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1979

A STUDY OF SELECTED CHARACTERISTICS
OF CONTINUING THEOLOGICAL EDUCATION
IN THE SEMINARIES OF THE
UNITED METHODIST CHURCH

By

Larry R. Norris

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ABSTRACT

A STUDY OF SELECTED CHARACTERISTICS OF CONTINUING THEOLOGICAL EDUCATION IN THE SEMINARIES OF THE UNITED METHODIST CHURCH

By

Larry R. Norris

The purpose of this research project was to investigate selected aspects of continuing education in United Methodist theological seminaries. The study focused on gathering information that related to continuing education experiences sponsored at the post-graduate level that were systematically and deliberately organized. These experiences could be for clergy or laypersons, be taken for credit or non-credit, lead or not lead to an advanced degree, be of long or short duration, and be offered either at the seminary or in another location sponsored by the seminary. A response was received from all United Methodist seminaries.

A three-page questionnaire was devised to solicit information about each seminary's program of continuing education. Both the research questions and the instrument were developed after careful analysis of the input from respondents in a pilot study, a review of the literature, and consultation with authorities in the field.

The questionnaire sought information pertinent to a seminary's continuing education design, goals, needs,

Larry R. Norris

program concerns, forms of recognition, methods, and factors that motivate individuals to participate in continuing education. Analysis was conducted by a systematic examination of the questionnaires returned from the seminaries and by a seven-variable breakdown of the descriptive materials and/or publications of each seminary. A summary of the continuing education program at each seminary was included with the breakdown of descriptive materials and/or publications of each institution. Also, a listing of all activities by major program categories and by institution was included.

The following is a summary of the major findings of the study:

Every United Methodist seminary has a program of continuing theological education, although four seminaries have no director of continuing education.

Directors of continuing education in United Methodist seminaries often serve in multiple roles, combining their responsibilities for the continuing education program with other functions.

Eight United Methodist seminaries specifically indicated that continuing education was a half-time or less function (shared with other roles), and only one seminary indicated that continuing education was a full-time position at that institution. Also, there is a broad range in the years of service of the current continuing education directors, ranging from two to fourteen years.

Larry R. Norris

United Methodist seminaries identified strongly with specific goals, areas of need, forms of recognition for continuing education experiences, and specific methods used to implement continuing education activities. Also, respondents perceived specific factors to be strong motivators for participants to become involved in continuing education programs.

United Methodist seminaries offer a broad array of programs marketed as continuing education activities, with most activities offered in the areas of "practical theology" and "pastoral ministry"; continuing education activities are offered during the entire year, with some seminaries offering them monthly, some bi-monthly, some two or three times during the regular academic year, and most offering an abundance of continuing education activities during the summer months; most continuing education activities are on-campus, yet nearly all seminaries conduct some off-campus activities and, in certain instances, some seminaries conduct the majority of their continuing education activities off-campus; most continuing education activities are oriented toward the clergy, yet there are exceptions to this, and nearly every seminary makes provisions for the laity and/or religious leaders to participate in some activities; continuing education activities are implemented through a combination of methods rather than a singular method, with frequent combinations including "lecture-seminar," "seminar-workshop,"

Larry R. Norris

and "lecture-seminar-workshop"; the overwhelming goal of continuing education activities was to provide personal and professional enrichment, yet it must be indicated that many seminaries "build in" other goals that are a part of some of the activities--academic credit, audit, certification, or application of the activity toward a degree program; and seminaries use guest leaders in fifty percent of their continuing education activities, often working in conjunction with faculty members, most of whom come from theological seminaries, universities, or church-related agencies.

This dissertation is dedicated to
my family:

To my two children, Chad and Amy,
whose constant questions about
"Where is Daddy going?" can now
be answered with the visible
proof of this manuscript;

and

To my wife, Candy,
whose understanding, comfort,
patience, and constant vigil
in the home enabled me to
complete this task.

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Third, the writer acknowledges the help of Connolly G. Gamble, Executive Secretary of the Society for the Advancement of Continuing Education for Ministry. He was influential in helping the writer begin the original research project, assisted the writer in securing literature germane to the study, and helped to gain the endorsement of SACEM for the regional project. Other persons who need to be acknowledged for serving as resource persons during the course of the project are Russell Kleis, Professor, Michigan State University; Mark Rouch, Director, Lake Junaluska Assembly; and Marvin Taylor, staff person, the Association of Theological Schools.

Fourth, the writer acknowledges the help of every educational institution in the study. Because of the cooperation of the seminaries that participated in the pilot study and the interest and concern of the participants from the seminaries in the original project as well as the twelve United Methodist seminaries, the project was completed.

TABLE OF CONTENTS

LIST OF TABLES	vii
CHAPTER I: AN OVERVIEW OF THE STUDY	1
Introduction	1
Purpose of the Study	1
Need for the Study	2
Scope of the Study	4
Population of the Study	5
Research Questions of the Study	6
Development of the Instrumentation	7
Analysis of the Information Gathered	8
Assumptions of the Study: Supportive Theory	9
Limitations of the Study	18
Overview of the Thesis	19
References	21
CHAPTER II: REVIEW OF THE LITERATURE	24
Introduction	24
The Nature and Purpose of the Theological Seminary	24
A Brief Review of the Evolution of the Protestant Theological Seminary	24
Contemporary Views about the Nature and Purpose of the Theological Seminary	29
Summary	33
Continuing Education and the Theological Seminary	34
Summary	39
A Brief Historical Overview of Continuing Education for Clergy	40
Continuing Theological Education Before the 1940's	41
Continuing Theological Education During the 1940's	44
Continuing Theological Education During the 1950's	47
Continuing Theological Education During the 1960's	49
Continuing Theological Education During the 1970's	55
Summary	65

Studies of Continuing Education for the Clergy and Laity	66
Two Dissertations on Continuing Theological Education	67
Two Major Surveys on Continuing Theological Education	72
Major National Consultations on Con- tinuing Theological Education	81
A Major Consultation on Continuing Education in the United Methodist Church	90
Other Studies in Continuing Theological Education	100
Summary	108
References	110
CHAPTER III: DESIGN OF THE STUDY	118
Introduction	118
The Original Design of the Project	118
Purpose of the Study	118
Population of the Study	119
Development of the Instrumentation	119
Analysis of Information Gathered by the Questionnaire	128
Results of the Survey Mailing	130
Re-Design of the Study	130
The Population of the Revised Study	132
Development of the Instrumentation	133
Research Questions of the Revised Study	136
Discussion of the Revised Questionnaire	137
Analysis of the Information Gathered by the Questionnaire	141
Systematic Analysis of the Descriptive Materials and/or Publications of the Seminaries	143
Summary	144
References	147
CHAPTER IV: REPORT OF THE INFORMATION GATHERED	149
Introduction	149
Some General Descriptive Information about the Seminaries of the United Method- ist Church	149
Report of the Content of the Questionnaire	151
Summary	209
An Analysis of the Descriptive Materials and/or Publications of Continuing Theological Education in United Methodist Seminaries	209
Reports of Descriptive Materials and/or Publications of Each Seminary	210
Boston University School of Theology	211

Candler School of Theology	218
School of Theology at Claremont	227
Drew University Theological School	240
Duke University Divinity School	252
Garrett-Evangelical Theological Seminary	263
Iliff School of Theology	272
Methodist Theological Seminary	281
Perkins School of Theology	285
Saint Paul School of Theology	298
United Theological Seminary	305
Wesley Theological Seminary	307
Continuing Education Activities by Program	
Categories and by Seminaries	312
References	325
CHAPTER V: SUMMARY, CONCLUSIONS, RECOMMENDATIONS, REFLECTIONS	326
Introduction	326
Summary	326
Findings of the Study	329
Findings That Relate to Information	
Gathered from the Association of	
Theological Schools' <u>Directory</u>	329
Findings That Relate to Information	
Gathered from the Questionnaire	329
Findings That Relate to Information	
Gathered from the Descriptive	
Materials and/or Publications	333
Conclusions of the Study	335
Conclusions That Relate to Information	
Gathered from the Association of	
Theological Schools' <u>Directory</u>	336
Conclusions That Relate to Information	
Gathered from the Questionnaire	337
Conclusions That Relate to Information	
Gathered from the Descriptive Ma-	
terials and/or Publications	343
Recommendations for Future Study	344
Reflections from the Study	345
References	348
APPENDICES	
Appendix A	349
Appendix B	370
Appendix C	373
Appendix D	379
Appendix E	386
Appendix F	390
BIBLIOGRAPHY	391

LIST OF TABLES

Table 1.	United Methodist Seminaries by Selected Characteristics	152
Table 2.	The Names of the Seminaries and the Positions of the Persons Completing the Questionnaires	155
Table 3.	The Status of Continuing Education Programs in United Methodist Seminars .	157
Table 4.	The Status of Continuing Education in United Methodist Seminaries According to Directorship, Magnitude of Position, and Length of Service . . .	158
Table 5.	The Design of Continuing Education in United Methodist Seminaries	161
Table 6A.	The Perceived Goals of Continuing Education by Respondents in United Methodist Seminaries	165
Table 6B.	The Mean Response of All United Methodist Seminaries to Each Goal of Continuing Education Programs	168
Table 6C.	The Response of Each United Method- ist Seminary to All Goals of Con- tinuing Education Programs	169
Table 7A.	The Perceived Needs of Continuing Education Programs by Respondents in United Methodist Seminaries	172
Table 7B.	The Mean Response of All United Methodist Seminaries to Each Per- ceived Need in Continuing Education Programs	173
Table 7C.	The Mean Response of Each United Methodist Seminary to All Perceived Needs in Continuing Education Programs .	175

Table 8A.	Continuing Education Activities as Associated with Program Categories as Reported by Respondents in United Methodist Seminaries	177
Table 8B.	The Mean Responses of All United Methodist Seminaries as Associated with Each Program Category	179
Table 8C.	The Mean Response of Each United Methodist Seminary on All Program Categories	179
Table 9A.	The Total Number of Participants in All Forms of Continuing Education in 1978 as Reported by Respondents in United Methodist Seminaries	181
Table 9B.	Financial Data Pertinent to the Annual Operating Budget, Monies Allocated for Continuing Education, and Other Fees and Sources of Funding as Reported by Respondents in Continuing Education in United Methodist Seminaries	182
Table 10A.	The Forms of Recognition Given for Continuing Education Experiences as Reported by Respondents in United Methodist Seminaries	188
Table 10B.	The Mean Response of All United Methodist Seminaries to Each Form of Recognition Given for Continuing Education Experiences	189
Table 11A.	The Methods Employed in Continuing Education Programs as Reported by Respondents in United Methodist Seminaries	191
Table 11B.	The Mean Response of All United Methodist Seminaries to Each Method Used in Continuing Education Programs	193
Table 12A.	The Factors for Participant Involvement in Continuing Education Programs as Perceived by Respondents in United Methodist Seminaries	195
Table 12B.	The Mean Responses of All United Methodist Seminaries to Each Perceived Factor for Participant Involvement in Continuing Education Programs	198

Table 12C.	The Mean Responses of Each United Methodist Seminary to All Perceived Factors for Participant Involvement in Continuing Education Programs	201
Table 13A.	A Comparison Between the Mean Responses of All Seminaries to Each Goal of Continuing Education and the Mean Responses of All Seminaries to Each Goal as a Factor for Participant Involvement . . .	203
Table 13B.	A Comparison Between the Mean Responses of Each Seminary to All Goals of Continuing Education Programs and the Mean Responses of Each Seminary to All Goals as Factors for Participant Involvement .	207
Table 14A.	Boston University School of Theology: Continuing Education, 1979-1980	212
Table 14B.	Boston University School of Theology: Summer Institute, 1980	216
Table 14C.	The Institute for Philosophy and Religion, Early Fall, 1979	217
Table 15A.	The Candler School of Theology, Professional Seminars, 1978	220
Table 15B.	Advanced Professional Seminars Sponsored by the National Programs for Church Finance and Administration: 1979 .	222
Table 15C.	Advanced Professional Seminars Sponsored by the Ministry Studies Project at Candler: 1979	223
Table 15D.	Advanced Professional Seminars Sponsored by World Methodist Council: 1979 .	224
Table 15E.	Advanced Professional Seminars at Lake Junaluska: 1979	225
Table 15F.	National Certification Programs in Church Finance and Administration	226
Table 16A.	Continuing Education in Ministry: 1978-1980	229
Table 16B.	Summer at Claremont: 1978-1979	233
Table 16C.	Prayer and the Practice of Ministry: Ministers' Convocation	239

Table 17A.	Two-Day Seminars for Clergy (and Others) at Drew Theological Seminary, August, 1979 - January, 1980	242
Table 17B.	Two-Day Seminars for Clergy and Laity at Drew Theological Seminary, August, 1979 - January, 1980	248
Table 17C.	Four-Day Encounters at Drew Theological Seminary, August, 1979 - January, 1980	249
Table 17D.	Henry Lambdin Pastor Scholar Program	251
Table 18A.	Spring Institute for Ministry: 1978 and 1979	254
Table 18B.	Travel-Study Seminars	258
Table 18C.	The Divinity School Convocation and North Carolina Pastors' School: 1978	259
Table 18D.	Continuing Education: Fall Semester, 1978	261
Table 18E.	Other Continuing Education Opportunities	262
Table 19A.	Garrett-Evangelical Theological Seminary: Studies in Intentional Ministry, 1977 - 1978	266
Table 19B.	Garrett-Evangelical Theological Seminary: Keeping Pace: September - December, 1978	267
Table 19C.	Garrett-Evangelical Theological Seminary: Summer Study and Enrichment Opportunities, 1978	268
Table 20A.	Summer School at Iliff: Denver Campus, 1979	272
Table 20B.	Summer School at Iliff: Iliff at Aspen, Colorado, and Ring Lake Ranch, Wyoming	278
Table 20C.	1979 Tour Seminar: the Heritage of the Reformation	280
Table 21A.	Decision Point: the Church School of the 1980's	287
Table 21B.	Summer at Perkins School of Theology: 1978 - 1979	288

Table 21C.	Laity Week at Perkins	289
Table 21D.	Seminars and Workshops: 1978-1979 . . .	291
Table 22.	Continuing Education at Saint Paul: 1979-1980	301
Table 23A.	Wesley Theological Seminary: Summer Continuing Education Seminar: 1979 . . .	309
Table 23B.	Wesley Theological Seminary: Summer Degree Credit Courses: 1979	310

CHAPTER I

AN OVERVIEW OF THE STUDY

Introduction

An overview to the study will be presented in this chapter. There will be a discussion of the purpose, need, scope, population, research questions, instrumentation, and analysis of the information gathered in the study. Also, underlying assumptions and supportive theory will be reviewed, as well as the limitations and overview of the chapters of the thesis.

Purpose of the Study

It is the purpose of this research to investigate selected aspects of continuing education in United Methodist theological seminaries.¹ It will concentrate on gathering information that relates to continuing education experiences sponsored at the post-graduate level (above the Master of Divinity level) that are systematically and deliberately organized.² These experiences may be for clergy or laypersons, be taken for credit or non-credit, lead or not lead to an advanced degree, be of long or short duration, and be offered either at the seminary or in another location sponsored by the seminary.

It is important to note at the outset of this study that the original purpose of the project was to investigate the trends of continuing education in all accredited theological seminaries in North America. However, because of a number of factors, the original study was revised, resulting in the development of a plan to investigate continuing education only in United Methodist seminaries. The "Original Design of the Study" and the "Redesign of the Study" are discussed in detail in Chapter III. It is also important to indicate that the original study, because of its great influence on the current project, is alluded to in this chapter. Thus, when the reader encounters a reference to the earlier project, it will be understood that this refers to a separate but related development in the formation of the current study.

Need for the Study

There needs to be a study of continuing education in United Methodist theological seminaries for two reasons.

First, a review of the literature indicates that there has not been a major, thorough survey of continuing education in theological seminaries since 1968.³ In particular, there has not been a survey of continuing education in United Methodist seminaries since this time. This is ironic since:

Continuing education is a field which has mushroomed and proliferated in recent years. Continuing education for clergy is no exception.

Programs abound. There are dozens of networks, associations/bunches dealing with parts of this movement.⁴

Key leaders in the field emphasize both the lack of significant research in continuing theological education and the need to constantly assess the validity of the enterprise. Connally G. Gamble, a prominent spokesperson for continuing theological education, has consistently called for regular and meaningful analysis and evaluation of the continuing education movement. As early as 1960, he foresaw the need to carefully examine the "goals and directions of continuing theological education."⁵ He again emphasized this in a 1968 survey⁶ and recently has alluded to the importance of the "careful assessment of goals, description of processes and methods, and (the) weighing of progress."⁷ An interview by the writer with Dr. Gamble has also supported the conclusion that there needs to be a study of continuing theological education at both the general and denominational levels on the grounds that there is insufficient information available concerning this fast-growing enterprise.⁸ During the interview, Dr. Gamble stated that such studies were both "possible and badly needed."

A second reason why this study needs to be conducted is because seminary personnel who are in positions of developing and implementing continuing theological education want to know what is happening in other institutions.⁹ There is a strong desire to have this knowledge presented in a way that vividly and accurately represents current continuing

theological education. Ultimately, what is learned from other institutions can be used to strengthen one's own program of continuing education, especially in making the training of clergy more relevant¹⁰ and also in creating new opportunities by which the consumers of continuing education can discover the producers of continuing education.¹¹ The linking of consumers and producers through enhanced communication about continuing educational opportunities is considered by some to be the most critical problem facing the enterprise today.¹² It thus becomes evident why a thorough knowledge of the motivations for continuing education as revealed by an array of participants and sponsors is desired by most seminaries and is of vital importance.¹³

In short, this study is needed for two reasons. First, there is the need for a comprehensive study of continuing education in United Methodist theological seminaries; and, secondly, personnel in these seminaries are vitally interested in knowing what peer institutions are doing in continuing education.

Scope of the Study

This study will seek to examine continuing education in United Methodist seminaries from two perspectives. First, in the broad sense, it will seek to establish a descriptive profile of the current continuing educational enterprise in United Methodist seminaries. Most of this will be based on the perceptions of the directors of continuing education. A

questionnaire was used to gather information related to this aspect of the study. Second, in the narrow sense, the study will seek to establish a descriptive profile of the specific activities in continuing education in United Methodist seminaries. Information gathered for this aspect of the study came from descriptive materials and/or publications of the seminaries and was based more on factual information than on the perceptions of the continuing education directors.

Population of the Study

The population of this study included all twelve accredited United Methodist seminaries as listed in the Directory of the Association of Theological Schools. The Association of Theological Schools is the officially recognized accrediting agency for theological seminaries and follows carefully defined standards in the accrediting procedure.¹⁴

The primary reason why each United Methodist seminary was surveyed, instead of using a sampling procedure, is twofold. First, the number of institutions in the study is limited to only twelve, thus making the amount of information to be collected very manageable. Second, each seminary is unique and has a distinctive body of knowledge to contribute to the study. This assumption, to be explored in Chapter III, receives strong support from a review of the literature, a pilot study, and from specific authorities in the field of continuing theological education. In short, a sampling procedure would not adequately represent the variety of

continuing education experiences that are currently being manifested in United Methodist seminaries.

Research Questions of the Study

The major research questions of the study were generated from four sources: the review of the literature, the pilot study, the observations of authorities in the field of continuing theological education, and the careful analysis of feedback obtained from the original questionnaires that were sent to all accredited seminaries in North America (to be discussed in detail in Chapter III). The research questions can be stated as follows:

1. What is the basic design of continuing theological education at each seminary?
2. What are the goals of continuing theological education at each seminary?
3. What are the specific needs of the continuing theological education program at each seminary?
4. What are the program concerns of continuing theological education at each seminary?
5. What are the ways by which recognition is given for continuing theological education at each seminary?
6. What are the methods being used to implement continuing theological education at each seminary?
7. What are the factors that encourage participants to participate in continuing theological education at each seminary?

This study is also designed to gather information that can answer questions that are pertinent to more specific details. This includes the director of continuing education's

official title, position, and length of service with the seminary; specific financial facts of the seminary's continuing education program; the number of participants in the seminary's continuing education program; the comments of the director that can help to better understand institutional uniqueness; and a request for all descriptive materials and/or publications of the seminary that are pertinent to continuing education.

Development of the Instrumentation

Since the study seeks to acquire information about seminary programs in continuing education, a questionnaire was used to acquire the information from the director of continuing education at each seminary or that individual designated as the one in charge of continuing education programs. Respondents were to supply the information requested on the three page instrument and return with it any descriptive materials and/or publications about their continuing education programs.

The development of the instrument was facilitated by the same sources that helped to generate the research questions. A brief statement about each is in order.

1. A review of the literature germane to continuing theological education helped the writer to understand the breadth and depth of the subject matter to be studied. Consequently, this review helped to create an instrument that would give respondents a greater opportunity to portray more

accurately their institution's program of continuing theological education.

2. The pilot study served a critical function in providing feedback about varying approaches to gather accurate information about continuing education in seminaries. Those interviewed commented in-depth about their institution's program of continuing education. They examined two specific questionnaires and offered critical comments about structure style, content, purpose, and validity. Consequently, their reflections generated crucial changes in the design and content of the instrument.¹⁵

3. Consultation with authorities in the field of continuing theological education helped not only to establish the need for the study, but also produced information about common pitfalls in survey research in this area. Suggestions were given to the writer as to the most appropriate and successful methods of constructing a questionnaire that would facilitate accurate responses from participants.

4. Valuable information was obtained from the responses of participants who completed the original questionnaire sent to all accredited seminaries in North America. Their general and specific comments gave the writer important insights that were applied to the construction of the questionnaire for United Methodist seminaries.

Analysis of the Information Gathered

Information collected from the questionnaire was descriptive in nature. The information was analyzed by

systematically reporting the responses from the questionnaires received and also by a carefully planned examination of descriptive materials and/or publications of the seminary that related to continuing education. A detailed discussion of the analysis is contained in Chapter III.

Assumptions of the Study: Supportive Theory

This research project is based upon four important assumptions that receive support from both practice and theory. The following is a discussion of these assumptions.

Assumption 1: Clergy have a need for becoming involved in continuing education experiences. This assumption receives support from many sources. As early as 1960, Reuel Howe, Director of the Institute for Advanced Pastoral Studies in Bloomfield Hills, Michigan, called for the kind of educational programs that could reduce the vast gap that existed between seminary training and the needs of clergy in the real world.¹⁶ In 1957 he began an institute that has now served almost 6,000 clergy, laity, and seminary faculty to "learn how seminary education and continuing education may be linked to meet fundamental needs in ministry."¹⁷ The work of Howe and others have focused great attention on the need of clergy to become involved in continuing education that meets specific needs. Research studies on clergy from various cities, states, regions, and denominations indicate needs ranging from knowledge, growth, training in skills, changed support systems, and therapy.¹⁸ Gamble says,

...whereas in 1960 these needs may have been intuitively felt and occasionally identified, now documented research has shown their variety and intensity along a broad spectrum of ministers.¹⁹

Gamble further argues for the need of clergy to pursue meaningful continuing education experiences based upon a rapidly changing world. He says:

On a deep level the rapid development of continuing education programs for ministers may be seen as a product of our times. The revolutionary changes in American life require adjustments in Christian mission if the church is not to become obsolete and irrelevant...Ventures in continuing education for ministers may be one means by which the church may relate effectively to the swift-changing movements of modern society.²⁰

This position is further strengthened by the fact that once a person is in the ministry, he or she:

...faces desolating forces of loneliness, misunderstanding, and seeming irrelevance in a complex society. If he can be given sustained assistance in personal growth and renewal of inner reserves, he may be steadied through those early years when the largest percentage of drop-outs occur--from three to five years after seminary.²¹

In short, continuing education may well become a minister's "oxygen line that keeps him alive,"²² that serves to keep fresh the need and desire "to increase one's effectiveness by an increasing program of personal/professional development."²³

Assumption 2: A second important assumption in this study is that adults can benefit from continuing education experiences. In other words, adults can effectively learn and, if desired, modify their behavior. Indeed, the central proposition upon which continuing education for adults is

based is that adults can learn.²⁴ This assumption receives strong support from research. In 1927, Thorndike published the results of a cross-sectional study that revealed that the ability of adults to continue to learn throughout life decreased only about one percent after age twenty-five.²⁵ However, later studies by Lorge,²⁶ Bayley and Oden,²⁷ and Owens and Charles²⁸ give a more definite appraisal of intellectual ability in adulthood. Their studies suggest that the power to learn may actually increase in some areas for adults and in other areas either hold steady or decrease slowly or slightly. It is interesting to note that the decreases in learning potential were associated primarily with a decline in the

...speed of learning, not intellectual power
--and that even this decline was likely to be
minimized by continued use of the intellect.²⁹

The belief that adults can learn also receives strong support from a landmark study published in 1971 by Allen Tough.³⁰ He studied a cross section of middle class adults and discovered that they spend an average of seven hundred hours a year in an average of eight self-directed learning projects, ranging from such things as gardening to sailing to book learning. He also reaffirmed what has been a growing belief for fifty years, that adults learn what they need and want to learn and that they do not learn something just because other adults think it is important to learn. Tough's conclusions give strong support for the assumption that adults actively continue to learn throughout their lives.

In short, "the basic ability to learn remains essentially unimpaired throughout the life span,"³¹ and if individuals do not learn, it may be attributed to a number of factors. These may include the following: being away from systematic education for a long duration of time, lack of confidence in one's abilities, trying to adjust to new methods of learning, coping with physiological changes as one grows older, and responding less to external reinforcements for learning.³²

These factors have profound implications for continuing education in theological seminaries. Granted that programs of continuing education accept the assumption that adults can learn and that they can change their behavior, they must also build and adjust their programs

...to what we know about the experiences of adults, their intellectual abilities and motivations.³³

This belief is not without the support of both research and practice, and it is based upon a specific concept of how learning occurs. While there are many theories of learning, it is generally agreed that learning

...is an internal process controlled by the learner and engaging his whole being--including intellectual, emotional, and physiological functions.³⁴

Motivation is derived from a sense of need that ultimately leads to goal formation.

Learning is said to be an internal process, a constant shaping and reshaping of experience through the interaction

of the individual and the environment. This has special significance for working with adults so that the techniques in continuing education must be sensitive to producing the optimum conditions for learning, taking into consideration the needs and experiences of mature learners. Malcolm Knowles suggested a number of conditions under which learning might have the greatest opportunity to flourish. These would seem to have a high degree of relevance for the enterprise of continuing education in theological seminaries, especially when most seminaries are struggling with the issue of incorporating a flexible continuing education program in the midst of an institution whose base has, and in some places continues to be, "educationally naive and stubbornly narrow and rigid."³⁵ The optimum conditions for learning are as follows:³⁶

1. The learners feel a need to learn.
2. The learning environment is characterized by physical comfort, mutual trust and respect, mutual helpfulness, freedom of expression, and acceptance of differences.
3. The learners perceive the goals of a learning experience to be their goals.
4. The learners accept a share of the responsibility for planning and operating a learning experience, and, therefore, have a feeling of commitment toward it.
5. The learners participate actively in the learning process.
6. The learning process is related to and makes use of the experience of the learners.
7. The learners have a sense of progress toward their goals.

In summary, continuing theological education is based upon the assumption that adults can learn and is supported by the belief that the ability to learn is lifelong, that it is an internal process, and that it occurs most optimally under certain conditions. These assumptions are supported by both theory and practice and have significant implications for implementing continuing theological education programs that are relevant for clergy who live in a changing world.

Assumption 3: A third important assumption of this study is that United Methodist seminaries are assuming a significant role in providing continuing theological education for clergy (and, in some cases, for the laity). This has not come about by accident. Indeed, the stimulus for seminaries to become more involved in continuing education was an outgrowth of major indictments against theological education, such as that made by H. Richard Niebuhr a quarter of a century ago. He said:

The greatest defect in theological education today is that it is too much an affair of piecemeal transmission of knowledge and skills and that, in consequence, it offers too little challenge to the student to develop his own resources and to become an independent, lifelong inquirer, growing constantly while he is engaged in the work of the ministry.³⁷

More recently, a study sponsored by a special committee on theological education in conjunction with the College of Preachers in Washington, revealed similar criticisms of theological education. Nathan Pusey summarized the results of

over one hundred interviews with young clergy to the effect that...

...nothing in the training of the prospective young minister prepares him to live as a man of God in the world anywhere "outside the sacred reservations of present church life." Students and young clergy do not oppose scholarship, but look for a more relevant and vital scholarship. Some seminaries, they say, are not where the world is, either in location or thought: their methods are antiquated, their concern circumscribed, their scholarship timid, remote, and unreal, fitting the student "at best for an outmoded world that is no longer the real world at society's growing edge."³⁸

In response to serious criticisms similar to the ones just mentioned, it would not be inaccurate to say that seminaries, pressured from both students within and alumni from without, demanding relevance for ministry in a world of accelerated change, have been forced to take a hard look at the role of continuing education within their institutions. For the most part, it has meant that theological seminaries have made great strides in the past twenty years in developing continuing education programs (along with many other institutions, agencies, and organizations promoting the enterprise).³⁹

The new commitment of theological seminaries to continuing education has been a response to the growing feeling that theological education must prepare a student to be a "learning minister." Parker Rossman augments this belief when he says:

The theological seminary has a primary obligation, within such a context of shared responsibility, to rethink the total process of theological education better to equip the theological student

for a lifetime of continuing self-education, and to serve alumni and nearby clergy with books on loan, with special extension courses, summer courses, winter study conferences, and with whatever programs are needed for an adequate continuing education for ministry.⁴⁰

Connally Gamble also supports the contention that seminaries have an important responsibility for continuing education. This is based on the seminary's unique relationship to the ministry. Gamble says:

Perhaps the most important reason for making a commitment to a continuing education program is that the seminary may thus encourage and enable its graduates to be effective in their ministry. Education for a learned profession must be education for a learning profession...the necessity for continuing education does not reflect upon the competence of a faculty, but mirrors the changing movements of human thought. Indeed, the best proof of an effective teacher is the maintenance of systematic study habits by his pupil through the passing years.⁴¹

In short, theological seminaries have accepted the challenge of providing continuing education both at a practical level and at a philosophical level. Programs of continuing education, to a lesser or greater degree, exist in almost every accredited seminary. These institutions are attempting to come to grips with the notion that seminaries should serve in a meaningful way the lifelong needs of their graduates.

Assumption 4: A final assumption of the study deals with the definition of continuing education. Assumption one asserted that clergy have the need for engaging in continuing theological education experiences, and assumption three asserts that theological seminaries are assuming a major role in providing continuing experiences for clergy and often for

the laity. However, considering the vast array of programs being implemented by seminaries, as well as the great diversity of needs of the participants, is there an adequate definition of continuing theological education that can generally be used?

The assumption of this study is that an adequate definition of continuing education must take into account two varying, but not antagonistic, perspectives. First, there is the definition of continuing education from the perspective of the learner. Second, there is the definition of continuing education from the perspective of the sponsor or, in the case of this study, the theological seminary. It is imperative that the perspectives of "learner" and "sponsor" mutually strengthen and reinforce each other. In view of these two perspectives, the writer would define continuing education in the following ways:

From the learner's perspective:

Continuing education is an individual's personally designed learning program which begins when basic formal education ends and continues throughout a career and beyond. An unfolding process, it links together personal study and reflection and participation in organized group events.⁴²

From the theological seminary's perspective:

"Continuing theological education" refers to post-graduate activities and programs that are sponsored by the seminary, that are deliberately and systematically organized, and that may:

- be for clergy and/or laypersons.
- be taken for credit and/or non-credit.
- lead or not lead to a graduate degree.
- be of a long or short duration.

-- be offered either at the seminary or in another location sponsored by the seminary.

The writer believes that both definitions are supportive of each other, reaffirming the need for the "producer" and the "consumer" to be understanding of each other's basic orientation toward continuing theological education.

Limitations of the Study

There are several limitations that are relevant to this study. They are stated as follows:

1. The information gathered from respondents in this study is descriptive in nature. Participants have given information that was systematically reported by the writer. With the exception of using the range, mean, mode, or median in certain instances, no other statistical procedures were employed.
2. While the questionnaire was structured to gather some factual data, most information given by the respondents was based on their perceptions. (This is not true of the descriptive materials and/or publications of the seminaries.) That is, many of their responses obtained on the questionnaires reflected what the respondents believed or did not believe to be true. Therefore, what they indicated may or may not validly represent their institutions' programs.
3. What was learned from this project about continuing theological education is applicable only to the seminaries involved in the study. The results will not be generalizable to institutions beyond the population of United Methodist seminaries.
4. The study was confined to an examination of specific aspects of continuing theological education. There was no attempt made to gather information in relation to all areas of continuing education in seminaries. For example, no extensive information has been gathered about administrative procedures, facilities, development, evaluation, or the guidance and counseling of participants.

5. The methodology of this dissertation is limited in the sense that seminaries were requested to furnish information related to areas of continuing education that was fairly circumscribed by a questionnaire. In other words, there is the danger that the questionnaire could be designed in such a way so as to obtain, both wittingly and unwittingly, certain results by virtue of its construction. This potential danger in the interaction of the methodology with the responses from each institution has been taken carefully into consideration in the statement of the findings, conclusions, and recommendations contained in Chapter V.

Overview of the Thesis

The following is a brief description of the remaining chapters of the thesis.

In Chapter II, there will be a review of the pertinent literature. It will describe through a historical approach the evolution of the theological seminary, contemporary conceptions about the seminary, and the historical development of continuing theological education. Also, a review of selected studies and consultations pertinent to the study will be included. A summary will conclude Chapter II.

Chapter III will describe the design of the study. This will include a further elaboration about the original design and redesign of the study. The population, measures to be used, design of the questionnaire, pilot study, validity, research questions, and analysis of the data will be discussed. A summary statement will conclude Chapter III.

Chapter IV will analyze the information gathered in the study. This will be conducted in two parts. First,

responses to the questionnaires will be systematically and sequentially reviewed. Second, descriptive materials and/or publications pertinent to continuing education will be analyzed. Tables and charts will be used when applicable. A summary statement will conclude Chapter IV.

Chapter V will present the summary, findings, conclusions, and recommendations of the study. Implications for future research will also be noted, as well as some reflections of the researcher.

The appendices will include materials relevant to the procedures, standards, and criteria for membership in the Association of Theological Schools; a sample of portions of two original questionnaires developed for the study; the questionnaire used in the original study; the revised questionnaire used in the redesign of the study; and the names and addresses of all theological seminaries in the study.

REFERENCES

CHAPTER I

¹A description of United Methodist seminaries will be discussed in detail in Chapter III.

²The "Master of Divinity" degree is the basic degree conferred upon clergy graduating from a theological seminary, usually leading to ordination.

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⁴James L. Lowery, fr., "Post-secondary Growth," Christian Ministry (May, 1974), p. 20.

⁵Connolly G. Gamble, fr., The Continuing Theological Education of the American Minister. A report of a survey, November, 1960, p. 65.

⁶Gamble, op. cit., "Continuing Education for Ministry: Personnel...", p. 22.

⁷Connolly G. Gamble, fr., "Continuing Education for Ministry: Perspectives and Prospects," Drew Gateway, 47:1 (1976-77):18.

⁸The interview was conducted by telephone in the Fall, 1978.

⁹One of the key outcomes of the pilot study in a number of seminaries was the directors of continuing education greatly desire to know what other seminaries are doing in continuing education.

¹⁰Reuel L. Howe, "The Continuing Education Needs of the Church's Ministry," Consultation on Continuing Education for the Ministry, 1964, pp. 67-68.

