sects do not require graduate theological education of their ministers. Many pastors are trained in Bible colleges and institutes or enter the ministry without professional preparation.⁹⁰

The position of theological education in small denominations in America is faced with many difficulties. It is, to use a phrase from President Pusey of Harvard, "a depressed area" in higher education. It appears that the Wesleyan Commission on Higher Education has a great task of planning for quality programs of ministerial education in The Wesleyan Church.

II. THE FORMAL EDUCATION THAT CHARACTERIZES

THE WESLEYAN MINISTER

One of the major objectives included in this study was to consider the nature of the formal education, or professional training, that characterizes the Wesleyan minister. In the first chapter of this study Wesleyan minister was defined as "any person who is authorized by The Wesleyan Church to carry out spiritual functions of the Church, to conduct worship, to administer sacraments, to preach the Gospel, and so forth. Only ministers who are

⁹⁰Pattillo and Mackenzie, op. cit., pp. 131-132.

actually engaged in these functions in a Wesleyan Church qualify for this study."

Formal education was defined as "professional and other forms of training received in schools, colleges, universities and seminaries for which academic credit is granted; and also other formal educational experiences for which academic credit is given, such as, ministerial seminars, workshops, the Church 'Course of Study' and other 'in-service' training programs."

Academic status of Wesleyan pastors. All of the three hundred thirty-one pastors that responded to the questionnaire on ministerial education in The Wesleyan Church were asked to indicate the educational institutions which they had attended and those from which they had graduated. On the basis of this information, pastors were divided into the following five categories: seminary graduates, nineteen; Wesleyan liberal arts college graduates, one hundred three; Wesleyan Bible college graduates, fifty-one; non-Wesleyan college graduates, thirty-five; and Wesleyan Church Course of Study, one hundred twenty-three. Most of the latter group had attended Wesleyan institutions of higher education but had not graduated with a degree. Ordination requirements of the Church are such that if a person does not graduate from an approved program in a college, the minister is then required to complete a "Course of Study" program designed and conducted by the Church. Table 9 presents this information along with the age grouping in each category.

One section of the questionnaire asked the pastors to give their opinions on their own ministerial training. Table 10

Table 9.—Classification of Wesleyan ministers on the basis of academic background and age group.

GROUP I - SEMINARY GRADUATES - N = 19

<u>Age Group</u>	<u>Number</u>	<u>Age Group</u>	<u>Number</u>
18-22	0	41-50	9
23-30	3	51-60	1
31-40	5	60 and over	1

GROUP II - WESLEYAN LIBERAL ARTS COLLEGE GRADUATES - N = 103

<u>Age Group</u>	<u>Number</u>	<u>Age Group</u>	<u>Number</u>
18-22	0	41-50	25
23-30	17	51-60	10
31-40	46	60 and over	2

GROUP III - WESLEYAN BIBLE COLLEGE GRADUATES - N = 51

<u>Age Group</u>	<u>Number</u>	<u>Age Group</u>	<u>Number</u>
18-22	1	41-50	13
23-30	8	51-60	6
31-40	20	60 and over	3

GROUP IV - NON-WESLEYAN COLLEGE GRADUATES - N = 35

<u>Age Group</u>	<u>Number</u>	<u>Age Group</u>	<u>Number</u>
18-22	0	41-50	10
23-30	2	51-60	6
31-40	11	60 and over	6

GROUP V - WESLEYAN CHURCH COURSE OF STUDY - N = 123

<u>Age Group</u>	<u>Number</u>	<u>Age Group</u>	<u>Number</u>
18-22	0	41-50	34
23-30	9	51-60	46
31-40	23	60 and over	11

Table 10.--Opinions of Wesleyan ministers concerning their own ministerial training.

Percentage tables are approximations

N = 331

S.G. = Seminary Graduate
 W.L.A.G. = Wesleyan Liberal Arts Graduate
 W.B.C.G. = Wesleyan Bible College Graduate
 N.W.C.G. = Non-Wesleyan College Graduate
 W.C.C.S. = Wesleyan Church course of Study

1. Are you satisfied with the amount of time you spent in preparation for the ministry?

	<u>S.G.</u>	<u>W.L.A.G.</u>	<u>W.B.C.G.</u>	<u>N.W.C.G.</u>	<u>W.C.C.S.</u>
Yes	70	40	32	90	17
No	30	60	68	70	83

2. If you had it to do over, would you work for a higher academic degree?

	<u>S.G.</u>	<u>W.L.A.G.</u>	<u>W.B.C.G.</u>	<u>N.W.C.G.</u>	<u>W.C.C.S.</u>
Yes	70	65	76	80	90
No	30	35	24	20	10

3. For yourself, if you had it to do over, which of the following goals would you set?

	<u>S.G.</u>	<u>W.L.A.G.</u>	<u>W.B.C.G.</u>	<u>N.W.C.G.</u>	<u>W.C.C.S.</u>
Course of Study	0	0	0	0	1
Bible College Degree	12	20	30	20	40
Liberal Arts Degree	6	25	12	12	19
M.A. in Liberal Arts	3	3	12	8	15
M.A. in Religion	6	12	15	15	18
Seminary Degree	70	38	28	25	9
Doctor's Degree	3	2	3	20	1

indicates their replies to three questions in this area. The majority of ministers indicated that they were not satisfied with the amount of their preparation for the ministry and that if they had it to do over again they would work for a higher academic degree. An interesting aspect of these responses was that the pastors with the least preparation indicated in rank order--the least to the greatest--their dissatisfaction with their own amount of preparation. Seminary graduates expressed the greatest satisfaction with their amount of preparation. It was also significant that a large majority of all groups indicated that if they had it to do over again they would seek a higher academic degree. In indicating the type of education and kind of degree program they would pursue, all the groups tended to emphasize the type of training they had experienced; however, graduate programs, and especially seminary training, received the highest number of responses.

These findings on the academic status of the ministers of The Wesleyan Church and their responses relative to the type and level of education they would seek if they had an opportunity to prepare for the ministry again should have considerable significance for the colleges and the Commission in planning educational programs for ministers.

III. ROLE EXPECTATIONS HELD FOR THE WESLEYAN MINISTER

The third focus of interest in the analysis of the data collected in this study was on the expectations held among three sets of role definers, namely, ministers, administrators, and

educators of The Wesleyan Church. It was assumed that a study of a Wesleyan minister's role, in a limited population of ministers, administrators and educators in The Wesleyan Church could give evidence as to what concepts the Church in general holds for the professional role of their ministers. It was further assumed that a knowledge of expectations held by the Church for the professional role of their ministers would enable the Commission on Higher Education to recommend to the Church colleges the type and quality of ministerial education necessary to train ministers for the Church.

Each group of responses to individual items on the questionnaire was analyzed. This was done from within or from intraposition extent of agreement, as well as the between or interposition consensus. The opinions being compared were concerned with providing information that would further help describe the role of the Wesleyan minister as expressed by each relevant group.

This questionnaire entitled, The Pastor's Role in The Wesleyan Church, was designed especially to gather additional descriptive data for this particular aspect of the study.

The instrument. The basic instrument used in this investigation was a survey form consisting of sixty-two statements.⁹¹ The respondent was given the choice of four possible degrees of expectations, viz., absolutely essential, very important, important, or not important. The frequency of

⁹¹Appendix B.

response on individual items for each group was determined.

The sixty-two descriptive items ascribed to the Wesleyan minister were grouped into three major sub-groups or categories: The sub-groups are:

1. Characteristics: These included items relating to age, ethical relationships, general personality characteristics, and personal skills. Items 1 through 29 were in this category.

2. Performance: These items were designed to describe kinds of behavior in which the minister might or might not be expected to engage as the pastor of a Wesleyan Church. Some items were of a general nature while others tended to be more specific. However, they all dealt with things a minister might do as a pastor of a Wesleyan Church. Items 31 through 53 were in this category.

3. Participation: These items were placed in the instrument to determine to what extent a Wesleyan minister might be expected to relate to specific groups in the community. Most of these items are probably peripheral to the function of pastoring a Wesleyan Church but nearly all of them are concerned with relationships of the pastor to other systems in the environment in which a church functions. Items 55 through 64 were placed in this category.

It should be noted that numbers 30, 54 and 65 were not listed in either of the three categories presented above. This is because they were open-ended questions. The responses made in these items are in another section of this thesis.

Presentation of the data. The number of usable

questionnaires returned during the specified allowable time is described in Table 11.

As indicated in preceding chapters there were two hundred seventy-two individuals asked to respond to a sixty-two item instrument which had a four point scale. The scale is as follows:

<u>Scale value 4</u>	Absolutely Essential
<u>Scale value 3</u>	Very Important
<u>Scale value 2</u>	Important
<u>Scale value 1</u>	Not Important

The sixty-two items were categorized into three classifications for analysis. These included the items relevant to personal characteristics, performance, and areas of participation.

Before the three role categories as defined in Tables 12, 13, and 14 were analyzed, it seemed pertinent to examine the percentage of items in each of the sub-groups on which there is disagreement among the minister, administrator, and educator member samples. This was done according to the chi-square criterion and is presented in Table 15. On 16 per cent of all the role expectation items there was a significant difference at the .05 level. However, the fact that on 84 per cent of the items there was no significant difference among the three distributions significant at the .05 level, this finding indicates a tendency toward agreement on the role of the Wesleyan minister in the areas covered by the items on this questionnaire.

A more detailed examination of the instrument through the three sub-groups or role categories is necessary. Relevant to this is the intraposition consensus of the three respondent groups.

Table 11.--Percentage of questionnaires returned.

Group	Number Sent	Returned	Per Cent
Ministers	200	140	70
Administrators	45	33	73
Educators	27	22	81

Table 12.--Classification of selected characteristic items relevant to the role of The Wesleyan Church minister.

29 Items	
<u>Number</u>	<u>Items</u>
1.	Have at least some practical experience as a pastor.
2.	Be someone over twenty-five years of age.
3.	Be a good public speaker.
4.	Be well informed on religious issues and trends.
5.	Be the scholarly, intellectual type.
6.	Be outspoken on issues affecting the Church.
7.	Keep personal life above reproach or question.
8.	Be skilled in public relations.
9.	Be able to express ideas clearly.
10.	Have demonstrated ability to work effectively with others.
11.	Be a strict church disciplinarian.
12.	Be religiously "conservative."
13.	Have a wife or husband that shares their calling.
14.	Have an attractive personal appearance.

Table 12.--Continued

29 Items	
<u>Number</u>	<u>Items</u>
15.	Be a person that has great drive and is personally ambitious.
16.	Be spiritually minded.
17.	Have due regard for physical health.
18.	Be ethical in all relationships.
19.	Have a family that is an honor to his position.
20.	Have the respect and regard of all the ministers in his district.
21.	Have regular private devotions.
22.	Have regular hours for study.
23.	Have a well-chosen library
24.	Be gracious and hospitable to everyone.
25.	Be exemplary in all financial matters.
26.	Be punctual in keeping appointments.
27.	Be well-informed on current local, national, and international affairs.
28.	Be outspoken on current local, national, and international affairs.
29.	Have a healthy attitude toward sex.

Table 13.--Classification of selected performance items relevant to the role of The Wesleyan Church minister.

23 Items	
<u>Number</u>	<u>Items</u>
31.	Provide leadership in prayer and worship services.
32.	Prepare and deliver good sermons each Sunday.
33.	Provide leadership in Christian education in the church.
34.	Seek to maintain a spirit of evangelism in the church.
35.	Emphasize the importance of missions.
36.	Organize and supervise the work of the official church board.
37.	Maintain oversight of the ministry of music in the church.
38.	Act as moderator at all board and general church business meetings.
39.	Provide leadership in the financial program of the church.
40.	Assume major responsibility for promotion of the Sunday School.
41.	Seek to be an effective pastoral counselor.
42.	Organize and maintain regular visitation programs.
43.	Establish regular channels of communication with news media.
44.	Conduct radio and/or television programs in the interest of the church.
45.	Actively promote and support Wesleyan higher education.
46.	Actively promote and support district and general church programs.

Table 13.--Continued

23 Items	
<u>Number</u>	<u>Items</u>
47.	Help identify and correct problems at the district and general church levels.
48.	Continuously evaluate the effectiveness of the total local church program.
49.	Enforce all local, district, and general church policies and regulations whether he agrees with them or not.
50.	Solicit advice and guidance from church officials.
51.	Write material for church publications.
52.	Preach on current social and political issues.
53.	Provide leadership for church-sponsored youth groups.

Table 14.--Classification of selected participation items
relevant to the role of The Wesleyan Church minister.

10 Items	
<u>Number</u>	<u>Items</u>
55.	Work with state and local community inderdenominational groups in support of general religious programs.
56.	Attend and actively participate in ministerial association programs.
57.	Enroll and participate in college or university adult education programs for personal academic development.
58.	Give time on committees sponsored by civic groups and service oriented organizations.
59.	Cooperate with local public school programs that involve the community leaders.
60.	Attend and actively participate in local service club organizations, such as, Kiwanis and Rotary.
61.	Know personally civic leaders, business men, and political leaders in the community.
62.	Become actively involved in current political issues.
63.	Become actively involved in current social issues.
64.	Actively participate in community development programs.

Table 15.--Percentage of items in the three role categories yielding significant chi-squares.

Role Category	Number of Items	At Less Than .001	<u>Percentage of Items</u>			Total Less Than .05
			Between .001 and .01	Between .01 and .05	Between .05 and .10	
Characteristics	29	0	7%	3%	10%	10%
Performance	23	0	0	13%	13%	13%
Participation	10	10%	20%	10%	40%	40%
Total Instrument	62	2%	6%	8%	16%	16%

$$\text{d.f.} = 6 \quad \chi^2_{.05} = 12.59 \quad \chi^2_{.01} = 16.81 \quad \chi^2_{.001} = 22.46$$

(See Table 16.)