¹¹Gamble, op. cit., "Continuing Education for Ministry: Personnel...", p. 14.

¹²Ibid., p. 15.

¹³Mark A. Rouch, "Motivation for Continuing Education, Some Preliminary Considerations," Nashville, Division of the Ordained Ministry United Methodist Board of Higher Education and Ministry, 1974, pp. 1-27.

¹⁴The Association of Theological Seminaries had published its guidelines for accreditation. This will be discussed in greater detail in Chapter III.

¹⁵More definitive comments will be made in regard to the contributions of the seminaries participating in the pilot study in Chapter III.

¹⁶Reuel L. Howe, "Needs of the Church's Ministry Basic to Planning Continuing Education," Theological Education, 1:4 (Summer, 1965):207-8.

¹⁷Gamble, op. cit., "Continuing Education for Ministry: Perspectives....," p. 11.

¹⁸Ibid.

¹⁹Ibid. (Many of these research studies will be considered in detail in Chapter II.)

²⁰Connolly G. Gamble, "Theological Schools and the Minister's Continuing Education," Theological Education, 4:1 (Summer, 1965):197.

²¹Ibid., p. 201.

²²Connolly G. Gamble, "Continuing Education: an Essential or an Extra," Christian Ministry, 5:3 (May, 1974):6.

²³Ibid.

²⁴Malcolm Knowles, The Modern Practice of Adult Education: Andragogy Versus Pedagogy (New York: Association Press, 1975), p. 49.

²⁵Edward L. Thorndike, Adult Learning (New York: The Macmillan Company, 1928).

²⁶Irving Lorge, "Capacities of Older Adults," Education for Later Maturity (Wilma Donahue, editor) (New York: White-side, 1955).

²⁷Nancy Bagley and Melita H. Oden, "The Maintenance of Intellectual Ability in Gifted Adults," Journal of Gerontology, X (January, 1955):91-107.

²⁸William A. Owens and Don C. Charles, "Life History Correlates of Age Changes in Mental Abilities." Cooperative Research Project No. 1052. Lafayette, Indiana: Purdue University Press, 1963.

²⁹Knowles, op. cit., p. 50.

³⁰Allen Tough, The Adult's Learning Projects: a Fresh Approach to Theory and Practice in Adult Learning (Toronto: Ontario Institute for Studies in Education, 1971).

³¹Knowles, loc. cit.

³²Ibid.

³³Burton W. Kreitlow, "Research and Theory," Handbook of Adult Education: a Publication of the Adult Education of the USA (Robert M. Smith, George F. Aker, and J. R. Kidd, editors) (New York: Macmillan Company), pp. 137-146.

³⁴Knowles, op. cit., p. 51.

³⁵Howe, op. cit., pp. 210-211.

³⁶Knowles, op. cit., pp. 52-53.

³⁷Richard H. Niebuhr, Daniel Day Williams, James M. Gustafson, The Advancement of Theological Education (New York: Harper and Brothers, 1957), p. 209.

³⁸Nathan M. Pusey and Charles L. Taylor, Ministry for Tomorrow: Report of the Special Committee on Theological Education (New York: Seabury Press, 1967), pp. 117-118.

³⁹Gamble, op. cit., "Continuing Education for Ministry: Perspectives...", p. 12. Also, Gamble, "Continuing Education: an Essential...", p. 9.

⁴⁰Parker Rossman, "Should Primary Responsibility Rest on the Seminary? Yes!" Theological Education, 1:4 (Summer, 1965):227.

⁴¹Gamble, op. cit., "Theological...", p. 201.

⁴²Mark A. Rouch, Competent Ministry: a Guide to Effective Continuing Education (Nashville: Asington Press, 1974) p. 190.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

In this chapter, the literature germane to the continuing education of clergy will be reviewed. Specifically, the role of continuing education for clergy as provided through theological seminaries will be discussed. The review will be presented in four sections: the nature and purpose of theological education; continuing education and the theological seminary; the development of continuing education for clergy: a historical review; and a review of major studies and consultations on continuing education for the clergy.

The Nature and Purpose of the Theological Seminary

A Brief Review of the Evolution of the Protestant Theological Seminary

To understand the role of continuing education as related to theological seminaries, it is necessary to grasp something of the history, nature, and purpose of the theological seminary as it developed in America.

Elwyn A. Smith says:

The motives for establishing seminaries in the form we now know them took shape in the decades immediately preceding 1800. Changed cultural

circumstances contributed heavily. It had always been difficult for American churches originating as extensions of European communions to obtain enough clergymen. Colonial Presbyterians and 19th century Catholics, for example, complained that American got only the offscourings of the European clergy; in the 18th century the voyage was dangerous and mortality high. The Revolutionary War cut off the supply of English-speaking clergy; the continental disturbances of the Napoleonic era isolated Germans and others. American seminaries were needed to produce clergy in sufficient numbers for service in the new world conditions.¹

Other factors were beginning to make their imprint in the development of the American seminary. New scientific knowledge and bold inquiry of old ideas began to emerge within schools such as Yale and Harvard after the American Revolution. This new way of thinking threatened many churchmen.² On the other hand, the revivals of the early 19th century created an urgent need for the theological training of uneducated converts. Furthermore, there was the response of the American colonists to what they perceived as threats to the church coming from deism and the "new Christian intellectualism," Hopkinsism. Indeed,

American colonists in Boston, New York, and Philadelphia saw a dark threat to a church left undefended from the errors of Henry Ware, Samuel Hopkins, Nathaniel Taylor, and their followers elsewhere.³

As one looks back, it is easy to gain the accurate impression that by 1800 seminaries were adjusted to a society that was emerging from a primarily Calvinistic world, but was also shared by Baptists, Methodists, Episcopalians, Congregationalists, and Presbyterians. The movement was toward

a highly diversified number of religious groups, with many of them "deprecating learning while honoring the common man."⁴ Schisms became common at this time, new denominational distinctions were being formed, the Civil War of 1861-65 created a vast regionalism, and the boom of industrialism eventually made "rural religion but a single ethical type instead of the norm."⁵ In summary, by 1800, it could be accurately stated that a

...multiplicity of demands confronted American Protestants...and response to all of them figured in varying proportions as seminary "purposes": to train more candidates; to teach them godly traditions; to prepare them to defend the truth as church leadership saw it; to withdraw the young from the temptations and disorders of the post-revolutionary colleges and inculcate spirituality; and in a society moving toward Jacksonian populism, to erect churches that would respect learning, eschew enthusiasm, and teach the congregations to preserve piety and truth.⁶

Hence, by 1850 the bases of Protestant seminaries had been established in this country. After the Civil War, torn by religious and political rift, new seminaries began to emerge. Germane to this study was the emergence of Methodist seminaries, which began to appear in 1859. Their development was often in conjunction with a college or university, a trend which characterizes many Methodist seminaries today.

Two significant occurrences after the Civil War were important in helping to give purpose and character to the American Protestant seminary. One occurrence was the rise of industrial urbanism and its consequences on society, and

the other was the influx of non-Protestants into the nation with their new ideas and demands upon the church.⁷ Also, the period between 1870 and 1890 witnessed some attempts by seminaries to move from their in-grown nature toward better communication and unity with other institutions.

The pressures of social change began to create new demands upon the seminary after 1890. The principal concerns of seminaries began to turn from doctrinal considerations to the practical concerns of how to help clergy maintain a parish in a rapidly changing social setting. Seminaries began to look critically at themselves: more capable professors were sought; curriculum was expanded; better libraries, salaries, and educational programs were made priorities; "denominational exclusiveness" began to wane; and more careful screening of ministerial candidates was begun.⁸

From 1865 until World War I, the theological seminary witnessed a world growing in commerce, politics, universities, non-religious intellectual thought, and scientific development. This was also the era of missionary outreach for the church, followed by the subsequent decline of mission activity and the renewal of social and ethical concerns in America, namely labor law, peace, and civil rights (with respect to the Indians, Blacks, and poor in the cities).⁹ It was during this time that the Protestant seminary began to sense as one of its purposes the

...maintenance of the church as an institution--organizational, intellectual, and social.¹⁰

Since World War I, the Protestant seminary has continued to have as one of its central purposes the preparation of clergy for a rapidly changing social milieu. There has also been the constant tension between the older traditions that were still relevant and the necessity of creating new educational goals and methods. The latter, in contrast to earlier theological education, has touched upon aspects of a seminary's life in such diverse areas as curriculum, extra-curricular experiences for students, personal activities of professors, public relations, administration, and many other concerns.¹¹ A positive purpose of theological education since World War I has been its overall improvement in quality. This was stimulated initially by President Lowell of Harvard in 1918 when he called together the Conference of Theological Seminaries. This event represented the first major attempt to facilitate the development of educational standards for the clergy. The forming of the Association of Theological Schools represented another attempt to bring a unified approach to solving common concerns among both Protestant and Catholic seminaries. A final evidence of the development of quality in seminaries was their desire to affiliate themselves with universities.

In summary, it is interesting in a broad sense to note how the purpose of the theological seminary has changed since its early appearance on the American scene. The schools of early times were often "communities of the pious" where faculty and students withdrew from the educational

world. The seminary of today, on the other hand, sees its purpose to prepare a person

...not only for a pastoral and preaching ministry in the congregation but for mission within and directed toward his total community.¹²

Contemporary Views about the Nature and Purpose of the Theological Seminary

There is a great deal of literature written about the nature and purpose of the modern day theological school. The literature reflects a great diversity of thought and opinion as to the nature and purpose of the theological seminary. The following discussion serves to illustrate this point.

In the mid 1950's, Richard Niebuhr spoke of "the emerging new conception of the ministry" with the accent on "the pastoral director."¹³

Niebuhr says:

...the work that lays the greatest claim to (the minister's) time and thought is the care of a church, the administration of a community that is directed toward the whole purpose of the church, namely, the increase among men of the love of God and neighbor, for the church is becoming the minister and its "minister" is its servant directing it in service.¹⁴

The impact on theological seminaries of Niebuhr's position has been substantial. Steven G. Mackie, in an article entitled "Patterns of Ministry and the Purpose of a Theological School," indicates that many institutions have accepted the concept of the "pastoral director," and

...theological schools in North America and elsewhere have modified their programs in accordance with this conception..."¹⁵

Although Mackie is critical of the "pastoral director" concept of ministry, he acknowledges its vitality and influence in the contemporary training of clergy.¹⁶

A more basic problem has surrounded the question of whether or not a theological seminary's purpose is to produce clergy trained for the generalized ministry in the church or to produce highly specialized theological scholars.¹⁷ Opinion has been divided on this issue. Nathan Pusey explains the dilemma this way:

Professional education and graduate education never melded completely until the twentieth century and even now exist...in uneasy alliance. It is a truism that a professional school that is not a graduate school is always in danger of being little more than a trade school or a school for technicians. On the other hand, a professional school that is a graduate school is always being tempted into the pursuit of scholarship to the neglect of the practical needs of the profession it was established to serve; and it rationalizes the neglect by insisting that the profession it serves must be a learned profession. So a question remains as to the proper nature of a graduate professional school, that widely admired and needed hybrid which is required to be two things at once and is continuously in danger of being neither.¹⁸

With the generalist-specialist issue in full view, it is useful to examine specific educators' concepts of the purpose of the theological seminary.

Dr. Charles Feilding, in Education for Ministry, cites the task of theological education to study

...both the Christian message and the world in which it is proclaimed...a professional school cannot rest without clarifying the concept of ministry; it must also provide opportunities in cooperation with others for its practice under supervision. Ministry must be learned not in protected areas but in places where it is open

to uncertainty and failure. These areas must, however...be sufficiently limited that learning and supervision will not be swallowed up in chaos.¹⁹

He goes on to say that:

The accelerating rate of social change requires ministers to be educated for greater tolerance of ambiguity, for openness, and for the ready assumption of responsibility in strange circumstances where existing guidelines are few ...Professional education for ministry is a single task with four related goals: 1. Acquisition of knowledge; 2. Development of professional skills; 3. Personal (human growth); 4. Deepening of Christian commitment.²⁰

James M. Gustafson suggests four purposes of theological education that can serve "the general practitioner" as well as be "the base line for the specialist." He suggests:

First, the educational process in the seminary can be thought of as training the minds and sensitivities of men to deal with different issues as they face them in a lifetime of professional activity...Second, the theological schools might relate to each other so that different schools in one area proceed with different specializations...Third, the churches will have increasingly to provide for specialized training beyond the B.D. degree, not just in theological disciplines, but in those that are closely related to practical professional work...Fourth, there are the opportunities for continuing education provided by seminaries, churches, and other institutions...²¹

Other scholars stress particular aspects of the nature and purpose of theological education. Randolph C. Miller sees the purpose of the theological seminary as germinal. He says:

The theological school has as its purpose the training of those who will serve in the ordained ministry, and it may serve also to train lay people for their work...The primary purpose of the seminary is to train students to participate in the ministry of Jesus Christ in the church and in

the world, to be obedient to the Lord of the Church...The proper focus for seminary training is a dual one: engagement or dialogue on the one hand, and intellectual activity which remains objective on the other...If the job of the seminary is properly done, education for the ordained ministry will have only begun with graduation. The continuing education of the minister will occur when the seminary has helped the student during his seminary days to become self-educating.²²

Basil S. Moss sets forth a broad conception of the purpose of the seminary in the following purposes.

Theological school should train men (1) to be leaders and teachers of personal and corporate prayer; (2) to know their theology and how to think theologically; (3) to use the best techniques of modern education; (4) to be able to exercise pastoral care, and to help lay Christians in the exercise of pastoral care, in such way that theological understanding of this is the work of God, conjoined with contemporary insights; (5) to be able to lead the church in its sensitive awareness of society and in its strategic adaptability to a time of rapid change; (6) to be able to think pastorally as well as theologically about the ordering of the church's worship; (7) to be able to do all these things as a servant as well as the leader of the church.²³

Finally, Robin Sharp speaks directly to the purpose of the theological seminary in that both the academic and the practical must be addressed in theological curricula. He says:

If the contention is correct that the way in which the traditional matter is imparted is crucial, then it is clear that university degree courses are irrelevant. They are concerned with academic matter which can be objectively tested, not with communication, relevance, or pastoral implications. There is little place in a university course for the kind of staff/student discussion about the contemporary world and the Church within it which is essential in training for the ministry. This really is the main purpose of the theological college community. It must be a community where worship and pastoral care have a

high priority for their own sakes but where they coalesce with the process of learning and discovery that is taking place. If ordinands are to be asked to do more thinking and experimenting than previously, they must have the security of a free and voluntarily accepted community.²⁴

Summary

In summary, this section has briefly described the evolution of the American Protestant theological seminary and some popular views as to its nature and purpose. The Protestant seminary emerged from European traditions that blended with the cross-currents of a young and developing nation. As America developed with great diversity, inner strife, and the need to constantly adapt to new situations, so the theological seminary was a product of its time. Over the years it has had to cope with the problems of schism, relevance, and an increasingly accelerated pace of social change. Only in recent years has the Protestant seminary truly begun to sense the fact that while the church may not need the seminaries to survive, the seminaries, in contrast, must stay relevant to the church if they are to survive. Thus, the initial purpose of the theological seminary that is readily apparent in the review of the literature is this: the preparation and development of the student as pastor in terms of a vital and relevant general professional practice of ministry.²⁵

In the next section of the Chapter, the writer will explore the significance of continuing education as it relates to the nature and purpose of the theological seminary.

Continuing Education and the
Theological Seminary

The impetus for theological seminaries to become involved in the continuing education of clergy is an outgrowth of many factors. To understand what is happening in continuing education is to come to terms with the dramatic changes that have occurred in society in the past fifty years. Huston Smith of the Massachusetts Institute of Technology at the first major consultation on continuing education for ministry, said:

From the millions of words that have been written about change in our time--its acceleration and its crescendo--two phrases endure. The first is by Whitehead, who saw the modern world as issuing from "the invention of invention." More far reaching than any specific discovery in the scientific revolution was the discovery of a technique of building discovery itself into the fabric of Western civilization. The consequences of this metadiscovery are gathered in the second phrase, by Robert Openheimer: "the prevalence of newness." The thing that is new, he wrote in 1955, "is newness, the changing scale and scope of change itself, so that the years of a man's life measure not some small growth or rearrangement or moderation of what he learned in childhood but a great upheaval."²⁶

Indeed, as Alfred North Whitehead indicated a generation ago, the rate of cultural change has been so swift that an individual's life span is no longer lived out in a singular dimension of reality. He says:

We are living in the first period of human history for which this assumption is false...Today this time-span is considerably shorter than that of human life, and accordingly our training must prepare individuals to face a novelty of conditions.²⁷

The impact of change on modern day living has been dramatic. Faustine Jones, writing about "The Changing Mood in America" in Lifelong Learning, summarized the influence of change in America in the following way:

Contemporary American society is characterized by fundamental and rapid change. Emerging from that change, while at the same time contributing to it, are social, economic, political, and educational problems which can be depicted as paradoxes, crosscurrents, and ironies. Looking at this nation today, we can quickly and easily identify hard-core poverty amidst general affluence, more personal and family credit-card debt as the worth of the dollar declines, problems with educational achievement as educational attainment grows, some individual progress by minority persons amidst group retrogression, (and) expressed commitment to a public policy of desegregation as white flight from desegregating communities escalates ...Middle class people are worried about inflation--the seemingly endless rise in prices. Of equal concern to many other people are the ups and downs of the country's unemployment rate. These are some of the paradoxes and crosscurrents which are highly visible.²⁸

There is no doubt that rapid social change has left great problems and challenges in both the church and the theological education of clergy. Indeed, Jeffrey K. Hadden in The Gathering Storm in the Churches finds a close relationship between rapid social change and four crises in the American church. He identifies these crises in the areas of meaning and purpose, belief, authority, and the professional leaders' own crises of identity.²⁹ In the end, the education of clergy must attempt to deal with these crises in an on-going and meaningful way, else the message of the church will become irrelevant to the needs of the people and the theological seminary will become ineffective as a

training ground for clergy. Some scholars in the field of continuing education for clergy, such as Mark Rouch, believe that the unequal pace of clergy training with rapid social flux has already produced a "crisis of competence."³⁰

Rouch states:

As a profession (ministry), we are in a crisis of competence. Our growth in effectiveness is not keeping pace with what the church and the world, implicitly or explicitly, are asking of us. Not only do we recognize the crisis in our profession generally, but many of us experience it personally. We know that we ourselves are in a crisis of competence.³¹

The implications of social change and the subsequent need for increased competence among clergy has led to a new assertion of the importance of continuing education as an authentic activity of the theological seminary.

Parker Rossman, in an article entitled "Should Primary Responsibility Rest in the Seminary," argues that one of the important functions of a theological seminary is to provide continuing education for its clergy.³² He goes on to describe three functions that a seminary ought to carry out in fulfilling this obligation. First, theological faculties can provide the books, the curricula, the "fundamental theological thinking" that is germane to continuing education of the ministry programs. Second,

...theological schools (can) give more adequate attention to the training of faculty and leaders for continuing education programs.

Finally,

...theological seminaries (can) provide a variety of program resources as a part of the

vast complex of programs of continuing education...

to meet the needs of a great number of clergy.³³ Rossman concludes by saying that:

We assign a primary responsibility for continuing education to the theological school on the assumption that theology is not learned once and for all time. Continuing education of the clergy implies a life-long study of theology in relation to each new situation confronted. The theological seminary, as a community of church scholars, provides the parish clergyman with continuing guidance and help in this life-long study of the Christian faith in relation to daily life and events. The seminary does not do so in our time as a kind of monastery to which there is retreat and withdrawal from the world. Rather, it is the base where a disciplined team of scholars prepares to engage the world, and from which the theologians go forth for continuing study and involvement, with and for the clergy and the churches.³⁴

The relationship among change, continuing education, and the seminary has been explored from a variety of perspectives.

Again noting Mark Rouch, he states his case for continuing education on two beliefs: first, that "changes in society make increasingly complex the application of the Gospel," and second, "the radical changes affect the way all of us experience existence in the world."³⁵

Paul Dietterich, in examining the relationships between clergy and continuing education, says:

The major purpose of continuing education is to bring about change in the church, to help the church update itself in order to be more faithful in this time of rapid social change. One way to facilitate change in the church is to help clergy increase their insights and skills. Clergy are, after all, major actors in the church. They are the most prominent

representatives of the church in every community where a worshipping congregation is located.³⁶

Niebuhr, in discussing the "idea of a theological school," strongly asserts that:

...a theological education which does not lead young men and women to embark on a continuous, ever-incomplete but ever-sustained effort to study and to understand the meanings of their work and of the situations in which they labor is neither theological nor education.³⁷

Olin T. Binkley, writing about the education of ministers in contemporary society, simply states that "competent ministers are involved in a life-long process of learning."³⁸ He goes on to discuss how ministers are involved in situations that deal with issues of life and death, and that they are under obligation to continually study and learn.

Russell J. Kleis, Professor in Adult Education at Michigan State University, in discussing the "Nature and Need of Continuing Education for Ministers," says:

The minister, if he is to live and serve effectively in our contemporary world, must be both learner and leader of learners. The difficulty of this dual task is exceeded only by its urgency. The church must take with utmost seriousness its responsibility for organizing and equipping itself to facilitate the continuing education of its ministers and, through them, of the people they serve.³⁹

T. H. Hunter, writing in the McCormick Quarterly about theological continuing education, clearly delineates some high expectations about the role of the seminary. He says:

A program of "continuing education" must avoid being merely the continuation of an activity that has no particular end but is just somehow self

satisfying...At the heart of any program of continuing education for the seminary graduate is the serious study which should take place daily as he prepares to meet the demands for an effective ministry in an ever-changing society. There is no substitute for this daily program of continuing education...Other programs of continuing education, whatever their source or directions should enhance this effort and not in any way attempt to serve as a substitute for it...Whatever is the purpose of theological education at the seminary level, one of its objectives is to assist the student to become a self-learner; to create a life-long thirst for study and growth. No quantity of schooling is an adequate substitute for this.⁴⁰

It is interesting to note that the ministry is not the only professional occupation that is adjusting to the demands of rapid social change. Professional schools that relate to law, medicine, teaching, and business are conscious that new demands and new knowledge are necessitating the constant updating of skills through continuing education.⁴¹ No longer can any professional school be content to rest the abilities of their students on initial educational experiences, else they become locked into an outdated and inadequate philosophy of learning.⁴²

Summary

This section of the review of literature has attempted to show that the impetus for continuing theological education is a direct outgrowth of rapid social change. This change has led to the development of new knowledge and shifting values, and, consequently, to new needs in the church. The literature strongly suggests that the growth

of the continuing education movement has been a response to these factors. It is also evident that theological education has not always kept pace with these rapid changes, and the result has been a crisis of competence within the clergy. Continuing education for ministers has become one viable way by which this crisis can be reversed, or at least slowed. Similar to professionals in other occupations, the literature indicates that clergy can no longer keep relevant to the people they serve without a systematic program of self-renewal and study. For many, the theological seminary is a main resource for clergy in their continued development as persons and as professionals and, as has been indicated, has an obligation in fulfilling that responsibility.⁴³

In the next section, the historical development of continuing education in the theological seminary will be explored, and the other major sources of continuing education for clergy will be discussed.

A Brief Historical Overview of Continuing Education for Clergy

In this section of the thesis, the historical development of continuing theological education will be presented as a historical survey. Its development and content are based, to a large extent, on an article written by Robert T. Frerichs, "A History of the Continuing Education Movement," which appeared in the Drew Gateway in 1977. Frerichs proposed five historical time-spans which provide a convenient

basis for examining the development of continuing education for ministers.⁴⁴ These time segments include pre-1940's, during the 1940's, during the 1950's, during the 1960's, and during the 1970's. As the review presents briefly the major developments that typified the programs, styles, and processes of the continuing education movement for clergy, it recognizes the danger to oversimplify complex development of continuing education for clergy. But three important ideas seem to emerge from this review. The first reinforces what has already been described earlier, that continuing education for clergy has its roots far into history. The second is that clergy have sought and found continuing educational experiences from a host of institutions and organizations besides the theological seminary; and the third is that the concept of continuing education, both at professional and personal levels, has deepened and sharpened over the years, especially in the 1960's and 1970's.

Continuing Theological Education before the 1940's

The roots of the modern continuing education movement for clergy go deep into American history. Again to refer to Frerichs in the same article as noted earlier, "Continuing education for Christian ministry," he claims,

...has gone on ever since there were ministers. Many priests and ministers found that planned learning was a natural and necessary element in their vocations. They saw that one could not stop learning once one's formal education for the ministry had been completed. They saw that life and culture moved on and changed, and knew that they had to be students for the

rest of their professional lives if they were going to be true to their commitments and keep up with their constituencies.⁴⁵

Continuing education for the clergy really got its impetus in the late 19th and early 20th centuries. As the American population began to move west in increasing numbers, new churches began to emerge, and leaders in these churches found it necessary to provide for their own on-going educational needs. In short, the churches were in existence long before colleges, schools, and seminaries. The result was that some clergy banded together to develop their own continuing education programs. An example of this is found in an old "History of the Baptist of Illinois." It is recorded there that the Home Missions Superintendent brought together on a regular basis, beginning in 1864, clergy numbering from seventy to more than two hundred for a:

...two-week program in the old University of Chicago to study Bible exposition; Biblical, Polemic, and practical theology; and elocution.⁴⁶

Another significant development in the early growth of continuing education for clergy was the Chataugua movement, a phenomenon that grew out of the powerful revivals in New York in the mid-1900's. A vital force even as late as the 1920's, Chataugua brought to local communities classes, lecturers, and a host of study programs. One of the strengths of the Chautaugua was that it successfully appealed to both professional and non-professional persons. Also, while many religious leaders took part in the movement, both as leaders and participants, the movement's general

participants went significantly beyond the religious community.⁴⁷

In 1910 the Rural Life Movement was initiated by the land-grant universities. Clergy from all over America became involved in special courses designed to meet the needs of clergy working, to a large extent, in frontier conditions. This movement, though not nearly as strong today, nonetheless ensured a continual involvement of public universities in the education of ministers. It was also during the days of the Rural Life Movement that Seaman Knapp effectively began to implement education by extension. His creative and experimental ideas helped to link the skills of the university with key persons in the smaller communities. In turn, it was these community leaders who often had a substantial influence on seeing that the effectiveness of the church and its minister keep relevant to the emerging social and scientific changes.⁴⁸

Two significant developments began to emerge in the early 1900's. The first was that as the frontiers of America began to be aggressively conquered, seminaries developed more rapidly (often in conjunction with universities) and began to offer greater continuing education opportunities for clergy. Most of the early experiences sponsored by the seminaries were available through institutes and summer school and consisted mainly of refresher courses similar to the regular academic curriculum. These served to help clergy remain up-dated in current theological developments. The

second development in the early 1900's was that denominations began to take a more active role in providing continuing education for clergy. Often great assemblies of pastors would convene on seminary campuses, camp grounds, or conference retreat centers to learn more about preaching, church administration, and Christian education. Families were often included in the activities, and the value of these major gatherings soon proved their worth in helping to build denominational solidarity. Denominations also began to take greater responsibility at this time to provide quality seminars and refresher courses. This early era also witnessed large gatherings of clergy that would join together under an ecumenical banner for intensive study in both the practical and theoretical aspects of Bible and theology. One of the earliest organizations of clergy, the College of Preachers at the Washington Cathedral, was founded in 1929. Still highly active today, this organization has carried on its original purpose of providing continuing education for clergy who desire to improve their skills in communication.⁴⁹

Continuing Theological Education During the 1940's

Continuing education for clergy began to gain momentum in the 1940's, and it also began to become more responsive to some specific needs of ministers. The central development in the 1940's was that:

...many denominational programs and innovative educational processes emerged as resources for the continuing education of clergy...⁵⁰

It is interesting to note that many of these developments did not occur through the theological agencies of the church but, rather, were initiated by those agencies of the denominations in charge of Home Missions.⁵¹ It is appropriate to note some of these developments.

Because of the growing need of clergy to be able to work more effectively in an industrial and urban setting, the Presbyterian Institute of Industrial Relations was established by the United Presbyterian Church in 1942. The Institute provided training for ministers so that they could relate better to those persons experiencing the consequences of rapid social change accompanying urbanization and industrialization.⁵² In contrast, the Roanridge Rural Training Foundation was established in 1945 by the Episcopal Church to help churches and priests located in rural settings. Beginning in Kansas City on a farm donated by a layperson, the foundation trained both priests and seminarians to effectively deal with the problems of a rural parish. A large part of the training centered on learning about rural culture.⁵³

The Rural Church Center, established in 1945 by the American Baptists, provided continuing education opportunities at their Assembly Grounds in Green Lake, Wisconsin. The training provided there was aimed at improving the skills of clergy working in rural areas and small towns.

The program featured both extensive library services and a regional extension service to pastors and lay leaders.⁵⁴

One of the most important developments to emerge in the 1940's was the initiation of the clinical Pastoral Training Programs. Frerichs says,

...after considerable experimentation in the two preceding decades...training programs were developed for the emerging specialization in pastoral counseling, which was rapidly becoming an important function of ministry. Clergy were trained in the context of great human need, in collaboration with professionals in the medical, nursing, and psychiatric fields, to qualify as competent in their newly appointed role as counselors.⁵⁵

The 1940's also witnessed the beginnings of major interest and research in adult learning, training programs, and adult motivation. The Adult Education Association became an active organization at this time, and its interest in adult learning exerted a significant influence on many leaders charged with the responsibility of providing Christian education in the church. This led to the development of "study groups, institutes, and training programs for clergy and lay leaders."⁵⁶ Also, there was at this time new and creative breakthroughs in the field of management and administration. Specialists developed programs that sought to bring together the latest theory and practice in communications skills, resulting in the creation of the American Society for Training and Development. Although this organization's work was directed toward providing training, in-service programs, and research for government and industry, there was

also among its membership clergy, denominational leaders, and seminary professors who were interested in bringing to the church new skills in administration and management.⁵⁷ Finally, the National Training Laboratories came into existence in the 1940's and had significant impact on continuing education for clergy. It was this organization, through their pioneering work at Bethel, Maine, that developed the "laboratory method of training for teachers, ministers, managers, and other professionals..."⁵⁸

Continuing Theological Education During the 1950's

Continuing education for clergy continued to grow and expand in the 1950's. Advancements are cited here that related to seminaries, denominations, and the efforts of single individuals.

Urban church centers were established by the American Baptists and Lutherans for the purpose of:

...bringing continuing education in city planning, urban ministry, and church mission to city pastors and denominational leaders.⁵⁹

At this time also there began to emerge national and regional continuing education programs that dealt with the techniques of management and administration. Sponsored mainly by the American Baptists and the National Council of Churches, in conjunction with the Graduate School of Business Administration at Harvard and the Case Study Institute, clergy and denominational staff participated in programs in:

...management, administration, planning financial management, human relations and other "business school" subjects...⁶⁰

Seminaries were becoming increasingly involved in continuing education for clergy in the 1950's. Union at Richmond and Union-Auburn in New York served as important initiators of new kinds of continuing education experiences for clergy. Exposure to the most recent theological thought and practice was provided through lectures, group participation, field study, independent study, faculty consultation, and extensive library services.⁶¹

Another major development in the continuing education of clergy in the 1950's was the organization of the Institute for Advanced Pastoral Studies at Bloomfield Hills in Michigan. Established by Reuel Howe, the center provided an opportunity for clergy to see themselves:

...as genuine persons rather than as functionaries and role-players in the institutionalized life of the church and were able to become freed up to grow and continue to learn in their personal and professional life.⁶²

The Church in Town and Country, a program sponsored by the National Council of Churches, held intensive programs for clergy and church leaders who worked directly with rural churches and small towns. A major study of the roots of American rural life was targeted in 1953 and 1955, and special emphasis at these international study seminars was placed on the Danish Folk School movement, the cultural schools in northern Europe and Scandinavia, and the Kirchentag in Germany.⁶³ It is interesting to note that the

emergence of the Kirchentag movement after the second World War, which was devoted to the study of new forms of theological expression, served as a model for the development of many of the Theological Institutes in several denominations in America.⁶⁴ This development helped both clergy and laity to give a clearer theological interpretation of their professions and of their beliefs. Usually the adult education or Christian education agencies of a denomination or church sponsored these activities.

Continuing Theological Education During the 1960's

The continuing education movement for clergy began to come of age in the 1960's. It was evident that much of the experimentation and philosophical considerations given to continuing education in the 1940's and 1950's were finally being unified into a movement of great power. Continuing education was now being perceived as one viable way by which clergy could achieve personal and professional growth, keep pace with accelerated social change, and maintain a credible level of authority with their congregations.

There were many developments that contributed to the rapid growth continuing education in the 1960's. The writer will attempt to provide a brief historical sketch of these events.

There is no doubt that the growth of the behavioral sciences helped to add impetus to the continuing education movement of the early 1960's. New theories and questions

were being advanced in an attempt to understand better how persons grow and learn. The rapid social changes of the 1950's and 1960's were a primary cause of the behavioral movement, and serious attention was given to:

...motivation, communication, learning, emotions and feelings, and...to understanding how an abundant and value dominated life could be achieved.⁶⁵

In 1964 the Urban Training Center in Chicago was organized in an attempt to train clergy for a more relevant ministry in the urban environment. It enabled ministers to actively engage in an "action-reflection" program, whereby they became involved in the:

...political, power-centered, ethnic, racial, educational, and social class life of the urban community, enabling students to come to grips with real and deepseated problems of metropolitan life and government.⁶⁶

Within a few years more than twenty-five urban "Action Training Centers" were established across the country, each modeled after the Urban Training Center in Chicago.

Carlyle Marney, in conjunction with several denominations, organized the Interpreters' House at Lake Junaluska, North Carolina. It provided a broad range of continuing educational opportunities for clergy and was developed to effectively deal with possible crises that might emerge in the pastor's family, personal, or professional life. It was one of the first organized institutions of continuing education that humanely dealt with a minister's needs in a world he or she not only served, but also had to be a part of. It

is interesting to note that a similar organization was begun in the Pacific Northwest. Though it was more educationally oriented than Interpreters' House (probably because there were no seminaries available in the Pacific Northwest), and used different methodologies, the Pastoral Institute in Washington provided through an ecumenical operation both counseling and continuing education.⁶⁷

The Academy of Parish Clergy was also organized in the 1960's, and it has become:

...the principal professional society for practicing clergy, emphasizing high standards of education, stringent requirements for intensive continuing education year after year, and a high professional level of ministerial practice.⁶⁸

It is also interesting to point out that in the 1960's, clergy began increasingly to take advantage of continuing education in centers that were not oriented toward religion in the traditional sense. One such center is the Esalen Institute in California which sought to:

...explore those trends in the behavioral sciences, religion, and philosophy which emphasizes the potentialities of human existence.⁶⁹

Persons participating in the year-long program often found their religious attitudes broadened through the seminars and human relations laboratories.

Several other events also occurred in the 1960's that gave new visibility to the continuing education movement for clergy. In 1960 Connolly G. Gamble reported the results of a survey he had conducted on continuing education for clergy.⁷⁰ He followed with another major survey in 1968.⁷¹

Both of these will be discussed in detail in a later section of this chapter. Another phenomenon that sparked the movement was the tremendous increase in literature that explored various aspects of continuing education. For example, the entire issue of Theological Education in the summer of 1965 was devoted to the continuing education of ministers.⁷² It discussed the importance of continuing education for clergy, the arguments for and against a seminary's involvement in continuing education, the preparation and financing of a program of continuing education, and, in particular, five successful programs providing continuing education for clergy. These programs included Union in Richmond (which included the Directed Study Program, the Tower Room Scholars' Program, Advanced Study Seminars, and the Summer Preaching Clinic and Seminars), the Harvard's Merrill Fellowship Program, the Presbyterian Institute of Industrial Relations, the Master of Sacred Theology Program at Gettysburg, and the Doctor of Sacred Theology program at San Francisco.⁷³

Still another contributing factor in the expansion of continuing education for clergy at this time was the emergence of key national meetings and organizations. Two major consultations on continuing education at Andover Newton Theological School in 1964 and at Chicago in 1965 (discussed in detail later in this chapter) helped to unify the movement through the sharing of ideas and the development of common goals. These consultations were followed by two Adult

Learning Seminars at Michigan State University in 1966 and at Syracuse University in 1967. Out of the problems, challenges, and desire for an organization that would draw persons together from all corners of continuing education for the ministry, a committee was established at the Adult Learning Seminar at Michigan State University in 1966 to make preliminary plans for an association or society. At Syracuse in 1967, the new organization was formed, known as the Society for the Advancement of Continuing Education for Ministry (SACEM).

By the end of the 1960's, continuing education for the clergy was recognized as a significant and vital movement within the church and theological seminary. Mark Rouch summarizes the emergence of the enterprise by noting three things that happened in the 1960's.⁷⁴ He says, first, that a group of organized structures emerged to give shape and substance to the movement. Many of these structures have been discussed in this section. Second, an articulated consensus emerged about many of the problems and goals that related directly to the continuing education of the minister. The major consultations served to help achieve this experience. Third, a group of professionals emerged to give guidance to the research, programs, and needs of the movement. Rouch also summarized his impressions of how specific activities were taking shape in the continuing education movement for clergy by the end of the 1960's. He indicated that there were three basic categories: first, programs and

activities requiring no appreciable time away from work; second, programs that ranged anywhere from ten days' to six weeks' duration; and third, programs that lasted for several years, which usually required a job interruption.⁷⁵ The broad variety of activities in the movement was also indicated by R. Lewis Johnson. Writing at the end of the 1960's, he choose at random eight programs of continuing education for clergy that reflected the diversity and specialization of the movement at this time.⁷⁶ His survey included activities in Clinical Pastoral Education, Action Training, Sensitivity Training, Seminary Non-Credit Seminars, Seminary Non-Resident Programs, Seminary Accredited Programs, University Seminars, and the Institute for Advanced Pastoral Studies.

It is interesting to note what one scholar believed would happen in the continuing education movement in the 1970's as viewed from the late 1960's. With nearly ten years of solid growth in the continuing education movement for clergy, Mark Rouch perceived the following trends as predictive of the future.⁷⁷

1. The relation of continuing education to the practice of ministry would be increasingly recognized.
2. Continuing education would be seen increasingly as only one element in the support services which the church must provide for the professional's career development.
3. The voice of the church professional would be heard increasingly in planning for continuing education programs and services.
4. Planning would be undergirded by research.

5. Attention would be given with increasing seriousness to clergy--laity or professional--non-professional relationships in continuing education.

In 1969, Rouch wrote:

No movement in the life of the American church has contributed more to the health and effectiveness of its leadership in the last decade than continuing education. The future holds great promise but no sure success. Whether this movement now matures or remains in adolescence and finally disintegrates will depend greatly on whether it finds its identity and responds to it.⁷⁸

Continuing Theological Education During the 1970's

The continuing education movement for clergy has continued to grow in the 1970's. Nearly all of the organizations established in the 1960's to promote continuing education for ministers and laity have continued to respond effectively to the needs of clergy in the 1970's. Indeed, Frerichs wrote in 1977 that for:

...ministers now in the major denominations, continuing education is a normal part of professional life and growth. The number of institutes, courses, agencies, and professional people engaged in continuing education for ministry, tends to boggle the mind. One large public university, when asked for a listing of all its extension courses which would be of interest and use to clergy, responded with six legal-sized pages, single-spaced, with the comment that of course many other courses might have been listed. Virtually all theological seminaries provide continuing education programs for their alumni and others; some have entire divisions for this purpose. It is reliably estimated that from thirty to fifty thousand ministers took courses in the land-grant universities last year, and the number of such public universities which offer continuing education planned particularly for clergy is increasing steadily and rapidly.⁷⁹

Specific developments have continued to enhance the growth of continuing education for clergy in this decade. A number of these important developments will be cited.

1. There has been a surge of new programs that have been initiated to help clergy evaluate their careers. Career Development Centers have emerged to facilitate life-long patterns of growth and development through self-evaluation and counseling. This concept has also been put to use in a more limited sense through programs whereby clergy will undertake personal study and reflection with a university or seminary professor. Both of these patterns of continuing education reflect the increasing interest of clergy to explore more completely their personal and professional goals in the broader context of the ministry.⁸⁰

2. There has been increased participation of clergy in university courses and programs. Public education has become a key resource for clergy who seek to relate their ministry to issues that touch:

...the quality of life, the growth and integrity of personhood, the environment, political and business practices, communications, mental health, public health, the arts, and many other fields of university concern...⁸¹

Many of these university courses, seminars, and programs are being made available to ministers through extension programs.

3. The body of literature for continuing education has continued to expand in journals and periodicals, books and pamphlets, promotional materials and program publicity, and

through research. The following examples are cited to authenticate this point:

a. Journals and Periodicals: The continuing education movement has become a popular topic in journals and periodicals. The summer, 1974, issue of Theological Education devoted its entire issue to "Theological Education by Extension," which discussed many issues relevant to continuing education for clergy.⁸² The May, 1974, issue of the Christian Ministry devoted its entire issue to "Post-Seminary Growth," and several authors explored the movement from varying positions.⁸³ The Drew Gateway, a Journal of Comment and Criticism, in a jointly planned publication with SACEM, explored the continuing education movement for clergy in one of its publications for 1976-1977.⁸⁴ Also, articles dealing with specific aspects of the movement have abounded in a host of periodicals and journals. For example, Bennett F. Sims in Pastoral Psychology discussed "Continuing Education as a Peer Support Experience in the Dynamics of Change."⁸⁵ Connolly G. Gamble surveyed special resources for clergy in an article entitled "Continuing Education and Creative Leisure," which appeared in Church Management: the Clergy Journal.⁸⁶

b. Books and Pamphlets: New books and pamphlets have been written by competent scholars about many facets of the continuing education movement for clergy. In 1972, James D. Glasse published Putting It Together in the Parish, a discussion of innovative approaches and strategies for

pastors who seek a variety of personal and professional options for planning.⁸⁷ In 1973, Douglas T. Hall and Benjamin Schneider wrote Organizational Climates and Careers: the Work Lives of Priests which presented a theoretical model of psychological success and failure in ministry with implications for career satisfaction.⁸⁸ James Fraser and Joseph Williamson published Authority and Ministry: Some Conversations about Continuing Education in 1973. This brief work discussed patterns of continuing education and their implications for the priorities and needs of clergy in relation to the problem of authority.⁸⁹ Cited earlier was Mark A. Rouch's volume Competent Ministry: a Guide to Effective Continuing Education.⁹⁰ This was one of the first works to present a comprehensive plan of continuing education for a minister, unifying principles of learning theory and the need for professional competence in the ministry. Person and Profession: Career Development in the Ministry by Charles W. Stewart was published in 1974 and presented in a meaningful way the stages of a career in the ministry from entry to retirement. The importance of continuing education as a means of crisis resolution is emphasized at each stage.⁹¹ Finally, in 1976 John E. Biersdorf edited a volume entitled Creating an Intentional Ministry which was a compilation of writing by ten scholars. In this book, continuing education for clergy was examined in relation to such dimensions as goal setting, evaluation, life-long learning, social issues, and communication skills.⁹²

Many other books and pamphlets have been published that relate to continuing education for clergy. However, those mentioned above serve to illustrate areas of consideration that have been given importance by prominent scholars in the field in the last decade.

c. Promotional Materials and Program Publicity. It is not an exaggeration to say that if an individual is actively engaged in the field of continuing education for clergy, he or she will most likely be exposed to an abundance of published materials that describe an array of program activities. There exists a vast amount of promotional literature from many institutions and organizations that describe extension programs, seminars, workshops, lectures, conferences, retreats, and much more. Activities that are promoted through seminaries and other agencies are diverse and, in some cases, broad. For example, the writer recently received a publication from the Center for Professional Development in Ministry in Lancaster, Pennsylvania. For a three-month period, there were twenty-four different opportunities for studies in ministry that ranged from such topics as "Women and the Church" to "The Healing Narratives" to "New Perspectives on Adulthood."⁹³ The advance of promotional literature is indicative of both the extent of the movement and the variety of opportunities for continuing education for clergy being offered in this decade.

d. Research in Continuing Education for Clergy. In the 1970's, there have been a number of significant studies

conducted that are relevant to the continuing education of clergy. These will be discussed later in this chapter.

4. Early in the decade there was the development of the National Organization for Continuing Education of Roman Catholic Clergy. This organization was formed in an attempt to integrate "the continuing education of church leadership within the structures of the church."⁹⁴ In this decade the Roman Catholic clergy, and men and women in the religious orders, have work aggressively to integrate continuing education as a regular part of their professional and personal lives.

5. A major development in the 1970's (actually begun in the late 1960's) has been the mushrooming Doctor of Ministry program offered in many theological seminaries. These programs are of two types.⁹⁵ Originally the first type was patterned after an "in-course program," wherein a student simply added another year or two of study to the basic professional course of study (the Master of Divinity), with the latter years featuring a more experientially-oriented curriculum. Often this type of D.Min. program ended before ordination. However, the vast majority of theological schools that offer the D.Min. degree have turned to the second type of program, the "in-service" or "in-ministry" degree. In this program, candidates must already be ordained and have a number of years of pastoral experience. Usually the minister in this program combines current pastoral work with a two or three year curriculum from a seminary. The goal is

that experience, practice, and academics will intersect to achieve greater professional and personal understanding and skills. Pastors in this program are usually exposed to a field-oriented, project-centered, experiential program which includes a substantial amount of resident work, coupled with in-the-field, on-the-job research and development. Connolly G. Gamble summarizes his impressions of the D.Min. degree as follows:

Those persons who have long decried the theological school as patterned too much after the academic university model of the European continent can take heart that the D.Min. innovation in American seminaries has brought--at least in some instances--a genuine effort to offer professional education that tests its effectiveness not in the knowledge realm alone, but also in functionality of performance by graduates. Historians of theological education may look back upon the 1970's as the decade in which American seminary education moved decisively toward professional ministry as its clear goal. In that evolution in seminaries, continuing educators and ministers who have developed competence through continuing education have had influence in moving theological schools toward a style of teaching/learning that challenges the individual to develop his/her own resources and to become an independent, lifelong inquirer, growing constantly even while engaged in the work of ministry. In such seminaries the D.Min. program has given clergy an opportunity for intellectual stimulation and skill development during the early years of their professional experience, allowing for the correlation of actual experience and theoretical understanding.⁹⁶

6. The meaning or definition of continuing education has been broadened and sharpened in the period between 1960 and 1979, especially in the last decade. The following definitions of continuing education over the years illustrate the point:⁹⁷

- a. Continuing education is a lifelong program of systematic, sustained study.
Connolly Gamble (1960)
- b. Continuing education is a life-long process of learning and growth. It takes seriously the personal and professional setting (parish-community). It focuses upon the enrichment of ministry, the upgrading of skills, the re-evaluating of priorities, the raising of morale, liberation and creativity, self-actualization, identity, autonomy, integrity. It may be in a variety of settings: at home (reading, tapes, video, correspondence), in the parish ("conjoint learning"--pastor and people sharing, learning, deciding together), in the immediate area (cluster groups, nearby seminaries, universities, and centers), away (wherever a particular need is being addressed).
James A. Sparks (1972)
- c. Continuing education is learning after ordination and implies internal growth and external change. Programs extensive in scope and varied in method must aim at the total growth of the priest, spiritual, intellectual, emotional. In short, continuing education means growth of the whole man in many dimensions other than the strictly intellectual.
National Conference of Catholic Bishops (1972)
- d. Continuing education is an individual's personally designed learning program which begins when basic formal education ends and continues throughout a career and beyond. An unfolding process, it links together personal study and reflection and participation in organized group events.
Mark A. Rouch (1974)
- e. Continuing education is an individual's personally designed learning program to improve vocational competencies, which begins when formal education ends and continues throughout one's career and beyond. An unfolding process, it links together personal study and reflection, and participation in organized group

events in a related series of "more or less organized events."

Southern Baptist Seminary
Extension Commission (1974)

- f. Continuing education for ministry is a planned, on-going, systematic, supervised, and evaluated program in learning and growth, involving achievement of new or increased skills, enhancement of knowledge, and personal or spiritual development. Such a program should enable clergy to accomplish both short- and long-range goals for their ministry.
Episcopal Church Board for
Theological Education (1975)

It is interesting to note that as the definitions of continuing education have become more specific in the last decade, so to have the programs and activities that have been initiated to meet the needs of ministers. It would seem that the producers of continuing education are responding with greater clarity through specific programs to the expressed needs of the consumers of continuing education.

As the 1970's come to a close, there are many scholars who are trying to gain an understanding of what will happen in continuing education in the future. Connolly G. Gamble offers his analysis of the future by describing what he believes are the trends of tomorrow.⁹⁸

1. Parish clergy will continue to form influential committees on continuing education at the diocesan (synod, annual conference, etc.) level and exercise increasing power in molding continuing education.
2. Parish clergy will continue to meet together as peer groups and colleagues for purposes that include learning from one another, mutual support, accountability, and fellowship.

3. Guided study programs, produced by competent persons for use via mail, will continue to serve individuals and groups of pastors and laity, particularly those distant from theological libraries.
4. Career counseling centers will become a regular part of clergy careers, especially at the points of entry (as a part of the admission process) and mid-career (in considering options at middle life). The latter point has special meaning for continuing education.
5. A sizable number of parishes in mainline denominations will be served by part-time ("tent making") clergy or students, often with emphasis on the "comfort" aspects of church life (worship and fellowship) rather than the "challenge" aspects (service and nurture).
6. An increasing proportion of parish income formerly allocated for mission will go for local and nearby projects, with less for regional and national programs of the denomination.
7. Continuing education resident centers that depend heavily on (1) parish contributions either directly or via judicatories or (2) large enrollments for all events may expect increasing difficulty from inflated costs of food, housing, and services, possibly leading to decreased enrollments at high prices.
8. Continuing education time and money allotments will be available to an increasing number of parish clergy as contract provisions by employing congregations, thus enabling more options as to events and locations of continuing education to be elected by clergy.
9. Churches will be formed largely of people with privatized religion who associate voluntarily on the primary basis of private faith. Ministry and continuing education for ministry must deal realistically with this factor, not merely accepting it passively but rather learning skills of negotiating leadership in a voluntary association to effect changes that are acceptable to most members.
10. Fluctuating enrollments in colleges and universities will bring administrative initiatives to use their academic resources in serving

the continuing education needs of clergy (among other groups of citizens).

11. Women and ethnic minority groups will press for changes in professional leadership in the churches, to open job opportunities for women in ministry and minority clergy. Such changes will have far-reaching effects at all levels of the churches, including leaders, purposes, and styles of continuing education for ministry.
12. With many and varied motives that push/pull toward continuing education, and formidable barriers (real and perceived) that block continuing education, the decision about participation will continue to rest with the individual clergy, who will resist manipulation and coercion but may value encouragement and enabling actions from many quarters.

Summary

This section of the review of literature has attempted to show the major historical developments that have helped to establish the continuing education movement for clergy. The historical review has attempted to trace major events and programs from the early part of the nineteenth century to the contemporary scene. The review has not, of course, been exhaustive, although the historical activities mentioned represent the major developments. The survey reflected three important ideas about continuing education for clergy. First, continuing education for clergy is not a recent occurrence, but extends far back into history. Organized continuing educational opportunities for ministers date from the mid-19th century in America. Second, ministers have experienced continuing education from many sources: the theological seminary, denominational programs,

centers for growth and development, personal plans of study, local clergy organizations, and universities and colleges. Third, the concept of continuing education for clergy has deepened and broadened, especially in the past two decades. In 1960 continuing education for clergy was conceived of in a general sense, as a lifelong, systematic plan of personal study. By 1979 continuing education for clergy, while not abandoning earlier philosophical commitments, has, nonetheless, undergone considerable transformation. Now the lifelong plan of systematic continuing education is placed in the specific context of a minister's values, feelings, and needs, in relation to the family, the occupation, and the future. Thus, when the minister plans a program of continuing education, he or she takes into consideration a host of personal and professional needs.

The next section will present a description of selected studies and consultations on continuing education for clergy.

Studies of Continuing Education for the Clergy and Laity

Although there has not been an abundance of research conducted on continuing theological education, there are, nonetheless, specific studies and consultations that serve to highlight the kind of research that has been generated.

Two Dissertations on Continuing
Theological Education

Two decades ago, a dissertation was written that investigated the:

...factors involved in providing a post-seminary educational program for the improvement of clergymen in service.⁹⁹

In this study, William Hulick focused on the post-graduate activities sponsored by seminaries and also studied the types of motivations and problems that clergy faced in devising their own programs of continuing education. He gathered information from publications of the Presbyterian Church, USA, its seminaries, and other agencies that provided continuing education for clergy. A questionnaire designed to elicit responses from clergy about their interests and activities in continuing theological education was administered to a sampling of ministers. Hulick also reviewed the literature pertinent to the theory and practice of general in-service training.

His study revealed that seminaries failed to meet adequately the needs of ministers in that they do not offer specific resources and activities for continued professional growth and development. In fact, most seminaries he investigated developed and implemented in-service opportunities only as facilities and staff happened to be available. There was no systematic attempt to create a post-graduate program of study at the seminary level. Some other findings of Hulick's study included the following: seminaries

which conducted extension activities sponsored conferences, summer school and institutes, periodical publications, lecture series, library loans, and other opportunities for clergy. Nearly all of the respondents between thirty and forty years old, which represented Hulick's sample, desired activities that could help them increase their professional competence, especially in the area of communications. Furthermore, nearly every minister indicated an interest in post-seminary training, and many had a personal program of study that enabled them to eliminate recognized deficiencies. His study revealed that ministers who had been out of seminary longer showed a greater interest in post-graduate education than ministers who recently completed seminary.

Another dissertation written in 1966 by E. Arthur McAsh also investigated post-graduate activities in seminaries of the United Presbyterian Church in the USA.¹⁰⁰ McAsh reviewed the professional literature pertaining to continuing education programs on the nature and extent of continuing education activities, analyzed existing programs of continuing education, and stated conclusion and recommendations pertinent to continuing education activities for the ministry. Information was collected from eight seminaries through a questionnaire and by a personal interview at each institution.

The conclusions of McAsh's study are not atypical of the orientation and attitudes of most denominationally oriented seminaries in the mid-1960's. His study reflects the

struggle of seminaries attempting to deal creatively with the growing need of the continuing education of the minister. The major conclusions from the study are as follows:¹⁰¹

1. Certain general principles apply to the organization and functioning of any continuing education program for the ministry.
2. The chief administrators of continuing education in the seminaries studied are seriously attempting to meet the post-graduate educational needs of ministers through increasing emphasis upon continuing education programs, and they evidence concern for qualitative and quantitative improvements in their offerings.
3. While seminaries have accepted the continuing education of ministers as one of their responsibilities, it has been assigned a peripheral position in educational planning by administrations and faculties.
4. Both credit and non-credit programs belong among the total offerings of continuing education by the seminaries of the denomination.
5. Off-campus as well as on-campus offerings are necessary to meet the continuing education needs of the large body of parish ministers throughout the nation.
6. The continuing education programs of Presbyterian seminaries usually have appeal for ministers of other denominations and are amenable to cooperative arrangements inter-denominationally.
7. The seminaries are not involving laymen to any appreciable extent in their continuing education programs and, thus, may forfeit important learning experiences which clergymen receive through interaction with laymen in an educational environment.
8. Each seminary has certain unique emphases in continuing education which distinguish its programs from other schools, heightening the possibilities for productive cooperative efforts among the seminaries.

9. The over-all goals of continuing education in the seminaries are not officially and clearly stated, depriving programs of adequate direction and purpose.
10. Whatever objectives have been formulated for individual programs are not clearly stated in terms of behavioral changes to be achieved, lessening the possibility of programs' being sharply focused in aim and in meeting the needs of the participants.
11. Seminary administrators have not given guidance and counseling a clearly defined and, therefore, adequate place, within continuing education for the ministry. Consequently, uncertainty exists with respect to its purpose, function, and implementation.
12. Continuing education for the ministry operates equally well from a separate building called a center for continuing education or from an area arranged for adult education in existing structures.
13. Adequate seminary records of student characteristics are not at present taken, depriving administrators of an adequate basis for planning curricula.
14. Evaluative procedures in non-credit programs have generally been confined to informal opinion polls of participants at the end of the activities; and there have been few attempts to evaluate, by means of well-designed instruments and research studies, the effectiveness of continuing education practices and techniques.
15. Evaluative procedures have suffered for lack of clearly defined goals and program objectives stated in terms of behavioral changes to be achieved.
16. Seminaries have begun to cooperate with educational institutions and agencies in their local areas, but there is room for further effort in this direction.
17. The seminaries of the denomination have cooperated very little among themselves in planning programs of continuing education and in sharing resources for conducting programs.

18. The strong desire of each Presbyterian seminary to fashion its own unique emphasis in continuing education for the ministry can hinder concrete efforts to coordinate programs toward united denominational purposes.
19. Little conscious effort has been made to prepare the pre-degree, regular student for life-long learning through continuing education following graduation and ordination. Consequently, the continuing education programs of the seminaries suffer the lack of an important link with the regular B.D. curriculum.
20. The seminaries must invest increasing effort and expend more of their financial and academic resources in order to meet ministers' needs for continuing education.

McAsh noted specific recommendations for seminaries to consider in the future development of their continuing education programs. In many instances, the passing of time has witnessed the implementation of many of his recommendations. These included:¹⁰² having each seminary develop a clearer statement of goals and objectives pertinent to their continuing education programs for ministry, recognizing continuing education as an "integral and integrated portion of the seminary's responsibility," the appointment of a full-time director of continuing education as well as a department or division of continuing education in each seminary, better funding of continuing education programs, a guidance-counseling service for continuing education participants, a reward system for faculty participation in seminary continuing education programs, improved methods of evaluation of continuing education programs, a comprehensive record of student characteristics that can facilitate curriculum planning, a systematic strategy to help Master

of Divinity students develop habits of study and inquiry conducive to patterns of lifelong learning, and increased opportunities for continuing education for the laity as well as clergy. Finally, McAsh recommended that the Presbyterian Church should create a national office for cooperation in continuing education to enhance greater communication among the seminaries in the planning and implementation of continuing education programs.

Two Major Surveys on Continuing Theological Education

The first major survey of continuing education for ministers was conducted in 1960 by Connolly G. Gamble¹⁰³ at the request of the Association of Theological Schools and the Department of the Ministry, National Council of Churches of Christ in the USA. The survey sought:

...to clarify the educational needs of the Protestant ministry and to identify the provisions for continuing education now available to ministers...¹⁰⁴

in both the United States and Canada. Gamble, in his survey, defined continuing theological education as a:

...systematic program of consecutive and cumulative study, focused upon concerns where theological impact is either central or closely related.¹⁰⁵

A five page questionnaire was sent to almost five hundred seminaries, universities, selected colleges, conference centers, denominational and interdenominational boards, and other agencies that might provide continuing theological education. The focus of the study was on programs of

continuing theological education not oriented toward an advanced degree or for academic credit.

The study attempted to investigate many areas of continuing theological education. Early in the report, Gamble lays a philosophical foundation for the necessity of the continuing education of the minister. In particular, he assumes the need for continuing theological education as derived from three sources. First, the role of the minister as a professional demands a sustained program of study. Second, seminary training only provides a foundation which must be carried on by serious study and reflection. Third, the constant change in the:

...world and in individuals requires a program of study and theological reflection if the minister is to remain vital.¹⁰⁶

The inquiry attempted to gather information related to objectives, resident programs, non-resident programs, program administration and operation, program personnel, program descriptions and classifications, and recommendations for topics to be pursued for future study.

One of the major conclusions of Gamble's study was his description of "what basic elements are required for a program of continuing theological education." He stated three:¹⁰⁷

1. A personal library adequate to support systematic study
2. Supplemental provisions for home study via mail or extension instruction
3. Resident study opportunities

It is interesting to note that much of the information gathered from seminaries indicated that many programs of continuing education are just "more of the same thing" in content and method as is offered in regular seminary courses.¹⁰⁸ Continuing education was viewed as a "luxury" in many seminaries, often times considered a "peripheral and possibly expendable aspect of the seminary program."¹⁰⁹ Also, the study revealed that seminary programs offering continuing education experiences focus primarily on areas related to the pastoral ministry and responsibilities related to specialization on larger staffs. Furthermore, resident programs were evident, offered mainly in the summer for two or three weeks and concentrating on the improvement of skills in preaching, counseling, and education. In some situations, library facilities offered a broad array of mail services. In other cases, the access to library services by mail was available only to alumni or others in a specific denomination or geographical location.¹¹⁰ Many seminaries offered lecture series under a variety of conditions, but some respondents felt that they were "too brief for rigorous intellectual discipline."¹¹¹ Gamble's inquiry also indicated that 54.9% of the total program participants were aged 31-45 years, and 24% of the total number were 46-60 years of age.

Especially pertinent to the current project was Gamble's conclusions about the role of the seminary in continuing theological education. While he strongly asserted

that centers for continuing theological education ought to be established wherever there are resources of faculty, a theological library, and residential quarters, he also indicated that a primary location for the continuing education of ministers is the seminary. Gamble says that the seminary is a natural place for the continuing education of ministers for several reasons:¹¹²

First, the seminary is a chief resource because its faculty is comprised of theological subject experts with some teaching skill...Second, and of increasing importance as the book collections grow, the seminary library is a major resource for resident theological education...Third, the seminary is uniquely a community of ongoing theological scholarship...Fourth, if the seminary is the center for extension services by mail and provides faculty leadership in off-campus study groups of ministers, the seminary campus can most advantageously coordinate the on-campus study of ministers with their off-campus study engagements.

Gamble concludes his study by indicating that:

...adequate provisions for home study await the development or strengthening of continuing education departments as full-time concerns of theological seminaries. Until the resources of theological education are mobilized and coordinated, the needs and opportunities will not be adequately met.¹¹³

He also says that the:

...American parish minister needs a study program, not merely an occasional educational contact. He needs a study program in which he grapples with theological issues. He needs sustained systematic study, continued in the face of difficulties.¹¹⁴

Another survey conducted by Gamble in 1968 investigated "Continuing Education for Ministry: Personnel, Participation, and Evaluation."¹¹⁵ It was conducted with the

endorsements of the Society for the Advancement of Continuing Education for Ministry (SACEM), and the Commission on Continuing Education, Department of Ministry, National Council of Churches. The project was funded by the Department of Ministry, Board of Education, United Methodist Church. The primary purpose of the survey was threefold: (1) to obtain a profile of the continuing education leadership in the United States, (2) to count participants in all programs offered, and (3) to assemble information on evaluation, its forms and its results.¹¹⁶

The questionnaire was sent to almost eight hundred organizations or agencies which were grouped into eight categories: action training centers, clinical pastoral education, councils of churches, denominational agencies, seminaries, specialized continuing education agencies, universities and colleges, and miscellaneous agencies. The lowest response came from the councils of churches, while sixty percent of the theological seminaries responded to the questionnaire.

Some of the major results of the study that are pertinent to continuing theological education in seminaries are as follows:

1. Most of the continuing education leadership conceived of their work-role as either educational administrator, teacher, adult educator, or counselor to pastors.¹¹⁷
2. Most seminaries that reported said there was no person who spent more than one-third time in conducting continuing theological education at his or her institution.¹¹⁸

3. Respondents indicated that the parish ministry, seminary teaching, graduate study in theology, and sensitivity training contributed the most to their preparation for current responsibilities.¹¹⁹
4. Respondents indicated that the major problems in providing continuing education leadership were (a) time to develop and administer a program, (b) securing adequate funding, (c) the availability of faculty, (d) motivating persons to participate in programs, and (e) being sensitive to the needs of pastors in local churches.¹²⁰
5. When asked whether they engaged in programs for their own education, twenty-five respondents from seminaries indicated no answer, and sixteen seminary respondents indicated "no." Of those who did participate in continuing education experiences, they took the form of professional conferences, reading and studying, keeping up with a specific field of knowledge, sabbatical study, writing, research on their own programs, clinical pastoral education, and sensitivity training.¹²¹
6. Twenty-three seminaries indicated that they develop continuing education programs upon request, while seven indicated they did not.
7. The total number of participants in all forms of continuing education in the eight categories mentioned earlier, as reported by the respondents, was 38,401. Of this number, 21,095 were clergy and 15,858 were laity.¹²²
8. Some of the major goals of continuing education as indicated by seminaries in order of priority were as follows:¹²³
 - a. Opening avenues for personal enrichment.
 - b. Examining current theological issues through dialogue among faculty.
 - c. Releasing from professional duties and offering a change of pace.
 - d. Offering an unstructured study opportunity for ministers to read.

- e. Developing the capacity, desire, and definition of needs and goals for independent study.
 - f. Making more skillful use of the clergy's basic tools.
9. Respondents indicated overwhelmingly that the primary way they evaluated their continuing education programs was by participant questionnaires and evaluation by the faculty.¹²⁴
 10. The most popular types of programs offered in continuing education in seminaries were resident study, summer pastors' institutes, graduate study, pastoral care workshops and seminars, summer lecture series, being "in touch with the best thinkers," "single-thrust residential seminars," counseling, preaching, and basic continuing education (refresher and counsel).¹²⁵
 11. Some of the most effective continuing education programs, as perceived by leaders, were graduate courses, independent study on campus, in-depth dialogue, ten days on campus, Pastoral Fellows Program, and those that help the pastor to become more motivated (such as urban ministries, counseling, preaching, and theology).¹²⁶ Some respondents indicated that their seminaries had not carefully evaluated which continuing education programs were the most effective.
 12. Asked in what ways ministers most need to change and develop over the next five to ten years, responses received from seminary personnel are indicated as follows. In order of priority, they were:¹²⁷
 - a. To improve their abilities to plan strategies and tactics for achieving change.
 - b. To become creative "player-coaches," equipping the laity in interaction with the world.
 - c. To clarify their roles as ministers and accept their distinctive roles wholeheartedly.

- d. To have a better knowledge of the faith and better skills in expressing it in contemporary forms that it might be applied to current conditions.
- e. To accept the need for continuing education as a personal responsibility.
- f. To be aware of the changing world, but also that which abides in the Gospel.

In conclusion, it is important to note five impressions that Gamble concluded from this survey:¹²⁸

1. There is wide variation as to how "continuing education" is or should be defined. As a result, there is much confusion over what constitutes continuing education and, hence, over what should or should not be reported on a survey.
2. "No accurate, adequate survey of continuing education can be made successfully. No way exists feasibly to identify all the forms of continuing education for ministry, to count completely the participation, or to specify the locations."¹²⁹ Gamble says that it is most feasible to gather a listing of study opportunities for ministers, but this does not exhaust many marginal forms of programs that exist. As long as the "definition of (continuing education) is not standardized,, a survey cannot be completed."¹³⁰
3. The growth of continuing education programs for ministry has been rapid. He notes the enormous growth by contrasting some of his findings from this survey with findings from his 1960 inquiry.¹³¹

"(1) In 1960 there were no urban training centers (or 'action training centers' as they are now named). Now there are nineteen centers or networks represented in the Action Training Coalition. (2) The number of accredited centers for clinical pastoral education has increased since 1960 from about 145 to 260 in September, 1968; and the number of certified supervisors has risen in the same period from 182 to 377. (3) In 1960 there was no denominational executive devoting full time to continuing education for ministry. Now

there are eight in four denominations who spend full time on this concern. (4) There were no programs for pastoral doctorates in 1960 comparable with the provisions now made in several theological schools. (5) Specialized continuing education agencies have multiplied from three in 1960 to fifteen in 1968. (6) In 1960 three seminary faculty or staff were devoting half-time or more to continuing education for ministry. In 1968 the number reported is twenty-three. (7) In 1960 'continuing education' was the responsibility of a subcommittee of the Committee on Theological Education, Department of the Ministry, National Council of Churches. In 1967 the Department of Ministry formed the Commission on Continuing Education and is seeking a staff person to devote much of his time to this concern. (8) In 1967 the Society for the Advancement of Continuing Education for Ministry (SACEM) was formed with membership now approaching 150 personal and institutional members. (9) In 1968 the Academy of Parish Clergy was organized and members from pastoral ministry were enrolled with commitments to systematic study over a three-year period. Such developments over the last eight years give evidence of the quickening pace in the continuing education movement."

4. There exists among clergy an "urgent need for continuing education" and an increased concentration on lifting the quality of goal-formulation, evaluation, and research if the need is going to adequately be met. Gamble says:

"Some programs, it appears, have been inaugurated as crash attempts to respond to the need. Apparent similarities among programs may indicate relatively uncritical adoption of several types as models. Such a judgment may not be accurate, however, the forms may have been adopted after careful study of alternatives and decision that they offer the greatest potential for the sponsoring agency's goals to be achieved."¹³²

He indicates further that the survey demonstrated a "widespread dissatisfaction with the means used in evaluating program effectiveness"¹³³ and that with a:

"...few notable exceptions, the continuing education movement is lacking in research that seeks better means of setting goals and charting progress toward these objectives."¹³⁴

5. The status of continuing education programs often provide "too little, too late." The survey strongly suggests that no major denominational agency has made a strong commitment of its resources to the continuing education of both clergy and laity. Gamble concludes his study by indicating:¹³⁵

"The rate of program development is increasing, but the problems of ministry are also growing in number and depth. A great many programs appear to be oriented to ministry as known in the past and present and with little attempt to reconstruct ministry for a changed and changing society. A new commitment to continuing education of ministry on radical terms is imperatively demanded."

Major National Consultations on Continuing Theological Education

A number of important consultations on continuing theological education were held in the 1960's. They were representative of the growing interest of ministers, seminaries, and other agencies in continuing education, and also reflected the increased need for greater understanding and mutual support in the enterprise.

The first consultation on continuing education for the ministry was held at Andover Newton Theological School in June, 1964.¹³⁶ Sponsored by the Lilly Foundation, fifty-three church leaders and educators from across the nation met to deal with the "purposes, concepts, and programs of continuing education for the work of churches' ministry." Major topics explored and recorded included "Education in

Our Changing World" by Huston Smith; "The Task of the Minister in This Changing World" by Eugene Carson Blake; "The Task of the Minister as I See It" by Robert M. Schwyhart; "The Task as I See It" by Thomas W. Klink, Theodore E. Matson, and A. F. Wileden; "The Role of Continuing Education in This Changing World" by Dwayne Orton; "The Role as I See It" by Henry S. M. Uhl, William J. Trainor, Jr., William P. Gormbley, and Eugene Johnson; "The Continuing Education Needs of the Church's Ministry" by Reuel Howe; "The Presbyterian Institute of Industrial Relations" by Marshal F. Scott; "The College of Preachers" by Theodore O. Wedel; "S.T.D. Program for Pastors" by Henry B. Adams; the summaries of small group reports; and a summary report of the consultation.