The cutting point selected was a variance score over .650 which would possibly indicate any tendency toward a lack of agreement within the role defining group.

The pastor's agreement among themselves is slightly lower than either of the other two groups.

Analysis of characteristic items. The statistical information to the twenty-nine items characteristic of a minister's role is presented in Table 17. In this table the individual items are analyzed separately according to frequency and percentage responses, mean, variance, and the chi-square test of significance.⁹²

It was demonstrated by the chi-square test that on three items a significant difference exists between ministers, administrators, and educators. Two of these items are at the .01 level of significance while one is between the .01 and .05 level. The greatest divergence of opinion occurred in Items 5 and 28 on whether ministers should be the "scholarly, intellectual type" and whether or not he should be "outspoken on current local, national, and international affairs." The third area of divergence of opinion between the .01 and .05 level occurred in Item 27 as to whether a minister should "be well informed on current local, national, and international affairs."

⁹²Siegel, op. cit., pp. 104-105, 175-179. A complete description of the function and method for the use of the χ^2 test to determine the significance of differences among independent groups is described by Siegel.

Table 16.--Percentage of items in the three role categories having consensus within each of the samples.

Role Category	Number of Items	Percentage of Items		
		Ministers	Administrators	Educators
Characteristics	29	90	90	97
Performance	23	87	87	87
Participation	10	90	100	100
Total Instrument	62	90	90	94

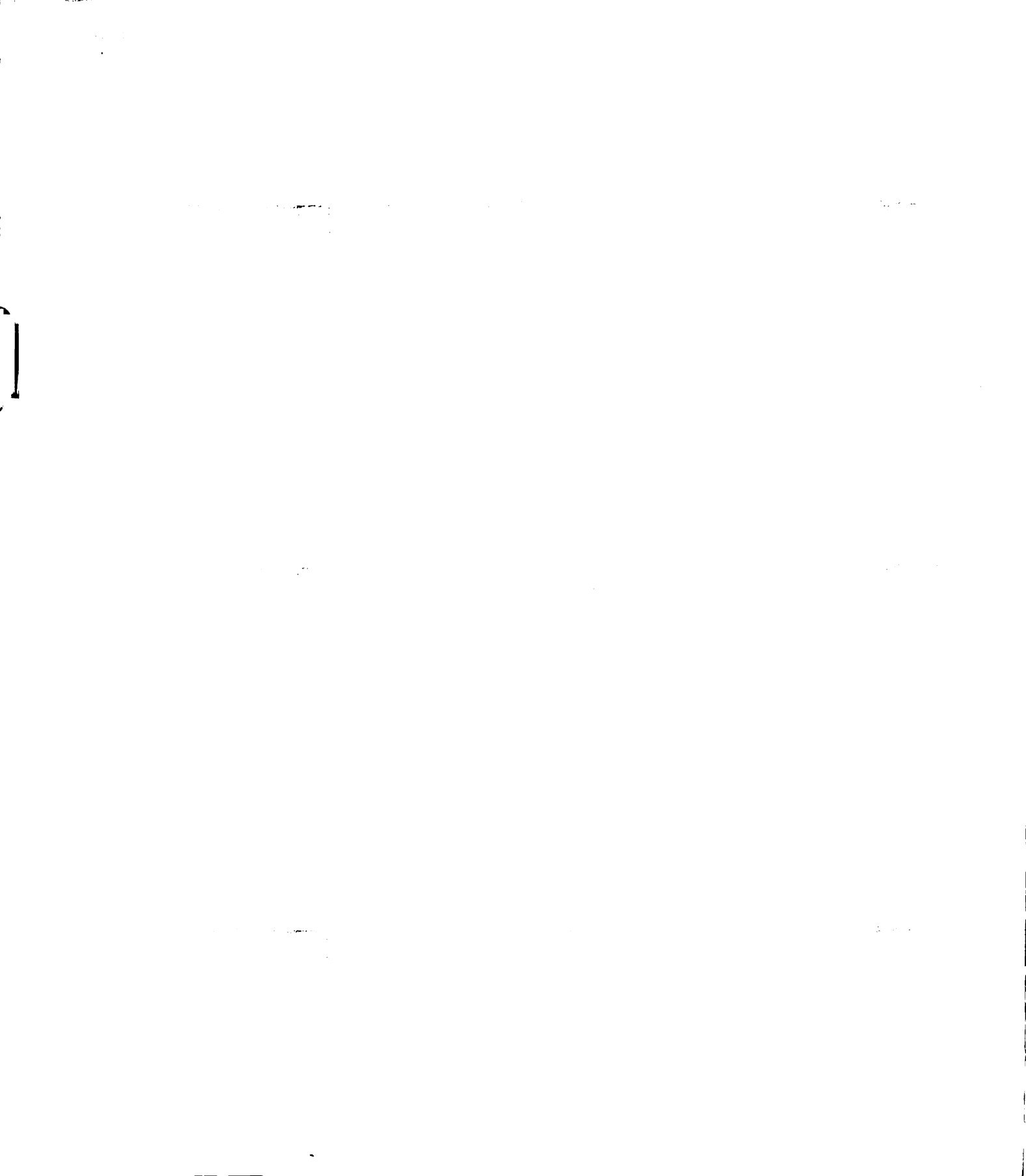


TABLE 17
PASTORS ROLE IN THE WESLEYAN CHURCH

ITEM	GROUP	FREQUENCY OF RESPONSE					PERCENTAGE OF RESPONSE				MEAN	VARIANCE	CHI SQUARE
		AE	VI	I	NI	TOTAL	AE	VI	I	NI			
1	1	43	58	36	1	138	31.16	42.03	26.09	.72	3.036	.606	3.2401
1	2	9	10	13		32	28.13	31.25	40.63	.00	2.875	.694	
1	3	6	9	7		22	27.27	40.91	31.82	.00	2.955	.614	
2	1	3	12	59	68	142	2.11	8.45	41.55	47.89	1.648	.528	6.0087
2	2		5	10	17	32	.00	15.63	31.25	53.13	1.625	.565	
2	3	1		9	12	22	4.55	.00	40.91	54.55	1.545	.547	
3	1	6	68	60		134	4.48	50.75	44.78	.00	2.597	.333	4.1988
3	2	1	13	19		33	3.03	39.39	57.58	.00	2.455	.316	
3	3	2	13	7		22	9.09	59.09	31.82	.00	2.773	.373	
4	1	25	77	35	1	138	18.12	56.80	25.36	.72	2.913	.461	6.6226
4	2	3	15	14		32	9.38	46.88	43.75	.00	2.656	.428	
4	3	6	11	5		22	27.27	50.00	22.73	.00	3.045	.525	
5	1	4	24	75	35	138	2.90	17.39	54.35	25.36	1.978	.549	17.4300
5	2			22	9	31	.00	.00	70.97	29.03	1.710	.212	
5	3		7	15		22	.00	31.82	68.18	.00	2.318	.229	
6	1	8	33	77	18	136	5.88	24.26	56.62	13.24	2.228	.563	7.3300
6	2	2	3	19	8	32	6.25	9.38	59.38	25.00	1.969	.611	
6	3	1	8	10	3	22	4.55	36.36	45.45	13.64	2.318	.610	
7	1	128	11	1		140	91.43	7.86	.71	.00	3.907	.101	3.1355
7	2	32	1			33	96.97	3.03	.00	.00	3.970	.029	
7	3	22				22	100.00	.00	.00	.00	4.000	.000	
8	1	21	56	56	5	138	15.22	40.58	40.58	3.62	2.674	.600	5.0005
8	2	9	19	11		33	9.09	57.58	33.33	.00	2.758	.375	
8	3	3	11	8		22	13.64	50.00	36.36	.00	2.773	.468	
9	1	27	87	24		138	19.57	63.04	17.39	.00	3.022	.371	6.3901
9	2	5	21	7		33	15.15	63.64	21.21	.00	2.939	.375	
9	3	3	19			22	13.64	86.36	.00	.00	3.136	.126	
10	1	47	67	25		139	33.81	48.20	17.99	.00	3.158	.499	6.0913
10	2	12	18	3		33	36.36	54.55	9.09	.00	3.273	.391	
10	3	10	12			22	45.45	54.55	.00	.00	3.455	.256	
11	1	6	31	86	14	137	4.38	22.63	62.77	10.22	2.212	.462	8.6419
11	2		9	15	8	32	.00	28.13	46.88	25.00	2.031	.549	
11	3		4	14	4	22	.00	18.18	63.64	18.18	2.000	.381	
12	1	16	48	52	20	136	11.76	35.29	38.24	14.71	2.441	.783	3.9191
12	2	3	14	11	3	31	9.68	45.16	35.48	9.68	2.548	.658	
12	3	2	5	12	3	22	9.09	22.73	54.55	13.64	2.273	.683	

PASTORS ROLE IN THE WESLEYAN CHURCH

ITEM	GROUP	FREQUENCY OF RESPONSE					PERCENTAGE OF RESPONSE				MEAN	VARIANCE	CHI SQUARE
		AE	VI	I	NI	TOTAL	AE	VI	I	NI			
13	1	57	67	12	3	139	41.01	48.20	8.63	2.16	3.281	.505	5.5734
13	2	10	18	4	1	33	30.30	54.55	12.12	3.03	3.121	.549	
13	3	7	9	5	1	22	31.82	40.91	22.73	4.55	3.000	.762	
14	1	23	66	44	6	139	16.55	47.48	31.65	4.32	2.763	.600	4.8835
14	2	5	11	14	2	32	15.63	34.38	43.75	6.25	2.594	.700	
14	3	2	13	7		22	9.09	59.09	31.82	.00	2.773	.373	
15	1	14	52	60	11	137	10.22	37.96	43.80	8.03	2.504	.617	5.2600
15	2	4	7	18	4	33	12.12	21.21	54.55	12.12	2.333	.731	
15	3	1	6	12	3	22	4.55	27.27	54.55	13.64	2.227	.566	
16	1	119	14	5		138	86.23	10.14	3.62	.00	3.826	.219	6.9228
16	2	25	7	1		33	75.76	21.21	3.03	.00	3.727	.269	
16	3	16	6			22	72.73	27.27	.00	.00	3.727	.210	
17	1	25	84	29		138	18.12	60.87	21.01	.00	2.971	.394	1.7747
17	2	5	20	7		32	15.63	62.50	21.88	.00	2.938	.381	
17	3	6	12	3		21	28.57	57.14	14.29	.00	3.143	.429	
18	1	100	29	10		139	71.94	20.86	7.19	.00	3.647	.379	4.2202
18	2	25	8			33	75.76	24.24	.00	.00	3.758	.187	
18	3	17	5			22	77.27	22.73	.00	.00	3.773	.183	
19	1	35	84	11	2	130	25.38	64.62	8.46	1.54	3.138	.387	5.8193
19	2	9	17	7		33	27.27	51.52	21.21	.00	3.061	.495	
19	3	5	15	2		22	22.73	68.18	9.09	.00	3.136	.317	

20	1	21	12	29	5	137	15.33	59.85	21.17	3.65	2.869	.445	
20	2	4	15	14		33	12.12	45.45	42.42	.00	2.697	.468	4.1972
20	3	1	15	5	1	22	4.55	68.18	22.73	4.55	2.727	.400	
21	1	114	18	6		138	82.61	13.04	4.35	.00	3.783	.256	
21	2	24	8	1		33	72.73	24.24	3.03	.00	3.697	.281	5.2356
21	3	16	6			22	72.73	27.27	.00	.00	3.727	.210	
22	1	51	68	19	2	140	36.43	48.57	13.57	1.43	3.200	.521	
22	2	10	18	5		33	30.30	54.55	15.15	.00	3.152	.442	3.5526
22	3	11	8	2		21	52.38	38.10	9.52	.00	3.429	.455	
23	1	38	75	27		140	27.14	53.57	19.29	.00	3.079	.459	
23	2	7	19	7		33	21.21	57.58	21.21	.00	3.000	.437	1.6875
23	3	8	11	3		22	36.36	50.00	13.64	.00	3.227	.472	
24	1	56	75	8		139	40.29	53.96	5.76	.00	3.345	.345	
24	2	10	18	4		32	31.25	56.25	12.50	.00	3.188	.413	5.2516
24	3	7	11	4		22	31.82	50.00	18.18	.00	3.136	.507	

PASTORS ROLE IN THE WESLEYAN CHURCH

ITEM	GROUP	FREQUENCY OF RESPONSE				TOTAL	PERCENTAGE OF RESPONSE				MEAN	VARIANCE	CHI SQUARE
		AE	VI	I	NI		AE	VI	I	NI			
25	1	81	44	14		139	58.27	31.65	10.07	.00	3.482	.455	
25	2	16	17			33	48.48	51.52	.00	.00	3.485	.257	8.7132
25	3	11	7	4		22	50.00	31.82	18.18	.00	3.318	.609	
26	1	69	60	11		140	49.29	42.86	7.86	.00	3.414	.405	
26	2	12	20	1		33	36.36	60.61	3.03	.00	3.333	.295	6.6342
26	3	6	14	2		22	27.27	63.64	9.09	.00	3.182	.345	
27	1	16	68	52	1	137	11.68	49.64	37.96	.73	2.723	.451	
27	2		15	17		32	.00	46.88	53.13	.00	2.469	.257	14.8501
27	3		18	4		22	.00	81.82	18.18	.00	2.818	.157	
28	1	8	22	67	38	135	5.93	16.30	49.63	28.15	2.000	.687	
28	2		1	14	16	31	.00	3.23	45.16	51.61	1.516	.326	18.0309
28	3	1	3	17	1	22	4.55	13.64	77.27	4.55	2.182	.346	
29	1	47	53	24	6	130	36.15	40.77	18.46	4.62	3.085	.727	
29	2	10	13	6	3	32	31.25	40.63	18.75	9.38	2.938	.897	8.3464
29	3	13	8		1	22	59.09	36.36	.00	4.55	3.500	.547	

- (1) For the text of each item on the instrument see Appendix B, pp.
- (2) Size of group 1 (Wesleyan ministers), 140, Group 2 (church administrators), 33, and Group 3 (college educators), 22.
- (3) Since percentages are approximations, the total for the four response categories deviates slightly from one hundred in the case of some items.
- (4) Mean response of the groups for each item (A.E. weighted as 4, V.I. as 3, I. as 2, and N.I. as 1).
- (5) Variance of the distribution of responses for each group for each item.
- (6) Chi-square obtained for the comparison of the minister, administrator and educator groups. Critical value of chi-square with six degrees of freedom at the .05 per cent level of significance is 12.59, the .01 per cent level is 16.81 and the .001 per cent level is 22.46.