The summary report of the Andover Newton Consultation is of particular relevance in this study. Its conclusions represent the first attempt to establish basic guidelines for continuing theological education as derived from the feelings and insights of "the most diversified group ever to focus upon the continuing education of a single profession."¹³⁷ The following is a summary of the conclusions generated by the Consultation.¹³⁸

1. The purposes of continuing education:
 - a. To help the minister understand the meaning of the rapidly changing world in which he and his people live.
 - b. To help the minister understand more clearly his role and to deal with the

conflicts between his self-understanding and the expectations laymen have of him.

- c. To help the minister clarify his theological insight.
- d. To supplement the minister's seminary education.
- e. To provide opportunity for the minister's growth as a person throughout his life.
- f. To assist the minister in understanding the principle of and developing the capability for communication.
- g. To help ministers to increase continually their competence in the various skills required of them.
- h. To help the minister to learn how to learn from life.
- i. To help the minister to learn how to become acquainted with fields of knowledge outside his own professional speciality.

2. Basic concepts:

- a. Learning is a lifelong process. Education must be continuous.
- b. Learning that accomplishes significant change involves the person both as learner and as teacher in a process in which he shares the responsibility for his own growth.
- c. Learning experience must provide a basis for correlation of life with academic study.
- d. Continuing education must include experiences in which vital encounter between clergy and laity provides a context for acquainting the former with the life meanings of the latter.
- e. The curriculum of learning experience includes the topical content and the relationship between the student and other members of the class as well as between the student and teacher.

- f. The theology of church and ministry must underly the development of an educational program designed to serve ministers of the church.
 - g. Consideration needs to be given to the additional values available when continuing education is conducted in an ecumenical setting.
3. The program of continuing education:
- a. Basic elements include personal discipline of reading and study, study groups in the home neighborhood, personal discipline of a "reading life," listening to people, learning from experiences, participation in conferences or institutes, and special academic programs of longer duration with the possibility of an earned degree.
 - b. Special consideration given to the selection of proper programs with emphasis on locale, readiness, financing, standards, and methods.
4. The next steps: it was an expressed hope that the National Council of Churches, through its Department of the Ministry, would continue to take the initiative to implement the following functions as a continuing committee of the Consultation:
- a. Continue to develop a philosophy of continuing education.
 - b. Conduct research into the needs for, the attitude toward, and the possible resources for continuing education.
 - c. Make available information regarding available opportunities for continuing education experiences.
 - d. Develop promotional materials to present the concept of continuing education to lay leaders of local churches, to pastors, to seminaries, to denominations.
 - e. Take initiative to encourage the development of programs, especially by denominations and by seminaries.

- f. Take initiative in developing some basis of coordination by which developing resources which supplement rather than duplicate each other.
5. Recommendation: in the concluding session of the Consultation, participants agreed upon the following recommendations:¹³⁹
- a. Seminaries and agencies concerned for ministers are asked to assume the initiative in preparing materials and making provisions so that all ministers may have opportunity to take part in a systematic program of continuing education including these elements: (1) study in or near his home, by every pastor, beginning with his graduation from seminary and continuing throughout his career on an orderly, sustained basis; and (2) occasional institutes, schools, or other academic residence, projected on a long-term basis of ten to twenty years.
 - b. Continuing education program leaders and seminary faculties are urged to examine their teaching philosophy and method in light of a fundamental recognition that the minister must be a developer, teacher, trainer, and catalyst of leadership for the ministry of the whole people of God in the world: "to equip the saints for the work of ministry."
 - c. The Department of the Ministry, National Council of the Churches of Christ in the USA, is asked to convene a national committee on continuing education for ministers, appropriately representing the various types of institutions, agencies, and groups who share a concern for this field. Among the tasks of this committee would be: (1) plan occasional gatherings of persons involved in leadership of continuing education for ministers, (2) assemble and disseminate widely information on programs of continuing education for ministers, and (3) encourage serious considerations of guidelines and experiences of colleagues as new programs are planned.

A second National Consultation on Continuing Education for the Ministry was held at the University of Chicago, Center for Continuing Education, in June, 1965.¹⁴⁰ It drew almost one hundred persons in education and church-related programs and was designed to implement the first and second recommendations made at the conclusion of the Consultation at Andover Newton Theological School in 1964.

The Chicago Consultation witnessed a broadening and deepening of concern in many facets of the continuing education movement for clergy. Topics explored and included in the proceedings were as follows: "Continuing Education for Adults" by William S. Griffith; "Patterns of the Present in Continuing Education for the Ministry" by Connolly G. Gamble, Jr.; "A Personal Philosophy of Continuing Education" by Connolly G. Gamble, Jr.; "Continuous Education for Ministers" by Henry Babcock Adams; "The Practice of the Pastor Today" by Charles Féilding; "A Look at Continuing Education in Other Fields" by Patrick Storey (medicine), Austin C. Anderson (law), and Wallace G. Lonergan (business); reports of the working groups on continuing education for objectives, motivation, research and evaluation, learning theory and method, long-range strategies, and curriculum.

The Proceedings also included several resource papers that were made available at the Consultation. They reflected the growing diversity of opportunities in continuing education for the clergy in the mid-1960's. These papers

included: "Objectives of Continuing Education for the Town and Country Minister on the Land Grant Campus" by Serge F. Hummon, "Objectives of Continuing Education" by David S. Shuller, "Long Range Ecumenical Plans" by Parker Rossman, "Motivation: Why Continuing Education?" by Mark Rouch, "Motivation and Continuing Education" by Thomas Klink, "An American Academy of Parish Clergy: Why Not?" by Granger Westberg, "Curriculum in Continuing Education for Pastors" by Henry Babcock Adams, "Theory and Method in Continuing Education" by Russell J. Kleis, "A Study of the Results of a Program of Continuing Education for Protestant Clergy" by Charles W. Stewart, and "Evaluation of Continuing Education for Churchmen" by Ross P. Scherer.

In attempting to summarize some of the major conclusions of the consultation. Russell J. Kleis noted the following:¹⁴¹

1. Continuing education is not exclusively the concern of the seminaries nor of the denominations, though it may surely not be neglected by either.
2. The seminary is not the chief agency in providing continuing education for ministers, but is an important one of many.
3. Continuing education for the ministry is part of a broad movement of adult education.
4. Continuing education for the ministry needs to be informed but must not be directed by what is known and done about continuing education in other fields.
5. Continuing education for the ministry is not unrelated to continuing education for the physician, the businessman, the teacher, or

the political leader, though it cannot be coterminous with any of these.

6. Continuing education of the minister should take place both within the confines of the church and in the broader contexts of contemporary culture.
7. Continuing education is an essential for all of the parish ministry.
8. Careful study across the country would identify both needs and resources for continuing education.
9. There is need for local (state and regional) meetings of churchmen, seminary leaders, university personnel and others to illumine needs, resources, and program patterns, and to initiate informed and cooperative efforts.
10. The minister must assume primary initiative for the planning and pursuing of his own continuing education program. But it is clear that he needs professional consultation to take realistic account of himself, to obtain knowledge of alternatives available to him, to have objective evaluation of the efficacy of particular experiences for him, to have effective voice in influencing the course of new developments and in the upgrading of old ones, to assist in arranging sequential experiences for growth, and to assess his own performance and progress.

In concluding the Consultation, Parker Rossman commented on "Future Directions" of Continuing Education for Ministry, and a series of resolutions were developed that were pertinent to continuing education for ministers, denominational coordination of continuing education programs, a professional society of continuing educators, and an academy of pastoral practice.¹⁴²

It is important to note that the National Council of Churches, acting upon a recommendation of the Chicago

Consultation, did form a Committee on Continuing Education as part of its Department of Ministry, Vocation, and Pastoral Services.¹⁴³ This committee was made an official commission in 1968 and was a primary and active appendage of the Department of Ministry. Two significant outgrowths emerged from the establishment of this commission. First, two adult learning seminars were convened by the commission at Michigan State University in 1966 and Syracuse University in 1976. These seminars drew together individuals with a common interest in continuing education for ministry, and they continued to develop and explore issues that were discussed at the national consultations at Andover Newton and Chicago. A second outgrowth of the establishment of the commission and the subsequent adult learning seminar at Michigan State University was the formation of a committee at that event charged with the task of laying the groundwork for the development of a society of continuing educators for ministry. In 1967 at Syracuse, the committee reported and the Society for the Advancement of Continuing Education for Ministry (SACEM) was established. The society has grown since its inception and has, perhaps, become the most significant network for keeping continuing educators in touch with current publications in the field, as well as new methodologies and developments in continuing theological education. SACEM is also serving as a key supporter and, in some cases, a sponsor of research in continuing education for ministry. An annual conference and

regional meetings during the year bring together SACEM members from a host of professions relating to continuing education for ministry.

A Major Consultation on Continuing Education
in the United Methodist Church

Especially pertinent to this thesis was a Consultation on Continuing Education for Ministers of the United Methodist Church, held in October, 1968, at the Center for Continuing Education at the University of Chicago.¹⁴⁴ The Consultation represents the only time ever that:

...a representative group from throughout the United Methodist Church assembled to consider the continuing education of the ordained ministry.¹⁴⁵

Also, the growth of the continuing education movement by this time had made an impact on the Uniting General Conference of 1968 and is reflected in this adoption in United Methodist Discipline:¹⁴⁶

Paragraph 355. The minister shall be encouraged to continue his education throughout his career, including a carefully developed personal program of study augmented periodically by involvement in organized educational activities. In most cases the minister's continuing education program should allow for leaves of absence for study at least one week a year and at least one month during one year of each quadrennium. Such leaves shall not be considered as part of the minister's vacation and shall be planned in consultation with his charge or other agency to which he is appointed as well as his bishop, district superintendent, and annual conference continuing education committee.

Because of the increased concern about continuing education for ministers, as well as the uniting of the Methodist

Church and the Evangelical United Brethren into the United Methodist Church, "the time was right to hold a major consultation on the minister's continuing education."¹⁴⁷

Although the Consultation focused on the ordained pastor, a great diversity of groups were represented. It included bishops, district superintendents, seminary faculty and staff, annual conference officers, staff members of the general church agencies, and pastors who represented the largest and most important group in attendance.

Several major papers and presentations keyed the Consultation.¹⁴⁸ Among them were "Emerging Directions in Continuing Professional Education" by Alan B. Knox; "Ministry as a Profession" by James D. Glasse; "The Minister's Career Development" by Edgar W. Mills; "Continuing Education for Ministry: Personnel, Participation, and Evaluation," a report of a survey by Connolly G. Gamble, Jr.; "The Nature and Effects of Cybernation" by Edward C. McIrvine; and "The Ministers' Needs in Continuing Education: a Panel Discussion." It is evident from the focus of presentations at the Consultation that the United Methodist Church was carefully examining one growing aspect of continuing theological education in the late 1960's, that of understanding better the pastor's role both from the professional and personal aspects, taking into account the host of implications of each as they related to continuing education.

A significant paper presented during the Consultation was Mark Rouch's "Review of Continuing Education for United Methodist Ministers."¹⁴⁹ In this paper, Rouch briefly examines the involvement of United Methodist Ministers in Continuing Education activities. While not exhaustively, he nonetheless notes a great number of the denomination's clergy taking advantage of many opportunities in continuing education. Rouch notes that continuing education was not foreign to the new United Methodist Church of 1968. As early as the 1920's, Methodist clergy interested in continuing education were served by pastors' Refresher Schools, and ministers of the Evangelical United Brethren denomination participated in "in-service training" in their seminaries in specific regions. By the time of the 1964-68 quadrennium, an Office of Continuing Education was established in the Department of Ministerial Education of the former Methodist Church. Furthermore, the former Evangelical United Brethren Church was responding to the sudden burst in continuing education programs at about the same time with increased responsibility for in-service training's being placed in the Board of Ministerial Education and Relations. Both denominational developments were:

...a response to the rapidly increasing interest among ministers in their continuing education and the mushrooming of programs designed to meet that need."¹⁵⁰

Rouch's review was divided into two sections, those of "program" and "support." He noted that many programs were available for clergy in pastors' schools, United Methodist

seminaries (offering both residence and extension opportunities), universities, annual conferences (as sponsored by continuing education committees), through general church agencies and their counterparts in annual conferences, and in ecumenically sponsored programs (through other denominations and agencies). Also, support systems were growing in behalf of continuing education for clergy. As noted earlier, the 1968 Discipline of the United Methodist Church indicated strong support for continuing education, and many annual conference continuing education committees were "increasingly assuming responsibility for support."¹⁵¹ To some minor extent, Rouch indicates that there had been growing support for clergy who wished to pursue continuing education through scholarship funding and counseling and guidance services.¹⁵² Furthermore, Rouch placed key support and responsibility for continuing education for the future with the Board of Ministry, and said that "this responsibility should be carried out cooperatively with other conference agencies."¹⁵³ Because of the diversity of needs and programs, no one agency, department, or board could adequately administer a total program of continuing education for over 30,000 clergy of the United Methodist Church.¹⁵⁴ Rouch concluded his review by citing three potentially significant new emergents. They were: career development organizations and services, the Academy of Parish Clergy, and networks that would:

...link on a regional basis training and education resources and denominational structures as well as guidance and support services for ministers..."¹⁵⁵

A number of significant formulations emerged from the 1968 Consultation on Continuing Education for Ministers of the United Methodist Church.¹⁵⁶ They are excerpted from the proceedings of the Consultation and cited here for two reasons: first, they were used as a basis in the subsequent planning of continuing education programs in the United Methodist Church; and second, they reflect many of the same concepts and fundamental notions about objectives and recommendations as have emerged from consultations on continuing education in other denominations.

Formulations: Objectives for the Minister's Continuing Education: Recommendations for United Methodist Strategy Development in Continuing Education for Ministers. This section of the Proceedings contains two major statements produced by the Consultation: (1) objectives for the minister's continuing education, and (2) recommendations for principal lines of the denomination's strategy development.

The statement of objectives was developed with two uses in view. The first was to guide the Consultation as it worked on strategy recommendations, assuming that strategy and objectives for the minister's continuing education should be integrally related.

The second purpose was to provide a resource for those working in continuing education throughout the church. For this latter use, two limitations should be kept in view:

(1) The statement is neither final nor definitive; it represents the best judgment of the participants, but this is a field in which continuing and careful research is needed.

(2) This statement only maps out general directions and horizons within the context of a complex field.

The recommendations should be interpreted as stating lines along which strategy for ministerial continuing education should be planned and carried out. They are not intended to suggest hard and fast goals. The situation in continuing education is fluid.

General Objectives. To provide the church with the leadership of a healthy, competent, effectively performing professional ministry after ordination, one must include at least the following more specific objectives (it should be noted that objectives 1-5 relate to the minister's own learning; 6-10 relate to some aspect of the situation in which the learning takes place):

1. Professional knowledge, skills and perspectives necessary to carry out the minister's work.
 - a. Development and strengthening of special skills according to his specific calling.
 - b. Correcting weaknesses where his specific job requires it.
 - c. Knowledge of and ability to use a method of evaluating his effectiveness, including accountability to institutional supervisors.
2. Perspectives about the local congregation with which the professional shares ministry.
 - a. Theological understanding of the mission of the church.

- b. Use of the social sciences to illumine the dynamics of congregational life.
 - c. Experience in the effective introduction of change and the constructive use of conflict.
3. Self-examination and personal growth, insofar as these are necessary to professional effectiveness. (This assumes that who and what a minister is affect his professional competence more than in other professions.)
- a. Unifying a self-image in the midst of widely diverse roles and demands.
 - b. Inclusion of some continuing education opportunities for the professional's spouse.
 - c. Inclusion of group and individual therapy resources.
4. Data and theoretical perspectives to understand the changing world in which the minister works.
- a. A method of theological reflection.
 - b. Knowledge of and experience in using psychological and social processes to minister to persons, structures, and issues.
5. Strengthening of the minister's identity and effectiveness as a man of Christian faith more able to communicate a living tradition to the world.
6. Opportunities matching continuing education to the career development pattern of the professional minister.
- a. Specialized training at the proper stage.
 - b. Supportive groups and reflection at natural crises points.
 - c. Correlation of pre- and post-ordination training.
 - d. Major research into career patterns.

7. The stimulation and support of professional growth by denominational policies and leaders.
 - a. Clear institutional policy encouraging continuing education.
 - b. Use of specialized skills in assignments to boards and committees and charges.
 - c. Appointments on the basis of professional growth needs as well as institutional needs.
 - d. Continuing education for administrative leaders and teachers of ministers.
 - e. Patterns that encourage congregational support of continuing education.
8. Consideration of professional associations of ministers as a source of support in crises, professional standards and identify formation. (Counseling in career patterns may be done best in this professional context, rather than in the administrative context.)
9. Planning within a ecumenical context.
10. Inclusion of laymen in the education and training process.
 - a. Skill training by other professionals.
 - b. Sources of data on professional effectiveness in the congregation.
 - c. Help in reflecting on shared experience in mission.

Recommendations for United Methodist Strategy Development in Continuing Education for Ministers.

1. Help the minister become a self-directed learner throughout his career.
 - a. Create a climate in the church supportive of the minister's continuing education.
 - b. Establish support policies and programs to provide necessary study leaves and financial assistance.

- c. Establish educational counseling services to help the minister determine his immediate and long-range needs and find programs and other resources to meet them.
 - d. Engage in continuing study and research concerning the professional minister's learning needs for use of those developing programs and study resources.
 - e. Change further the content and method of basic seminary education to prepare the student for learning throughout his career.
 - f. Develop guided study resources for use individually and in small groups.
 - g. Encourage small study groups close to minister's place of work.
 - h. Encourage the minister's participation in organizations designed to recognize and help motivate his continued learning, such as the new Academy of Parish Clergy.
2. Use the minister's professional career development as a key principle for programming and provision of support services.
 - a. Provide programs related to critical career stages.
 - b. Provide training programs to equip ministers for job changes and new job demands.
 3. Coordinate program development.
 - a. Facilitate and encourage seminary cooperation in program development to eliminate unnecessary duplication and make maximum use of each school's resources.
 - b. Establish regional "networks" linking program agencies, as well as denominational and interdenominational church agencies concerned with the minister's professional development.
 - c. Use a broad range of church and non-church program agencies.
 4. Develop strategy ecumenically, cooperating whenever possible with ministers and agencies of other denominations.

5. Relate continuing education for clergy to the needs and resources of the laity involving them where appropriate in programs and planning agencies.
6. Strengthen annual conference agencies which have responsibility for the minister's continuing education.
 - a. Define and strengthen the work of the Board of ministry, especially through its Committee on Continuing Education.
 - b. Interpret the role of the bishop and cabinet in relation to the minister's continuing education and provide training for that role.
 - c. Explore the possibility of annual conference, area or regional offices to help provide support services and coordinate programming.
7. The Department of the Ministry should provide leadership to help initiate and carry out a general church strategy. The Department should:
 - a. Provide communication services--gathering, interpreting, and dispersing information.
 - b. Provide research services.
 - c. Facilitate new program establishment through cooperative experimentation.
 - d. Sponsor consultations and training programs for annual conference and seminary continuing education personnel.
 - e. Counsel with continuing education personnel throughout the church in development of programs and support practices.
 - f. Provide leadership in establishing policies and practices for financing continuing education, especially in relation to the Fund for Ministerial Education.
 - g. Serve as a primary liaison between the UMC and other denominations as well as secular adult education agencies in matters pertaining to ministerial continuing education.

- h. Help guide and coordinate the denomination's total continuing education strategy while encouraging initiative by indigenous groups.
- i. Establish a representative task force advisory to the Department to help refine and project further strategy development.

Other Studies in Continuing Theological Education

Other studies as well as denominational investigations of continuing theological education have emerged since the major national consultation of the 1960's. For example, an intensive three year study completed in 1969 by the Temporary Commission on Continuing Education of the United Presbyterian Church in the USA revealed many of the same conclusions and recommendations as were presented at the consultations at Andover Newton and Chicago.¹⁵⁷ The Commission concluded that a:

...strategy for continuing education must take into account the church and its ministry as a whole and must integrate the various resources for strengthening that ministry in the most effective and beneficial ways imaginable.¹⁵⁸

The Temporary Commission recommended that the General Assembly:¹⁵⁹

- 1. Hire a full-time director.
- 2. Establish an advisory committee on clergymen and others from the New England area.
- 3. Begin establishing a structure for planned continuing education for seminarians before graduation.
- 4. Start a guided reading program.
- 5. Begin to coordinate the existing fellowship programs with a fellowship program.

6. Have an in-service master's and doctoral program established.
7. Integrate existing programs into overall patterns.

A number of specific studies have been conducted in recent years that have explored various aspects of continuing education for clergy. In 1969, Edgar Mills and Shirley McCune conducted a "Pilot Evaluation of Three Programs of Continuing Education for Ministers."¹⁶⁰ Exploring continuing education programs for ministers at the Diocese of New York (Episcopal), Drew University Theological School (Methodist), and Union Theological Seminary of Virginia (Presbyterian, USA), the study focused on the following objectives:¹⁶¹ (1) the assessment of the impact of the programs upon their participations, (2) a better understanding of the occupational roles and educational needs of ministers, (3) the development and testing of methods which may be used in future evaluation studies, and (4) the development of hypotheses which could be tested in more rigorous fashion in future research. From the perspective of the impact of the programs,

...there was considerable evidence that the three continuing education programs had a substantial effect upon the participants...the general changes in the participants were toward a greater orientation to people, and a general "loosening" of their ideas and feelings.¹⁶²

From the perspective of ministers' needs in continuing education, the study revealed that clergy desired programs that could build a stronger sense of "occupational identity"

and that dealt with the social implications of a rapidly changing American society.¹⁶³ Furthermore, the study strongly supported ecumenically sponsored continuing education "since objectives and needs appear so similar across denominational lines."¹⁶⁴ Finally, the study made specific recommendations about evaluation procedures pertinent to continuing theological education programs, and stated five potential hypotheses to be tested by further research.¹⁶⁵

In March, 1969, Charles McCollough reported the results of a study of continuing education for clergy and laity.¹⁶⁶ He reviewed major studies and gathered information through the use of interviews. His conclusions were pertinent primarily to the needs and mission of the Boston Theological Institute, a consortium that originally engaged him to conduct the research. He recommended to the institute which, at that time, served and was supported by seven other institutions, the following proposals:¹⁶⁷

1. Approve and adopt a church-wide strategy and program of continuing education for ministry.
2. Authorize the development of an organization directly accountable to the General Assembly, but primarily be responsive to the roles in continuing education of the synods and presbyteries of the denomination. (This organization would implement the denomination's church-wide program for continuing education by fostering such roles among these judicatories which are most immediately identified with and responsible for the personal and professional effectiveness of ministers.)
3. Approve a plan to work out specific agreements and acceptance of responsibility for different parts of that coordinated program with the

numerous organizational structures of the church that need to be involved.

4. Authorize a means to facilitate the above actions in cooperation with whatever body is given responsibility for oversight of the reordering of national agencies to serve the denomination.

Other studies followed, some specific and some more general in focus, but all taking seriously the growing need for sponsors of continuing theological education to better understand their task. In 1970, Frank Williams of the Midwest Career Development Center investigated some perspectives on the needs of clergy, at both personal and professional levels.¹⁶⁸ In 1971, Milton J. Hagelberg, Professor of Continuing Education and Director of the Michigan State University Continuing Education Center at Traverse City, explored the continuing education needs of clergy in Michigan.¹⁶⁹ Edgar W. Mills, in 1972, published the "first national survey of clergy continuing education drawn from the responses of protestant ministers themselves."¹⁷⁰ In his study, which focused on continuing education and occupational stress among protestant clergy, he concluded that:

...certain types of felt need have evident appeal for a substantial number of ministers in virtually every denomination, and certain kinds of continuing education programs are preferred over others. The relationships of resources to participation is very clear as is the fact that stress, status inconsistency, and relative deprivation are clearly related to expressed need.¹⁷¹

Especially pertinent to this study was an investigation conducted by the Division of the Ordained Ministry of the United Methodist Board of Higher Education and Ministry

in 1973.¹⁷² Coordinated by Mark Rouch, this study, entitled the "Young Pastors Pilot Project," "tested a way in which the church could be supportive and encourage further growth" of young ministers who were contemplating leaving the ministry.¹⁷³ In particular, Rouch notes the following as a basis for the study:¹⁷⁴

Within five years (many pastors) they become lonely and disillusioned; family problems for some reach crisis proportion. Too large a number leave the ministry or decide to leave at the earliest possible time.

For many the third through the fifth years beyond seminary are a crisis period. The practice of ministry has been experienced as is and not as imagined. Some are now ready for a major new learning experience; some seriously question whether they are in the right profession; stress is sometimes high. In short, the period is a time of both decision and learning readiness.

The research project involved more than one hundred United Methodist ministers and twenty-five pastors from other denominations. The study focused on five regions which included eight United Methodist Annual Conferences. In one region, "judicatories" of three other denominations were included. The study received added impetus from three sources:¹⁷⁵ first, the

...growing awareness in the mid-1960's that the minister's career development is marked by several major stages and attendant crises periods;

second, the 1968 Consultation on Continuing Education for United Methodist ministers, described earlier, recommended that the:

...minister's professional career development (be used) as a key principle for programming and provision of support services,

and that "programs related to critical career stages" be established; and third, the Department of the Ministry staff of the United Methodist Church recommended that a:

...pilot project of major proportion for young pastors be the first step in carrying out the consultation recommendation.

The young pastors' program was designed to function for two years. The ministers were involved in three principal experiences: first, cluster groups which met throughout the project; second, seminars at the beginning, mid-way and near the project's close; and third, a training-support program for pastoral associates. The evaluation of the study, which was actually designed and carried out by Edgar Mills, is published in an adjunct report entitled Peer Groups and Professional Development and is one of the most significant studies ever conducted on the ministry.¹⁷⁶ Although Mills' study in its entirety goes beyond the issues germane to the Young Pastors' Project, the most important conclusion was that the project did bring about significant changes in young pastors. Rouch says:¹⁷⁷

The most important (change) was an enhanced ability to work collaboratively on issues and problems of their (pastors) ministry and support each other in the process...no result was more consistently reported from the regions.

Rouch goes on to conclude that the project opened ways:

...to enable the young pastor to negotiate the career crisis of three-five years beyond seminary (and) to build into the ministry a collaborative pattern of development which will remain through many years ahead.¹⁷⁸

It is significant to note that an evaluation of the data revealed that the project did not help to "establish patterns of continued learning," nor did it "produce an increased awareness of denominational support among for young pastors."¹⁷⁹ Mills indicates that the project was, however,

...influential in introducing theological issues, and in bringing about increased concern for and change in theological positions,¹⁸⁰

and the project helped the young pastors enhance their goal setting abilities.¹⁸¹

In 1973, Auburn Theological Seminary in association with Union Theological Seminary, published a report entitled Authority and Ministry: Some Conversations about Continuing Education.¹⁸² As part of the 1972-73 "Auburn Studies in Education," this report was the result of interviews with sixteen professional ministers in the Connecticut Valley region of Massachusetts. This document stands as a landmark study in providing a better understanding of the relationship of authority to patterns of continuing education and the educational needs and priorities of ministers.

Another study, conducted in 1974 by Genevieve Burch of Fairfield University, surveyed continuing professional education interests of clergy in seven protestant denominations and the Roman Catholic Dioceses of the Albany, New York, area.¹⁸³ Basing her findings on 882 completed questionnaires (out of 1,422 for 62% response), the results of the research:

...indicated that clergyman have a wide range of program interests and needs. Within this range, two quite different kinds of needs/interests could be distinguished. The first is education in a traditional sense--a significant increase in knowledge and skills necessary for doing the job well; the intellectual stimulation of disciplined study...The second interest/need indicated by clergy in the study is the need for personal support, spiritual renewal, and the increasing of the human qualities of warmth, sensitivity, and the ability to give love.¹⁸⁴

Burch identifies the first type of interest/need as "continuing education programs," and the second type of interest/need as "personal-religious growth programs." From the perspective of "subjects" to be studied, respondents indicated preference for counseling, theology, and pastoral skills associated with type one interest/need,¹⁸⁵ and "spiritual reflection" and "better human relations and communications" associated with type two interest/need.¹⁸⁶

In conclusion, it is significant to note a portion of a paper presented at a meeting of the Association of Theological Schools in Atlanta, Georgia, in the mid-1970's.¹⁸⁷ The paper, titled "Some Seminary Roles in Continuing Education when Seen as Support for Groups of Clergy Working Together in Their Own Local Area," is a brief summative statement of continuing theological opportunities and activities at the time it was written. It suggests that continuing theological education for clergy is manifested in four ways: through opportunities which exist at a distance, such as in a seminary or university; through groups within the minister's own church; through denominational

activities; and through group guided study, reflected in the model used by Perkins' School of Theology at Southern Methodist University. In this group guided model, the seminary provides a structure of study periods of two weeks, a study guide, the loan of all the resources (such as tapes), and sponsors a one-day seminar with a faculty member usually toward the completion of the study.

The Association of Theological Schools paper suggests that these vehicles of continuing theological education are manifested operationally through four primary activities. They are:¹⁸⁸

1. Extension seminars or courses for credit (6-10 meetings, about a semester in length).
2. Extension seminars or courses for credit on a Doctor of Ministry program.
3. Short, non-credit extension seminars, workshops and clinics (1-3 days in length).
4. Group guided study with a one-day seminar (usually for non-credit).

The paper concludes that:

...seminaries will continue to offer events and programs for individuals both on campus and near their homes but one very important opportunity today is with groups who provide much of the content of their own learning and only use the seminary and its faculty at the point where they feel they are needed.¹⁸⁹

Summary

In this section of the review of the literature, the writer has given attention to major consultations and selected studies in continuing theological education. Following a chronological order of development, the writer began

the review by noting two unpublished dissertations from the 1950's and 1960's that explored "in-service training" and continuing education for clergy of the Presbyterian church, USA. The first national surveys of continuing education for clergy were described in considerable detail, followed by an examination of the major national consultations in continuing education for clergy at Andover Newton Theological School and Chicago. Also, the consultation on continuing education for United Methodist ministers at Chicago was given considerable attention in this section. In addition, other selected studies were reviewed. Mention was made of those studies that examined aspects of continuing education for ministers pertinent to pilot programs, selected denominational investigations, a consortium, and young pastors. In particular, studies were reviewed that examined continuing education for clergy from the perspective of role conflict, authority, the needs and interests of clergy, and the Association of Theological Schools.

In the next chapter, the writer will describe the design of the project. It will focus on the "original design of the study" and the "redesign of the study." In particular, attention will be given to aspects of the study that are pertinent to the population, instrumentation, research questions, and analysis of the information gathered.

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⁹⁹Alvin H. Hulick, "Post-Seminary and In-service Education of Clergymen in the Presbyterian Church, USA," unpublished Ph.D. dissertation, University of Pittsburg, 1952. Cited in Edward Arthur McAsh's Ph.D. dissertation, A Study of Continuing Education Programs for the Ministry in the Theological Seminaries of the United Presbyterian Church in the USA, 1966, pp. 45-48.

¹⁰⁰Edward Arthur McAsh, A Study of Continuing Education Programs for the Ministry in the Theological Seminaries of the United Presbyterian Church in the USA, a Ph.D. dissertation, Michigan State University, 1966, 156 pages.

¹⁰¹Ibid., pp. 123-126.

¹⁰²Ibid., pp. 127-130.

¹⁰³Gamble, "The Continuing Theological...", op. cit., 75 pages.

¹⁰⁴Ibid., p. 1.

¹⁰⁵Ibid., p. 2.

¹⁰⁶Ibid., p. 12.

¹⁰⁷Ibid., p. 56.

¹⁰⁸Ibid., p. 22.

¹⁰⁹Ibid., pp. 23-24.

¹¹⁰Ibid., p. 30.

¹¹¹Ibid.

¹¹²Ibid., pp. 61-63.

¹¹³Ibid., p. 57.

¹¹⁴Ibid., p. 66.

¹¹⁵Gamble, "Continuing Education for Ministry: Personnel...", op. cit., 23 pages.

¹¹⁶Ibid., p. 1.

¹¹⁷Ibid., p. 2.

¹¹⁸Ibid.

¹¹⁹Ibid., p. 4.

¹²⁰Ibid.

¹²¹Ibid.

¹²²Ibid., p. 13.

¹²³Ibid., p. 15.

¹²⁴Ibid., p. 17.

¹²⁵Ibid.

¹²⁶Ibid., p. 18.

¹²⁷Ibid., p. 20.

¹²⁸Ibid., p. 21.

¹²⁹Ibid.

¹³⁰Ibid.

¹³¹Ibid.

¹³²Ibid., p. 22.

¹³³Ibid.

¹³⁴Ibid.

¹³⁵Ibid.

¹³⁶The proceedings of the entire Consultation are contained in Consultation on Continuing Education for the Ministry, Andover Newton Theological School, June 15-18, 1964.

¹³⁷Ibid., p. 6.

¹³⁸Ibid., pp. 119-124.

¹³⁹Ibid., p. 125.

¹⁴⁰The proceedings of the entire Consultation are contained in National Consultation on Continuing Education for the Ministry, The University of Chicago Center for Continuing Education, June 8-12, 1965.

¹⁴¹Ibid., pp. 104-105.

¹⁴²Ibid., pp. 106-117.

¹⁴³Rouch, "The Emergence...", op. cit., pp. 3,4.

¹⁴⁴The presentations of this Consultation are in the Proceedings of the Consultation on Continuing Education for Ministers of the United Methodist Church: Toward a Strategy in Continuing Education, The University of Chicago, October 20-23, 1968, 105 pages.

¹⁴⁵Ibid., p. iii.

¹⁴⁶The "Uniting General Conference" of 1968 refers to the merging of two denominations into the United Methodist Church. These denominations included the Evangelical United Brethren and the Methodist Church.

¹⁴⁷Proceedings of the Consultation on Continuing Education for Ministers of the United Methodist Church: Toward a Strategy in Continuing Education, The University of Chicago, October 20-23, 1968, p. iv.

¹⁴⁸Ibid., pp. 1-105.

¹⁴⁹Ibid., pp. 73-85.

¹⁵⁰Ibid., p. 73.

¹⁵¹Ibid., p. 80.

¹⁵²Ibid., p. 81.

¹⁵³Ibid., p. 82.

¹⁵⁴Ibid., p. 81.

¹⁵⁵Ibid., p. 84.

¹⁵⁶Ibid., pp. 107-115.

¹⁵⁷Paul C. Warren and J. Douglas Clyde, Report of the Temporary Commission on Continuing Education to the 181st General Assembly of the United Presbyterian Church in the USA, 1969, 98 pages.

¹⁵⁸Ibid., p. 4.

¹⁵⁹Ibid.

¹⁶⁰Shirley D. McCune and Edwar W. Mills, Continuing Education for Ministers, a Pilot Evaluation of Three Programs (the Ministry Studies Board, National Council of the Churches of Christ, 1968), 82 pages.

¹⁶¹Ibid., p. 3.

¹⁶²Ibid., p. 63.

¹⁶³Ibid., p. 64.

¹⁶⁴Ibid., p. 66.

¹⁶⁵Ibid., pp. 66-67.

¹⁶⁶Charles McCollough, Continuing Education for Clergy and Laity (Boston Theological Institute, 1969), 55 pages.

¹⁶⁷Ibid., pp. 17-18.

¹⁶⁸Frank C. Williams, Some Perspectives on the Needs of Clergy: Personal and Professional (Midwest Career Development Center, 1970), 22 pages.