Convergence of expectations held for the Wesleyan minister was greatest in the following areas:

- Item 1 Have at least some practical experience as a pastor.
- Item 3 Be a good public speaker.
- Item 7 Keep his personal life above reproach or question.
- Item 12 Be religiously conservative.
- Item 14 Have an attractive personal appearance.
- Item 17 Have due regard for physical health.
- Item 22 Have regular hours of study.
- Item 23 Have a well-chosen library.

The highest consensus of the three groups was on Item 7. Their consensus on this item as absolutely essential was as follows:

Educators	100 per cent
Administrators	96.9 per cent
Ministers	91.4 per cent

Consensus as indicated by a low variance score was highest among the educators; they indicated most agreement on 48 per cent of the items.

Analysis of performance items. The performance role category of the instrument is presented in Table 18. Twenty-three items are statistically analyzed for areas of convergence and divergence of the role expectations for the Wesleyan minister as viewed by the respondent groups. In Table 18 the individual items are analyzed separately according to frequency and percentage

TABLE 18
PASTORS ROLF IN THE WESLEYAN CHURCH

ITEM	GROUP	FREQUENCY OF RESPONSE					PERCENTAGE OF RESPONSE					MEAN	VARIANCE	CHI SQUARE
		AE	VI	I	NI	TOTAL	AE	VI	I	NI				
31	1	54	70	12		136	39.71	51.47	8.82	.00	3.309	.392	2.1970	
31	2	13	18	1		32	40.63	56.25	3.13	.00	3.375	.307		
31	3	11	10	1		22	50.00	45.45	4.55	.00	3.455	.352		
32	1	51	72	13		136	37.50	52.94	9.56	.00	3.279	.399	3.6883	
32	2	7	20	5		32	21.88	62.50	15.63	.00	3.063	.381		
32	3	6	13	3		22	27.27	59.09	13.64	.00	3.136	.412		
33	1	25	84	25		134	18.66	62.69	18.66	.00	3.000	.376	1.9802	
33	2	3	23	6		32	9.38	71.88	18.75	.00	2.906	.284		
33	3	3	14	5		22	13.64	63.64	22.73	.00	2.909	.374		
34	1	77	51	7		135	57.04	37.78	5.19	.00	3.519	.353	10.4521	
34	2	12	20			32	37.50	62.50	.00	.00	3.375	.243		
34	3	10	9	3		22	45.45	40.91	13.64	.00	3.318	.514		
35	1	60	58	17		135	44.44	42.96	12.59	.00	3.319	.470	4.2419	
35	2	8	19	4		31	25.81	61.29	12.90	.00	3.129	.384		
35	3	10	10	2		22	45.45	45.45	9.09	.00	3.364	.431		
36	1	40	78	15		133	30.08	58.65	11.28	.00	3.188	.382	10.3844	
36	2	5	20	6		31	16.13	64.52	19.35	.00	2.968	.364		
36	3	1	15	6		22	4.55	68.18	27.27	.00	2.773	.278		
37	1	13	47	67	6	133	9.77	35.34	50.38	4.51	2.504	.539	14.3478	
37	2	2	11	12	6	31	6.45	35.48	38.71	19.35	2.290	.748		
37	3		17	13	2	32	.00	53.13	40.63	6.25	2.469	.386		
38	1	28	61	34	8	131	21.37	46.56	25.95	6.11	2.832	.695	13.5035	
38	2	2	14	12	4	32	6.25	43.75	37.50	12.50	2.438	.640		
38	3	1	7	12	2	22	4.55	31.82	54.55	9.09	2.318	.514		
39	1	19	75	30	4	128	14.84	58.59	23.44	3.13	2.852	.488	9.6464	
39	2	2	17	13		32	6.25	53.13	40.63	.00	2.656	.364		
39	3	1	11	10		22	4.55	50.00	45.45	.00	2.591	.348		
40	1	16	54	43	21	134	11.94	40.30	32.09	15.67	2.485	.809	4.9485	
40	2	1	13	14	2	30	3.33	43.33	46.67	6.67	2.433	.463		
40	3	2	10	7	3	22	9.09	45.45	31.82	13.64	2.500	.738		
41	1	33	65	37		135	24.44	48.15	27.41	.00	2.970	.525	6.0642	
41	2	2	18	11		31	6.45	58.06	35.48	.00	2.710	.345		
41	3	5	13	4		22	22.73	59.09	18.18	.00	3.045	.429		
42	1	27	65	40	1	133	20.30	48.87	30.08	.75	2.887	.527	9.4079	
42	2	4	21	7		32	12.50	65.63	21.88	.00	2.906	.348		
42	3	9	10	3		22	40.91	45.45	13.64	.00	3.273	.492		

PASTORS ROLF IN THE WESLEYAN CHURCH

ITEM	GROUP	FREQUENCY OF RESPONSE					PERCENTAGE OF RESPONSE					MEAN	VARIANCE	CHI SQUARE
		AE	VI	I	NI	TOTAL	AE	VI	I	NI				
43	1	6	53	66	7	132	4.55	40.15	50.00	5.30	2.439	.449	8.6423	
43	2	1	14	16		31	3.23	45.16	51.61	.00	2.516	.325		
43	3	6	6	10		22	27.27	27.27	45.45	.00	2.818	.728		
44	1	1	18	78	38	135	.74	13.33	57.78	28.15	1.867	.429	4.5927	
44	2		4	17	9	30	.00	13.33	56.67	30.00	1.833	.422		
44	3	1	5	11	5	22	4.55	22.73	50.00	22.73	2.091	.658		
45	1	32	63	35	2	132	24.24	47.73	26.52	1.52	2.947	.570	7.1973	
45	2	5	20	6		31	16.13	64.52	19.35	.00	2.968	.364		
45	3	9	10	3		22	40.91	45.45	13.64	.00	3.273	.492		
46	1	38	63	32		133	28.57	47.37	24.06	.00	3.045	.529	6.2813	
46	2	16	12	4		32	50.00	37.50	12.50	.00	3.375	.501		
46	3	9	9	4		22	40.91	40.91	18.18	.00	3.227	.568		
47	1	15	66	53	1	135	11.11	48.89	39.26	.74	2.704	.448	6.3868	
47	2	4	14	12	2	32	12.50	43.75	37.50	6.25	2.625	.629		
47	3	3	7	11	1	22	13.64	31.82	50.00	4.55	2.545	.643		
48	1	35	77	22	1	135	25.93	57.04	16.30	.74	3.081	.452	4.0725	
48	2	9	14	8		31	29.03	45.16	25.81	.00	3.032	.567		
48	3	8	12	2		22	36.36	54.55	9.09	.00	3.273	.397		
49	1	23	43	53	10	129	17.83	33.33	41.09	7.75	2.612	.757	5.9966	
49	2	9	11	11		31	29.03	35.48	35.48	.00	2.935	.665		
49	3	5	10	6	1	22	22.73	45.45	27.27	4.55	2.864	.693		

50	1	14	75	40	3	132	10.61	56.82	30.30	2.27	2.758	.442	
50	2	8	14	9	1	32	25.00	43.75	28.13	3.13	2.906	.671	7.0092
50	3	5	12	4	1	22	22.73	54.55	18.18	4.55	2.955	.614	
51	1	1	20	78	33	132	.74	15.15	59.09	25.00	1.917	.427	
51	2	1	3	18	10	32	3.13	9.38	56.25	31.25	1.844	.523	10.6117
51	3	2	5	13	2	22	9.09	22.73	59.09	9.09	2.318	.610	
52	1	1	23	65	46	135	.74	17.04	48.15	34.07	1.844	.522	
52	2		2	17	12	31	.00	6.45	54.84	38.71	1.677	.361	5.1187
52	3		6	11	5	22	.00	27.27	50.00	22.73	2.045	.523	
53	1	17	68	42		127	13.39	53.54	33.07	.00	2.803	.431	
53	2	3	17	11		31	9.68	54.84	35.48	.00	2.742	.398	14.7045
53	3	7	11	3	1	22	31.82	50.00	13.64	4.55	3.091	.658	

- (1) For the text of each item on the instrument see Appendix B, pp.
- (2) Size of group 1 (Wesleyan ministers), 140, Group 2 (church administrators), 33, and Group 3 (college educators), 22.
- (3) Since percentages are approximations, the total for the four response categories deviates slightly from one hundred in the case of some items.
- (4) Mean response of the groups for each item (A.E. weighted as 4, V.I. as 3, I. as 2, and N.I. as 1).
- (5) Variance of the distribution of responses for each group for each item.
- (6) Chi-square obtained for the comparison of the minister, administrator and educator groups. Critical value of chi-square with six degrees of freedom at the .05 per cent level of significance is 12.59, the .01 per cent level is 16.81 and the .001 per cent level is 22.46.

responses, mean, variance, and the chi-square test of significance.

It was demonstrated by the chi-square test that on three of the twenty-three items a significant difference exists among ministers, administrators, and educators. All three of these items show significant differences below the .05 level of significance. These items are as follows:

- Item 37 Maintain oversight of the ministry of music in the church.
- Item 38 Act as moderator at all board and general church business meetings.
- Item 53 Provide leadership for church-sponsored youth groups.

Agreement as to role expectations held for the pastor as perceived by ministers, administrators, and educators was greatest in the following six areas:

- Item 31 Provide leadership in prayer and worship services.
- Item 32 Prepare and deliver good sermons each Sunday.
- Item 33 Provide leadership in Christian education in the church.
- Item 35 Emphasize the importance of missions.
- Item 44 Conduct radio and television programs in the interest of the church.
- Item 48 Continuously evaluate the effectiveness of the total church program.

Variance within a sample indicating a lack of intra-position consensus was greatest for all groups in the following

areas:

- Item 49 Enforce all local, district, and general church policies and regulations whether he agrees with them or not.
- Item 40 Assume major responsibility for promotion of the Sunday School program.
- Item 38 Act as moderator at all board and general church business meetings.

Consensus as indicated by a low variance score was highest among the administrators. They indicated most agreement on 65 per cent of the items.

Analysis of participation items. The statistical analysis of the ten items contained in the participation role category is presented in Table 19. In this table the individual items are analyzed separately according to frequency and percentage responses, mean, variance, and chi-square test significance.

In the chi-square test of significant difference at the .05 level of significance, 40 per cent of the items gave indication of a divergence of expectations held by ministers, administrators, and educators for the pastor's role in The Wesleyan Church.

One of the items is significant at the .001 level of significance, indicating disagreement on Item 63, "Become actively involved in current social issues." Two other items are significant between the .001 and .01 level, Item 64, "Actively participate in community development programs," and Item 55, "Work with state and local community interdenominational groups in support of general religious programs." One of the items is significant

TABLE 19
PASTORS ROLE IN THE WESLEYAN CHURCH

ITEM	GROUP	FREQUENCY OF RESPONSE					PERCENTAGE OF RESPONSE				MEAN	VARIANCE	CHI SQUARE
		AE	VI	I	N.I.	TOTAL	AE	VI	I	N.I.			
55	1	4	41	67	22	134	2.99	30.60	50.00	16.42	2.201	.556	16.9366
55	2	2	2	26	2	32	6.25	6.25	81.25	6.25	2.125	.372	
55	3	2	9	9	2	22	9.09	40.91	40.91	9.09	2.500	.643	
56	1	24	51	60	9	144	16.67	35.42	41.67	6.25	2.625	.698	4.9460
56	2		8	12	1	21	.00	38.10	57.14	4.76	2.333	.336	
56	3	2	13	7		22	9.09	59.09	31.82	.00	2.773	.373	
57	1	2	27	85	9	123	1.63	21.95	69.11	7.32	2.179	.328	12.5076
57	2		2	23	6	31	.00	6.45	74.19	19.35	1.871	.250	
57	3	1	7	10	4	22	4.55	31.82	45.45	18.18	2.227	.662	
58	1	2	18	76	39	135	1.48	13.33	56.30	28.89	1.874	.470	12.4115
58	2	1	3	17	10	31	3.23	9.68	54.84	32.26	1.839	.540	
58	3	2	4	16		22	9.09	18.18	72.73	.00	2.366	.431	
59	1	6	31	83	11	131	4.58	23.66	63.36	8.40	2.244	.450	10.3660
59	2	2	3	25	1	31	6.45	9.68	80.65	3.23	2.194	.360	
59	3	1	9	11		21	4.76	42.86	52.38	.00	2.524	.362	
60	1	1	4	50	37	92	1.09	4.35	54.35	40.22	1.663	.380	13.2938
60	2	2	1	12	17	32	6.25	3.13	37.50	53.13	1.625	.694	
60	3		3	15	4	22	.00	13.64	68.18	18.18	1.955	.329	
61	1	11	43	66		120	9.17	35.83	55.00	.00	2.542	.434	6.7707
61	2	2	10	18	1	31	6.45	32.26	58.06	3.23	2.419	.454	
61	3	3	10	9		22	13.64	45.45	40.91	.00	2.727	.495	
62	1		2	34	97	133	.00	1.50	25.56	72.93	1.286	.236	12.0061
62	2			1	30	31	.00	.00	3.23	96.77	1.032	.033	
62	3			9	13	22	.00	.00	40.91	59.09	1.409	.254	
63	1	2	11	63	58	134	1.49	8.21	47.01	43.28	1.679	.475	22.4841
63	2		1	14	16	31	.00	3.23	45.16	51.61	1.516	.326	
63	3		6	16		22	.00	27.27	72.73	.00	2.273	.207	
64	1	4	21	72	34	131	3.05	16.03	54.96	25.95	1.962	.545	20.9372
64	2		8	18	4	30	.00	26.67	60.00	13.33	2.133	.398	
64	3	2	14	5	1	22	9.09	63.64	22.73	4.55	2.773	.468	