¹⁶⁹Milton J. Hagelberg, The Continuing Education Needs of Clergymen in Michigan (Traverse City: Continuing Education Center, Michigan State University, 1971), 20 pages.

¹⁷⁰Edwar W. Mills and Garry W. Hesser, Continuing Education and Occupational Stress among Protestant Clergy. Prepared for the Society for the Advancement of Continuing Education for Ministry, 1972, 54 pages.

¹⁷¹Ibid., p. 35.

¹⁷²Mark A. Rouch, Young Pastors: the Report of the Young Pastors' Pilot Project (The Division of the Ordained Ministry, the United Methodist Board of Higher Education and Ministry, 1973), 32 pages.

¹⁷³Ibid., pp. 1-2.

¹⁷⁴Ibid., p. 1.

¹⁷⁵Ibid., p. 5.

¹⁷⁶Edgar W. Mills, Peer Groups and Professional Development, cited in Rouch, Young Pastors..., op. cit., pp. 2, 24, 25.

¹⁷⁷Rouch, Young Pastors..., op. cit., p. 25.

¹⁷⁸Ibid., p. 26.

¹⁷⁹Ibid.

¹⁸⁰Ibid., pp. 27-28.

¹⁸¹Ibid.

¹⁸²James Fraser and Joseph Williamson, Authority and Ministry: Some Conversations about Continuing Education, Auburn Studies on Education, #3 (Auburn Theological Seminary in association with Union Theological Seminary, 1973), 44 pages.

¹⁸³Genevieve Burch, Continuing Professional Education Interests of Clergy; report of a survey of clergy of the Albany, New York, area (1974), 70 pages.

¹⁸⁴Ibid., p. 30.

¹⁸⁵Ibid.

¹⁸⁶Ibid., p. 40.

¹⁸⁷An unpublished and undated paper presented at a meeting of the Association of Theological Schools in Atlanta, Georgia. The writer of this dissertation has a complete copy of the paper and believes it was written in 1975.

¹⁸⁸Ibid., p. 1.

¹⁸⁹Ibid., p. 4.

CHAPTER III

DESIGN OF THE STUDY

Introduction

The design of the study will be presented in two parts. First, the original design will be discussed as the project was originally conceived and developed. Second, the redesign of the study will be presented, showing the research project plans after they were considerably modified from the original design.

The Original Design of the Project

Purpose of the Study

The original purpose of the research project was to conduct a survey of the trends of the goals, program concerns, methods, form of media, and types of recognition of continuing education in accredited theological seminaries. The need for this study was based on two facts. First, there had not been a thorough survey of continuing education in accredited theological seminaries since 1968.¹ Second, personnel in seminaries had indicated a desire to know what was taking place in continuing education in other seminaries.²

Population of the Study

The population of the study was to include all 158 accredited theological seminaries in North America as listed by the Association of Theological Schools. This organization is the officially recognized agency by which theological schools are accredited. The procedures related to membership in the association are carefully specified in a publication entitled "Procedures, Standards, and Criteria for Membership."³ (Some of these procedures, standards, and criteria are listed in Appendix I.) It is important to note that a sampling procedure was rejected on the basis that continuing theological education was too diverse and unique a phenomenon to be adequately portrayed by a random representation of institutions. A random sample would not do justice to the many kinds of programs and innovative features being implemented in continuing theological education. Thus, in order to achieve a systematic appraisal of the entire movement, a survey of each school was a primary goal of the study.

Development of the Instrumentation

A questionnaire was developed to be sent to all theological seminaries included in the study. Development of the instrument was facilitated by the following resources.

Review of the Literature and the Development of Research Questions. First, an initial review of the literature helped to establish basic parameters for the scope of

the questionnaire. An examination of recent historical developments in continuing theological education, as well as a review of pertinent studies in the field, helped to focus the questionnaire on gathering information related to goals, program concerns, methods, media, and types of recognition for continuing education experiences.

Initial research questions were developed from the review of the literature. They were subsequently adapted to the final questionnaire after careful scrutiny in a pilot study and by authorities in the field of continuing theological education. These questions were as follows:

1. What are the goals of continuing theological education in your seminary?
2. What are the program concerns of continuing theological education in your seminary?
3. What are the methods being used to implement continuing theological education in your seminary?
4. What are the forms of media being used to implement continuing theological education in your seminary?
5. What are the ways by which recognition is given for continuing theological education at your seminary?
6. How have the goals, program concerns, methods, forms of media, and types of recognition for continuing theological education changed at your seminary over three time spans (1967-1972, 1973-1978, 1979-1984)?

Also, the original design included research questions pertinent to the director of continuing education's official title, position and length of service with the seminary, the theological orientation of the seminary, the denominational

orientation of the seminary, specific financial facts of the seminary's continuing education program, the geographical location of the seminary, the number of participants in continuing theological education at the seminary, and the number of students and faculty (full and part time) at the seminary. Furthermore, each seminary was to respond to questions that sought information about problems in its continuing education program and also about any characteristics that could help the researchers to understand better each institution's uniqueness. Finally, each seminary was requested to send any descriptive materials and/or publications that related to its continuing education programs. These materials would have eventually been used to construct a profile of specific continuing education activities for all seminaries by program categories and denominational clusters.

The Pilot Study. A second resource for the development of the instrument was a pilot study. The writer made personal visits to four theological seminaries, conducting interviews with each institution's director of continuing education.⁴ Of the four seminaries, only one had a full-time director of continuing education (Asbury Theological Seminary). In the other three schools, the academic dean was in charge of the continuing education programs. Each interview was similar, with respondents being asked the same questions. Those interviewed discussed their seminary's program of continuing theological education from the perspective of goals, program concerns, methods, forms of media, and types

of recognition for continuing theological experiences. These areas were selected as a result of the review of the literature and were considered to be most pertinent to the study. Respondents were also asked to discuss information related to their institution's historical development, financial situation, and problems in implementing a program of continuing education.

Those persons interviewed also examined two preliminary questionnaires and gave their critical comments as to the face validity of the instruments. One questionnaire asked the respondents to give perceptions of their continuing education programs on the basis of "frequency" and "level of priority." Responses to these two dimensions were made on a five-point scale for three time-spans that encompassed specific goals, program concerns, methods, forms of media, and types of recognition for continuing theological education. (See Appendix II for an example of this questionnaire.) The second questionnaire aimed at gathering similar information but was designed to be less time-consuming. It required interviewees to respond to questions about their institution's goals, program concerns, methods, forms of media, and types of recognition over three time-spans, but on a three-point scale that dealt only with level of priority. (See Appendix II for an example of this questionnaire.) Included in both of these instruments was a series of questions that were designed to obtain general information about the institution (such as theological orientation, size of the faculty,

financial data, location, size of the student body, data pertinent to continuing education participants, and special problems in their continuing education programs).

The interviews produced substantial information that greatly influenced the design of the questionnaire. The following discussion summarizes the major input from respondents who participated in the pilot study.

1. All schools involved in the pilot study thought a survey of the trends of continuing theological education in accredited seminaries would be useful, but there was a difference of opinion in what way it would be useful. One respondent believed that the information gathered would be most useful if it could be related primarily to his institution. The other three respondents believed that the inquiry would be helpful even if the information gathered was either highly general or more relevant to their situations. However, all agreed that it was most desirable to have information that would be of immediate value in the development of their programs of continuing education.

2. All respondents indicated that any questionnaire, if kept at a reasonable length, would only superficially describe their institution's program of continuing education. All interviewees indicated that their seminary's uniqueness could only be understood by careful examination of the publicity and descriptive materials that represented the institution to the public.

3. Three of the four respondents rejected the first questionnaire described earlier in this chapter. Although the first questionnaire was considered the most thorough, it was too tedious and would take too long to complete. Although not completely satisfied with the second instrument, they believed it would produce viable information about continuing theological education goals, program concerns, methods, forms of media, and types of recognition. The interviewees made specific recommendations that were eventually applied to the final instrument. These recommendations ranged all the way from the inclusion and exclusion of specific questions to the kind of format that would encourage a respondent to take the time to complete the instrument. In particular, respondents believed it was necessary to clearly define terminology used in the instrument. This pertained to such words as goal, program concern, method, forms of media (specifically workshop, seminar, consortium, and conference), and types of recognition for continuing theological education experiences.

4. Interviewees had specific comments about the task of attempting to portray the trends of continuing theological education. All respondents believed the information about trends would be useful to have, but expressed doubts if the instrument could validly represent this intent. Their concern about this was based on the belief that while a specific seminary could undoubtedly describe current programs, many seminaries had no programs of continuing

education ten years ago. Also, their perception was that personnel in theological schools, because of constraining resources (both in faculty and in finances), simply would express a real uncertainty about predicting any genuine trends in the future. Even with their concern, however, those interviewed believed an attempt should be made to gain a better understanding of the trends of continuing theological education.

5. Respondents in the pilot study expressed a difference of opinion as to the best instrument to be used. One respondent favored the first questionnaire because of its thoroughness, while three favored the second instrument because of ease of response.

In either case, it is important to note that all interviewees believed that a great percentage of the information they gave on the instruments was based more on their perceptions of continuing education at their seminaries than on established and verifiable fact. For example, except when the questionnaires asked for specific information about programs (such as geographical location, frequency of programs, financial data, or the number of students or faculty), the interviewees believed their responses were essentially their own perceptions. This was especially true when it came to rating on the basis of "priority," "success," the "quality" of specific goals, program concerns, methods, forms of media, and types of recognition for continuing education experiences. Also, they believed that

with such a lack of hard data or, in some cases, no information from the programs years ago and with clear uncertainties about the future, their assessment of trends would also be based more on subjective perceptions than on reliable information.

This dilemma had a major effect on the development of the questionnaire, and a strategy had to be developed as to how to clearly distinguish among the "quality," "success," and "priority" of a goal, program concern, method, form of media, or type of recognition for continuing education experiences. Several suggestions were advanced as to how this could be accomplished in the questionnaire, but all respondents realized that this would double or triple the length of the instrument and, hence, might jeopardize the number of responses from the field. Several decisions were made at this point. First, it was decided that except in those cases where specific information was applicable and available, all questions in the instruments would be written from the perspective of the perceptions of the persons completing the questionnaire. Second, the questionnaires would seek to gather information about perceptions in relation to goals, program concerns, methods, forms of media, and types of recognition for continuing education experiences. The basis of response to these aspects of a continuing education program would be "level of priority." In other words, respondents would be asked to rate to what extent a particular goal, program concern, method, form of media, or type of

recognition was a priority in their continuing education programs. It was also decided that the "frequency" of a particular goal, program concern, method, form of media, or type of recognition could be ascertained from the descriptive materials and/or publications of the seminary. Finally, there were no questions in the instrument that asked respondents to give their perceptions of the "success" or "quality" of their institution's programs. Although this information was considered valuable, it was decided that these responses would be meaningless without a careful study of participants' perceptions of the programs.

Input by Authorities in Continuing Education. A third resource used in developing the questionnaire was to talk with key professionals in the field. Both preliminary questionnaires were examined first by authorities in the field of continuing theological education and, second, by competent research and design experts at Michigan State University.⁵

After careful examination of the literature, the input from respondents in the pilot study, and the comments of authorities that related to the study, the final questionnaire was developed, integrating the research questions cited earlier in this chapter. (A copy of the questionnaire is included in Appendix III.) It consisted of five sections, in which respondents were asked to produce specific data and also give their perceptions relating to goals, program concerns, methods, forms of media, types of recognition and general information about continuing education at

their seminars. They were to do this for three separate time-spans: 1967-1972, 1973-1978, and 1979-1984. The questionnaire also included a cover letter indicating the support of a major continuing education society in the field (the Society for the Advancement of Continuing Education for Ministry)⁶ and a set of descriptive statements about how this study defined continuing theological education.⁷ The last section of the questionnaire gave a respondent an opportunity to discuss briefly but openly any problems he or she had experienced in implementing continuing education at his/her institution and also asked for comments that could help the researcher to better understand continuing education at that institution. A request was made for any "printed materials, publicity, or other descriptive materials" that could facilitate the development of a clear profile of an institution's program of continuing education.

Analysis of Information Gathered by the Questionnaire

The information to be gathered from the questionnaire was to be descriptive in nature. Analysis was planned at four levels. First, information would be used to develop a current profile of the goals, program concerns, methods, forms of media, and types of recognition of continuing theological education. Second, information gathered from the questionnaire that related to the three historical periods (1967-1972, 1973-1978, 1979-1984) would be analyzed for specific trends or patterns. The main criteria to be

in this description was whether or not a specific goal, program concern, method, form of media, or type of recognition had shifted or was anticipated to shift in its level of priority over the three time-spans. The levels of priority included "non-existent priority," "low priority," and "high priority." A third part of the analysis was to discover any possible relationships that existed between the information gathered in the first two levels of analysis and the following variables: the director of continuing education's position and length of service, the theological orientation of the seminary, the denominational orientation of the seminary, specific financial facts of the seminary's continuing education program, the geographical location of the seminary, the number of participants in continuing theological education at the seminary, and the number of students and faculty (full and part-time) at the seminary. Furthermore, responses to questions that sought information about problems in continuing education programs and also about characteristics that helped to shape an institution's uniqueness were to be thoroughly examined and categorized.

Fourth, there was to be an analysis of the descriptive materials and/or publications that each seminary included with its returned questionnaire. These materials were to be analyzed to construct a profile of specific continuing education activities for all seminaries by program categories and denominational clusters.

Results of the Survey Mailing

The questionnaires were mailed to 158 accredited theological schools under the title "Director of Continuing Education." This was done because the name of each continuing education director at the seminaries was unknown. Three months after the mailing only forty-nine questionnaires had been returned. Only about half of those received had been completely filled out.⁸ At this point a major decision had to be made as to how the study should proceed.

Re-Design of the Study

A number of telephone calls to the deans or presidents of seminaries that had not responded revealed the low priority these theological educators attached to research efforts. The very small response, coupled with the attitude of selected leaders in those seminaries that had not responded, demanded a reconsideration of the design of the study. After deliberation and consultation with authorities in research design, the writer found that three alternatives seemed to be available for study and consideration:

1. Since this was a study involving an entire population (all accredited theological seminaries), one alternative was to make an attempt to encourage as many of the remaining 111 seminaries to respond as possible. New mailings, phone calls, and other means could be used to accomplish this goal.

2. A second alternative was to random sample the 111 seminaries and compare their responses with the information already received from the forty-nine institutions. If no major differences existed between the two sets of information, then some generalizations could be made about the entire 158 seminaries.

3. A final alternative was to utilize the principle of studying a population but refocus the study on a particular group of theological seminaries, such as those that represented one denominational orientation.

In the end, alternatives one and two were rejected. In regard to alternative one, it was believed that the effort it would take to elicit responses from such a large group of non-respondents would be greater than the current constraints of time and financial resources. Alternative two was eliminated on the basis that to do a random sample of the 111 non-respondents would violate a basic principle of the study, namely that each institution was unique and had a contribution to make to a total understanding of continuing theological education. Also, if the random sample of the non-respondents proved to be different than the responses of the forty-nine inquiries already received, any meaningful interpretation of the results would be extremely limited.

The Population of the Revised Study

It was finally concluded to refocus the project and do a careful study of a selected group of schools. Selected institutions included all United Methodist theological seminaries:

Boston University School of Theology
 Candler School of Theology of Emory University
 Claremont School of Theology
 Drew University Theological School
 Duke University Divinity School
 Garrett-Evangelical Theological Seminary
 Iliff School of Theology
 Methodist Theological School in Ohio
 Perkins School of Theology
 Saint Paul School of Theology Methodist
 United Theological Seminary
 Wesley Theological Seminary

There are two important reasons why United Methodist seminaries were selected:

1. The writer of this dissertation is an ordained United Methodist minister. He has both a knowledge of Methodist institutions and a vital interest in their work in continuing theological education. It is believed that what can be learned through this study can be brought to bear directly by the author on the United Methodist church's Division of Higher Education, located in Nashville, Tennessee.

2. United Methodist seminaries represent a great diversity on many variables. These variables involve geographical location, university affiliation, student enrollment, faculty size, degrees offered, and a large variation in the nature and purpose of continuing education programs. These seminaries present an excellent opportunity to study continuing education as it is manifested in a variety of one denomination's institutions for the training of clergy.

It is important to note that even though it is evident that the number of institutions in the study was greatly reduced, the principle of studying a total population was preserved. Furthermore, the basic needs for studying these twelve seminaries are essentially the same as those that applied to the original 158 institutions. That is, there had been no thorough survey of continuing education in United Methodist seminaries since 1968, and personnel in these institutions indicated an interest in knowing about the programs of other United Methodist seminaries.

Development of the Instrumentation

A new questionnaire was developed to be sent to the twelve seminaries. Although its content was similar to the original instrument, the format was changed considerably. The revised questionnaire was the outgrowth of a careful analysis of the replies from respondents who completed the original instrument. Specific factors that were learned

from the responses on the first questionnaire can be summarized as follows:

1. About half the respondents could not complete those parts of the questionnaire requesting information about past and future aspects of their continuing education programs. Nearly all respondents could give information about current programs. The reasons why information could not be given in regard to the past or future have been cited previously in this chapter.

2. It is believed that many respondents found the questionnaire too long and demanding and simply did not want to take the time to respond. One respondent returned a copy of the questionnaire with a letter indicating it would take a full day of his working plus a secretary's time to complete the instrument.

3. Several seminaries strongly indicated that the questionnaire would not adequately represent their institution's continuing education program. That is, certain seminaries had such unique programs that any formal instrument would tend to "level out" or ignore its central features. It became apparent that the only way that these types of institutions could be adequately represented was to carefully analyze and present their continuing education programs as described through seminary publications. A systematic study of these descriptive materials could provide insight as to the uniqueness of a seminary's goals, program

concerns, methods, forms of media, and types of recognition for continuing education experiences.

4. A more adequate system of follow-up on the first instrument should have been planned and implemented. It was falsely assumed that the number of returns after four weeks would be about fifty percent. A more thorough follow-up plan would have been established if the writer had realized that after four weeks only twenty percent of the questionnaires would be returned. Also, the questionnaires were sent to the "Director of Continuing Education" at each seminary. While it was believed this was sufficient, it would have been better to have a specific name on the address label, such as the president or dean. However, there is no way to know if the lack of a specific name were an indirect reason for low participation in the study.

The revised questionnaire was written with the previously stated factors as guidelines. (See Appendix IV for a complete copy of the revised questionnaire.) In short, the new instrument did not attempt to elicit responses about continuing education in the past or future. It was oriented solely toward obtaining information about current programs. Also, it was shorter and less demanding of a respondent's time. The instrument could easily be completed in thirty minutes. Furthermore, the questionnaire was sent to a specific individual at each seminary. A personal cover letter was included on the front page of the instrument, and two follow-up letters and a telephone call were made to

non-respondents within three weeks after the first mailing of the revised questionnaire.

Research Questions of the Revised Study

Research questions were reformulated after the decision was made to refocus the project to study only United Methodist seminaries. These questions are stated below, followed by a discussion of their adaptation to the revised questionnaire.

1. What is the basic design of continuing theological education at your seminary?
2. What are the goals of continuing theological education at your seminary?
3. What are the specific needs of the continuing theological education program at your seminary?
4. What are the program concerns of continuing theological education at your seminary?
5. What are the ways by which recognition is given for continuing theological education at your seminary?
6. What are the methods being used to implement continuing theological education at your seminary?
7. What are the factors that encourage persons to participate in continuing theological education at your seminary?

The revised study is also designed to gather information that can answer questions that are pertinent to a director of continuing education's official title, position, and length of service with the seminary; to specific financial facts of the seminary's continuing education program; to the number of participants in continuing theological

education at the seminary; and to the characteristics of continuing education programs in each seminary that can help the researcher to understand better the uniqueness of each of these institutions. Furthermore, answers to questions that relate to specific activities in continuing theological education were obtained from the descriptive materials and/or publications from each of the twelve seminaries. These questions are pertinent to specific programs and their characteristics (such as their nature, time and duration, location, orientation, method, goal, and style of leadership).

Discussion of the Revised Questionnaire

Some of the characteristics of the revised questionnaire have already been discussed. However, further explanation is needed to clarify the specific changes made from the original questionnaire.

1. The new instrument does not include questions seeking information about a seminary's geographical location, student enrollment, faculty size, specific degrees offered, library facilities, university affiliation, or whether the seminary is a consortium or cluster affiliate. These data are available in publications from the Association of Theological Schools.⁹ Furthermore, since it is apparent that the study was redefined to include only United Methodist seminaries, the denominational affiliation and basic theological distinctiveness of the seminary is well

established.¹⁰ Thus, questions that were included in the first instrument that related to these areas did not appear in the revised instrument.

2. The revised instrument sought to gather much of the same information as the original questionnaire. In doing so, however, new questions were added, some original questions were modified, and several items on the original instrument remained unchanged on the revised questionnaire. These changes are explained below:

a. The revised instrument contained four new questions. The first (item three on the instrument) asked the respondent to indicate the level of activity within his/her seminary's continuing education program. The second question (item seven) asked the respondent to check "yes" or "no" to a series of statements that applied to the design of the seminary's continuing education program. In the original questionnaire, the ten statements that now made up the new questionnaire were used as the basis for a definition of continuing theological education. However, the revised instrument omitted the lengthy and complex definition and included this new item which lets the respondent define continuing education at his/her seminary. The third question (item nine on the instrument) asked the respondent to give his/her perceptions of the extent of current needs in continuing education at the seminary. Responses were elicited using a five-point response scale covering eleven areas of a continuing education program. The fourth question (item

fourteen) asked respondents to give their perceptions of the extent to which twelve specific motivators were factors in encouraging persons to participate in continuing education at their seminaries. A response scale was used for this item similar to the one used for question three.

b. The revised instrument contained many of the same questions that were on the original questionnaire but, in some cases, were modified by using a five-point response scale instead of the three-point response scale as used on the original instrument. The modified response scale was used for questions that related to perceived goals of a seminary's continuing education program (item eight in the questionnaire), to the forms of recognition for continuing education experiences at the seminary (item twelve), and to the methods used to implement the seminary's program of continuing education (item thirteen). Also, a similar scale was used for respondents to indicate to what extent their seminaries' continuing education activities were found in five program categories (item ten). On the original questionnaire, respondents were asked to indicate "level of priority" for each activity. Thus, the modification on the revised instrument greatly simplified the respondent's task. At the same time, however, this change in the instrument put the writer in a position of having to rely on descriptive materials and/or publications of the seminary to construct a profile of specific continuing education activities. The descriptive materials provided information about

specific program activities, frequency, location, participant orientation, methods, media utilization, and types of recognition for participants.

c. The revised questionnaire also contained several items that were unchanged from the original instrument. These questions asked for information pertinent to the name of the seminary (item one on the questionnaire); the name and position of the person filling out the questionnaire (item two); whether or not the seminary has a director of continuing education (item four); whether the director's position is full-time, part-time, or other (item five); and how long the director has been in his or her capacity (item six on the questionnaire). Also, other items on the revised instrument that were on the original questionnaire specifically requested information about the number of participants involved in all forms of continuing education in 1978, the total annual operating budget, the approximate portion of the total annual operating budget allocated for continuing education, and the amount of money collected from fees and other sources that go toward running the continuing education program that are not included in the regular operating budget (these items were questions 11A, B, C, D, respectively on the questionnaire). One open-ended question on the original instrument remained on the revised questionnaire. It asked respondents to add any comments that could help the researchers to better understand continuing education at their seminaries.

d. The original instrument used a three-point response scale based on "level of priority." That is, those questions that sought information about continuing education did so by requesting respondents to indicate "high priority," "low priority," or "non-existent priority" for specific aspects of goals, program concerns, methods, forms of media, and types of recognition.

In the revised instrument, however, a new five-point response scale was developed. Its basic dimensions were:

- 1 = frequently
- 2 = often
- 3 = occasionally
- 4 = seldom
- 5 = never

Respondents were asked to use this scale when they answered questions pertinent to their institutions' goals, needs, program emphases (by categories), methods, types of recognition, and factors that motivate participants' involvement in continuing education.

Analysis of the Information Gathered by the Questionnaire

Information collected from the questionnaire was descriptive in nature. The information was analyzed by systematically and sequentially reporting the responses from the questionnaires received and also by a carefully planned examination of descriptive materials and/or publications of

the seminary that related to continuing education. The following is a description of each of these processes.

Systematic Analysis of the Questionnaire. All United Methodist seminaries who reported information on the instruments were included in the analysis. Each institution's responses were summarized and classified by individual questions as taken from the questionnaire. Thus, the analysis comparatively examined each of the twelve institutions on the following items:

1. General data, including geographical location, student enrollment, faculty size (full- and part-time), degrees offered, library size, university affiliation, and whether the seminary is a consortium or cluster affiliate.
2. The position or official title of the individuals completing the instruments.
3. The status of continuing education (active, non-active, discontinued, anticipated in the future) programs.
4. The position (full-time, half-time, other) and length of service of the directors of continuing education.
5. The design of the continuing education programs.
6. The perceived goals of the continuing education programs.
7. The perceived needs of the continuing education programs.
8. The primary program categories or emphases of continuing education programs.
9. The number of participants in all forms of continuing education programs in 1978.
10. The total annual operating budgets of the seminaries.

11. The approximate portion of the total annual operating budget allocated for continuing education for each seminary.
12. The amount of money collected from fees and other sources that go toward running each seminary's continuing education program (not including funds allocated in the operating budget).
13. The forms of recognition used for continuing education experiences.
14. The methods used in implementing continuing education programs.
15. The perceived factors that motivate participants to become involved in continuing education programs.
16. Comments added by the respondents that give clarification to their continuing education programs.

Tables and charts were used in the analysis when appropriate. Also, when applicable, use was made of relevant statistical tools. These tools were confined to the range, mean, mode, and median.

Systematic Analysis of the Descriptive Materials and/or Publications of the Seminary

The analysis of the descriptive materials and/or seminary publications concerning continuing education programs was twofold. First, each seminary's continuing education activity was systematically examined on the basis of seven variables. They are as follows:

1. Topic of the activity
2. Time and duration of the activity (when it occurs during the year and dates, if stated)
3. Location of the activity (on or off campus and where, if stated)

4. Orientation of the activity (oriented toward clergy, laity, or both)
5. Methods used in the implementation of the activity (such as lecture, seminar, workshop, etc.)
6. Goal of the activity (for academic credit, non-credit, continuing education unit and/or personal and/or professional enrichment)
7. Leadership of the activity (faculty member or guest leaders)

Tables and charts were used, when appropriate, to summarize and clarify the aforementioned variables.

A second aspect of the analysis of the descriptive materials and/or seminary publications of continuing education programs was to classify seminary activities into meaningful categories. That is, a profile of specific continuing education programs has been developed around the five categories used in question ten of the instrument. These categories are pastoral ministry, social issues, Biblical studies, theology and related areas, and practical theory.

Summary

In this chapter the writer has discussed the development of the design of the research project. It has been examined in two sections, the original design of the study and the re-design of the study.

In the first section of the chapter, it was noted that the original purpose of the study was to investigate the trends of the goals, program concerns, methods, forms of media, and types of recognition of continuing education in all 158 accredited theological seminaries in North America.

An instrument was developed to gather information pertinent to these areas with the help of a review of the literature, a pilot study, and consultation with authorities in the field of continuing theological education. Research questions were also generated from these sources. Furthermore, the study was descriptive in nature, based upon both factual data and the perceptions of continuing education directors. Analysis of the information collected by the instruments was to be used to construct a broad profile of the trends of continuing theological education for three time periods (1967-1972, 1973-1978, 1979-1984). The analysis was also to include an examination of selected variables and pertinent factual data about each seminary. Also, a study of each seminary's descriptive materials and/or publications was planned. The original questionnaire was sent to all accredited seminaries. Only forty-nine were returned, and many of these were incomplete. It became apparent that a decision had to be made as to how to proceed with the study.

Section two of this chapter discussed the re-design of the study. Three alternatives were proposed, and it was ultimately decided to refocus the purpose of the study on a smaller, more manageable population. Criteria for choosing this alternative was based mainly on the constraints of time and financial resources. Hence, those institutions selected for study were all United Methodist theological seminaries. After a careful examination of returns received from the original questionnaire, research questions were

reformulated, and a shorter and easier to complete questionnaire was developed. The new instrument focused exclusively on developing a profile of current continuing education programs in United Methodist seminaries. Analysis was to be conducted on two levels. First, there would be a systematic analysis of the questionnaire; and second, there would be a systematic analysis of the descriptive materials and/or publications of the seminary. Also, specific factual data were included in the analysis when they were pertinent to the study.

In the next chapter, "Report of the Information Gathered," accumulated information will be analyzed.

REFERENCES

CHAPTER III

¹Connolly G. Gamble, Continuing Education for Ministry: Personnel, Participation, and Evaluation. A report of a Survey, October, 1968.

²This was revealed in a pilot study of several theological schools by the writer, to be discussed in detail later in the chapter.

³Available from the Association of Theological Schools, P. O. Box 130, Vandalia, Ohio 45377, Parts of the accrediting process are included in Appendix I of this dissertation.

⁴The names of the seminaries, their locations, and the individual interviewed on the pilot study were as follows: (1) Western Theological Seminary, 86 East 12th Street, Holland, Michigan, 49423, Dr. Eugene P. Heideman, Academic Dean; (2) Seventh-Day Adventist Theological Seminary, Berrien Springs, Michigan, 49104, Dr. Thomas A. Blincoe, Academic Dean; (3) Calvin Theological Seminary, 3233 Burton SE, Grand Rapids, Michigan, 49506, Dr. David Engelhard, Academic Dean; (4) Asbury Theological Seminary, Wilmore, Kentucky, 40390, Dr. Wayne Goodwin, Director of Continuing Education.

⁵One of the authorities was Connolly G. Gamble who examined both questionnaires and made important suggestions as to the content and format of each. He indicated a decided preference for the second instrument described in this chapter. Also, key individuals in research and design at Michigan State University were asked to give their critical comments of the instruments. Their suggestions were particularly helpful in setting up the format of the questionnaire.

⁶The Research Proposal Committee of the Society for the Advancement of Continuing Education for Ministry reviewed a proposal of this study and endorsed the "need for such a study and encourages participation in this inquiry."

⁷These descriptive statements defining continuing theological education in this study are included in the questionnaire in Appendix III.

⁸Seminaries, by denomination, that responded included: Catholic, 18; Methodist, 5; Baptist, 6; non-denominational, 4; Protestant Episcopal, 4; Reformed, 2; Anabaptist, 2; Presbyterian, 2; Christian Church, 1; Eastern Orthodox, 1; Lutheran, 1; Brethren, 1; Nazarene, 1; and United Church of Christ, 1.

⁹This information is contained in two annual publications of the Association of Theological Schools. They are the Directory Bulletin, Part 4, 1978, and the Fact Book on Theological Education, 1977-78.

CHAPTER IV

REPORT OF THE INFORMATION GATHERED

Introduction

In this chapter the writer will describe the information collected through the questionnaires and from descriptive materials and/or publications of each seminary. The analysis will be conducted in two parts. First, information from questionnaires will be presented, noting seminaries' responses to each item on the instrument. Second, all descriptive materials and/or publications received from the seminaries pertinent to continuing theological education will be described. In both aspects of the analysis, the reporting of information gathered will be descriptive in nature. Classification through the use of tables and charts will be used when appropriate.

Some General Descriptive Information
about the Seminaries of the
United Methodist Church

The purpose of this research project was to investigate selected aspects of continuing theological education in the twelve accredited seminaries of the United Methodist Church. Questionnaires and descriptive materials and/or publications were received from all twelve institutions.

As background for the description of information gathered by the questionnaire, it is interesting to note several characteristics of United Methodist seminaries.¹ They are located in virtually every part of the United States. There is at least one seminary in the region of New England, the Southwest, the Far West, the Mideast, the Great Lakes, the Southwest-Rocky Mountains, and the Plains states. Seminary enrollment varies considerably among the institutions. Candler School of Theology has the largest enrollment with 627 students, while St. Paul School of Theology has the lowest with 189 students. The average attendance of all Methodist seminaries is 358 students.

There is also considerable variation in the size of the faculty in each seminary. Candler has the greatest number of full-time faculty with thirty-nine persons, and Iliff has the lowest number with sixteen. It is interesting to note that Claremont School of Theology has thirty-seven part-time faculty, while four other seminaries have only eight part-time faculty each (Boston, Garrett-Evangelical, United, and Wesley). Candler School of Theology has the highest total number of full- and part-time faculty (twenty-seven persons). The mean number of full-time faculty at all seminaries is twenty-three persons, while the mean number of part-time faculty is fourteen. The mean number of full- and part-time faculty for all seminaries is 37.8.

Every United Methodist seminary offers at least two of the same professional degrees:² the Master of Divinity

degree or its equivalent and the Doctor of Ministry degree. Boston University School of Theology offers the greatest number of degree programs, a total of nine.

Each seminary has its own library facility. Candler School of Theology has the largest library by collected works--300,000 volumes. St. Paul School of Theology has the smallest collection with 58,000 volumes. The mean number of volumes in the libraries of all seminaries is 142,000. Using the Association of Theological Schools' classification system,³ four of the twelve Methodist seminaries are directly related to the universities where they are based, and seven of them are related to a consortium or cluster of other seminaries.

Table 1 illustrates the above categories for each of the seminaries polled.

Report of the Content of the Questionnaire

The following is a description and summary of the information collected by the questionnaires that were sent to United Methodist seminaries. The analysis will present systematically and sequentially the information gathered for each question on the instrument.

Questions one and two on the instrument were included to identify the institution and the name and position of the individual completing the instrument. With the exception of the names of the respondents (which were to be kept confidential), this information is summarized in Table 2.