- (1) For the text of each item on the instrument see Appendix B, pp.
- (2) Size of group 1 (Wesleyan ministers), 140, Group 2 (church administrators), 33, and Group 3 (college educators), 22.
- (3) Since percentages are approximations, the total for the four response categories deviates slightly from one hundred in the case of some items.
- (4) Mean response of the groups for each item (A.E. weighted as 4, V.I. as 3, I. as 2, and N.I. as 1).
- (5) Variance of the distribution of responses for each group for each item.
- (6) Chi-square obtained for the comparison of the minister, administrator and educator groups. Critical values of chi-square with six degrees of freedom at the .05 per cent level of significance is 12.59, the .01 per cent level is 16.81 and the .001 per cent level is 22.46.

between the .01 and .05 level of significance, indicating disagreement on Item 60, "Attend and actively participate in local service club organization, such as, Kiwanis and Rotary."

Convergence of expectations held for the Wesleyan pastor was greatest in Item 61, "Know personally civic leaders, business men and political leaders in the community."

Consensus as indicated by a low variance score was highest among the administrators. They indicated most agreement on 60 per cent of the items.

The participation role aspect as reviewed and perceived by respondent groups finds its greatest divergence in this area of expectation.. However, the greatest within or intraposition agreement as indicated by the low variance scores was also found here.

This analysis was made of the data to determine areas of convergence or divergence of expectations held by ministers, administrators, and educators of The Wesleyan Church. Significant differences regarding the role expectations held for the Wesleyan minister as a pastor were evident. The sixty-two items on the questionnaire were placed into three distinct sub-groups; i.e., characteristic, performance, and participation role categories.

It was demonstrated by the chi-square test that on ten of the sixty-two items a significant difference of opinion exists among the ministers, the administrators, and the educators of The Wesleyan Church.

There was no group of respondents which consistently perceived the roles with divergence or convergence. Instead there

was inconsistency in differences and similarities of expectations held for the position.

The most significant observation made relative to this aspect of the study was that significant agreement in expectations exists for fifty-two of the sixty-two selected items on the questionnaire. Knowledge of these recognized areas of agreement and also disagreement concerning selected aspects of the pastor's role in The Wesleyan Church should serve as a starting point for role clarification and provide the Wesleyan Commission on Higher Education with information for planning educational programs for ministerial education.

IV. EXPECTATIONS HELD FOR TYPE AND QUALITY OF EDUCATION NEEDED FOR WESLEYAN MINISTERS

The fourth objective was to study the expectations held by the ministers, administrators, and educators of The Wesleyan Church as to the type and quality of formal education necessary to train ministers to fulfill their professional role as Wesleyan pastors.

Opinions on ministerial training. Section IV, Items 10 through 14 of the questionnaire on ministerial education, (see Appendix A) was designed to obtain information from the respondents on their own ministerial training. Table 10 indicates the opinions of the various groups of ministers in the study as to how they felt about the amount and kind of academic preparation they might pursue if they had an opportunity to seek an education again. Forty-five per cent of the ministers indicated that they

would plan for a seminary education. However, only 6 per cent of the respondents had graduated from a seminary. Among the non-seminary graduates, those ministers who had graduated from a Wesleyan four-year undergraduate program were among the highest percentage to indicate that they would seek a seminary education if they had it to do over again.

Information relevant to the minister's concept of the five most important aspects and the five greatest weaknesses of their ministerial training is presented in Table 20. The type of courses they thought were the most important in their education were as follows:

- Item 2 Courses in theology were a unanimous first choice.
- Item 1 Courses in Biblical literature, second choice.
- Item 5 Courses in practical theology, third choice.
- Item 4 Courses in how to preach, fourth choice.
- Item 6 Courses in religion, fifth choice.

Their selections as to the five greatest weaknesses in their academic education were as follows:

- Item 13 Practical aspects of the ministry was a unanimous first choice.
- Item 16 Inadequate counseling techniques was a unanimous second choice.
- Item 1 Inadequate Biblical interpretation was a strong third choice.
- Item 6 Inadequate psychological backgrounds rated as fourth choice.

Table 20.--The strengths and weaknesses of certain aspects of ministerial education in Wesleyan colleges as perceived by pastors, administrators, and educators of The Wesleyan Church.

Wesleyan Liberal Arts, N=103; Wesleyan Bible College, N=21; Non-Wesleyan College, N=35; Seminary, N=19; Non-Graduate, N=123.

Rank order listing of most important aspects of ministerial education	Pastors			Pastors	
	Wesleyan College Graduates	Bible Colleges	Liberal Arts College	Non-Wesleyan Graduates	Non-Graduates Course of Study
A. Indicate the five most important aspects of your ministerial education.				Bach Degree Program	Seminary and Grad
1. Courses in Bible literature	2	4	3	2	2
2. Courses in theology	1	1	1	1	1
3. Courses in religion	5		5	4	4
4. Courses in how to preach	3	5	4		3
5. Courses in practical work of the ministry	4	2	2	3	5
6. Courses in English					
7. Courses in history				5	
8. Courses in sociology					
9. Courses in science					
10. Courses in philosophy					
11. Courses in Bible languages					
12. Courses in counseling					
13. Courses in music					
14. Members of the faculty		3			

Table 20.--Continued

	Pastors			Pastors		Pastors Non-Graduates Course of Study
	Wesleyan Graduates	College Graduates	Bible Colleges	Non-Wesleyan Graduates	Seminary and Grad	
B. Indicate the five greatest weaknesses in your ministerial education.	Liberal Arts College	Bible Colleges	Bach Degree Program	Seminary and Grad	Wesleyan Ministerial Course of Study	
1. Inadequate in Bible interpretation	3	4	4	5	3	
2. Inadequate in doctrine of theology						
3. Inadequate in how to prepare and preach sermons	5	5		4		
4. Inadequate in church history						
5. Inadequate in philosophy	4		5		4	5
6. Inadequate in psychology						
7. Inadequate in English						
8. Inadequate in history						
9. Inadequate in sociology						
10. Inadequate in science						
11. Inadequate in religion						
12. Inadequate in church administration				3		
13. Inadequate in practical aspects of ministry	1	1		1	1	1
14. Inadequate in how to study techniques				3		
15. Inadequate in music education		3				
16. Inadequate in counseling techniques	2	2	2	2	2	2

Item 3 How to prepare and preach sermons was fifth choice.

The assumption that individuals with considerable more formal academic training would express different opinions concerning their academic strengths and weaknesses as opposed to those individuals with limited educational backgrounds was not substantiated.

The data presented in Table 20 tend to indicate that the Wesleyan pastors thought that the most important aspect of their education was the type of subject matter that was classified as "traditional" in the review of the literature for this study. The type of weaknesses they have reported seems to indicate that there are several areas of their preparation that they felt were inadequate. Practical aspects of the ministry and the techniques of counseling were the two areas which the ministers stressed as the greatest weaknesses in their training. The respondents listed in the open-ended question provided at the end of the multiple-choice items in the questionnaire various administrative functions as additional major areas of weakness.

With the exception of history, which was a fifth choice of the seminary graduates, the liberal arts type of subjects were not ranked in the first five most important aspects; in fact, very few individuals in the study checked any of the liberal arts courses in the multiple-choice list.

Perhaps even more indicative of the Wesleyan ministers' concept of the type and quality of education necessary for fulfilling the pastor's role was that, with the exception of the

group of non-college graduates who indicated English as a major weakness, not one subject of the liberal arts type was listed among the five greatest weaknesses in their training.

This kind of expression toward the subjects in the liberal arts might infer that those subjects were adequately met, or possibly, it might infer that the ministers did not feel liberal arts subjects to be as important or significant in relating to their role. The findings reported in Table 10 tend to support the latter alternative. In this table the bachelor of arts, master of arts, and doctoral programs were ranked at the bottom of the list of goals the Wesleyan ministers would choose if they had their preparation for the ministry to do over again. Those programs given top ranking in Table 10 were primarily the type provided by the Bible college or the seminary.

Any evaluations made on the data presented in Table 10 and 20 should be done on the basis of the academic backgrounds of the respondents. The data presented in Table 9 indicate the following ratio among the ministers in the sample:

46 per cent were liberal arts graduates

20 per cent were Bible college graduates

34 per cent were non-college graduates

All but three of the college graduates who went on to seminary were from liberal arts colleges.

Concepts of Wesleyan colleges. Section VII, Items 30 through 36 and 41 and 42 in the questionnaire (see Appendix A) were designed to solicit from the respondents their concepts of Wesleyan colleges as compared to other colleges of similar size

and church relationships. The data were obtained from a sample of three hundred thirty-one ministers, fifty-four church administrators, and one hundred fifteen educators of The Wesleyan Church. The ministers were divided into three sub-groups as follows:

1. Ministers who graduated from a Wesleyan college -
N= 173 (includes Groups I, II, and III as listed in Table 9).
2. Ministers who graduated from a non-Wesleyan college -
N=35.
3. Ministers who did not graduate from any college -
N=123.

The data were scored and coded by machine tabulation and processed through the use of a digital computer. The statistical information relevant to the nine items indicating the respondents' concepts of Wesleyan colleges is presented in Table 21. In this table the individual items were analyzed separately according to frequency, percentage responses, and mean.

The five hundred respondents were asked to respond to the nine items in this section of the questionnaire which had a three point scale. The scale value was as follows:

Scale value 3 - more or better than similar colleges

Scale value 2 - about the same as similar colleges

Scale value 1 - less or poorer than similar colleges

The greatest percentage of agreement among the five groups of respondents was found for the following three items:

Item 30 - "How well do you feel the college objectives

TABLE 21

WESLEYAN AND PILGRIM COLLEGE CONCEPTS

ITEM	GROUP	FREQUENCY OF RESPONSE				PERCENTAGE OF RESPONSE				MEAN
		M	S	L	TOTAL	M	S	L		
30	1	20	63	25	108	.00	18.52	58.33	23.15	1.954
30	2	4	35	8	47	.00	8.51	74.47	17.02	1.915
30	3	19	69	17	105	.00	18.10	65.71	16.19	2.019
30	4	6	20	4	30	.00	20.00	66.67	13.33	2.067
30	5	20	42	16	78	.00	25.64	53.85	20.51	2.051
31	1	51	61	3	115	.00	44.35	53.04	2.61	2.417
31	2	8	36	8	52	.00	15.38	69.23	15.38	2.000
31	3	22	61	12	95	.00	23.16	64.21	12.63	2.105
31	4	10	20	2	32	.00	31.25	62.50	6.25	2.250
31	5	16	59	20	95	.00	16.84	62.11	21.05	1.958
32	1	24	66	20	110	.00	22.22	59.26	18.52	2.037
32	2	14	33	4	51	.00	27.45	64.71	7.84	2.196
32	3	38	48	26	112	.00	33.93	42.86	23.21	2.107
32	4	8	17	6	31	.00	25.81	54.84	19.35	2.065
32	5	41	63	6	90	.00	45.56	47.78	6.67	2.389
33	1	25	65	25	115	.00	21.74	56.52	21.74	2.000
33	2	19	24	5	48	.00	39.58	50.00	10.42	2.292
33	3	46	72	15	133	.00	34.59	54.14	11.28	2.233
33	4	10	17	5	32	.00	31.25	53.13	15.63	2.156
33	5	46	38	10	94	.00	48.94	40.43	10.64	2.383
34	1	25	65	25	115	.00	21.74	56.52	21.74	2.000
34	2	3	35	8	46	.00	6.52	76.09	17.39	1.891
34	3	38	66	27	129	.00	29.46	49.61	20.93	2.085
34	4	6	16	6	28	.00	21.43	57.14	21.43	2.000
34	5	15	50	21	86	.00	17.44	58.14	24.42	1.930
35	1	9	63	20	92	.00	9.78	68.48	21.74	1.880
35	2	12	27	10	49	.00	24.49	55.10	20.41	2.041
35	3	34	65	22	121	.00	28.10	53.72	18.18	2.099
35	4	12	15	4	31	.00	38.71	48.39	12.90	2.258
35	5	35	45	10	90	.00	38.89	50.00	11.11	2.278
36	1	2	63	50	115	.00	1.74	54.78	43.48	1.583
36	2	1	16	36	53	.00	1.96	27.45	70.59	1.314
36	3	7	67	56	130	.00	5.38	51.54	43.08	1.623
36	4	1	19	12	32	.00	3.13	59.38	37.50	1.656
36	5	5	64	28	97	.00	5.15	65.98	28.87	1.763
41	2	30	9	6	45	.00	66.67	20.00	13.33	2.533
41	3	117	13	14	144	.00	81.25	9.03	9.72	2.715
41	4	26	6	1	33	.00	78.79	18.18	3.03	2.758
41	5	72	20	9	101	.00	71.29	19.80	8.91	2.624
42	1	1	33	80	114	.00	.88	28.95	70.18	1.307
42	2	9	15	35	59	.00	15.25	25.42	59.32	1.559
42	3	32	47	55	134	.00	23.84	35.07	41.04	1.828
42	4	5	10	15	30	.00	16.67	33.33	50.00	1.667
42	5	24	62	37	123	.00	22.55	41.18	36.27	1.863

- (1) For the text of each item on the instrument see Appendix A, pp.
- (2) Category and size of groups:
 1. Ministers - graduates of Wesleyan colleges - N=173
 2. Ministers - graduates of non-Wesleyan colleges - N=35
 3. Ministers - non-graduates (course of study) - N=123
 4. Administrators of The Wesleyan Church - N=54
 5. Educators of Wesleyan Church colleges - N=115
- (3) Mean responses for the groups for each item (M weighted as 3, S as 2, and L as 1.)
- (4) The ordinal scale is as follows:

Scale value 3	More
Scale value 2	Same
Scale value 1	Less

are being implemented as compared to similar colleges?"