Table 1: United Methodist Seminaries by Selected Characteristics

Seminary	Location (city)	Location (region)	Student Enroll- ment	Faculty Size		Degrees Offered*	Library Size (volumes)	University Affilia- tion	Consortium or Cluster Affiliate
				Full	Part				
Boston Univer- sity School of Theo- logy	Boston, Massa- chusetts	New Eng- land	322	23	8	A-M.Div., Th.M., D.Min., C-Th.D., Ph.D., S.T.M., M.A., M.T.S., D-M.S.M.	116,000	Boston Univer- sity	Boston Theologi- cal In- stitute
Candler School of Theo- logy	Atlanta, Georgia	South- east	677	39	15	A-M.Div., D.Min., C-M.A., M.T.S., S.T.D., Ph.D.	300,000	Emory Univer- sity	Atlanta Theologi- cal Asso- ciation
Clare- mont School of Theo- logy	Clare- mont, Califor- nia	Far West	327	17	37	A-M.Div., D.Min., C-M.A., Th.D., Ph.D.	105,000	none	none
Drew Univer- sity Theolo- gical School	Madison, New Jer- sey	Mid- east	373	21	24	A-M.Div., D.Min., S.T.M., C-M.T.S., M.A., Ph.D.	268,000	none	none

Table 1, continued

Seminary	Location (city)	Location (region)	Student Enroll- ment	Faculty		Degrees Offered*	Library Size (volumes)	University Affilia- tion	Consortium or Cluster Affiliate
				Full	Part				
Duke Univer- sity Divinity School	Durham, North Carolina	South- east	428	27	9	A-M.Div., Th.M. B-M.R.E. C-M.A., Ph.D.	190,000	Duke Univer- sity	none
Garrett- Evangel- ical Theolo- gical Seminary	Evanston, Illinois	Great Lakes	321	30	8	A-M.Div., D.Min. B-M.C.E. C-M.A., M.T.S., S.T.D., Ph.D.	160,000	none	yes (un- specified)
Iliff School of Theo- logy	Denver, Colorado	South- west/ Rocky Moun- tains	305	16	20	A-M.Div., S.T.M., D.Min. B-M.A.R. C-M.A.R., Th.D.	100,000	none	none
Metho- dist Theolo- gical School in Ohio	Dela- ware, Ohio	Great Lakes	282	18	12	A-M.Div., D.Min. B-M.A. in C.E.	66,000	none	yes (un- specified)

Table 1, continued

Seminary	Location (city)	Location (region)	Student Enroll- ment	Faculty Size		Degrees Offered*	Library Size (volumes)	University Affilia- tion	Consortium or Cluster Affiliate
				Full	Part				
Perkins School of Theo- logy	Dallas, Texas	South- west/ Rocky Moun- tains	411	30	10	A-M.Th., D.Min. C-Ph.D. D-M.S.M.	169,000	Southern Methodist Univer- sity	Council of Southwest- ern Theo- logical Schools
Saint Paul School of Theo- logy	Kansas City, Mis- souri	Plains	189	18	14	A-M.Div., D.Min.	58,000	none	none
United Theolo- gical Semi- nary	Dayton, Ohio	Great Lakes	304	19	8	A-M.Div., S.T.M., D.Min. with CHERS, Inc. B-M.A. in R.E.	87,000	none	Consortium for Higher Education Religion Studies, Inc.
Wesley Theolo- gical Semi- nary	Wash- ington, D.C.	Mid- east	357	23	8	A-M.Div., D.Min. B-M.R.E. C-M.T.S.	85,000	none	Washing- ton Theo- logical Consortium

* see key in footnote #2 at end of chapter

Table 2. The Names of the Seminaries and
the Positions of the Persons
Completing the Questionnaire

Name of Seminary	Position of Person Reporting
Boston	Associate Dean and Director of Continuing Education
Candler	Director of Continuing Education
Claremont	Vice President for Administration
Drew	Academic Dean
Duke	Director of Continuing Education
Garrett-Evangelical	Director of Continuing Education
Iliff	Director of Continuing Education
Methodist Theological	Dean
Perkins	Director of Continuing Education
Saint Paul	Director of Continuing Education
United	Vice President of Academic Affairs and Dean
Wesley	President

A response to this question was received from all twelve seminaries in the study. The person completing the questionnaire stated his name and position. In seven of the twelve seminaries, the respondent identified that he was the director of continuing education at the seminary (Boston,

Candler, Duke, Garrett-Evangelical, Iliff, Perkins, and Saint Paul). In six of the seminaries, the respondent indicated he was either serving in another role besides that of continuing education (Boston), or serving in a role with no mention of being in charge of continuing education (Claremont, Drew, Methodist Theological, United, and Wesley). In the case of the latter, the roles mentioned included vice president for administration (Claremont), academic dean (Drew), dean (Methodist Theological and Wesley), and vice president for academic affairs and dean (United). Based on this limited information, it nonetheless appears that in certain seminaries of the United Methodist church, persons in charge of continuing theological education often serve in multiple roles.

Question three on the instrument sought to determine the status of continuing education at each seminary. The respondent was to indicate whether his seminary had a program of continuing education, had discontinued its program, or hoped to begin one in the future. The responses are tabulated in Table 3.

The results of this question were conclusive. All twelve theological seminaries of the United Methodist church indicated that they have programs of continuing education. No seminary reported having discontinued its program or anticipated beginning one in the future.

Questions four, five, and six on the instrument gathered information pertinent to whether each seminary has

Table 3. The Status of Continuing Education Programs in United Methodist Seminaries

Seminary	Has a Program of Continuing Education
Boston	yes
Candler	yes
Claremont	yes
Drew	yes
Duke	yes
Garrett-Evangelical	yes
Iliff	yes
Methodist Theological	yes
Perkins	yes
Saint Paul	yes
United	yes
Wesley	yes

a director of education, the magnitude of the position, and the length of time the current director has been in this capacity. The responses of each seminary to these items are given in Table 4.

In response to question four, "Does your seminary have a director of continuing education?" eight seminaries indicated "yes" (Boston, Candler, Drew, Duke, Garrett-Evangelical, Iliff, Perkins, and Saint Paul), while four indicated "no" (Claremont, Methodist Theological, United, and Wesley). It is interesting to note that of these four seminaries, all

Table 4. The Status of Continuing Education in
United Methodist Seminaries According to
Directorship, Magnitude of Position,
and Length of Service.

Seminary	Does Your Seminary Have a Director of Continuing Educa- tion?	Is This Position Full-Time/Part- Time/Other?	Length of Service?
Boston	yes	half-time	2 years
Candler	yes	half-time	7 years
Claremont	no	---	---
Drew	yes	combined with director of field education program	2 years
Duke	yes	full-time	8 years
Garrett- Evangelical	yes	half-time	4 years
Iliff	yes	half-time	2 years
Methodist Theological	no	---	---
Perkins	yes	half-time	14 years
Saint Paul	yes	one-third time	10 years
United	no	---	---
Wesley	no	the chairperson of the faculty committee on continuing edu- cation runs the program	8 years

indicated in the previous question that they had programs of continuing theological education. It seems that these seminaries do operate programs of continuing education even though no person is designated as having total responsibility for this function.

In response to question five, "Is this position full-time, part-time, or other?" five seminaries answered "half-time" (Boston, Candler, Garrett-Evangelical, Iliff, Perkins), and one seminary, Duke, indicated "full-time." One respondent indicated the continuing education position was one-third time (Saint Paul), and another, Wesley, indicated that the position was the responsibility of the "chairperson of a faculty committee on continuing education." The respondent from Drew indicated the position was "combined with the director of field education programs." Three seminaries did not respond to the question since they indicated they did not have a director of continuing education at their institutions (Claremont, Methodist Theological, and United).

In response to question five, "How long has the continuing education director been in this capacity?" responses were received from nine of the twelve seminaries. The longest length of service was fourteen years (Perkins), and the shortest length of service was two years (Boston, Drew, and Iliff). The mean length of service for all respondents was 6.3 years, while the range was twelve years. Again, the non-responding seminaries were those that had no

director of continuing education (Claremont, Methodist Theological, and United).

To summarize, it was indicated that most United Methodist seminaries have an individual designated as being in charge of continuing theological education (67% of the seminaries indicated this, while 100% of the seminaries indicated that they had programs of continuing theological education). Also, it was indicated that most of the seminaries (with the exception of Duke) ran their programs with personnel in half-time positions or less, and often in conjunction with other roles. Finally, respondents indicated a broad range (twelve years) in the length of service of directors of continuing education. This suggests the possibility that some programs may have been in existence for quite some time, while others may be relatively new. It also suggests, in those cases where length of service is short, the simple reality is that faculty members change roles and new faculty are added.

Question seven on the instrument sought to investigate the design of continuing education at each seminary. Information was desired in regard to several aspects of a seminary's continuing education program. These dimensions, as well as the responses of each seminary, are summarized in Table 5.

In response to question seven, all seminaries reported. Of the twelve institutions, eleven indicated that their programs were oriented primarily toward clergy. The

Table 5. The Design of Continuing Education in United Methodist Seminaries

Designed...	Boston	Candler	Claremont	Drew	Duke	Garrett-Evangelical	Iliff	Methodist Theological	Perkins	Saint Paul	United	Wesley
Primarily for clergy	x		x	x	x	x	x	x	x	x	x	x
Primarily for laypersons												
For both clergy and laypersons		x		x	x	x	x		x			
To be applied to graduate degrees (i.e., D.Min.)	x		x			x	x	x			x	
Primarily for on-campus activities					x	x	x	x				
Primarily for off-campus activities			x									
For both on- and off-campus activities	x	x	x	x	x	x	x		x	x	x	x
Mainly for academic credit							x	x			x	
Mainly for non-credit				x		x			x	x		x
For both academic credit and non-credit	x	x	x			x			x	x		

exception was Candler which indicated that its program was oriented toward both clergy and laity. However, of the eleven seminaries that said the clergy was the primary target of their continuing education programs, five indicated that the laity was also a prime target population (Drew, Duke, Garrett-Evangelical, Iliff, and Perkins). No seminaries' programs were geared exclusively toward the laity. It was clearly indicated that the vast majority of United Methodist seminaries are oriented toward providing continuing education for clergy, but, at the same time, are creating opportunities for lay participation. Indeed, in some seminaries there was a unique and significant continuing education program for the laity (such as Perkins' Group-Guided Study Program discussed later in this chapter).

The respondents clearly indicated that their continuing education activities occurred both on and off their campuses. The exception to this was at Methodist Theological seminary which indicated that its continuing education activities were mainly on-campus. Three other seminaries indicated that their activities were primarily on-campus (Duke, Garrett-Evangelical, and Iliff), but they also had off-campus activities. One seminary stated that its activities were primarily off-campus (Claremont). It was indicated that certain United Methodist seminaries do have particular orientations to on- or off-campus activities, but no seminary except Methodist Theological had a program of continuing education solely confined to either place.

There was considerable variation revealed by respondents in the use of academic credit, non-credit, and the role of continuing education in graduate degree programs. Six seminaries indicated that continuing education at their institutions was designed to be applied to advanced degree programs such as the Doctor of Ministry degree (Boston, Claremont, Garrett-Evangelical, Iliff, Methodist Theological, and United). Five seminaries indicated that they offered continuing education experiences for both academic credit and non-credit (Boston, Candler, Claremont, Garrett-Evangelical, Perkins), while three seminaries indicated they offered continuing education experiences mainly for academic credit (Iliff, Methodist Theological, and United), and five stated that they provided these experiences mainly for non-credit (Drew, Garrett-Evangelical, Perkins, Saint Paul, and Wesley).

This seemingly inconsistent set of responses indicates two general conclusions. First, most United Methodist seminaries offered continuing education activities that could often be taken, under certain conditions, for either credit or non-credit. However, a specific seminary was usually decisively oriented (but not totally) either toward an academic credit or non-credit system for continuing education experiences. Second, under "certain conditions" (such as when a participant was enrolled in a degree program like the Doctor of Ministry), the continuing education activity might be taken for academic credit. Hence, while most

United Methodist seminaries like to keep separate their continuing education programs and degree programs, in reality there exist courses and/or activities that may or may not be taken for credit and, in some cases, they may apply to either continuing education generally or to a degree program. The unclear distinction that often exists in seminaries between "continuing education activities" and "degree program activities and/or courses" makes for wide variation and interpretation of what exactly constitutes continuing education. Hence, there really exists no design of continuing education common to all United Methodist seminaries. This will be revealed more clearly in a description of the continuing education materials and/or publications of each seminary in the second part of this chapter.

Question eight on the instrument asked the respondents to rate on a five-point scale according to their perceptions of what extent specific goals were a part of their seminary's continuing education experiences. All twelve seminaries responded to this question.

A summary of each seminary's responses is presented in Table 6A. A cursory examination of responses indicated considerable variation in the extent to which goals were perceived as being a part of the seminary's program of continuing education.

The information gathered becomes more meaningful when examined from two perspectives. First, the mean response of all seminaries to each goal of continuing education

Table 6A. The Perceived Goals of Continuing Education by Respondents in United Methodist Seminaries

Goals	Boston	Candler	Claremont	Drew	Duke	Garrett-Evangelical	Iliff	Methodist Theological	Perkins	Saint Paul	United	Wesley
A better understanding of society	1	2	3	3	2	1	1	3	3	2	1	1
Increased ability to relate to rapid social change	1	3	3	3	4	2	2	3	4	2	1	1
The development of new skills in applying theological concepts to the real world	2	1	1	1	2	3	2	2	2	1	1	1
Help the seminary become more involved with the local community	3	1	2	1	3	4	4	4	1	3	2	3
Facilitate within participants the notion of the individual as a life-long learner	1	1	2	1	1	1	1	1	1	1	1	2
The enhancement of communication among religious groups (such as denominations)	4	3	4	4	2	2	3	4	4	4	1	3
Give participants an opportunity to earn an advanced academic degree	1	3	1	5	5	2	2	1	2	5	1	5

Table 6A, continued

	Boston	Candler	Claremont	Drew	Duke	Garrett-Evangelical	Iliff	Methodist Theological	Perkins	Saint Paul	United	Wesley
The enhancement of scholarship in theological fields of study	1	1	1	1	1.5	2	1	4	4	1	2	2
The development of a regular, systematic and consistent plan of continuing personal education in the home setting	1	3	2	4	1	3	1	2	2	1	1	2
The development of a sense of occupational identity	2	3	2	2	2	1	1	2	2	1	1	1
The development of increased self-realization in life	2	2	3	2	4	1	2	1	2	1	1	2
The development of ways by which role conflict can be reduced	3	2	4	3	3	3	2	5	3	2	2	2

programs, when put in rank order, revealed the perceived ratings the combined institutions put on specific goals. Table 6B clearly indicates these ratings. The goal rated lowest by respondents was to "facilitate within participants the notions of the individual as a life-long learner," while the goal rated highest by respondents was "the enhancement of communication among religious groups (such as denominations)." Generally, the lower rated goals emphasized the development of new skills in applying theological concepts to the real world, the enhancement of scholarship in theology and related areas, the development of a sense of occupational identity, a better understanding of society, the development of a plan of continuing education in the home setting, and the development of increased self-realization in life. It is important to note that none of the goals had a mean rating of less than three (which was "occasionally a goal" on the scale), with the exception of goal twelve (Table 6B), which had a mean response of 3.16. The range of the mean responses of all seminaries to each goal was 2.00 with the low mean response at 1.16 and the high mean response at 3.16. The grand mean for all mean responses of all seminaries to each goal was 2.14.

The second aspect examined in this question was summarized in Table 6C. The rank order of the mean responses of each seminary to all goals is also indicated on the table. The respondent from United Theological Seminary rated all the goals of continuing education the lowest of

Table 6B. The Mean Response of All United Methodist Seminaries to Each Goal of Continuing Education Programs

Goal of Seminaries	Mean Response of All Seminaries to Each Goal (Low to High)
1. Facilitate within participants the notion of the individual as a life-long learner	$\bar{X} = 1.16$
2. The development of new skills in applying theological concepts to the real world	$\bar{X} = 1.58$
3. The development of a sense of occupational identity	$\bar{X} = 1.66$
4. The enhancement of scholarship in theological fields of study	$\bar{X} = 1.87$
5. The development of a regular, systematic, and consistent plan of continuing personal education in the home setting	$\bar{X} = 1.91$
6. The development of increased self-realization in life	$\bar{X} = 1.91$
7. A better understanding of society	$\bar{X} = 1.91$
8. Increased ability to relate to rapid social change	$\bar{X} = 2.41$
9. Help the seminary become more involved with the local community	$\bar{X} = 2.58$

Table 6B, continued

Goal of Seminaries	Mean Response of All Seminaries to Each Goal (Low to High)
10. Give participants an opportunity to earn an advanced academic degree	$\bar{X} = 2.75$
11. The development of ways by which role conflict can be reduced	$\bar{X} = 2.83$
12. The enhancement of communication among religious groups (such as denominations)	$\bar{X} = 3.16$
GRAND $\bar{X}$	$\bar{X} = 2.14$

Table 6C. The Response of Each United Methodist Seminary to All Goals of Continuing Education Programs

Seminary	Mean Response of Each Seminary to All Goals
1. United	$\bar{X} = 1.25$
2. Boston	$\bar{X} = 1.83$
3. Iliff	$\bar{X} = 1.83$
4. Saint Paul	$\bar{X} = 2.00$
5. Candler	$\bar{X} = 2.08$
6. Garrett-Evangelical	$\bar{X} = 2.08$
7. Wesley	$\bar{X} = 2.08$
8. Claremont	$\bar{X} = 2.33$
9. Drew	$\bar{X} = 2.50$

Table 6C, continued

Seminary	Mean Response of Each Seminary to All Goals
10. Perkins	$\bar{X} = 2.50$
11. Duke	$\bar{X} = 2.54$
12. Methodist Theological	$\bar{X} = 2.66$
TOTAL $\bar{X}$	$\bar{X} = 2.14$

any seminary, with a mean response of 1.25. Duke University Theological Seminary's representative rated the goals highest, with a mean response of 2.54. It is interesting to note that seven seminaries shared the same mean response with at least one other institution (Boston and Iliff both had an average response of 1.83; Candler, Garrett-Evangelical, and Wesley all had a mean response of 2.08; and Drew and Perkins both had a mean response of 2.50.) The range of the mean responses of each seminary to all goals was 1.41, with the low mean response at 1.25 and the high at 2.66. The grand mean of all responses of each seminary for all goals was 2.14.

The information collected seemed to indicate to general conclusions. First, even though there was variation in response of all seminaries to each of the goals of continuing education, none of the goals were rated higher than "occasionally a goal," and most were "often a goal" or

"frequently a goal." Second, even though there was variation in response of each seminary to all the goals of continuing education, all of the seminaries rated the goals as either "frequently a goal" or "often a goal" in their programs. Hence, it is safe to conclude that the goals presented in the questionnaire are perceived to play a significant role in the programs of continuing education in United Methodist seminaries.

Question nine on the instrument asked respondents to rate on a five-point scale the extent to which specific aspects of their institutions' programs of continuing education represented areas of need. A summary of each seminaries' responses is presented in Table 7A. A cursory examination of responses indicates considerable variation in the extent to which needs were perceived in the seminaries' programs of continuing education.

The information gathered became more meaningful when examined from two perspectives.

First, the mean response of all seminaries to each perceived need in continuing education programs, when put in rank order, revealed those areas that the combined institutions perceived as the greatest needs. Table 7B clearly indicates these areas of need. "Promotion of programs," "greater involvement by potential participants," "evaluation of programs," and "program development" were rated the lowest on the response scale; while "clearer goals of continuing education," "administrative support," and "institutional

Table 7A. The Perceived Needs of Continuing Education Programs
by Respondents in United Methodist Seminaries

Area of Need	Boston	Candler	Claremont	Drew	Duke	Garrett- Evangelical	Iliff	Methodist Theological	Perkins	Saint Paul	United	Welsey
Faculty/Staff Development	2	1	4	3	-	3	3	3	2	4	4	3
Administrative Support	3	3	4	4	-	4	4	3	1	4	2	3
Financial Support	3	2	2	3	-	4	3	4	1	1	2	2
Program Development	2	3	3	3	-	1	3	2	1	4	4	1
Better Facilities	2	1	4	5	-	1	1	5	4	4	2	5
Clearer Goals of Continuing Education	4	3	2	3	3	4	3	2	1	4	4	2
Greater Involvement by Potential Participants	1	5	1	2	3	1	3	3	2	2	2	3
Institutional Cooperation	3	4	3	4	-	1	4	3	-	3	4	3
Guidance/Counseling of Participants	3	3	2	4	-	3	2	3	3	3	4	2
Evaluation of Programs	2	3	1	4	3	1	2	2	2	4	4	1
Promotion of Programs	1	3	2	4	-	1	2	4	2	2	2	1

Table 7B. The Mean Response of All
United Methodist Seminaries to
Each Perceived Need in
Continuing Education Programs

Needs of Seminaries	Mean Response of All Semi- naries to Each Need (Low to High)
1. Promotion of Programs	$\bar{X} = 2.18$
2. Greater Involvement by Potential Participants	$\bar{X} = 2.33$
3. Evaluation of Programs	$\bar{X} = 2.41$
4. Program Development	$\bar{X} = 2.45$
5. Financial Support	$\bar{X} = 2.81$
6. Faculty/Staff Development	$\bar{X} = 2.90$
7. Guidance/Counseling of Participants	$\bar{X} = 2.90$
8. Clearer Goals of Continu- ing Education	$\bar{X} = 2.91$
9. Better Facilities	$\bar{X} = 3.09$
10. Administrative Support	$\bar{X} = 3.18$
11. Institutional Cooperation	$\bar{X} = 3.20$
GRAND $\bar{X}$	$\bar{X} = 2.76$

cooperation" were rated the highest on the response scale. Area of need had a mean response lower than 2.18 (near "often a need"), and no area of need had a mean response higher than 3.20 (3.0 was "occasionally a need" on the response scale). The range of mean responses of all seminaries to each area of need was 1.02, with the low mean response at 2.18 and the high at 3.20. The grand mean for all mean responses of all needs in all seminaries was 2.76.

The second aspect of the analysis of this question is summarized in Table 7C. The rank order of the mean responses of each seminary to all the needs is also indicated in the table. Only one seminary was below 2.0 (Perkins, with a mean institutional response of 1.90), while six were between 2.0 and 3.0 in their mean responses to all areas of need (Garrett-Evangelical, Boston, Wesley, Claremont, Iliff, and Candler). Five seminaries had mean responses near the 3.0-3.5 level (indicating "occasionally a need") or higher (Duke, Methodist Theological, Saint Paul, United, and Drew). The range of the mean responses was 1.64, with the low being 1.90 and the high mean being 3.54 for area of need. The grand mean of all mean responses of each seminary to all needs was 2.75.

The information gathered from the responses to this questionnaire seemed to indicate two general conclusions. First, even though the total variation of the mean response of all seminaries to each perceived need in continuing education programs was not that great (the variation was 1.02),

Table 7C. The Mean Response of Each United Methodist Seminary to All Perceived Needs in Continuing Education Programs

Seminary	Mean Response of Each Seminary to All Needs
1. Perkins	$\bar{X} = 1.90$
2. Garrett-Evangelical	$\bar{X} = 2.27$
3. Boston	$\bar{X} = 2.36$
4. Wesley	$\bar{X} = 2.45$
5. Claremont	$\bar{X} = 2.55$
6. Iliff	$\bar{X} = 2.72$
7. Candler	$\bar{X} = 2.81$
8. Duke (based on only three responses)	$\bar{X} = 3.00$
9. Methodist Theological	$\bar{X} = 3.09$
10. Saint Paul	$\bar{X} = 3.27$
11. United	$\bar{X} = 3.45$
12. Drew	$\bar{X} = 3.54$
GRAND $\bar{X}$	$\bar{X} = 2.75$

there is clear indication that specific areas represented the greatest perceived needs in programs of continuing education in United Methodist seminaries. These areas included "promotion of programs," "greater involvement by potential participants," "evaluation of programs," and "program development." In fact, with the exception of "better facilities," "administrative support," and "institutional

cooperation" (which had respective mean responses of 3.09, 3.18, and 3.20). No other area of need had a mean response above 3.0. This suggests that every area of need listed on the questionnaire (with the exception of the three just mentioned), represented at least "an occasional need" in United Methodist seminaries.

Second, there existed a wide variation in the mean response of each seminary to all the perceived areas of need as listed on the questionnaire (a variation of 1.64). It is difficult to know why such a variation exists. One explanation might be that respondents did not fully understand the intent of the question. In at least two seminaries, this was the case (respondents from Duke and Perkins were uncertain as to how to reply). Also, it must be remembered that since the average responses represented individuals' perceptions, there is no common or accepted standard by which the perceptions can be judged. That is, a situation in one seminary may cause a respondent to rate a particular event as "often a need" while the exact situation in another seminary may cause a different respondent to rate the event "occasionally a need" or something else.

Question ten on the instrument asked respondents to rate on a five-point scale to what extent continuing education activities at their seminaries could be found in specific program categories. A summary of each seminary's responses is presented in Table 8A. A cursory examination of responses indicates some degree of variation in the extent

Table 8A. Continuing Education Activities as
Associated with Program Categories as
Reported by Respondents in
United Methodist Seminaries

Seminary	Pastoral Ministry	Social Issues	Biblical Studies	Theology and Related Areas	Pastoral Theology
Boston	1	2	1	1	1
Candler	2	2	2	2	1
Claremont	2	3	1	2	1
Drew	1	4	2	3	1
Duke	1	2	1	2	1
Garrett- Evangelical	2	2	3	3	1
Iliff	1	1	1	1	1
Methodist Theological	1	1	1	1	1
Perkins	1	2	3	3	2
Saint Paul	2	2	2	2	2
United	1	3	3	3	1
Wesley	1	2	2	1	2

to which program categories are associated with the activities of seminaries' programs of continuing education.

The information gathered becomes more meaningful when examined from two perspectives.

First, the mean responses of all United Methodist seminaries as they associate continuing education activities with specific program categories, when put in rank order, reveals a distinct pattern, but with little variation.

Table 8B indicates that respondents associate their continuing education activities most frequently in the program category of practical theology ($\bar{X} = 1.25$), followed closely by the category of pastoral ministry ($\bar{X} = 1.33$). The remaining program categories were rated as follows: Biblical study ($\bar{X} = 1.83$), theology and related areas ($\bar{X} = 2.00$), and social issues ($\bar{X} = 2.16$). The range of the mean responses of all seminaries to each program category was .91 with the low mean response being 1.25 and the high being 2.16. The grand mean of all mean responses of all seminaries to each program category was 1.71.

It is strongly indicated by the information gathered that while no program activity was rated higher than 2.16 (which is close to "often a program category"), continuing education activities were, nonetheless, offered more frequently in the program categories of practical theology and pastoral ministry. In short, respondents indicated that the theological seminaries of the United Methodist church are currently offering more activities in these two program categories than in the other categories.

The second aspect of this question is summarized in Table 8C. The rank order of the mean responses of each seminary to all of the program categories is also given in the table. Each of the seminaries rated all program categories at their institutions with a mean of at least 2.20 or lower (2.0 on the response scale was "often a program category"), with four seminaries exactly at 2.20 (Drew,

Table 8B. The Mean Responses of All United Methodist Seminaries as Associated with Each Program Category

Program Categories in Seminaries	Average Response of All Seminaries to Each Program Category (Low to High)
1. Practical Theology	$\bar{X} = 1.25$
2. Pastoral Ministry	$\bar{X} = 1.33$
3. Biblical Studies	$\bar{X} = 1.83$
4. Theology and Related Areas	$\bar{X} = 2.00$
5. Social Issues	$\bar{X} = 2.16$
GRAND $\bar{X}$	$\bar{X} = 1.71$

Table 8C. The Mean Response of Each United Methodist Seminary on All Program Categories

Seminary	Mean Response of Each Seminary to All Program Categories
1. Methodist Theological	$\bar{X} = 1.00$
2. Iliff	$\bar{X} = 1.00$
3. Boston	$\bar{X} = 1.20$
4. Duke	$\bar{X} = 1.40$
5. Wesley	$\bar{X} = 1.60$
6. Candler	$\bar{X} = 1.80$
7. Claremont	$\bar{X} = 1.80$
8. Saint Paul	$\bar{X} = 2.00$

Table 8C, continued

9. Drew	$\bar{X} = 2.20$
10. Garrett-Evangelical	$\bar{X} = 2.20$
11. Perkins	$\bar{X} = 2.20$
12. United	$\bar{X} = 2.20$
GRAND MEAN	$\bar{X} = 1.71$

Garrett-Evangelical, Perkins, and United). Seminaries that rated the lowest on the response scale were Methodist Theological ($\bar{X} = 1.00$), Iliff ($\bar{X} = 1.00$), Boston ($\bar{X} = 1.20$), Duke ($\bar{X} = 1.40$), and Wesley ($\bar{X} = 1.60$). The range of the mean responses of each United Methodist seminary on all program categories was 1.20, with the low mean response at 1.00 and the high at 2.20. The grand mean of all the mean responses of each seminary to all program categories was 1.71.

It is concluded from this information that each United Methodist seminary, as reported by respondents, rated their continuing education activities as being "frequently" or "often" associated with the five program categories.

Question eleven on the instrument asked respondents to provide information about four aspects of their continuing education program: the number of participants involved in all forms of continuing education programs in their seminaries, the total annual operating budget of

their seminaries, the approximate portion of their seminaries' total annual operating budget allocated for continuing education, and the amount of money collected from fees and other sources that go toward running their continuing education programs (this did not include funds allocated in the operating budget).

A summary of the first part of question eleven which asked about the number of participants is presented in Table 9A. Questions pertaining to financial data about continuing education are summarized in Table 9B.

Table 9A. The Total Number of Participants
in All Forms of Continuing Education
in 1978 as Reported by Respondents
in United Methodist Seminaries

Seminary	Participants in All Forms of Continuing Education in 1978
Boston	51-100
Candler	over 500
Claremont	51-100
Drew	201-300
Duke	1200 (150 - off-campus seminars, etc.; 350 - residence seminars; 700 - large convocations)
Garrett-Evangelical	301-400
Iliff	101-200
Methodist Theology	0-50
Perkins	over 1500

Table 9A, continued

Seminaries	Participants in All Forms of Continuing Education in 1978
Saint Paul	over 700
United	0-50
Wesley	101-200

Table 9B. Financial Data Pertinent to the Annual Operating Budget, Monies Allocated for Continuing Education, and Other Fees and Sources of Funding as Reported by Respondents in Continuing Education in United Methodist Seminaries

Seminary	Annual Operating Budget	Monies Allocated for Continuing Education	Other Fees and Sources of Funding
Boston	1,676,720	18,000	1,230
Candler	no response	no response	no response
Claremont	1,500,000	program is self supporting	12,000
Drew	2,235,725	70,000	33,000
Duke	not to be disclosed	program is self supporting	enough to cover costs
Garrett-Evangelical	3,041,559	31,150	20,550
Iliff	1,555,000	61,000	57,000
Methodist Theological	1,500,000	30,000	25,000
Perkins	1,500,000	90,000	30,000
Saint Paul	1,300,000	28,000	8,000

Table 9B, continued

Seminary	Annual Operating Budget	Monies Allocated for Continuing Education	Other Fees and Sources of Funding
United	1,500,000	45,000	35,000
Wesley	1,600,000	1,800	3,900

The number of participants in all forms of continuing education programs in 1978 in United Methodist seminaries showed great variation. Two seminaries reported having between 0-50 participants (Methodist Theological and United), while two seminaries reported having between 51-100 participants (Boston and Claremont). Others reported several hundred participants (Perkins reported "over 1500" persons in continuing education programs at that seminary in 1978). The respondent from Duke indicated participants by three categories: by off-campus events, by residence seminars, and by large convocations (for a total of 1200 participants in the three categories). The average number of participants in all seminaries in 1978 was 416 persons (this figure was based on using the mid-point of specific frequency categories like 51-100). When the highest (1500 participants) and lowest (0-50) figures given by seminaries were not used in the averaging, the mean number of participants in 1978 was 383 persons. The general conclusions that can be drawn from the information is that while there is considerable variation in the number of participants in the

continuing education programs, all twelve seminaries did report a constituency that was serviced by continuing education activities.

The information gathered about the seminaries' financial situation is revealing. Financial data were received from ten seminaries. The exceptions were Candler, which indicated "no answer" for the questions pertinent to finances, and Duke, which indicated that the annual operating budget was not to be disclosed except to "appropriate agencies." However, the respondent from Duke indicated that the approximate portion of their seminary's total annual operating budget allocated for continuing education was "mostly self-financing through tuition fees, except in major lecture-ships." Duke also reported that the amount of money collected from fees and other sources was "enough to cover costs (except secretarial, overhead, etc.)."

Table 9B summarizes the responses of each seminary pertinent to financial information gathered on the questionnaires. No annual operating budget of any United Methodist seminary was below \$1,300,000 (Saint Paul), while the highest annual operating budget reported was \$3,041,559 (Garrett-Evangelical). The mean annual operating budget for all seminaries was \$1,740,900. With the exception of Drew and Garrett-Evangelical seminaries, the range in the annual operating budgets of the seminaries was only \$376,720 (from \$1,300,000 to \$1,676,720).

The approximate portion of each seminary's total annual operating budget allocated for continuing education varied considerably. The range was \$87,200, with the lowest amount allocated being \$1,800 (Wesley), and the highest amount allocated being \$90,000 (Perkins). The mean amount allocated in the annual budget for continuing education was \$41,661. It is interesting to note that the mean amount of monies allocated for continuing education in United Methodist seminaries represents about 2.39% of the mean of their annual operating budgets.

Every seminary in the study reported monies collected from fees and other sources that go toward running their continuing education programs (besides those allocated in the operating budgets). The range of these "fees and other sources" was considerable--\$55,760. The lowest amount reported was \$1,230 (Boston), and the highest was \$57,000 (Iliff). The mean amount of money collected from fees and other sources in all seminaries was \$22,568.

The information gathered about the finances of the seminaries in relation to continuing education programs seems to warrant three general conclusions.

First, every United Methodist seminary allocated a portion of its annual operating budget for continuing theological education. This amount varied considerably, and to discover why there was such a difference would necessitate further study. The same was true of "fees and other sources"

that go toward running the seminaries' continuing education programs.

Second, the amount of money allocated for continuing education in seminaries might initially be judged as being "too low," or at least seem inadequate. While the mean amount of money provided for continuing education in seminaries was about 2.39% of the total annual operating budget, it must be remembered that nearly all of the seminaries' continuing education programs are self-supporting, except for salaried personnel (and/or other aspects of a program as determined by each seminary). Also, as an "area of perceived need," financial support was rated fifth out of eleven need areas (question nine on the instrument), the mean response of all seminaries being 2.81 (near "occasionally a need" on the response scale).

A final conclusion is that with the exception of some basic funding provided for continuing education and the fact that most of the continuing education programs in the seminaries were self-supporting, there was wide variation in how the monies were dispersed and/or were collected from "fees and other sources." This variation existed in relation to salaried personnel, activities, tuition, fees, scholarships, guest leaders, and overhead. A study could easily be initiated just to study the financial components of continuing education programs in United Methodist seminaries.

Question twelve on the instrument asked respondents to rate on a five-point scale to what extent specific forms of

recognition were employed to recognize continuing education experiences at their seminaries. A summary of responses is presented in Table 10A. An examination of responses indicated great variation, although each seminary appeared either to use or not use particular forms of recognition as part of its program of continuing education. One new form of recognition was added by Iliff, that of "audit" appearing on a transcript.

The information gathered became more meaningful when examined from the perspective of all the seminaries' mean responses to each form of recognition. When put in rank order, these responses appeared as indicated on Table 10B. The range of the mean responses of all seminaries to the forms of recognition was 2.17, with the lowest mean response at 2.66 and the highest at 4.83. The information gathered on Table 10B indicated that the most widely used form of recognition for continuing education experiences was academic credit ($\bar{X} = 2.66$), followed by diploma/degree ($\bar{X} = 2.75$) and continuing education units ($\bar{X} = 2.90$). It is important to note that none of these forms of recognition was consistently rated "often" or "frequently" a form of recognition. Indeed, these three forms were rated by all the seminaries closer to "occasionally" a form of recognition. The other forms of recognition were rated consistently higher: certificate ($\bar{X} = 3.83$), citation ($\bar{X} = 4.83$), and credential--rated the highest ($\bar{X} = 4.83$). The last two forms of recognition (credential and citation) were rated

Table 10A. The Forms of Recognition Given for Continuing Education
Experiences as Reported by Respondents in
United Methodist Seminaries

Form of Recognition	Boston	Candler	Claremont	Drew	Duke	Garrett- Evangelical	Iliff	Methodist Theological	Perkins	Saint Paul	United	Wesley
Certificate	4	3	3	5	5	1	4	5	5	5	5	1
Citation	4	5	5	5	5	5	4	5	5	5	5	5
Continuing Education Unit	1	3	4	3	4	1	5	5	1	1	5	1
Credential	4	5	5	5	5	5	4	5	5	5	5	5
Academic Credit	1	3	1	5	5	2	1	1	2	5	1	5
Diploma/Degree	1	3	2	5	5	2	1	1	2	5	1	5
Audit Transcript	-	-	-	-	-	-	1	-	-	-	-	-

Table 10B. The Mean Response of All United Methodist Seminaries to Each Form of Recognition Given for Continuing Education Experiences

Form of Recognition	Mean Response of All Seminaries to Forms of Recognition (Low to High)
1. Academic Credit	$\bar{X} = 2.66$
2. Diploma/Degree	$\bar{X} = 2.75$
3. Continuing Education Unit	$\bar{X} = 2.83$
4. Certificate	$\bar{X} = 3.83$
5. Citation	$\bar{X} = 4.83$
6. Credential	$\bar{X} = 4.83$
GRAND MEAN	$\bar{X} = 3.61$

by all seminaries as being nearly "never a form of recognition." The grand mean of all mean responses of all seminaries to all forms of recognition was 3.61.