About 60 per cent felt the implementation of objectives was similar to that of other colleges; 17 per cent, more effective; and 23 per cent, less effective.

Item 34 - "Do you feel the academic quality of students from your church who attend non-Wesleyan colleges is better or poorer than the quality of the students from your church who attend Wesleyan colleges?"

Over 55 per cent of the respondents indicated that the academic quality of students in Wesleyan colleges is about the same as that for students in similar colleges. There appears to be about an equal amount of people who feel they are better or poorer.

Item 41 - "How difficult is it for you to raise your college budget?"

A large majority of the respondents thought it was somewhat difficult to raise the budget for Wesleyan colleges.

The area of greatest disagreement was found to be Item 42. "How do you feel about the amount of money being raised for your denominational college?" This item also rated the lowest mean on the value scale.

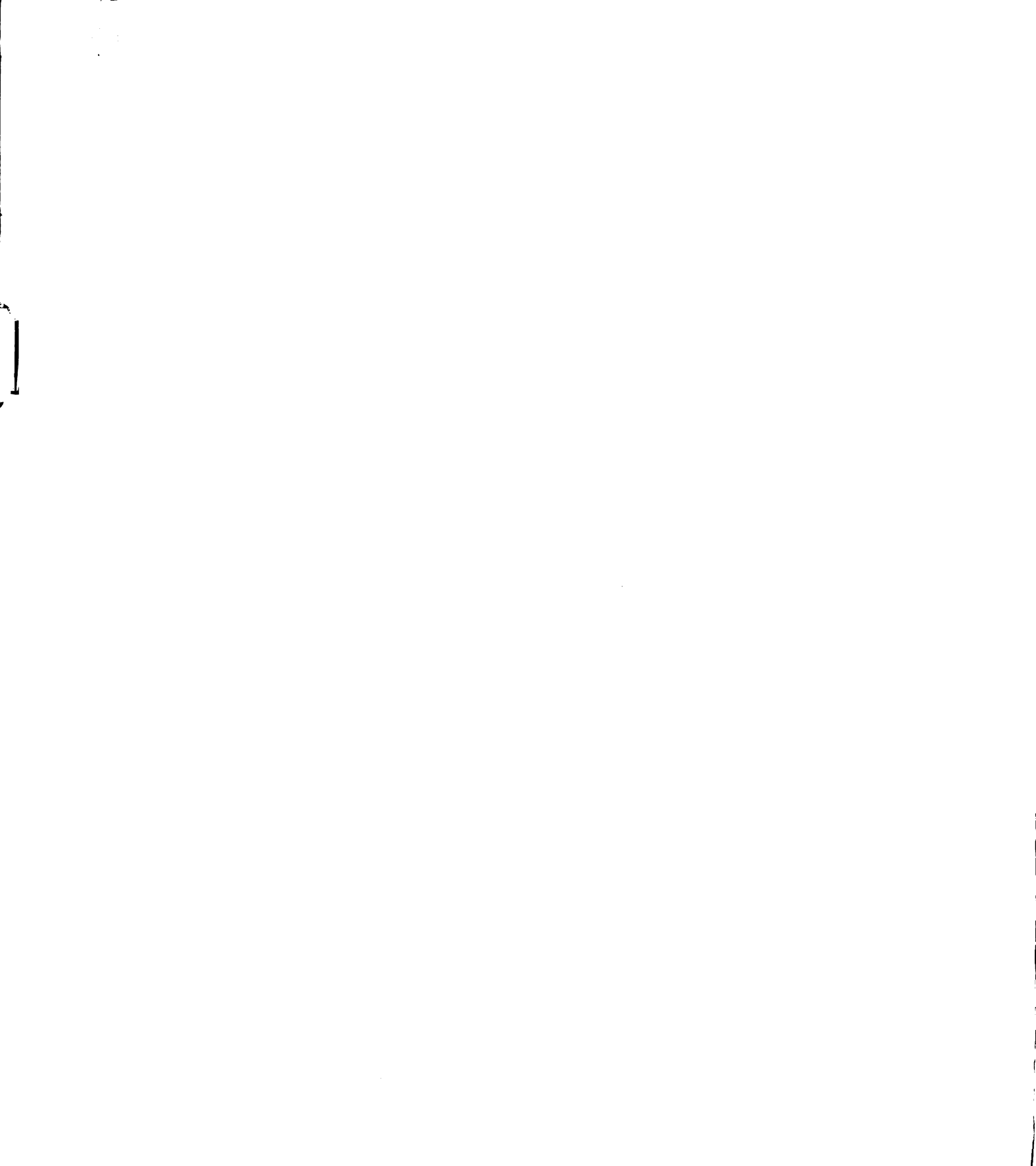
Altogether about 50 per cent of the five groups of respondents indicated the amount of money being raised was insufficient. Seventy per cent of the Wesleyan college graduates took the position that insufficient funds were being raised and 29 per cent felt that funds were slightly insufficient and less than 1 per cent felt they were sufficient.

The item having the highest mean on the value scale was Item 32. "Which of the following phrases best describes your idea of the academic quality of faculty in Wesleyan colleges?" All the respondent groups indicated that they thought that the faculty of the Wesleyan colleges were about the same as faculty in other similar colleges.

Item 36 was the key question in this group of items because it asked one of the four basic questions of this study on ministerial education. "To what extent do you feel that the Wesleyan colleges are meeting the need for providing education for the training of ministers for the Church?" The results on this item indicated that 46 per cent of the respondents thought that the Wesleyan colleges were not providing adequate education for the training of ministers. Only 4 per cent felt that the ministerial programs were more than adequate, while approximately 50 per cent thought the programs were adequate. This item rated a 1.6 mean on the value scale, which indicated that the average opinion was that Wesleyan colleges were slightly below other similar church-related colleges in providing education for the training of ministers.

A basic assumption of this study was that Wesleyan college graduates were more qualified to evaluate the type and quality of ministerial programs being offered in Wesleyan colleges than persons from other colleges. Therefore, an analysis of this group's opinions on this item should have special significance.

One hundred seventy-three or over 52 per cent of the ministers who responded to this questionnaire graduated from



Wesleyan colleges. The data presented in Table 21 indicated that 55 per cent of the Wesleyan college graduates thought that Wesleyan college ministerial education programs were adequate as compared to such programs in similar colleges. However, forty-three of these ministers thought that Wesleyan colleges were not providing adequate programs.

The mean score for this group on the three point value scale was 1.58. It appears that on the basis of the data presented in Table 21 that Wesleyan college graduates tend to be in agreement with the other respondents in this study relative to the adequacy of ministerial education in the Wesleyan colleges.

In Tables 20 and 21 data were presented on the points of view, or attitudes of the ministers, administrators, and educators of The Wesleyan Church relative to the quality or adequacy of the Church ministerial program.

Table 22 was designed to present data on the opinions of the same five respondent groups referred to in the data contained in Tables 20 and 21. The emphasis in this portion of the study was on the type of ministerial education the respondents thought The Wesleyan Church should develop to meet the needs of its ministers.

As indicated in the preceding data, five hundred individuals responded to a sixty item information questionnaire (see Appendix A). In this portion of the questionnaire, Section VII, Item 40, individuals were asked, "In your concept of . . . Wesleyan colleges, how important are the following factors?" Items 57 through 61 in Table 22 asked the individual to respond

TABLE 22

CONCEPTS OF MINISTERIAL EDUCATION

ITEM	GROUP	FREQUENCY OF RESPONSE					PERCENTAGE OF RESPONSE				MEAN
		AE	VI	I	NI	TOTAL	AE	VI	I	NI	
57	1	21	84	35	19	159	13.21	52.83	22.01	11.95	2.673
57	2	6	13	10	5	34	17.65	38.24	29.41	14.71	2.588
57	3	15	61	19	5	100	15.00	61.00	19.00	5.00	2.860
57	4	8	14	18	8	48	16.67	29.17	37.50	16.67	2.458
57	5	7	33	23	41	104	6.73	31.73	22.12	39.42	2.058
58	1	9	63	57	29	158	5.70	39.87	36.08	18.35	2.329
58	2	2	11	15	6	34	5.88	32.35	44.12	17.65	2.265
58	3	9	40	36	11	96	9.38	41.67	37.50	11.46	2.490
58	4	3	19	17	10	49	6.12	38.78	34.69	20.41	2.306
58	5	5	29	35	36	105	4.76	27.62	33.33	34.29	2.029
59	1	13	36	57	54	160	8.13	22.50	35.63	33.75	2.050
59	2	2	13	11	8	34	5.88	38.24	32.35	23.53	2.265
59	3	15	32	23	29	99	15.15	32.32	23.23	29.29	2.333
59	4	5	10	17	19	51	9.80	19.61	33.33	37.25	2.020
59	5	4	21	25	55	105	3.81	20.00	23.81	52.38	1.752
60	1	40	58	39	23	160	25.00	36.25	24.38	14.38	2.719
60	2	7	14	8	5	34	20.59	41.18	23.53	14.71	2.676
60	3	13	39	34	12	98	13.27	39.80	34.69	12.24	2.541
60	4	6	17	13	13	49	12.24	34.69	26.53	26.53	2.327
60	5	15	35	26	34	110	13.64	31.82	23.64	30.91	2.282
61	1	33	59	40	27	159	20.75	37.11	25.16	16.98	2.616
61	2	6	10	12	6	34	17.65	29.41	35.29	17.65	2.471
61	3	8	34	34	19	95	8.42	35.79	35.79	20.00	2.326
61	4	10	21	14	7	52	19.23	40.38	26.92	13.46	2.654
61	5	25	52	18	8	103	24.27	50.49	17.48	7.77	2.913

(1) For the text of each item on the instrument see Appendix A, pp.

(2) Category and size of groups:

1. Graduates of Wesleyan colleges - N=173
2. Graduates of non-Wesleyan colleges - N=35
3. Church correspondence course of study - N=123
4. Wesleyan Church administrators - N=
5. Wesleyan college educators - N=

(3) Mean response for the groups for each item (A.E. weighted as 4, V.I. as 3, I as 2 and N.I. as 1.)

(4) The ordinal scale is as follows:

- | | |
|---------------|----------------------|
| Scale value 4 | Absolutely essential |
| Scale value 3 | Very important |
| Scale value 2 | Important |
| Scale value 1 | Not important |

to the following four point scale:

Scale value 4	Absolutely Essential
Scale value 3	Very Important
Scale value 2	Important
Scale value 1	Not Important

In this table the individual items were analyzed separately according to frequency and percentage responses and a mean based upon the four point scale described above.

The data in Table 22 indicated that with one exception there were no strong areas of the five groups with a mean score on the four point value scale, between a low of 2.0 and a high of 2.9, which indicated they tended to place most of these items in a category of limited importance.

Item 57-- "Development of graduate programs in the present colleges for training of ministers." Fifty per cent of the ministers who had graduated from Wesleyan colleges rated this item as very important; sixty-one of the non-graduate ministers also rated this item as very important. The other three groups did not have any areas of strong agreement among them on this item.

Item 58-- "Development of junior colleges." This item failed to receive a 50 per cent response in any category. However, the two categories of "very important" and "important" together did receive a strong majority response.

Item 59-- "Development of high schools." The educators were the only ones to indicate a 50 per cent or better agreement on this item and this was to rate it as not important. The other groups rated it a little higher but there was no significant

support for this proposition.

Item 60-- "Prospects of developing a Wesleyan seminary." This item failed to receive a majority response for any one category on the scale, but registered strong support for the two categories of "very important" and "important" together.

Item 61-- "Development of Wesleyan foundations at interdenominational seminaries." Fifty per cent of the educators placed this item in the "very important" category and 24 per cent placed it in the "absolutely essential" part of the scale. Administrators also gave relatively strong support to this proposition. Next in order of support of this item were the Wesleyan college graduates with 24 per cent rating it as "absolutely essential" and 37 per cent as "very important."

On the basis of the data presented in Table 10, where 45 per cent of all the ministers in this study indicated that if they had it to do over again they would seek a seminary education, the support here by the ministers for Items 60 and 61 appeared to be rather weak.

Summary. Data were presented and analyzed from three major sources: Wesleyan Church and college publications and reports, information from the circulation of a questionnaire on ministerial education in Wesleyan churches, and a questionnaire on the pastor's role in The Wesleyan Church.