Two conclusions are indicated by the information gathered by this question.

First, while each seminary used primarily specific forms of recognition rather than many different ones, they did, in certain instances, use several forms of recognition. This became clearer on a close examination of the descriptive materials and/or publications of the seminaries. Also, there was no overall general pattern to this; rather, each

seminary determined what activity it would award and by what form of recognition.

A second conclusion is that all United Methodist seminaries do not consistently use any form of recognition "frequently" (1.0 on the response scale) or even "often" (2.0 on the scale). It was clear that the seminaries almost never used citation or credential as a form of recognition. This fact, coupled with an examination of the descriptive materials and/or publications, seemed to indicate that there was no visible form of recognition given for a great deal of the continuing education activities offered in United Methodist seminaries. In short, it seemed that most of the activities were organized for personal and/or professional development, and that any formal forms of recognition were secondary rather than primary in the seminaries' programs of continuing education. However, it must be clearly stated that in some seminaries, there was formal recognition of certain continuing education activities, and this formal recognition (especially if the recognition earned academic credit or continuing education units) was often a part of an advanced degree program.

Question thirteen on the instrument asked respondents to rate on a five-point scale to what extent they employed specific methods in their programs of continuing education. A summary of responses is presented in Table 11A. An examination of responses indicated considerable variation, with some methods being consistently used by many seminaries, and

Table 11A. The Methods Employed in Continuing Education Programs
as Reported by Respondents in United Methodist Seminaries

Method	Boston	Candler	Claremont	Drew	Duke	Garrett- Evangelical	Iliff	Methodist Theological	Perkins	Saint Paul	United	Wesley
Conferences	2	4	2	4	2	2	3	4	3	3	1	1
Lectures	1	4	1	1	1	3	1	1	3	1	3	3
Workshops	2	3	2	2	2	1	1	2	2	2	1	2
Consortium	4	3	4	4	3	5	3	1	1	3	1	4
Seminars	1	1	2	1	1	4	1	1	1	2	1	2
Extension Activities	1	1	1	1	3	2	3	5	1	2	1	2
Summer Experiences	1	1	1	4	2	1	1	5	1	1	1	2
Correspondence	5	2	5	5	5	4	5	5	5	5	4	5
Travel-Study	3	3	5	4	1	4	3	5	5	3	4	2
Independent Study	4	3	3	5	3	4	3	1	-	3	1	4
Consultation	-	-	-	-	-	2	-	-	-	-	-	-

other methods rarely employed by seminaries. One method was added by Garrett-Evangelical that did not appear on the questionnaire. This was "consultation" and was rated 2.0 by the respondent.

The information gathered became more meaningful when examined from the perspective of all the seminaries' mean responses to each method. When put in rank order, these responses appeared as indicated on Table 11B. The range of mean responses was great--3.08, with the lowest mean response at 1.50 and the highest being 4.58. Five of the ten methods were rated by all seminaries between "frequently" and "often" a method (Seminars, $\bar{X} = 1.50$; Summer Experiences, $\bar{X} = 1.50$; Workshops, $\bar{X} = 1.83$; Extension Activities, $\bar{X} = 1.91$; and Lectures, $\bar{X} = 1.91$), while "Conferences" were rated 2.58. Four methods were rated higher than 3.00 by the respondents of all seminaries (Consortium, 3.00; Independent Study, 3.09; Travel-Study, 3.50; and Correspondence, 4.58). The grand mean of all mean responses to all methods in all seminaries was 2.56.

Two conclusions are indicated by the information gathered by question thirteen on the instrument. First, when taken as individual methods, there was a clear belief by respondents that certain methods were used more frequently than others. Most of the continuing education activities were structured around the methods of summer experiences, seminars, extension activities, workshops and lectures (these methods were used "frequently" or "often"). The

Table 11B. The Mean Response of All United Methodist Seminaries to Each Method Used in Continuing Education Programs

Method	Mean Response of All Seminaries to Each Method (Low to High)
1. Seminars	$\bar{X} = 1.50$
2. Summer Experiences	$\bar{X} = 1.75$
3. Workshops	$\bar{X} = 1.83$
4. Extension Activities	$\bar{X} = 1.91$
5. Lectures	$\bar{X} = 1.91$
6. Conferences	$\bar{X} = 2.58$
7. Consortium	$\bar{X} = 3.00$
8. Independent Study	$\bar{X} = 3.09$
9. Travel-Study	$\bar{X} = 3.50$
10. Correspondence	$\bar{X} = 4.58$
Grand Mean	$\bar{X} = 2.56$

methods of conferences, independent study, travel-study, and correspondence were believed by respondents to be used less in continuing education activities, although only one method (that of correspondence, $\bar{X} = 4.58$) was actually rated as high as in-between "seldom" and "never" a method.

A second conclusion is that while the information gathered may reveal a clear belief that certain methods generally prevail in continuing education activities, an examination of the descriptive materials and/or publications

of each seminary indicated that only in rare instances did one method exist in a continuing education activity. Indeed, most continuing education activities used at least two methods, the most frequent combination being a lecture-seminar approach. However, it was not uncommon to find lectures, seminars, workshops, and independent study merging in a variety of combinations in many types of continuing education activities. It seems that seminaries had made an attempt, as revealed in the descriptive materials and/or publications, to create a flexible and varied methodology in their continuing education programs as a response to the diversified needs of the participants.

Question fourteen on the instrument asked respondents to rate on a five-point scale, according to their perceptions, to what extent specific statements might be factors why participants engaged in continuing education at their seminaries. A summary of responses is presented in Table 12A. An examination of responses indicated considerable variation in the extent to which the specific factors for participant involvement were perceived in the seminaries' programs of continuing education.

The information gathered became more meaningful when examined from two perspectives.

First, the mean response of all seminaries to each perceived factor for participant involvement in continuing education programs, when put in rank order, revealed those factors that were perceived by all respondents as being most

Table 12A. The Factors for Participant Involvement in Continuing Education Programs as Perceived by Respondents in United Methodist Seminaries

Perceived Factors for Participant Involvement	Boston	Candler	Claremont	Drew	Duke	Garrett-Evangelical	Iliff	Methodist Theological	Perkins	Saint Paul	United	Wesley
To increase one's understanding of society	2	3	3	3	3	2	2	3	3	2	3	2
To increase one's ability to relate to rapid social change	2	3	4	3	-	3	3	4	3	2	3	2
To develop new skills in applying theological concepts to the real world	1	2	1	1	2	2	1	2	2	2	1	1
To help lead the seminary to greater involvement with the local community	3	4	4	2	-	4	4	5	5	2	3	3
To facilitate within oneself the importance of lifelong learning	1	3	2	2	2.5	1	2	2	3	3	1	2
To earn an advanced degree	1	3	1	5	5	2	2	1	2	4	1	5
To enhance scholarship in theological fields of study	1	2	1	1	2	2	1	4	4	2	2	2
To develop a regular, systematic, and consistent plan of personal continuing education in the home setting	1	3	1	3	2	1	2	2	3	3	1	2

Table 12A, continued

Perceived Reasons for Participant Involvement	Boston	Candler	Claremont	Drew	Duke	Garrett- Evangelical	Iliff	Methodist Theological	Perkins	Saint Paul	United	Wesley
To develop a sense of occupational identity	1	2	3	2	3	3	1	2	2	2	1	1
To develop an increased self-realization in life	2	2	3	3	-	2	2	3	1	2	1	2
To develop ways by which role conflict can be reduced	3	2	4	3	3	3	2	4	2	3	3	2
To enhance one's communication with religious groups (such as denomina- tions)	4	3	4	4	4	4	3	3	4	4	2	2

significant. Table 12B clearly indicates the ratings by respondents. The most significant factor for participant involvement, according to respondents was "to develop new skills in applying theological concepts to the real world" (the mean response for this factor was 1.50, mid-way between "frequently a factor" and "often a factor"). The next five factors were clustered closely together, appearing in the following order: "to develop a sense of occupational identity" ($\bar{X} = 1.91$), "to enhance scholarship in theological fields of study" ($\bar{X} = 2.00$), "to develop a regular, systematic, and consistent plan of personal continuing education in the home setting" ($\bar{X} = 2.00$), "to facilitate within oneself the importance of lifelong learning" ($\bar{X} = 2.04$), and "to develop an increased self-realization in life" ($\bar{X} = 2.09$). The variation in this cluster group was only .18, indicating the difficulty of specifying which of these factors was really the most significant in motivating participation.

Two factors were rated nearly mid-way between "occasionally" and "seldom" a factor. These factors are "to help lead the seminary to greater involvement with the local community" ($\bar{X} = 3.54$) and "to enhance one's communication with religious groups (such as denominations)," the latter having a mean response of 3.41. No factor was rated by all the seminaries as "seldom a factor" ($\bar{X} = 4.0$) or "never a factor" ($\bar{X} = 5.0$). The range of mean responses of all seminaries to each factor for participation was 2.04, with the low mean response at 1.50 and high being 3.54. The grand

Table 12B. The Mean Responses of All United Methodist Seminaries to Each Perceived Factor for Participant Involvement in Continuing Education Programs

Factors for Participant Involvement	Mean Responses of All Seminaries to Each Factor for Participant Involvement (Low to High)
1. To develop new skills in applying theological concepts to the real world	$\bar{X} = 1.50$
2. To develop a sense of occupational identity	$\bar{X} = 1.91$
3. To enhance scholarship in theological fields of study	$\bar{X} = 2.00$
4. To develop a regular, systematic, and consistent plan of personal continuing education in the home setting	$\bar{X} = 2.00$
5. To facilitate within one-self the importance of lifelong learning	$\bar{X} = 2.04$
6. To develop an increased self realization in life	$\bar{X} = 2.09$
7. To increase one's understanding of society	$\bar{X} = 2.58$
8. To earn an advanced degree	$\bar{X} = 2.66$
9. To develop ways by which role conflict can be reduced	$\bar{X} = 2.83$
10. To increase one's ability to relate to rapid social change	$\bar{X} = 2.90$
11. To enhance one's communication with religious groups (such as denominations)	$\bar{X} = 3.41$

Table 12B, continued

Factors for Participant Involvement	Mean Responses of All Semi- naries to Each Factor for Participant Involvement (Low to High)
12. To help lead the seminary to greater involvement with the local community	$\bar{X} = 3.54$
GRAND MEAN	$\bar{X} = 2.45$

mean of all mean responses of all factors in all seminaries was 2.45.

The information gathered by this question indicated that the respondents believed that persons who participated in their seminaries' programs of continuing education did so primarily to learn how to better relate theology to the world in which they lived. Furthermore, participants sought to increase their own levels of scholarship, as well as learning those things can could help facilitate their own personal study in the home setting. Participants, as perceived by respondents, also became involved in continuing education to become fulfilled personally and professionally (in the latter case, by seeking greater occupational identity). Clearly not as strong in motivating participation, according to the respondents' perceptions, were factors that suggested the reduction of role conflict, the earning of advanced degrees, greater involvement with the local community, and better communications with other religious

groups. It is important to note that the analysis of the descriptive materials and/or publications of each seminary strongly supported the findings from this question. The materials were supportive in the sense that very few activities at any seminary were geared toward the factors that were rated high by respondents, while the majority of activities offered were geared toward the factors rated low by respondents.

The second aspect of the analysis of this question is summarized in Table 12C. The rank order of mean responses of each seminary to all perceived factors was also indicated on the table. Four seminaries had mean responses that were clustered closely together (Boston, $\bar{X} = 1.83$; United, $\bar{X} = 1.83$; Iliff, $\bar{X} = 2.08$; and Wesley, $\bar{X} = 2.16$). The remaining seven seminaries all had mean responses between 2.41 (Garrett-Evangelical) and 2.94 (Duke). The range of mean responses of each seminary to all perceived factors for participation was 1.11, with the low mean response being 1.83 and the high being 2.94. The grand mean of all mean responses of each seminary to all factors was 2.45.

Several possible observations are indicated by the information gathered from the mean responses of each seminary to all factors for participant involvement. First, all mean responses had a range of only 1.11, indicating that there was little variation in how all respondents perceived all the factors as a whole. As a mean response, the total group of factors was perceived by each seminary as

Table 12C. The Mean Responses of Each United Methodist Seminary to All Perceived Factors for Participant Involvement in Continuing Education Programs

Seminary	Mean Response of Each Seminary to All Factors for Participant Involvement
1. Boston	$\bar{X} = 1.83$
2. United	$\bar{X} = 1.83$
3. Iliff	$\bar{X} = 2.08$
4. Wesley	$\bar{X} = 2.16$
5. Garrett-Evangelical	$\bar{X} = 2.41$
6. Claremont	$\bar{X} = 2.58$
7. Saint Paul	$\bar{X} = 2.58$
8. Candler	$\bar{X} = 2.66$
9. Drew	$\bar{X} = 2.66$
10. Perkins	$\bar{X} = 2.83$
11. Methodist Theological	$\bar{X} = 2.91$
12. Duke	$\bar{X} = 2.94$
GRAND MEAN	$\bar{X} = 2.45$

being somewhere close to either "often" or "occasionally." A second observation is that the mean response of each respondent to each factor reflected the interrelatedness of the factors for participant involvement. Rarely was one factor the only motivator for a participant's involvement in continuing education. Thus, the ratings of a

respondent's perceptions might reflect the mean response of the relative strength of all factors as they were operative in a particular seminary. A final observation is that the different mean responses could simply be the result of different personalities attaching their own judgments to the components of the response scale. As has been indicated earlier, there was no absolute standard for what is termed "frequently," "often," "occasionally," "seldom," and "never."

It is interesting to compare the mean responses of the information gathered on questions eight and fourteen on the instrument. Since the goals listed in question eight on the instrument were also cited as factors for participant involvement in question fourteen, it is possible to make a comparison of the mean responses to each question. This will be done from two perspectives.

First, Table 13A displays in rank order the variations in mean responses. The table indicates the variation or difference in perceptions of all respondents on two variables: the extent to which a particular goal was a part of all seminaries' programs, and the extent to which the goal at all seminaries was a factor why a participant would pursue continuing education. Of the twelve seminaries reporting, eight showed a variation of .25 or less, while nine showed a mean variation of .49 or less. The largest variations were reflected in the differences of .67, .88, and .96. The range of variation was .96 with the low variation

Table 13A. A Comparison Between the Mean Responses of All Seminaries to Each Goal of Continuing Education and the Mean Responses of All Seminaries to Each Goal as a Factor for Participant Involvement

The Goals of Seminaries (from Question Eight) and the Same Goals as Factors for Participant Involvement, as Both Are Perceived by Respondents	Mean Response of All Seminaries to Each Goal	Mean Response of All Seminaries to Each Factor for Participant Involvement	Variation (Low to High)
1. The development of ways by which role conflict can be reduced	$\bar{X} = 2.83$	$\bar{X} = 2.83$	.00
2. The development of new skills for applying theological concepts to the real world	$\bar{X} = 1.58$	$\bar{X} = 1.50$	.08
3. Give participants an opportunity to earn an advanced academic degree	$\bar{X} = 2.75$	$\bar{X} = 2.66$	.09
4. The development of a regular, systematic, and consistent plan of continuing education in the home setting	$\bar{X} = 1.91$	$\bar{X} = 2.00$	.09
5. The enhancement of scholarship in theological fields of study	$\bar{X} = 1.87$	$\bar{X} = 2.00$	.13
6. The development of increased self-realization in life	$\bar{X} = 1.91$	$\bar{X} = 2.09$	.18

Table 13A, continued

The Goals of Seminaries (from Question Eight) and the Same Goals as Factors for Participant Involvement, as Both Are Perceived by Respondents	Mean Response of All Seminaries to Each Factor	Mean Response of All Seminaries to Each Participant Involvement	Variation (Low to High)
7. The development of a sense of occupational identity	$\bar{X} = 1.66$	$\bar{X} = 1.91$	.25
8. The enhancement of communication among religious groups (such as denominations)	$\bar{X} = 3.16$	$\bar{X} = 3.14$	.25
9. Increased ability to relate to rapid social change	$\bar{X} = 2.41$	$\bar{X} = 2.90$	.49
10. A better understanding of society	$\bar{X} = 1.91$	$\bar{X} = 2.58$	.67
11. Facilitate within participants the notion of the individual as a lifelong learner	$\bar{X} = 1.16$	$\bar{X} = 2.04$	.88
12. Help the seminary become more involved with the local community	$\bar{X} = 2.58$	$\bar{X} = 3.54$	.96
GRAND MEAN	$\bar{X} = 2.14$	$\bar{X} = 2.45$	.339

at .00 and the high variation at .96. The mean variation of all differences was .339.

With respect to the goals themselves, the respondents clearly indicated which of them they perceived as being at variance with the same goals as factors for participation. The variation was substantial only in three cases. In these cases (see Table 13A), the goals were "a better understanding of society" (the variation being the difference between $\bar{X} = 1.91$ and $\bar{X} = 2.58$ which equals .67), "facilitate within participants the notion of the individual as a life-long learner (the variation being the difference between $\bar{X} = 1.16$ and $\bar{X} = 2.04$ which equals .88), and "help the semi-nary become more involved with the local community" (the variation being the difference between $\bar{X} = 2.58$ and $\bar{X} = 3.54$, which equals .96). Even with these goals, however, the variation was less than 1.0 which meant that the difference between perceiving the goals as part of the seminars' programs and as factors for participation was less than 1.0 on the response scale. If the three highest variations were not a part of the mean of all variations, the mean of the variation of the remaining nine goals was .173.

The conclusion that seems to be indicated from this information is this: there was little discrepancy between what the total group of respondents perceived to be their institutional goals and those same goals as factors for participant involvement. Stated another way, when all respondents rated the goals in question eight as reasons

for participant involvement, there was a very high consistency between the two sets of ratings, as revealed in the variations. It seems that respondents, when examined collectively, perceived that their institutional goals encompassed the factors that motivated participants to become involved in continuing education at their seminaries. It is important to remember that this conclusion is based on the perceptions of seminary personnel. Whether or not the goals of the seminaries were a genuine reflection of why participants became involved in continuing education activities would necessitate a study of the participants, carefully examining their reasons for participation.

The other aspect of this comparison was to examine the variation in responses of each seminary to all the goals, rather than the variation of all seminaries to each goal. Table 13B displays in rank order the variations in mean responses. The table indicates the variation or difference in perceptions of each respondent on two variables: the extent to which all the goals were a part of each seminaries' programs and the extent to which all the goals were believed to be factors for participant involvement in each seminaries' programs of continuing education. Of the twelve seminaries reporting, nine had a variation of .40 or less, while three each had a variation of .58 (Saint Paul, Candler, and United). Six of the seminaries had a variation of .25 or less (Boston, .00; Wesley, .08; Drew, .16; Methodist Theological, .25; Claremont, .25; and Iliff,

Table 13B. A Comparison Between the Mean Responses of Each Seminary to All Goals of Continuing Education Programs and the Mean Responses of Each Seminary to All Goals as Factors for Participant Involvement

Seminary	Mean Response of Each Seminary to All Goals	Mean Response of Each Seminary to All Factors for Participant Involvement	Variation (Low to High)
1. Boston	$\bar{X} = 1.83$	$\bar{X} = 1.83$	.00
2. Wesley	$\bar{X} = 2.08$	$\bar{X} = 2.16$	.08
3. Drew	$\bar{X} = 2.50$	$\bar{X} = 2.66$	.16
4. Methodist Theological	$\bar{X} = 2.66$	$\bar{X} = 2.91$	.25
5. Claremont	$\bar{X} = 2.33$	$\bar{X} = 2.58$	.25
6. Iliff	$\bar{X} = 1.83$	$\bar{X} = 2.08$	.25
7. Garrett-Evangelical	$\bar{X} = 2.08$	$\bar{X} = 2.41$	.33
8. Perkins	$\bar{X} = 2.50$	$\bar{X} = 2.83$	.33
9. Duke	$\bar{X} = 2.54$	$\bar{X} = 2.94$	.40
10. Saint Paul	$\bar{X} = 2.00$	$\bar{X} = 2.58$	.58
11. Candler	$\bar{X} = 2.08$	$\bar{X} = 2.66$	.58
12. United	$\bar{X} = 1.25$	$\bar{X} = 1.83$	.58
GRAND MEAN	$\bar{X} = 2.14$	$\bar{X} = 2.45$	.315

.25. Two seminaries had a variation of .33 (Garrett-Evangelical and Perkins). The range of variation was .58, with the low variation being .00 and the high being .58. The mean variation of all differences was 3.15.

The conclusion that seems to be indicated from this information is this: there was little discrepancy between what each respondent perceived as the institutional goals at his seminary and the same goals as factors for participant involvement. Stated another way, when each respondent rated the goals in question eight as reasons for participant involvement, there was very high consistency between the two sets of ratings, as revealed in the variations. It seems that respondents in each seminary currently perceived that their institutional goals encompassed the factors that motivated participants to become involved in continuing education at their seminaries. Again, the conclusion is based on the perceptions of seminary personnel. A study of participants' motives for participating in continuing education programs is needed to genuinely verify the findings of this study.

Question fifteen on the instrument asked respondents to add any comments that could help the researcher to better understand their programs of continuing education. Their comments have been included in those sections of the next part of this chapter that summarize each seminary's descriptive materials and/or publications.

Summary

In this part of the chapter, the questionnaire used in the study has been systematically and sequentially analyzed. the information collected from each item on the instrument has been reported, followed by a discussion of the central findings of each question.

The next part of the chapter reports the findings of the descriptive materials and/or publications of each United Methodist seminary.

An Analysis of the Descriptive Materials and/or Publications of Continuing Theological Education in United Methodist Seminaries

In this section of Chapter IV, there will be an analysis of the descriptive materials and/or publications of each seminary that relates to programs of continuing theological education. It must be noted that this analysis is based on the materials that were sent from each seminary. Hence, only to the degree that seminaries responded to the request to send descriptive information about their programs can this analysis be said to be exhaustive of all continuing education activities currently sponsored by United Methodist seminaries.

Analysis of the descriptive materials and/or publications will be conducted in two parts.

First, there will be an analysis of the program activities of each seminary on seven variables. These variables include (1) the topic and/or program sponsored by the

seminary; (2) the time and duration of the activity; (3) the location of the activity (on- or off-campus and where, if stated); (4) the orientation of the activity (for whom the activity was sponsored); (5) the type of method and/or medium used to implement the activity, if stated; (6) whether the activity was for academic credit, non-credit, continuing education unit, and/or personal enrichment; (7) and whether the activity was led by faculty members or guest leaders. Also, any special characteristics will be noted of the continuing education program being investigated. This information was derived from the responses to question fifteen of the instrument: "What comments could you add that would help us to better understand continuing education at your seminary?"

A second part of the analysis of the descriptive materials and/or publications is a presentation of continuing education activities by categories and by institutions. In this section, the information will be classified in five broad categories--the pastoral ministry, social issues, Biblical studies, theology and related areas, and practical theology.

Reports of Descriptive Materials and/or Publications of Each Seminary

The following is a description of the materials and/or publications received from the seminaries of the United Methodist church. A summary of each seminary's activities

precedes the tables which provide a detailed analysis of each institution's activities.

Boston University School of Theology

The materials received from Boston University School of Theology focused on continuing education activities in relation to seminars, conferences, and workshops offered during 1979-80; the Summer Institute, 1980; and the Institute for Philosophy and Religion. The School of Theology offered almost thirty opportunities for clergy and/or lay participants in these three areas. The activities were offered throughout the year at Boston and, in some cases, in nearby churches or conference centers. All of the activities were designed for personal and/or professional enrichment, and continuing education units could be awarded for successful completion of about half of them. In two cases, academic credit could be awarded for participation. Also, guest leaders were used in about half the programs cited, while faculty members took leadership roles in the remaining ones.

It is important to note that the lectures sponsored by the Boston University Institute for Philosophy and Religion were a joint venture of the School of Theology, the Philosophy Department, and the Religion Department at Boston University.

Tables 14A, 14B, and 14C provide a description of the materials and/or publications received from Boston University of Theology.

Table 14A. Boston University School of Theology: Continuing Education, 1979-1980

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Lay Theological Day	September 22, 1979	Christ Church United Methodist	Clergy and Laity	Lecture, Seminar	Personal and Professional Enrichment	Faculty Members
"Convocation, 1979" 1. The Lowell Lectures 2. The E. Stanley Jones Lectures on Evangelism	October 9-11, 1979	Boston	Clergy, Religious Leaders, & Laity	Lecture, Seminars, Small Groups, Workshops	(same as above)	Faculty Members and Guest Leaders
The Use of the Bible with Adults	November 1, 8, 15, 1979	Wellesley College	Clergy and Laity	Workshops, Seminars	(same as above)	Faculty Members
Effective Management for the Pastor	November 12-13, 1979	Boston	Clergy		Continuing Education Unit and/or Personal and/or Professional Enrichment	Guest Leaders

Table 14A, continued

Making Pastoral Calls More Effective	November 8, 1979	Boston	Clergy	Case- Method Approach	Continuing Education Unit and/or Personal and/ or Professional- al Enrichment	Faculty Members
Individual and Family Financial Planning	December 3-4, 1979	Rolling Ridge Conference Center, Andover, Massachusetts	Clergy and Laity	Seminar	Personal and/ or Professional Enrichment	Guest Leaders
The Ministry of Administration	January 7-11, May 12-16, 1980	Boston	Clergy and Laity	Lecture, Seminar, Case Study	Academic Credit, Non- Credit, and/ or Personal and/or Professional Enrichment	Faculty Members
Evangelism in Contemporary Culture	January 7-11, May 12-16, 1980	Boston	Clergy and Laity	Lecture, Seminar, Case Study	(same as above)	Faculty Members

Table 14A, continued

Lectionary Preaching: Lent, 1980	January 14-16, 1980	Rolling Ridge Conference Andover, Massachusetts	Clergy	Workshop	Continuing Education Unit and/or Personal and/or Professional Enrichment	Guest Leaders
Seminar in Clinical Pastoral Skills	January 22, 29, February 5, 12, 19, 26, March 4, 11, 1980	Boston	Clergy	Didactic and Experiential Format: Seminar	(same as above)	Guest Leaders
Conflict Management in the Church	January 24-25, 1980	Rolling Ridge Conference Center, North Andover, Massachusetts	Clergy and Religious Leaders	Workshop	(same as above)	Guest Leaders

Table 14A, continued

Ministers and Ministers' Families	February 9, 16, 1980	Boston	Clergy and Spouses	Workshop	Continuing Education Unit and/or Personal and/or Professional Enrichment	Guest Leaders
Evangelism for the 1980	Winter, 1980	Boston	Clergy and Laity	Seminar	(same as above)	Guest Leaders
Isolation: Women Creating Networks	April 8-10, 1980	Boston	Women in Professional Ministry, Clergy and Laity	Seminar	(same as above)	Faculty Members
New Forms of Worship - and Old	April 14-15, 1980	Rolling Ridge Conference Center, North Andover, Massachusetts	Clergy and Laity	Workshop	(same as above)	Faculty Members

Table 14B. Boston University School of Theology: Summer Institute, 1980

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Worship and Music: a Skills Workshop	July 7-11, 1980	Sargeant Camp in Peter- borough, New Hamp- shire	Clergy, Church Musicians, Lay Leaders, and Their Families	Work- shop	Continuing Education Unit and/or Personal and/ or Profession- al Enrichment	Guest Leaders
Advanced Church Growth Seminar	July 21-25, 1980	(same as above)	Clergy and Laity	Semi- nar	(same as above)	Guest Leaders
Counseling with Congregations: a Training Event	August 19-21, 1980	(same as above)	District Superin- tendents, Denomina- tional Officials, Spouses	semi- nar	(same as above)	Guest Leaders

Table 14C. The Institute for Philosophy and Religion, Early Fall, 1979

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Reassessing the 19th Century Meaning and Truth in Philosophy and Religion	Early Fall, 1979	Boston	Clergy, Philosophers, Interested Persons	Lecture	Personal and/or Professional Enrichment	Guest Leaders
Specific Lectures:						
"Josiah Royce: the Absolute and the Beloved Community"	September 26					
"The Suffering and Greatness of Charles Pierce"	October 3					
"Evidences for the Existence of God"	October 17					
"Personalism and the Future of Philosophy"	October 31					

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Candler School of Theology

The materials received from Candler School of Theology focused on Summer Professional Seminars, 1978-79, and on the National Certification Program in Church Finance and Administration. Nearly twenty different continuing education seminars were provided through these two activities, offered almost exclusively in the summer months through the Center for Continuing Education.

The 1978 Summer Professional Seminars are planned for ministers and other church professionals. The series of ten 10-day seminars provides major resources on vital topics related to the practice of ministry. The seminars will be team-taught by members of the Candler faculty, outstanding practitioners in the church, and resource persons who are leaders in relevant professions.

Professional Seminars are designed for ministers engaged in current practice who (1) are participating in Continuing Education for their professional development, or (2) are currently enrolled in the In-Career Doctor of Ministry Program.

The seminars seek to strengthen the pastor's competencies to do meaningful ministry and to deepen his/her commitment to the on-going Ministry and Mission of the Church. Seminary graduates, local pastors, and church staff members are invited to apply for one or more seminars.

Participants are accepted on the basis of information included in the application. The tuition expense for each seminar is \$280. Each Professional Seminar carries four hours of academic credit, if requested at the time of application.

Scholarships of \$140 are available to practicing ministers and other church professionals not currently enrolled in an advanced degree program. These scholarships are intended to assist them in their participation.

Each seminar is designed to include a maximum of 20 persons. Individual concerns and needs will be taken seriously.

The National Certification Program in Church Finance and Administration is also described in this section. Co-operatively sponsored by Candler School of Theology, the General Council on Finance and Administration of the United Methodist Church, and the United Methodist Association of Church Business Administrators, this annual event aims at allowing participants to achieve certification in church finance and administration in the United Methodist church. Scholarships are available for individuals who participate in this program.

Tables 15A, 15B, 15C, 15D, 15E, and 15F contain descriptions of the materials and/or publications received from Candler School of Theology.

Table 15A. The Candler School of Theology: Professional Seminars, 1978

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Planning for Ministry in the Local Church	June 19-20, 1978	Candler	Clergy, Church Business Administrators	Lecture, Seminar	Academic Credit or Non-Credit and/or Personal and/or Professional Enrichment	Faculty Members and Guest Leaders
Character and Personal Destinies: Issues in Christian Ethics	June 19-30, 1978	Candler	Clergy	(same as above)	(same as above)	(same as above)
The Black Church and Black Theology	July 3-14, 1978	Candler	Clergy	(same as above)	(same as above)	(same as above)
Making Disciples of All Nations	July 3-14, 1978	Candler	Clergy	(same as above)	(same as above)	(same as above)
Church Administration Leadership and Stewardship Development	July 17-24, 1978	Candler	Clergy, Church Business Administrators	(same as above)	(same as above)	(same as above)

Table 15A, continued

Preaching Resources: Biblical and Con- temporary	July 17-28, 1978	Candler	Clergy	Lec- ture, Semi- nar	Academic Credit or Non-Credit and/or Per- sonal and/or Professional Enrichment	Faculty Members and Guest Leaders
Preaching and the Crises of Everyday Life	July 31, August 11, 1978	Candler	Clergy	(same as above)	(same as above)	(same as above)
Seminar in the Bible Lands	August 3-19, 1978	Jordan, Israel, Greece	Clergy	Study, Tra- vel	(same as above)	Guest Leaders

Table 15B. Advanced Professional Seminars
Sponsored by the National Programs for Church Finance and Administration: 1979*

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Planning for Ministry in the Local Church	July 23, August 2, 1979	Candler	Clergy	Seminar	Academic Credit or Non-Credit and/or Personal and/or Professional Enrichment	Faculty Members and Guest Leaders
Church Administration, Leadership, and Stewardship Development	June 18-28, 1979	Candler	Clergy	(same as above)	(same as above)	(same as above)

* Sponsored by Candler School of Theology and the General Council on Finance and Administration of the United Methodist Church, in cooperation with selected faculty of the Graduate Business School of Emory University. The seminars are for ministers, denominational leaders, church business administrators, and financial officers.

Table 15C. Advanced Professional Seminars
Sponsored by the Ministry Studies Project at Candler: 1979*

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Professional Minis- try and Church Setting	July 9-20, 1979	Candler	Clergy	Semi- nar	Academic Credit or Non-Credit and/or Per- sonal and/or Professional Enrichment	Faculty Members
Ministry, Imagi- nation, and Faith Development	July 9-20, 1979	Candler	Clergy	Semi- nar	(same as above)	Faculty Members and Guest Leaders

* The Ministry Studies Project at Candler, comprised of faculty from various disciplines, meets regularly to engage in theology as a medium between the theory and praxis of ministry. It intends to correlate a fresh approach to the traditional foundations of the Christian faith with a renewed understanding of the actual nexus of the church, particularly the belief systems and behavior patterns in congregations, in order to provide a sense of integrity for future professional ministry.

Table 15D. Advanced Professional Seminars *
Sponsored by World Methodist Council: 1979

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Evangelization for Our World	June 25- July 6, 1979	Candler	Clergy	Semi- nar	Academic Credit or Non-Credit and/or Per- sonal and/or Professional Enrichment	Faculty Members and Guest Leaders
Advanced Profes- sional Seminar in Pastoral Care: the Care of Souls in America: His- torical and Con- temporary Perspec- tives	July 23- August 3, 1979	Candler	Clergy	Semi- nar	(same as above)	Faculty Members

* The seminar is sponsored by the World Methodist Council and Candler School of Theology. The seminar is built on the assumption that God's mission extends to every place and that the church is intended to be a monumental force in our world.

Table 15E. Advanced Professional Seminars at Lake Junaluska: 1979*

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
The Old Testament in the New	July 2-13, 1979	Lake Juna- luska	Clergy and Laity	Semi- nar	Academic Credit or Non-Credit and/or Per- sonal and/or Professional Development	Guest Leaders
Theological Images in Contemporary Literature and Drama	July 2-13, 1979	(same as above)	Clergy and Laity	Semi- nar	(same as above)	Faculty Members
Wesleyan Theology, Yesterday and Today	July 2-13, 1979	(same as above)	Clergy and Laity	Semi- nar	(same as above)	Guest Leaders

* Three professional seminars will be offered at Lake Junaluska during Summer, 1979. The seminars are jointly sponsored by Garrett Theological Seminary, Candler School of Theology, and the Divinity School of Duke University. The seminars are offered to both ministers and laity.