The colleges cooperated in providing publications and reports as requested. The stated objectives of each college were analyzed and a table compiled presenting the categories of objectives among the nine Wesleyan colleges. College reports were

studied and their findings were evaluated. Tables were developed on student enrollment, church membership, education budgets, tuition fees, faculty qualifications, and course distribution requirements for degrees and ministerial ordination.

Papers presented by educational leaders at the 1967 Wesleyan Educators Conference on ministerial education were summarized. These papers were written on the three major types of educational institutions training Wesleyan ministers: Bible colleges, liberal arts colleges, and the Wesleyan Foundation at Asbury Theological Seminary.

Section II presented factual information on the formal education that characterizes the Wesleyan minister. A table was developed which classified the three hundred thirty respondent ministers according to age and academic background. Opinions of ministers concerning their own ministerial training was presented in table form.

In Section III an analysis was made of the data to determine areas of convergence and divergence of expectations held by ministers, administrators, and educators in The Wesleyan Church. Significant differences regarding the role expectations held for the Wesleyan minister were studied.

The sixty-two items on the questionnaire on the pastor's role were classified and placed in three sub-groups, i.e., characteristics, performance, and participation. Each of the items was analyzed in an attempt to provide data concerning the concepts the Church in general holds for the professional role of their ministers. One hundred forty ministers, thirty-three

administrators and twenty-two educators responded to the questionnaire on the pastor's role.

It was demonstrated by the chi-square that on six of the sixty-two items, a significant difference of opinion exists among the ministers, the administrators, and the educators of The Wesleyan Church. However, significant agreement in expectations exists for fifty-two of the sixty-two selected items on the questionnaire.

Section IV presented and analyzed expectations held for the type and quality of education needed for Wesleyan ministers.

The data were obtained from a general information type questionnaire sent to five hundred Wesleyan pastors, sixty-one church administrators and one hundred forty-five faculty members in Wesleyan colleges. Of the five hundred people completing and returning the questionnaire, 66 per cent were pastors, 87 per cent were administrators, and 80 per cent were educators.

The data were scored and coded by machine tabulation and processed through the use of a digital computer. Individual items were analyzed separately according to frequency, percentage responses, and a mean of points was assigned to a value scale designed for the multiple-choice items in the questionnaire.

Tables 21 and 22 present the data of this study on the concepts of the ministers, administrators, and educators of The Wesleyan Church relative to the type and quality of ministerial education necessary to train the ministers to fulfill their professional role. A brief analyzation was made of the data on each item in this section.

CHAPTER V

SUMMARY AND CONCLUSIONS

This study was designed to provide the Wesleyan Commission on Higher Education with descriptive information which might be used in evaluating ministerial education programs sponsored by The Wesleyan Church. The derived information is also to be used for suggesting guidelines and legislation to implement programs of higher education for ministers in keeping with the needs and resources of the denomination.

I. SUMMARY

Purpose of the study. The primary purpose of this study was to provide descriptive information relative to the following areas: (1) the academic programs for ministerial education in Wesleyan colleges; (2) the nature of the professional training among ministers of The Wesleyan Church; (3) the expectations held by ministers, administrators, and educators of The Wesleyan Church for the professional role of the Wesleyan minister; (4) the expectations held by the ministers, administrators, and educators as to the type and quality of formal education necessary to train ministers to fulfill their professional role; and (5) if differences of expectations were found to exist in either of the two latter concepts, to attempt to identify the factors that appeared

to contribute to the observed differences.

Procedure and methodology. The first step was to review the literature to learn what was known of the problem and to secure suggestions and ideas to implement the research.

The second step involved visiting Wesleyan college campuses to secure pertinent college publications, reports and other materials about the college programs and to interview college personnel and students relative to ministerial education on their campuses.

In addition to visiting campuses, three major meetings of the Wesleyan Commission on Higher Education and two workshop sessions of the Commission's Study Committee were attended where Church administrators and educators assisted in the planning and designing of this study.

After analyzing the type of information needed, the questionnaire method for obtaining data was chosen. The third step was to develop a set of survey instruments designed to obtain information relative to the four basic objectives of the study stated above.

A general information questionnaire was developed which included sixty responses divided into ten major divisions. All but four of the questions were the restricted or closed form type. The second questionnaire used in this study was designed to provide additional information for describing the role of the Wesleyan pastor. The format of this questionnaire included sixty-two statements of role expectations that could be answered in terms of a four point scale developed for this study. The scale

is as follows:

Scale value 4	Absolutely Essential
Scale value 3	Very Important
Scale value 2	Important
Scale value 1	Not Important

The sample. The population for this study included five hundred pastors, one hundred forty-five educators, and sixty-one administrators of The Wesleyan Church. A total of five hundred people from the above sample responded by category as follows:

three hundred thirty-one pastors or 66 per cent
 one hundred sixteen educators or 80 per cent
 fifty-three administrators or 87 per cent

Three sub-groups were selected from the three categories described above to complete the questionnaire on the pastor's role.

Methods of analysis. Since most of the material gathered was of a descriptive nature, percentile ranks were used to present the data for analysis. The mean was used on several questions to measure central tendencies on the value scales. On the Pastor's Role questionnaire, the degree of consensus or agreement of the three categories of respondents on each of the sixty-two items relevant to the pastor's role was carefully analyzed. The intra-position or agreement within a group was analyzed by the use of a standard variance formula.

The chi-square technique was employed in comparing the pattern of responses of the ministers, administrators, and educators. This interposition analysis was computed for each of the

sixty-two items on the instrument.

Siegel in his book, Nonparametric Statistics For the Behavioral Sciences, states,

When frequencies in discrete categories (either nominal or ordinal) constitute the data of research, the X^2 test may be used to determine the significance of the differences among independent groups.⁹³

If differences of expectations were found among the three groups of respondents as to the role of a Wesleyan pastor, an attempt was made to identify the factors that appeared to contribute to the observed differences. The initial approach was an attempt to identify the characteristics, performance, and participation of the Wesleyan minister as he relates to his professional role.

Ministerial education programs. A brief descriptive analysis was made of ministerial programs in Wesleyan colleges. This phase included the following aspects:

1. purposes and objectives
2. enrollment and distribution of students
3. church membership and educational budgets
4. costs of educating a student
5. student-to-faculty ratio
6. faculty and their academic qualifications
7. ministerial education in Bible colleges
8. ministerial education in liberal arts colleges
9. ministerial education in the seminary
10. ministerial academic requirements for graduation

⁹³Ibid., pp. 175-179.

Formal education of Wesleyan ministers. The ministers in this study were classified by academic backgrounds as follows:

- | | |
|-------------------------------------|-------|
| 1. Seminary graduates | N=19 |
| 2. Wesleyan liberal arts graduates | N=103 |
| 3. Wesleyan Bible college graduates | N=51 |
| 4. Non-Wesleyan college graduates | N=123 |

All of these ministers were asked to give their opinions concerning their own ministerial training and the types of programs they would pursue if they had the opportunity to prepare for the ministry again. All their responses were reported in table form, and analyzed relative to the purposes of this study.

Pastor's role. An item analysis was made on the responses given each item on the Pastor's Role Questionnaire. It was demonstrated by the chi-square test that on ten of the sixty-two items, a significant difference of opinion exists among the respondents. The most significant observation was that all the respondents tended to find general agreement on fifty-two of the sixty-two selected items in the questionnaire.

Type and quality of ministerial education expected. The strengths and weaknesses of Wesleyan college ministerial education programs as viewed by Wesleyan ministers was presented and analyzed. The study tends to indicate strengths in courses in theology, Bible, and religion, and weaknesses in practical aspects of the ministry, in pastoral counseling, and in various aspects of church administration.

In response to a group of questions relative to the quality of Wesleyan college ministerial programs, it was discovered that

50 per cent of the ministers thought that the quality of programs was about the same as such programs offered at similar church-sponsored colleges, while 46 per cent thought the programs were not so good as those offered by similar colleges.

Data gathered on the types of programs or institutions The Wesleyan Church should sponsor tends to indicate a strong interest in seminary programs for ministerial training. Over 50 per cent of the respondents placed the development of Wesleyan foundations at interdenominational seminaries as "very important," while 24 per cent checked this item as "absolutely essential."

The development of graduate programs for ministers in the present colleges was rated "very important" by over 50 per cent of the respondents.

Prospects of developing a Wesleyan seminary failed to receive a majority response in any one category on the scale, but was rated well above the "not important" category.

II. CONCLUSIONS

To synthesize the conclusions reached in the preceding chapter a brief final statement seems to be in order. The ministerial education programs of The Wesleyan Church are mixed. They include elements of strengths and weaknesses, of achievement and failure, of hope and discouragement.

The colleges, considered as a whole, have some substantial assets: a distinct and historical set of spiritual, academic, social, and vocational objectives which apparently are accepted by the constituency; freedom to experiment and to serve special

purposes; close student-faculty relationships; concern for the progress of individual students, and an espousal of human values and Christian principles. This study has also shown that these institutions are somewhat weak in scholarly attainment by their faculties, financial support, selection of students and faculty in relation to educational purposes, curricula design, and self-evaluation.

The ministerial respondents indicated that the ministerial training programs have some good qualities, such as, total number of courses in Biblical literature, contemporary and traditional theology, and an emphasis upon Wesleyan theology. However, this study indicates the graduates feel the programs are weak in practical theology, church administration, and pastoral counseling. An evaluation of each institution would perhaps reveal many other strengths and weaknesses than those indicated in this study.

A primary objective of this study was to examine the expectations held by the ministers, the administrators, and the educators of The Wesleyan Church for the role of the Wesleyan minister, and if any differences of expectations were found to exist, to attempt to identify the factors that appeared to contribute to the observed differences. In the analysis of the items on the Pastor's Role questionnaire, it was demonstrated by the chi-square test that on only ten of the sixty-two items did a significant difference of opinion exist among the three groups of respondents. These items were:

Item 5--"Be the scholarly, intellectual type."

Item 27--"Be well informed on current local, national and

international affairs."

Item 28--"Be outspoken on current local, national, and international affairs."

Item 37--"Maintain oversight of the ministry of music in the church."

Item 38--"Act as moderator at all board and general church business meetings."

Item 53--"Provide leadership for church-sponsored youth groups."

Item 55--"Work with state and local community inter-denominational groups in support of general religious programs."

Item 60--"Attend and actively participate in local service clubs."

Item 63--"Become actively involved in current social issues."

Item 64--"Actively participate in community development programs."

One of the factors that might contribute to the observed differences itemized above could be the difference in the academic backgrounds of the respondents. Another factor might be the tendency for Wesleyan ministers to hold, what is referred to in the review of the literature as, traditional expectations for the role or task of a minister.

One of the basic assumptions stated in the first chapter of this study was that the role of the minister is acceptably defined and described by professional educators in the literature on the subject. In the review of the literature there was a

tendency for the descriptions of the pastor's role to fall into two different categories, one classified as traditional and the other as contemporary. It would appear that, for the most part, Wesleyan ministers hold expectations for the pastor's role that are similar to those described in the traditional literature. The type of characteristics, performance, and participation items listed above, for which the respondents held different expectations, tend to be found as a part of the minister's role in the literature classified as contemporary.

Another assumption made relative to this study was that a knowledge of the expectations held by the Church for the professional role of the minister would enable the Commission on Higher Education to recommend to the Church colleges the type and quality of ministerial education necessary to train ministers for The Wesleyan Church. It would appear that the curricula offered for ministerial education by Wesleyan colleges has already been greatly influenced by the expectations held by The Wesleyan Church for the minister's role. One could also conclude from the findings of this study that the type of curriculum offered by the colleges tends to reinforce the traditional expectations held by the Church constituency.

If it is true that the society and culture in which the Wesleyan minister operates is experiencing rapidity and diversity of change, the demands placed upon the Wesleyan minister are also changing; therefore, the minister must modify his role if he is to meet the needs of the contemporary society.

One of the major questions confronting the Wesleyan

Commission on Higher Education as they attempt to plan and develop new programs for ministerial education in The Wesleyan Church is a philosophical one. Will the purposes of the ministerial education programs of the new Church be to perpetuate and reinforce the traditional expectancies of the Church and its ministers? Or, will the purposes be to educate today's ministers to meet today's needs with consideration of necessary modifications that must be made? Or, is it possible to conserve the best from the traditions of the Church and integrate the new with the old?

III. RECOMMENDATIONS

From the many suggestions which might be drawn from this study, the following specific recommendations are offered to the Wesleyan Commission on Higher Education:

A philosophy of education. The Commission should give immediate attention to the development of a philosophy of education for Wesleyan higher education. Certain characteristic features of the two merging denomination's enterprises in education as they exist today need to be remembered in planning for the future of higher education. Rising from the heritage of the past, these characteristics concern: (1) the nature of ministerial education and its relationship to other parts of the educational endeavor, (2) the method by which higher education is supported by The Wesleyan Church, (3) the variety in types of institutions and programs the Church should sponsor, and (4) the organization and administration of higher education in the Church.

The nature of ministerial education. Does a Divinely

called minister come already equipped for his task, or does he need special and professional training? Is a liberal arts college or a Bible college education sufficient, or is further seminary or theological training essential for adequate preparation? Will the Holy Spirit endow a minister with all that is needed, or does God expect His servants to achieve certain endowments? History of the Church is on the side of a thorough theological education. Most all of the literature on ministerial education strongly advocates a graduate school or seminary education. It has often been said by church leaders that the Holy Spirit has an affinity for the trained mind. The combination of evangelistic fervor with culture and sound learning has long been the accepted requirement for the Christian ministry in evangelical churches. Not only has the church regarded spiritual devotion, enthusiasm, and a heart glowing with personal experience as primary and indispensable, but it has also regarded as essential the well-trained and disciplined mind.

The preparation of the minister requires more than simply a feeling that God has called him as a minister. Therefore, every minister should make whatever preparations are necessary to fulfill the purpose of God in his life. The basic preparation required may be divided into four categories: (1) inner character development, (2) general culture, (3) acquisition of professional knowledge and skills, and (4) the development of proper emotions and attitudes.

On the basis of the above concepts of the ministry in The Wesleyan Church, the following recommendations are offered to the

Wesleyan Commission on Higher Education.

1. The Wesleyan Church should provide regionally accredited liberal arts programs for ministers as background for their professional or theological training. The Church should never consider ignorance or lack of education a virtue in its ministry. The minister should be one of the most highly educated men in his locality, not that he may glory in his cultivated intellect or lord it over others, for this would be a sad misunderstanding of the aim of liberal education. The really educated man need not be a high-brow snob; he is the kindest, most considerate of men. He can adapt himself to work with all people. The minister should be a well read man, not merely in theology and related subjects, but with the significant issues of the times lest he become out of touch with his people and others in the community.

2. All ministerial candidates who qualify should be urged to attend the seminary that has been approved by the denomination. Those who attend the seminary should be given substantial financial assistance by the Church, inasmuch as seminary work involves extra expense and approximately three or four years of professional study. Reciprocal agreements should be made with the students for assurance that they will in turn work in the Church for a given period of time or repay the financial assistance over an extended period of time.

Seminary training is to the minister what the medical school is to the physician and the law school to the lawyer. It is the advanced training most appropriate for the profession.

3. Since the problem of securing pastors demands serious

and immediate consideration, and since many men are not interested in attending the seminary, the Church should also provide the best undergraduate programs possible for the training of ministers.

In this area of training ministers there appears to be two extreme levels of expectations held by members of The Wesleyan Church. On the one hand, there are those who would not ordain a man who is not a seminary graduate; on the other hand, there are some in the Church who ignore, indeed if they do not openly deny, the necessity of earnestness and thoroughness in furnishing minds and developing talents of men who are to become ministers. Thus, perhaps unconsciously, this group is putting a sort of premium upon inferiority in an office where the best is none too good. It would appear that for the present, the Church should be flexible in its regulations and discerning in its insights to make exceptions for those very rare individuals who, independent of the college and seminaries, render outstanding service to the Church.

4. The two well-established and accredited liberal arts colleges should consider the possibility of offering graduate school programs leading to the master's degree. These programs, of course, should be regionally accredited. Several colleges of the Church of the Nazarene provide good examples of this type of development.

5. Cooperative programs with non-Wesleyan colleges and seminaries should be developed where The Wesleyan Church does not have any accredited colleges.

6. Merger of several of the weak non-accredited insti-

tutions should be encouraged so that the limited resources of the Church might serve the greatest good.

7. Colleges should provide academic leadership. It is time that the colleges turn their attention to the churches and begin to provide positive leadership toward the raising of academic standards for the training of ministers. It is not enough for the colleges to look to the churches for students and money or the dictation of academic standards. The colleges have a responsibility to the Church to help set the pace for scholastic goals for its ministers.

Organization and administration. The following general recommendations are offered:

1. There should be a re-organization of the Wesleyan Commission on Higher Education. A substantial number of these commissioners should be selected from the faculties and administrators of Wesleyan colleges as well as the General Church Board of Administration.

2. There should be a full-time Secretary of Education appointed who, with the Commission, could provide much needed leadership in the development of higher education in The Wesleyan Church.

3. There should be a general church educational budget based on a stipulated amount for each adult member. The Church should more than double their present support of higher education. This budget should be collected by the General Church and distributed by the Commission on Higher Education in the form of scholarships and tuition grants according to a formula prepared by

the Commission and the General Board of Administration of The Wesleyan Church.

4. A denominational program of long-range planning for faculty needs should be instituted. This should include such matters as placement services, fringe benefits, adequate salaries, retirement programs, scholarships, graduate study assistance, and other such programs to attract new faculty and to encourage the old to remain in Wesleyan colleges.

5. There should be continuous study and evaluation of the educational philosophy and policies of the Church as they affect each of the educational institutions. There should be a denominational system of colleges with diversified programs on a cooperative basis, rather than a series of competitive institutions.

QUESTIONNAIRE ON MINISTERIAL EDUCATION IN PILGRIM AND WESLEYAN CHURCHES

IMPORTANT NOTE: The Wesleyan Methodist and Pilgrim Holiness churches in their last General Conferences authorized a Joint Commission on Higher Education to make a study of the higher educational programs of the two churches. This questionnaire is a part of a study of all the ministerial training programs of the Pilgrim Holiness and Wesleyan Methodist churches.

No study of this nature can proceed far without considering the responses of ministers in the churches. You are one of five hundred ministers, selected on a random sample basis, that is being asked to cooperate in this study. This study is an honest endeavor to make an objective evaluation of the educational needs of the two denominations as they prepare to merge their programs together into one church.

This may be your once-in-a-lifetime opportunity to render this type of special service to your church. In an attempt to be thorough, this questionnaire is quite detailed. Please answer all the questions as objectively as you can. All of your responses are important.

AFTER FILLING IN THE QUESTIONNAIRE, RETURN IT IMMEDIATELY IN THE ENCLOSED SELF-ADDRESSED ENVELOPE. THANK YOU.

I. ACADEMIC BACKGROUND

1. In the appropriate space below please indicate the educational institutions you have attended and those from which you graduated.

	Years		
	From	To	
High school	_____	_____	Graduated? _____
Pilgrim liberal arts college	_____	_____	Grad with degree _____
Wesleyan liberal arts college	_____	_____	Grad with degree _____
Pilgrim bible college	_____	_____	Grad with degree _____
Wesleyan bible college	_____	_____	Grad with degree _____
Other colleges	_____	_____	Grad with degree _____

Name _____

Seminary _____ Grad with degree _____

Name _____

University _____ Grad with degree _____

Name _____

Other types of schools _____

2. If you have graduated from a college, seminary, or university, what was your academic major(s)?

College (undergraduate) _____

Seminary _____

University (graduate) _____

II. MINISTERIAL SERVICE

3. Please indicate your ministerial status for the conference year just closing: Ordained _____ Licensed _____ Local _____

Pastor _____ In transfer _____ Seminary _____

Evangelist _____ School _____ Other _____

Unassigned _____ College _____

4. Please indicate your office and/or membership on General or District (Annual) Conference Boards, councils, committees, etc.

Superintendent or President _____

General Board or Board of Administration _____

Executive Secretary _____

Editor _____

District Council or Advisory Board _____

Secretary _____

Treasurer _____

Board _____

Council _____

Committee _____

Other (please specify) _____

5. Please supply the information as indicated below:

(a) How many churches have you pastored? _____

(b) How many members on your present church roll? _____

(c) What was your Sunday school average attendance last year? _____

(d) How long have you served in your present pastorate? _____

(e) How many years at each pastorate? 1st _____; 2nd _____; 3rd _____; 4th _____; 5th _____; 6th _____; 7th _____; 8th _____.

II. MINISTERIAL CALLING

6. At what age did you first feel a "call" from God to the ministry?

During grade school _____ 22 to 30 years of age _____

During high school _____ after 30 years of age _____

18 to 22 years of age _____

7. At what age did you settle your "call" to the ministry?

During grade school _____ 22 to 30 years of age _____

During high school _____ after 30 years of age _____

18 to 22 years of age _____

Your age last birthday _____

8. What were the primary factors in your "call" to the ministry, in the order of importance?

(1) _____

(2) _____

9. What religious circumstances were most important in helping you settle your "call" into the ministry?

_____ Regular services in the local church

_____ Revival or camp meeting services

_____ Attendance at a Pilgrim or Wesleyan college

_____ Attendance at a non-Pilgrim or non-Wesleyan college

_____ Home influence

_____ Other (please indicate) _____

IV. OPINIONS OF YOUR OWN MINISTERIAL TRAINING

10. Are you satisfied with the amount of time you spent in academic preparation for the ministry? Yes _____ No _____

11. If you had it to do over, would you work for a higher academic degree or standing than you received at the end of your formal education? Yes _____ No _____

12. For yourself, if you had it to do over, would you plan for

(1) _____ a correspondence course of study education?

(2) _____ a bible school education?

(3) _____ a four-year liberal arts college education?

(4) _____ a master's degree in liberal arts?

(5) _____ a master's degree in religion?

(6) _____ a seminary education?

(7) _____ a doctor's degree in _____?

13. In the order of their importance (first, second, third, fourth, fifth) indicate the five most important aspects of your academic training for the ministry.

_____ Courses in Bible literature

_____ Courses in theology

_____ Courses in religion

_____ Courses in how to preach

_____ Courses in practical work of the ministry

_____ Courses in English

_____ Courses in history

_____ Courses in sociology

_____ Courses in science

_____ Courses in philosophy

_____ Courses in Bible languages

_____ Courses in counseling

_____ Courses in psychology

_____ Courses in music

_____ Learning techniques of how to study

_____ Dialogues with other students

_____ Speeches I have made

_____ Papers I have written

_____ Books I had read

_____ The teachers themselves

_____ Other (please indicate) _____

14. In the order of their importance (first, second, third, etc.) what do you consider to be the five greatest weaknesses in your academic training for the ministry?

_____ Inadequate in Bible interpretation

_____ Inadequate in doctrine of theology

_____ Inadequate in how to prepare and preach sermons

_____ Inadequate in church history

_____ Inadequate in philosophy

_____ Inadequate in psychology

_____ Inadequate in English

_____ Inadequate in history

_____ Inadequate in sociology

_____ Inadequate in science

_____ Inadequate in religion

_____ Inadequate in Bible literature

_____ Inadequate in the practical aspects of the ministry

_____ Inadequate in the techniques of how to study

_____ Inadequate in music education

_____ Inadequate in counseling

V. CONCEPT OF THE MINISTRY

15. In your own mental image of the ministry, how important are the following factors?

- (a) Ability to preach good sermons
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (b) Ability to erect a church building (plant facility)
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (c) Ability to get along with church board and department heads
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (d) Ability to get along with the other church members
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (e) Active in community affairs
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (f) Ability to promote Sunday school attendance
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (g) Ability to finance the program of the church
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (h) Cooperation with district and general church leadership
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (i) Loyalty to the general and special rules in the manual
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (j) Loyalty to the doctrines of the church
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (k) Original and creative in the work of the ministry
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (l) Goodness of character
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (m) Effective counseling ability
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (n) Pious and deep spiritual emphasis
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (o) Good personality
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (p) Complete the church courses of study
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (q) A four-year college education
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (r) A master's degree
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (s) A seminary education
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (t) Ministerial internship
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.

16. How much time should a minister spend daily in prayer, study and sermon preparation (on the average)? _____ hours

17. How many pastoral calls should a minister make each week (on the average)? _____

18. How many books should a pastor read each week? _____

19. Besides his house and utilities how much weekly salary should a minister make to support his family these days? _____

20. Indicate what you actually did last week in the following areas:

- _____ Average hours daily in study, prayer, and sermon preparation.
- _____ Number of pastoral calls made last week.
- _____ Weekly salary including car allowance.
- _____ How many books did you read last week?
- _____ What are the titles of the books you read last week?

VI. CONCEPT OF THE CHURCH

21. In your own mental image of your denomination, how important are the following factors?

- (a) Holiness preaching
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (b) Shouting and other types of open demonstration
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (c) Revival meetings
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (d) General and special rules in the manual
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (e) Altar calls
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (f) Camp meetings
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (g) Pre-service prayer meetings
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (h) Midweek prayer service
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (i) Youth services
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (j) Sunday school
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (k) Sunday morning services
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (l) Sunday evening services
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (m) The emotional impact of a service
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (n) The intellectual impact of a service
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (o) Church music
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (p) Sermon content
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (q) Zone rallies
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (r) Pleasant architecture
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (s) Tithing
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (t) Communion services
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (u) Water baptism
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (v) Missionary services
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (w) Special college services
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (x) Systematic visitation program
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (y) Boys' and girls' youth camps
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.
- (z) Ministerial conferences
 _____ absolutely essential; _____ very important;
 _____ important; _____ not important.

I. POLICY IN ADVISING PROSPECTIVE MINISTERS

22. Except for the man called into the ministry late in life (and other special cases), do you feel all other prospective ministers in our church should attend college?
 Yes No How long? 2 yrs; 3 yrs; 4 yrs;
 5 yrs; B.A.; B.S.; Th.B.; B.D.; Master's;
 Doctorate.
23. Except for the man called into the ministry late in life (and other special cases), do you feel all other prospective ministers in our church should attend college and seminary? Yes No
24. Should a prospective minister enroll in the study course for ministers rather than go to college?
 Yes No
25. Should the prospective minister enroll in a bible college and major in Bible and Theology? Yes No
26. Should a prospective minister attend a liberal arts college and major in Bible and theology and in elective liberal arts subjects? Yes No
27. Should a prospective minister take a B.A. or B.S. degree course in religion and in liberal arts subjects at a liberal arts college and then earn a master's degree in religion to complete his training? Yes No
28. Should a prospective minister take a B.A. course in college and save all his special ministerial training until seminary (B.D.)? Yes No

I. CONCEPTS OF WESLEYAN AND PILGRIM COLLEGES

29. What do you consider to be the three most important objectives in Pilgrim or Wesleyan colleges?
 (1) _____
 (2) _____
 (3) _____
30. How well do you feel these objectives are being implemented in the colleges?
 Very well; Fairly well; Not very well
31. According to your own experience and observations, which one of the following phrases best describes your idea of spiritual life in the Pilgrim or Wesleyan colleges?
 (a) More spiritual than most of the home churches
 (b) Spiritual life about the same as in the home churches
 (c) Generally less spiritual than most of the home churches
32. Which of the following phrases best describes your idea of the academic quality of faculty in Pilgrim and Wesleyan colleges?
 (a) Better than most faculty in other colleges of similar size
 (b) About the same as faculty in other colleges of similar size
 (c) Not as good as faculty in other colleges of similar size
33. Do you feel the academic quality of students being graduated from Pilgrim and Wesleyan colleges is better or poorer than students being graduated from other colleges of similar size?
 Better quality; Poorer quality; About the same
34. Do you feel the academic quality of students from your church who attend non-Pilgrim and non-Wesleyan colleges is better or poorer than the quality of the students from your church who attend Pilgrim or Wesleyan colleges?
 Better quality; Poorer quality; About the same
35. Do you feel the academic quality of programs for ministerial training in Pilgrim and Wesleyan colleges is better or poorer than the quality of such programs in other similar denominations?
 Better quality; Poorer quality; About the same
36. To what extent do you feel that the Pilgrim and Wesleyan colleges are meeting the need of providing education for the training of ministers for the church?
 More than adequate; Adequate; Inadequate
37. What is your reaction to bible school training for ministers for the merged Wesleyan church?
 (a) I favor denominationally sponsored bible schools in each educational zone of the Wesleyan Church.
 (b) I favor one or more bible schools strategically located for the entire Wesleyan Church.
 (c) I do not favor bible schools for training of ministers.
 (d) I do favor bible schools for training of ministers.

38. What is your reaction to liberal arts college training of ministers for the merged Wesleyan Church?

- (a) I favor denominationally sponsored liberal arts colleges in each educational zone of the Wesleyan Church.
 (b) I favor one or more liberal arts colleges strategically located for the entire Wesleyan Church.
 (c) I do not favor liberal arts colleges for the training of Wesleyan Church ministers.
 (d) I do favor liberal arts colleges for the training of Wesleyan Church ministers.

39. What is your reaction to seminary training of ministers for the merged Wesleyan Church?

- (a) I do not favor a denominationally sponsored seminary for the training of Wesleyan ministers.
 (b) I do favor a denominationally sponsored seminary for the training of Wesleyan ministers.

40. In your concept of Pilgrim and Wesleyan colleges, how important are the following factors?

- (a) College revivals
 absolutely essential; very important;
 important; not important.
- (b) Chapel services
 Required attendance; Optional attendance
- (c) Extracurricular activities oriented to Christian services (such as missionary societies, student ministerial groups, jail services, etc.)
 absolutely essential; very important;
 important; not important.
- (d) Faculty members believing and experiencing holiness
 absolutely essential; very important;
 important; not important.
- (e) All faculty and other personnel being members of the Pilgrim or Wesleyan Church or other holiness denominations
 absolutely essential; very important;
 important; not important.
- (f) Strong emphasis on general and special rules of the church manual.
 absolutely essential; very important;
 important; not important.
- (g) Strong control of all student conduct in keeping with the church manual
 absolutely essential; very important;
 important; not important.
- (h) Physical education and intra-mural athletic programs
 absolutely essential; very important;
 important; not important.
- (i) Inter-collegiate athletic programs
 absolutely essential; very important;
 important; not important.
- (j) Regional accreditation
 absolutely essential; very important;
 important; not important.
- (k) Development of graduate programs in the present colleges for the training of ministers
 absolutely essential; very important;
 important; not important.
- (l) Development of junior colleges
 absolutely essential; very important;
 important; not important.
- (m) Development of high schools
 absolutely essential; very important;
 important; not important.
- (n) Prospects of developing a Wesleyan seminary
 absolutely essential; very important;
 important; not important.
- (o) Development of Wesleyan foundations at inter-denominational seminaries
 absolutely essential; very important;
 important; not important.

41. How difficult is it for you to raise your college budget?

- About as difficult as any other budget
 More difficult than any other budget
 Less difficult than other budgets

42. How do you feel about the amount of money being raised for your denominational colleges?

- ☐ (1) I feel it is sufficient
☐ (2) I feel it is slightly insufficient
☐ (3) I feel it is very insufficient

43. What type of financial support do you feel the merged Wesleyan Church should use?

- ☐ (1) General budget allocations to all the denominational colleges
☐ (2) One budget for all the colleges in a large geographical area of the United States, such as eastern, southern, middle west, far west
☐ (3) One budget for each college in a small geographical area closely associated with each college
☐ (4) No budgets for education, all financial support for church colleges to be on a free-will offering basis

44. In what ways do you feel the colleges can better serve the churches?

- ☐ (1) _____
☐ (2) _____
☐ (3) _____

45. In what ways do you feel the churches can better assist the colleges?

- ☐ (1) _____
☐ (2) _____
☐ (3) _____

X. COLLEGE ATTENDANCE

46. How many college age (approximately eighteen to twenty-two years of age) young people do you have in your church? (Note: If your church is located in a college center, do not count students who attend your services only during the school year. Their home pastor will account for them.)

- ☐ (a) Number who are church members
☐ (b) Number enrolled in Sunday school but not church members
☐ (c) TOTAL NUMBER

47. What are the educational activities of these college-age young people in your church during the last school year?

- ☐ Number attending a Pilgrim or Wesleyan college in your zone
☐ Number attending a Pilgrim or Wesleyan college in another zone
☐ Number enrolled in non-Pilgrim or non-Wesleyan christian (church-related) colleges
☐ Number enrolled in state or community tax-supported colleges
☐ Number enrolled in another type of institution of higher education such as secretarial schools, business colleges, nursing schools, or other vocational schools.
☐ Number not attending any college or institution of higher education
☐ TOTAL NUMBER (Should equal total number of college age reported in question 46)

48. To the best of your knowledge, what are the reasons some young people from your church attend Pilgrim or Wesleyan colleges outside your zone?

- ☐ (1) Academic programs
☐ (2) Proximity
☐ (3) Finances
☐ (4) Spiritual emphasis
☐ (5) Extra-curricular activities
☐ (6) Family loyalty
☐ (7) Scholarships
☐ (8) Other (please indicate) _____

49. To the best of your knowledge, what are the reasons some young people in your church attend non-Pilgrim or non-Wesleyan colleges?

- ☐ (1) Academic programs
☐ (2) Proximity
☐ (3) Finances
☐ (4) Spiritual emphasis
☐ (5) Extra-curricular activities
☐ (6) Family loyalty
☐ (7) Scholarships
☐ (8) Other (please indicate) _____

50. To the best of your knowledge, what are the vocational or professional interests of young people in your church which are not met by the present curriculum in the college on your zone?

- | | |
|--|--|
| ☐ (1) Law | ☐ (6) Teaching |
| ☐ (2) Medicine | ☐ (7) Architecture |
| ☐ (3) Nursing | ☐ (8) Secretarial |
| ☐ (4) Engineering | ☐ (9) Other (please indicate) |
| ☐ (5) Agriculture | |

51. To the best of your knowledge, what are the reasons why some of your young people attend no post-high school institution of learning?

- ☐ (1) Lack of interest
☐ (2) Armed services
☐ (3) Early marriage
☐ (4) Lack of academic ability
☐ (5) Choice of vocation which requires no further academic training
☐ (6) Finances
☐ (7) Other (please indicate) _____

X. MISCELLANEOUS

52. Indicate your present age:

- | | |
|------------------------------------|--------------------------------------|
| ☐ (a) 18-22 | ☐ (d) 41-50 |
| ☐ (b) 23-30 | ☐ (e) 51-60 |
| ☐ (c) 31-40 | ☐ (f) Over 60 |

53. Indicate your sex:

- ☐ (a) Male ☐ (b) Female

54. Indicate the academic background of your wife

- ☐ (a) Graduated from high school
☐ (b) Graduated from a Pilgrim or Wesleyan college Degree?
☐ (c) Graduated from a non-Pilgrim or non-Wesleyan college Degree?
☐ (d) Earned a graduate degree _____

55. Indicate your family status

- ☐ (a) Not married
☐ (b) Married - no children
☐ (c) Married - one child
☐ (d) Married - two children
☐ (e) Married - three children
☐ (f) Married - four or more children
☐ (g) Companion deceased

56. Indicate the type of secular employment in which you have the most experience

- ☐ (a) Craftsman, tradesman or technician
☐ (b) Farming and related work
☐ (c) Selling - wholesale or retail
☐ (d) Office work
☐ (e) Business or management
☐ (f) Teaching
☐ (g) Unskilled
☐ (h) Other (please indicate) _____

57. Whose advice has meant the most to you in the decisions which relate to your academic plans for ministerial preparation?

- ☐ (a) A pastor
☐ (b) District superintendent
☐ (c) General superintendent
☐ (d) College faculty advisor
☐ (e) Layman (non-faculty)
☐ (f) Sunday school teacher
☐ (g) Parents
☐ (h) Other (please indicate) _____

58. After your graduation from college or the university, was it necessary for you to take additional work through the Church Course of Study to be academically ready for ordination? Yes ☐ No ☐

59. Have you received an honorary doctor's degree? Yes ☐ No ☐ If so, from what college or university? _____

60. If you had one wish for improving the ministerial training course in the Pilgrim or Wesleyan colleges, what would it be? _____

PERSONAL COMMENTS:

CHECK LIST

THE PASTOR'S ROLE IN THE WESLEYAN CHURCH

QUESTION I: In your own concept of the role of a pastor during the last half of the twentieth century, how important are the following factors? Please check your response in the space provided at the right of each item. Absolutely Essential = A.E.; Very Important = V.I.; Important = I.; Not important = N.I.

SECTION I. CHARACTERISTICS

	A.E.	V.I.	I.	N.I.
1. Have at least some practical experience as a pastor.				
2. Be someone over twenty-five years of age.				
3. Be a good public speaker.				
4. Be well informed on religious issues and trends.				
5. Be the scholarly, the intellectual type.				
6. Be outspoken on issues affecting the church.				
7. Keep his personal life above reproach or question.				
8. Be skilled in public relations.				
9. Be able to express ideas clearly.				
10. Have demonstrated ability to work effectively with others.				
11. Be a strict church disciplinarian.				
12. Be religiously "conservative."				
13. Have a wife or husband that shares their calling.				
14. Have an attractive personal appearance.				
15. Be a person that has a great drive and personally ambitious.				
16. Be spiritually minded.				
17. Have due regard for physical health.				
18. Be ethical in all relationships.				
19. Have a family that is an honor to his position.				
20. Have the respect and regard of all the ministers in his district.				
21. Have regular private devotions.				
22. Have regular hours for study.				
23. Have a well-chosen library.				
24. Be gracious and hospitable to everyone.				
25. Be exemplary in all financial matters.				
26. Be punctual in keeping appointments.				
27. Be well-informed on current local, national, and inter-affairs				
28. Be outspoken on current local, national, and international affairs				
29. Have a healthy attitude toward sex.				
30. Write in other suggestions you have. _____				

1. Provide
2. Prepare
3. Provide
4. Seek to
5. Emphasize
6. Organize
7. Maintain
8. Act as
9. meeting
10. Provide
11. Assume
12. School.
13. Seek to
14. Organize
15. Establish
16. Conduct
17. church
18. Actively
19. Actively
20. program
21. Help in
22. church
23. Continue
24. church
25. Enforce
26. regular
27. Solicit
28. Write
29. Preach
30. Provide
31. Write

32. Work
33. group
34. Attend
35. program
36. Enroll
37. education
38. Give
39. service
40. Cooperate
41. the
42. Attend
43. organization
44. Know
45. leader
46. Become
47. Become
48. Active
49. Write

SECTION II. PERFORMANCE

A.E. V.I. I. N.I.

31. Provide leadership in prayer and worship services.
32. Prepare and deliver good sermons each Sunday.
33. Provide leadership in Christian education in the church.
34. Seek to maintain a spirit of evangelism in the church.
35. Emphasize the importance of missions.
36. Organize and supervise the work of the official church board.
37. Maintain oversight of the ministry of music in the church.
38. Act as moderator at all board and general church business meetings.
39. Provide leadership in the financial program of the church.
40. Assume major responsibility for promotion of the Sunday School.
41. Seek to be an effective pastoral counselor.
42. Organize and maintain regular visiting programs.
43. Establish regular channels of communication with news media.
44. Conduct radio and/or television programs in the interest of the church.
45. Actively promote and support Wesleyan higher education.
46. Actively promote and support district and general church programs.
47. Help identify and correct problems at the district and general church level.
48. Continuously evaluate the effectiveness of the total local church program.
49. Enforce all local, district and general church policies and regulations whether he agrees with them or not.
50. Solicit advice and guidance from church officials.
51. Write material for church publications.
52. Preach on current social and political issues.
53. Provide leadership for church-sponsored youth groups.
54. Write in other suggestions you have.

[illegible]

SECTION III. PARTICIPATION

55. Work with state and local community interdenominational groups in support of general religious programs.
56. Attend and actively participate in ministerial association programs.
57. Enroll and participate in college or university adult education programs for personal academic development.
58. Give time on committees sponsored by civic troupes and service oriented organizations.
59. Cooperate with local public school programs that involve the community leaders.
60. Attend and actively participate in local service club organizations such as Kiwanis and Rotary.
61. Know personally civic leaders, business men and political leaders in the community.
62. Become actively involved in current political issues.
63. Become actively involved in current social issues.
64. Actively participate in community development programs.
65. Write in other suggestions you have.

[illegible]

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