Table 15F. National Certification Programs in Church Finance and Administration*

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Seminar I: Planning for Ministry in the Local Church	4/28-5/8, 1980; 4/27-5/7, 1981; 4/19-29, 1982	Candler	Clergy and Laity	Seminar, Consultation	Personal and/or Professional Enrichment and/or three Academic Credit Hours on D.Min. Program or as Special Student	Faculty Members and Guest Leaders
Seminar II: Church Administration, Leadership, and Stewardship Development	7/21-31, 1980; 7/20-30, 1981; 7/19-29, 1982	Candler	Clergy and Laity	(same as above)	(same as above)	(same as above)
Church Finance and Administration Project	to be decided by participant	on- and off-campus	Clergy and Laity	self-study, consultation	(same as above)	Faculty Members

*The national certification program is the primary way of achieving certification in church finance and administration in the United Methodist church. Satisfactory completion of the three components allows the participant to be recommended to the General Council on Finance and Administration (GCFA) for certification as a United Methodist Church Business Administrator. The GCFA of the United Methodist church has responsibility for the establishment of professional standards for the National Certification Program for Church Business Administration.

School of Theology at Claremont

The materials received from Claremont School of Theology focused on continuing education activities in relation to extension work, the summer program, and the annual Ministers' Convocation. In 1978-79, Claremont offered a broad range of almost sixty opportunities for clergy and/or lay participants in these three areas. These courses and seminars were offered throughout the year, often in off-campus cities such as Phoenix, Tucson, San Diego, Portland, and in Hawaii. Participants could enroll in most of these activities for either credit or non-credit or just for personal and/or professional enrichment. Many of the participants in the extension courses were also enrolled in the Doctor of Ministry program. Almost twenty guest leaders participated in the summer programs in 1978-79.

One of Claremont's brochures describing extension opportunities, entitled "Continuing Education in Ministry," stated:

Continuing theological education is one of the most rapidly growing interests in the contemporary scene:

- increasingly required by judicatories for retaining good standing
- always necessary for responsible ministry in a dynamically changing and increasingly complex culture

Extension courses bring a nationally and internationally known faculty to more conveniently accessible locations:

- designed for the unique needs of local ministers and other professional church workers
- available either as auditor or for academic credit

It is important to note the extension program at Claremont is conducted in cooperation with the committees on Continuing Education, Western Jurisdiction of the United Methodist Church, and the Disciples' Seminary Foundation and the Bloy Episcopal School of Theology.

Participants in the continuing education activities at Claremont, whether enrolled for credit, non-credit, or on a degree program, pay their own fees for the respective activities. Thus, the programs are largely self-supporting.

A description of the materials and/or publications received from the School of Theology at Claremont follows in Tables 16A, 16B, and 16C.

Table 16A. Continuing Education in Ministry: 1978-1980

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Innovations in Church Education: in Dialogue with the Scriptures	9/18-19, 10/9-10, 10/23-24, 1978	Phoenix, Arizona	Clergy and Laity	Lecture, Seminar	Academic Credit or Non-Credit and/ or Personal and/ or Professional Enrichment	Faculty Members
The Gospel of Mark: a Theology of the Cross	1/8-9, 1/29-30, 3/5-6, 1979	Phoenix, Arizona	(same as above)	(same as above)	(same as above)	(same as above)
The Future of the Church in a Secular Culture	April 23-25, 1979	Tucson, Arizona	(same as above)	(same as above)	(same as above)	(same as above)
Great New Testament Themes	10/23, 30, 11/ 13, 20, 1978	San Diego, California	(same as above)	(same as above)	(same as above)	(same as above)
Theology of Liberation	1/15, 22, 29, 2/5, 1979	San Diego California	(same as above)	(same as above)	(same as above)	(same as above)

Table 16A, continued

Contemporary Ethical Issues	2/5-7, 3/5-7, 1979	Port- land, Oregon	Clergy and Laity	Lec- ture, Semi- nar	Academic Credit or Non-Credit and/or Personal and/or Profes- sional Enrich- ment	Faculty Members
Preaching from the Church Year	9/11-13, 12/11- 13, 1978	Seattle, Washing- ton	(same as above)	(same as above)	(same as above)	(same as above)
Early Non-Biblical Christian Litera- ture	4/23-25, 5/14-16, 1979	Seattle, Washing- ton	(same as above)	(same as above)	(same as above)	(same as above)
Preaching from the Parables	9/10-11, 10/1-2, 11/5-6, 1979	Phoenix, Arizona	(same as above)	(same as above)	(same as above)	(same as above)
Early Non-Biblical Christian Litera- ture	1/21-22, 2/11-12, 3/3-4, 1980	Phoenix, Arizona	(same as above)	(same as above)	(same as above)	(same as above)
Theological Practice and Models of Ministry	April 14-16, 1980	Tuscon Arizona	(same as above)	(same as above)	(same as above)	(same as above)

Table 16A, continued

The Gospel of John	2/4-5, 3/10-11, 1980	Portland, Oregon	Clergy and Laity	Lecture, Seminar	Academic Credit or Non-Credit and/or Personal and/ or Professional Enrichment	Faculty Members
Contemporary Theological Ethics	9/17-19, 12/3-5, 1979	Seattle, Washington	(same as above)	(same as above)	(same as above)	(same as above)
Interpretation of Old Testament Texts in the Context of Contemporary Problems	3/24-26 4/21-23 1980	Seattle, Washington	(same as above)	(same as above)	(same as above)	(same as above)
Movements in Church Education: Past and Present	January 7-11, 1980	Kaneohe, Oahu	(same as above)	(same as above)	(same as above)	(same as above)
Christianity and Buddhism	January 7-11, 1980	Kaneohe, Oahu	(same as above)	(same as above)	(same as above)	(same as above)
Hermeneutics of True and False Prophecy	January 7-11, 1980	Kaneohe, Oahu	(same as above)	(same as above)	(same as above)	(same as above)

Table 16A, continued

Biblical Interpretation: an Asian Perspective	January 7-11, 1980	Kaneohe, Oahu	Clergy and Laity	Lecture, Seminar	Academic Credit or Non-Credit and/or Personal and/or Professional Enrichment	Faculty Members
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Table 16B. Summer at Claremont: 1978-1979

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Hebrew	6/19- 8/25, 1978	Clare- mont	Clergy	Lec- ture, Semi- nar	Academic Credit or Non-Credit and/ or Personal and/ or Professional Enrichment	Faculty Members
Greek	6/19- 8/25, 1978	Clare- mont	Clergy	(same as above)	(same as above)	(same as above)
Christian Ethics in a Secular Society	6/19- 7/14, 1978	Clare- mont	Clergy, Religious Workers	(same as above)	(same as above)	(same as above)
Depth Psychology and Religion	6/19- 7/14, 1978	Clare- mont	(same as above)	(same as above)	(same as above)	Guest Profes- sor
Storytelling and Faith in Biblical Narratives	7/17- 8/11, 1978	Clare- mont	(same as above)	Semi- nar	(same as above)	(same as above)
Christian Life Styles in the Age of Hunger	6/19-30, 1978	Clare- mont	(same as above)	(same as above)	(same as above)	Faculty Members

Table 16B, continued

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Biblical Interpretation: an Asian Perspective	6/19-30, 1978	Claremont	Clergy, Religious Workers	Seminar	Academic Credit or Non-Credit and/or Personal and/or Professional Enrichment	Faculty Members
A Workshop in Preaching	6/26-7/7, 1978	Claremont	(same as above)	Workshop	(same as above)	(same as above)
Worldly Theology	7/10-21, 1978	Claremont	(same as above)	Seminar	(same as above)	(same as above)
Adult Growth and Ministerial Development	7/17-28, 1978	Claremont	(same as above)	Seminar	(same as above)	(same as above)
Foundations for Church Education	7/17-28, 1978	Claremont	(same as above)	Seminar	(same as above)	Guest Professor
Laboratory in Religious Education	7/17-28, 1978	Claremont	(same as above)	Seminar, Workshop	(same as above)	Faculty Members

Table 16B, continued

Ministry and Mission in Small Churches	7/31- 8/11, 1978	Clare- mont	Clergy, Religious Workers	Semi- nar	Academic Credit or Non-Credit and/ or Personal and/ or Professional Enrichment	Guest Professor
Techniques of Psycho- therapeutic Pastoral Counseling	7/31- 8/11, 1978	Clare- mont	Clergy	Semi- nar	(same as above)	(same as above)
Patterns of Leader- ship in the American Church	7/31- 8/11, 1978	Clare- mont	Clergy, Religious Workers	Semi- nar	(same as above)	(same as above)
Christian Education for Asian-American Churches	7/7,8 10, 1978	Clare- mont	(same as above)	Mini- Work- shop	(same as above)	Faculty Member and Guest Professor
The Church School of the 1980's	7/20- 22, 1978	Clare- mont	(same as above)	(same as above)	(same as above)	(same as above)
Working with Alco- hol and Soft Drug Dependent People	6/19-23, 7/17-21, 8/21-25, 1978	Long Beach General Hospital	(same as above)	Special Work- shop	(same as above)	Guest Professor
Hebrew	6/18- 8/24, 1979	Clare- mont	Clergy	Lec- ture, Semi- nar	(same as above)	Faculty Members

Table 16B, continued

Greek	6/18- 8/24, 1979	Clare- mont	Clergy	Lec- ture, Semi- nar	Academic Credit or Non-Credit and/ or Personal and/ or Professional Enrichment	Faculty Members
The Historical Jesus	6/18- 7/13, 1979	Clare- mont	Clergy and Religious Workers	(same as above)	(same as above)	(same as above)
Theology and Imagi- nation	6/18- 7/13, 1979	Clare- mont	(same as above)	(same as above)	(same as above)	Guest Professor
Belief, Unbelief, and Empirical Reality	7/16- 8/10, 1979	Clare- mont	(same as above)	(same as above)	(same as above)	(same as above)
The Righteous Empire American Christian and Social Issues	7/16- 8/10, 1979	Clare- mont	(same as above)	(same as above)	(same as above)	Faculty Members
Advanced Workshop in Marriage and Family Counseling	6/18- 6/29, 1979	Clare- mont	Clergy	Work- shop	(same as above)	(same as above)

Table 16B, continued

Theological Themes in Film: the Director as Guide	6/18- 6/29, 1979	Clare- mont	Clergy and Religious Workers	Lec- ture, Dis- cus- sion, View- ing	Academic Credit or Non-Credit and/ or Personal and/ or Professional Enrichment	Guest Professor
Prolegomena to an Asian-American Theology	6/18- 6-29, 1979	Clare- mont	(same as above)	Semi- nar	(same as above)	(same as above)
Cross-Cultural Sem- inar in Family Life	6/18- 6-29, 1979	New Mexico	(same as above)	Tra- vel, Study	(same as above)	(same as above)
The Church as a Worshipping Com- munity	6/18- 6/29, 1979	Clare- mont	(same as above)	Semi- nar	(same as above)	Faculty Members
The Sermon and the Congregation: a Workshop on Preach- ing and Hearing the Gospel	7/2-13, 1979	Clare- mont	(same as above)	Work- shop	(same as above)	Faculty Members and Guest Professors
Leadership Develop- ment in the Local Church	7/9-20, 1979	Clare- mont	(same as above)	Semi- nar	(same as above)	Guest Professor
Local Church Ministry and Transitional Com- munities	7/16-27, 1979	Clare- mont	(same as above)	Semi- nar	(same as above)	(same as above)

Table 16B, continued

Biblical Heritage and Faith Learning	7/16-27, 1979	Clare- mont	Clergy and Religious Workers	Semi- nar	Academic Credit or Non-Credit and/ or Personal and/ or Professional Enrichment	Faculty Members
In-Service D.Min. Project Workshop	7/16-27, 1979	Clare- mont	Clergy	Dis- cus- sion	Credit	(same as above)
The Practice of Ministry in Theo- logical Perspective	7/30- 8/10, 1979	Clare- mont	Clergy and Religious Workers	Semi- nar	Academic Credit or Non-Credit and/ or Personal and/ or Professional Enrichment	(same as above)
Workshop: Hunger and Value Formation	8/6-10, 1979	Clare- mont	(same as above)	Work- shop	(same as above)	(same as above)
Working with Alco- hol and Soft Drug Dependent People	6/18-22, 7/16-20, 8/20-24, 1979	Long Beach General Hospital	(same as above)	Spec- ial Work-	(same as above)	Guest Professor

Table 16C. Prayer and the Practice of Ministry: Ministers' Convocation

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Deepening Prayer and Meditation	November 6, 7, 1978	Clare- mont	Clergy	Semi- nar, Lec- ture	Personal and or Profes- sional Enrich- ment	Guest Leaders
Psychology of Prayer	(same as above)	(same as above)	(same as above)	(same as above)	(same as above)	(same as above)
Prayer and Medi- tation: East and West	(same as above)	(same as above)	(same as above)	(same as above)	(same as above)	(same as above)

Drew University Theological School

The materials received from Drew University Theological School focused on continuing education in relation to non-degree activities. The information received described two- and four-day seminars to be held between August, 1979, and January, 1980. Twenty-three seminars are described, each conducted both on- and off-campus, usually at different times. The off-campus seminars are held in twenty different locations. Some of the activities are primarily designed for clergy although lay persons are welcomed. Other activities are completely oriented toward both clergy and laity. Continuing education units are awarded at the end of each seminar based on the national standard of 1.0 CEU for each ten hours of contact.

Drew University Theological School also sponsors the Henry Lambdin Pastor Scholar Program. In this program, the theological school selects three clergy each semester to live, study, and work with first year students at Drew. Those selected are able to take nine credit hours tuition free and their spouses take six hours tuition free for credit. Selections are made at least nine months in advance.

Another feature of Drew's continuing education program is the scholarship matching grant. Drew will provide a matching grant equal to one dollar for each one dollar the local church, employer, or denomination provides toward tuition up to the amount listed by publicized events in the

brochures describing specific activities (such as the two- and four-day seminars).

The following tables, 17A, 17B, 17C, and 17D, provide a description of the materials and/or publications received from Drew University Theological School.

Table 17A. Two-Day Seminars for Clergy (and Others) at Drew Theological Seminary
August, 1979 - January, 1980

Preaching and Worship	Time, Duration	Location	Orientation	Method	Goal	Leadership
Imaginative Communi- cation: from Exege- sis to Pulpit	10/8-9, 29-30, 1979 ----- 12/3-4, 1/7-8, 79-80	Drew ----- Norwalk, Connecti- cut	Clergy and Laity	Semi- nar	Continuing Education Unit and/or Enrichment	Faculty Members
The Seasons in Worship	9/25-26, 1979 ----- 10/24-25, 1979 ----- 1/22-23, 1980	Drew ----- Bingham- ton, New York ----- Babylon, LI, New York	(same as above)	(same as above)	(same as above)	Guest Leaders
Worship and Preach- ing in the Black Tradition	9/24-25, 1979 ----- 10/17-18, 1979 ----- 1/7-8, 1980	Boston ----- Philadel- phia ----- Drew	(same as above)	(same as above)	(same as above)	Faculty Members

Table 17A, continued

Counseling and Pastoral Care	Time, Duration	Location	Orientation	Method	Goal	Leadership
Women in the Church	9/24-25, 1979	Red Bank, New Jersey	Clergy and Laity	Semi- nar	Continuing Education Unit and/or Enrichment	Faculty Members
	10/15-16, 1979	Buffalo				
	11/26-27, 1979	Drew				
Crisis Intervention Counseling	10/11-12, 1979	Elmira Heights, New York	Clergy and Laity	Semi- nar	Continuing Education Unit and/or Enrichment	Guest Leaders
	12/6-7, 1979	Harris- burg, Pennsyl- vania				
	1/24-25, 1980	Wilmington, Delaware				
New Resources for Pastoral Counseling	10/10-11, 11/14-15, 1979	Babylon, LI, New York	(same as above)	(same as above)	(same as above)	(same as above)

Table 17A, continued

Aging Persons and the Community of Faith	10/22-23, Albany, New York	Clergy and Laity	Semi-nar	Continuing Education Unit and/or Enrichment	Guest Leaders
	1979				
	11/26-27, Elmira Heights, New York				
	1979				
Teaching Death and Dying	1/28-29, Wayne, Pennsylvania				
	1980				
	10/1-2, Wayne, Pennsylvania	(same as above)	(same as above)	(same as above)	(same as above)
	1978				
Community and Ethical Issues	11/12-13, Norwalk, Connecticut				
	1979				
	1/18-19, Drew				
	1980				
Old Testament Ethics for Today: the Ten Commandments	10/1-2, Drew	Clergy and Laity	Semi-nar	Continuing Education Unit and/or Enrichment	Faculty Members
	11/12-13, 1979				

Table 17A, continued

Marriage and Sexuality	11/5-6, 1979	Syracuse, New York	Clergy and Laity	Semi- nar	Continuing Education Unit and/or Enrichment	Faculty Members
	12/3-4, 1979	Buffalo, New York				
	1/28-29, 1980	Drew				
The Church and the Future: Facing the 1980's	10/9-10, 1979	Albany, New York	(same as above)	(same as above)	(same as above)	(same as above)
	11/12-13, 1979	Pitts- burg				
	1/21-22, 1980	Drew				
Church Strategy in Transitional Com- munities	10/1-2, 1979	Drew	(same as above)	(same as above)	(same as above)	(same as above)
	11/5-6, 1979	Wayne, Pennsyl- vania				

Table 17A, continued

Management of Ministry	Time, Duration	Location	Orientation	Method	Goal	Leadership
Effective Time and Meeting Management	8/27-28, 1979	Harris- burg, Pennsyl- vania	Clergy and Laity	Semi- nar	Continuing Education Unit and/or Enrichment	Faculty Members
	10/15-16, 1979	Pitts- burgh				
	1/7-8, 1980	Newburgh, New York				
Effective Manage- ment of Volunteers	10/29-30, 1979	Haddon- field, New Jer- sey	(same as above)	(same as above)	(same as above)	
	12/3-4, 1979	Wilmington, Delaware				
	1/14-15, 1980	Drew				
Ministering Through Administration	9/24-25, 1979	Wilmington, Delaware	(same as above)	(same as above)	(same as above)	(same as above)
	10/22-23, 1979	Bristol, Connect- icut				

Table 17A, continued

Tax Planning for Clergy		Drew	Clergy and Laity	Semi- nar	Continuing Education Unit and/or Enrichment	Guest Leaders
	1/16/80	Red Bank, New Jersey				
	1/17/80	Wayne, Pennsylvania				
	1/18/80	Allentown, Pennsylvania				
	1/19/80					

Table 17B. Two-Day Seminars for Clergy and Laity at Drew Theological Seminary
August, 1979 - January, 1980

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
New Models for Financing the Local Church	9/28-29, 1979	Newburgh, New York	Clergy and Laity	Seminar	Continuing Education Unit and/or Enrichment	Guest Leaders
	10/5-6, 1979	Binghamton, New York				
	10/26-27, 1979	Bristol, Connecticut				
	11/2-3, 1979	Babylon, LI, New York				
	1/18-19, 1980	Drew				
Getting Ready for Church Growth	2/1-2, 1980	Allentown, Pennsylvania				
	9/28-29, 1979	Allentown, Pennsylvania	(same as above)	(same as above)	(same as above)	(same as above)
	10/19-20, 1979	Syracuse, New York				
	11/16-17, 1979	Haddonfield, New Jersey				

Table 17C. Four-Day Encounters at Drew Theological Seminary
August, 1979 - Seminary, 1980

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Faith Faces the Arts	10/15-19, Drew 1979, 1/ 21-25, 4/14-18, 5/5-9, 6/23-27, 1980	Drew	Clergy and Laity	Semi- nar	Continuing Education Unit and/or Enrichment	Faculty Members and Guest Leaders
Right to Life Issues	10/8-12, 11/5-9, 1979 2/11-15, 4/28- 5/2/1980	Drew	(same as above)	(same as above)	(same as above)	(same as above)
Evangelism and Discipleship	10/29- 11/2, 1979 2/4-8, 4/21-25, 5/19-23, 1980	Drew	(same as above)	(same as above)	(same as above)	(same as above)

Table 17C, continued

Stress and Spiritual Wholeness	10/22-26, Drew 1979, 1/28-2/1, 2/18-22, 5/12-16, 1980	Clergy and Laity	Semi-nar	Continuing Education Unit and/or Enrichment	Faculty Members and Guest Leaders
Women and Ministry	1/14-18 1980	Drew	(same as above)	(same as above)	(same as above)

Table 17D. Henry Lambdin Pastor Scholar Program

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Henry Lambdin Pastor Scholar Program	Full-time Program, On-Going Every Three Months	Drew	Working with First Year Stu- dents at Drew; 9 Credit Hours, Tuition Free/Spouse Receives 6 Credit Hours, Tuition Free	Per- sonal Work with Semi- nari- ans	To Earn Credit and Gain Ex- perience in Working with Students	Self- Leader- ship, Faculty Advised and Sup- ported

Duke University Divinity School

The materials received from Duke University Divinity School focused on continuing education activities in relation to Spring Institutes: 1978-1979; Travel-Study Seminars; the Divinity School Convocation and North Carolina Pastors' School: 1978; Continuing Education at Duke, Fall Semester, 1978; and other continuing education opportunities. In 1978-1979, Duke offered almost fifty opportunities for continuing education for clergy and/or lay participants in these areas. Nearly every activity was for non-credit, only occasionally for continuing education units, and primarily directed toward personal and/or professional enrichment. Guest leaders were used in the activities to a great extent, and most of the opportunities were built around seminars, workshops, lectures, and travel-study. In some cases, activities were designed to prepare individuals for specialized roles.

Most of the events described in the materials are developed in conjunction with the North Carolina and West North Carolina Conferences of the United Methodist Church Conferences on Continuing Education Committees. The activities serve many ministers from these two conferences, and scholarships are available to help financially support clergy who desire to participate in programs. Also, most of the faculty at Duke serve in some way in the continuing education program throughout the year.

The former director of continuing education at Duke summarized the enterprise at his institution in the following way:

Continuing education for ministry is a prime responsibility of every minister. For faithful and effective service, each minister needs to grow in relationships with family, congregation, the larger church with its colleagues and leaders, the community and larger society as context for ministry. The minister needs to grow in understandings of the Christian message, its theological interpretations, its ethical implications, its relevance to current issues in changing society, and its vocational direction. The minister needs to grow in skills of worship, preaching, teaching, shepherding, organizing and leading. Such growth in ministerial faithfulness and effectiveness is a responsibility also of the church: of the local congregation and the denomination, both of which have a stake in and concern for continuing improvement of ministry and may offer personal encouragement, time for study, financial aid, and reinforcing direction of colleagues and ecclesiastical superiors.

As servant of church and ministry, Duke Divinity School also bears special responsibility for its graduates and others in continuing education for ministry. In cooperation with various church bodies--local, district, conference, denominational inter-denominational--the Divinity School offers a year-round program of continuing education services: in consultations, conferences, in-residence seminars, extension studies, loan library, and publications. To serve varying needs and interests, a wide range of studies is provided: Biblical study, current theology, ethical issues, Black Church studies, personal growth, clergy family and finances, career development, pre-retirement planning, preaching, education, pastoral care, organizational development, church and community leadership, lay-clergy dialogues, laity in courses and consultations with clergy and with students, extension services to local congregations and other groups.

The following tables, 18A, 18B, 18C, 18D, and 18E, offer a description of the materials and/or publications received from the Duke Divinity School.

Table 18A. Spring Institute for Minsitry: 1978 and 1979

Topic	Time Duration	Location	Orientation	Method	Goal	Leadership
Urban Ministries	May 8-12, 1978	Duke	Clergy, Spouses, Church Leaders	Lec- ture, Dis- cus- sion	Personal and/ or Profes- sional Enrich- ment	Guest Professor
Preaching from Genesis	(same as above)	(same as above)	(same as above)	Work- shop, Semi- nar	(same as above)	(same as above)
The Sacraments in Scripture and Tradition	(same as above)	(same as above)	(same as above)	Lec- ture, Dis- cus- sion	(same as above)	(same as above)
Studies in Genesis	(same as above)	(same as above)	(same as above)	(same as above)	(same as above)	Faculty Members
Staff and Super- vision in Ministry	(same as above)	(same as above)	(same as above)	Work- shop	(same as above)	Guest Professor
New Light on Jesus and His Earliest Followers	(same as above)	(same as above)	(same as above)	Lec- ture, Dis- cus- sion	(same as above)	Faculty Members

Table 18A, continued

Young Pastors' Seminar	May 8-12, Duke 1978	Clergy Spouses, Church Leaders	Seminar	Personal and/or Professional Enrichment	Guest Professor
The Measures of True Preaching, for Student and Pastor	May 15-19, 1978	(same as above) Supervisors of Duke Divinity School Students in Summer Ministries	(same as above)	Preparation to Supervise	(same as above)
The Book of Revelation	(same as above)	(same as above)	Lecture, Discussion	(same as above)	(same as above)
Intentional Ministry	(same as above)	(same as above)	Seminar	(same as above)	(same as above)
Foundations for Supervision	(same as above)	(same as above)	Lecture, Seminar	(same as above)	(same as above)
Theological Reflection and Ministerial Practice	(same as above)	(same as above)	Seminar	(same as above)	Faculty Members

Table 18A, continued

From Text to Sermon	May 14-18, 1979	Duke	Supervisors of Duke Divinity School Students and Others	Lecture, Seminar	Preparation to Supervise	Faculty Members
Preaching from the Gospels	(same as above)	(same as above)	(same as above)	(same as above)	(same as above)	(same as above)
Cults and Sects Around Us	(same as above)	(same as above)	(same as above)	(same as above)	(same as above)	Guest Professor
Church Administration and Pastoral Supervision in Churches with Limited Resources	(same as above)	(same as above)	(same as above)	(same as above)	(same as above)	(same as above)
Conflict and Resolution in the Parish	(same as above)	(same as above)	(same as above)	Seminar	(same as above)	Faculty Members
Introduction to Supervision	(same as above)	(same as above)	(same as above)	Workshop	(same as above)	(same as above)

(The Spring Institute for Ministry, successor to Summer Institutes and Summer Clinics of other years, is a Continuing Education service of the Divinity School of Duke University. Ministers, spouses, and other church leaders of various denominations are invited to enroll for the First Week Courses. The Second Week Courses, while open to others, are provided primarily for those who are to supervise Duke Divinity School students in their summer ministries.)

Table 18B. Travel-Study Seminars

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Faith and Form	May 8-23, 1978	Italy	Pastors, Architects, Seminarians, Spouses	Travel, Study	Personal and/ or Professional al Enrichment	Faculty Members
Introduction to Mexico	May 15- 26, 1978	Mexico	Pastors, Spouses, Church Leaders, Seminarians	Travel, Study	(same as above)	(same as above)

Table 18C. The Divinity School Convocation and North Carolina Pastors' School: 1978*

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
James A. Gray Lecture 1. Challenge of the Theologies of Liberation 2. Faith as the Existence of Freedom: in Freedom and for Freedom 3. God as the Ground of Freedom: the Redeemer and the Emancipator	10/23- 25, 1978	Duke	Clergy, Lay Persons, Interested Persons	Lec- ture	Personal and/ or Profes- sional En- richment	Guest Professor
Franklin S. Hickman Lecture 1. the Courtship of Modernity 2. Traditional and Renewal 3. The Craft of Pastoral Guardi- anship	(same as above)	(same as above)	(same as above)	(same as above)	(same as above)	(same as above)
Convocation Preacher: 1. It's All Right to Be Surprised 2. The Holy Spirit and Conflict Between Kingdoms	(same as above)	(same as above)	(same as above)	Preach- ing	(same as above)	Guest Preacher

Table 18C, continued

Workshops in Pastoral Care and Counseling	10/23-25, 1978	Duke	Clergy, Lay Persons, Interested Persons	Workshops	Personal and/or Professional Enrichment	Guest Professors and Leaders
1. Pastoral Care in Crisis Situations						
2. Marriage Enrichment: the New Frontier						
3. Marriage Counseling						
4. Bishops as Pastors of Churches and Churches						

* The Annual Convocation and Pastors' School is a Continuing Education service of the Divinity School of Duke University, aided by the Alumni Association and Office of Alumni Affairs, together with the Board of Managers of the North Carolina Pastors' School, representing the North Carolina and Western North Carolina Conferences of the United Methodist Church, and with the sanction of the Division of the Ordained Ministry, Board of Higher Education and Ministry.

Table 18D. Continuing Education: Fall Semester, 1978

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Education as a Pastoral Ministry	9/11-12/4, 1978 (Monday evenings)	Duke	Clergy, Educational Directors, Teachers, Leaders	Lecture, Seminar	Personal and/or Professional Enrichment	Faculty Members
Pre-Retirement Planning Seminar	9/11-13, 1978	(same as above)	All Interested Persons	Seminar	(same as above)	Guest Professor
Salisbury District Seminar	9/11-14, 1978	(same as above)	Clergy	(same as above)	(same as above)	(same as above)
Stress in the Parsonage	10/6-7, 1978	International Growth Center, Lake Junaluska	Fifteen Couples	(same as above)	(same as above)	(same as above)
Preaching and Worship in the Congregation of Small Membership	10/9-12, 1978	Duke	Denominational Staff, as Ministers, Spouses, Laity	(same as above)	(same as above)	Faculty Members and Guest Professor

Table 18E. Other Continuing Education Opportunities

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
The Church of Small Memberships: "An Instrument for Ministry	Two Days, Duke 1978		Clergy, Church Leaders, Laity, Stu- dents, Dis- trict Su- perinten- dents	Lec- ture, Semi- nar, Dis- cus- sion	Personal and/ or Profes- sional En- richment	Guest Leaders and Fa- culty Members
Fayetteville Dis- trict Seminar	2/12-15, 1979	(same as above)	Clergy	Semi- nar	(same as above)	(same as above)
Parish Ministry Fund Fellows Program	On-Going, Three Month Leave of Study	(same as above)	Clergy: Five Years' Experience	Pro- gram Tail- ored to Per- son's Needs and Plans	Credit or Non- Credit Credit	Faculty Guidance
Benjamin N. Duke Fellows Program	(same as above)	(same as above)	(same as above)	(same as above)	(same as above)	(same as above)

Garrett-Evangelical Theological Seminary

The materials received from Garrett-Evangelical Theological Seminary focused on continuing education activities described in brochures as related to studies in Intentional Ministry, 1977-1978; "Keeping Pace" - September-December, 1978; and Summer Study and Enrichment Opportunities, 1979. Garrett-Evangelical offered twenty-five opportunities for clergy and/or lay participants in these three areas. Activities were offered at different times of the year and usually they were conducted through a seminar or workshop format. Both guest leaders and faculty members were used in leadership roles.

One publication of the seminary entitled "Keeping Pace: Continuing Education Courses in Contemporary Ministry: September through December, 1978" described Garrett-Evangelical's program of continuing education in the following way.

The Seminary offers an ongoing program of study and growth opportunities for ordained clergy, lay professionals and interested lay persons.

Its purpose is to enable participants to assess their needs for personal and professional development and help them pursue their individualized learning goals for increased knowledge, improved skills in the practice of ministry, and enhanced personal sensitivity and spiritual growth.

In carrying out the program, resources are drawn from the Garrett-Evangelical faculty and library, Northwestern University, and the Annual Conferences, colleges and agencies which relate to the Seminary around continuing education courses.

Events may be scheduled on the Evanston campus, at cooperating colleges and universities in nearby states, or in a local church or retreat center. Some study opportunities are planned and offered by the Seminary while others may be jointly designed and sponsored in cooperation with Conferences,

Districts, pastors' study and support groups, clusters or local congregations.

Certificates for Continuing Education Units (CEUs) are awarded for satisfactory completion of most continuing education events on the established basis of one CEU per ten contact hours. Programs having a CEU value can be characterized as organized educational experiences supported by well-defined learning objectives, capable direction and qualified instruction. The CEU program is part of a national effort to recognize self-development and self-enrichment through continuing education. CEUs are increasingly being accepted as evidence of educational attainment by employers, credentialing agencies, professional associations and Annual Conferences.

The Director is available to make field visits to resource or confer with Conference committees or clergy and lay groups about the planning and organizing of cooperative ventures in continuing education.

The following types of continuing education and professional development opportunities are available through Garrett-Evangelical:

1. Consultation with individuals and groups on career assessment, professional development and the planning of study programs.
2. Short-term seminars and workshops throughout the year, both on the campus and in the field.
3. A one-month summer school, with a variety of courses taught by faculty of national prominence.
4. Resourcing of ongoing pastors' study programs, support groups and continuing education events sponsored by Annual Conferences or other agencies.
5. Resourcing of lay theological education programs sponsored by local churches, clusters, or councils of churches.
6. Group-Guided Study (extension seminars) in which participants pursue a reading and discussion course in their home locales with a faculty member serving as resource person.
7. Independent Study with faculty consultation.
8. Sabbatical Study or Pastors-in-Residence in which pastors on leave spend a period of time on campus, attending classes of their choice, undertaking individual research with faculty guidance, participating in the life of the school and sharing in the offerings of other Chicago seminaries.
9. Course work for credit or audit in which qualified persons within commuting distance enroll in regular courses.
10. A Mail Loan Library Service whereby pastors may, for a minimum \$3.00 deposit, borrow up to three books at a time by mail, with 15 cents per volume plus postage being deducted from one's account.

11. The Doctor of Ministry Program, a contextual, in-ministry, professional degree program designed to provide training toward increased understanding of and competence in the practice of ministry.

Many of the activities at Garrett-Evangelical are designed and developed in consultation with representatives of particular groups: Black pastors, diaconal ministers, or Christian educators. Also, the seminary is currently making a concerted effort toward designing events for laypersons and recruiting their participation.

The following is a description of the materials and/or publications received from Garrett-Evangelical Theological Seminary. It is contained in Tables 19A, 19B, and 19C.

Table 19A. Garrett-Evangelical Theological Seminary:
Studies in Intentional Ministry, 1977-1978

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
How to Stay Alive and Grow in the Parish	9/28-30, 1977	Garrett	Clergy	Work- shop	Continuing Education Unit and/or Enrich- ment	Guest Leader
Empowering the Small Church: Evangelism and Social Witness	11/14- 17, 1977	Garrett	Clergy and Laity	Semi- nar	(same as above)	Guest Leader and Fa- culty Member
The Old Testament in the New Lection- ary	12/5-9, 1977	Garrett	Clergy	Work- shop	(same as above)	(same as above)
Time Management Se- minar	12/30- 2/1, 1978	Garrett	Clergy and Laity	Semi-	(same as above)	Faculty Members

Table 19B. Garrett-Evangelical Theological Seminary:
Keeping Pace: September-December, 1978

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Grief and Grief Therapy	10/18, 1978	Garrett	Clergy and Laity	Work- shop	Continuing Ed- ucation Unit and/or Enrich- ment	Faculty Members
Meet the Professor "The Pastor's Spir- ituality" "Biblical Archeol- ogy Yesterday and Today" "Contemporary Pi- etism" "Management as Ministry" "Theology: Con- textual or Universal" "New and Old in Biblical Studies"	10/23- 26, 1978	Garrett	(same as above)	Lec- ture, Semi- nar	(same as above)	(same as above)
The Pastor as Edu- cator	11/13-15, 1978	Garrett	Clergy	Work- shop	(same as above)	(same as above)
Ethnic Church Growth and Development	12/4-6, 1978	Garrett	Clergy and Laity	Work- shop	(same as above)	(same as above)

Table 19C. Garrett-Evangelical Theological Seminary:
Summer Study and Enrichment Opportunities, 1978

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
United Methodist Doctrine and Policy	6/18-29, 1979	Garrett	Clergy and Laity	Semi- nar	Continuing Edu- cation Unit and/or Enrich- ment or Credit	Faculty Members
Church Music School	6/18-29, 1979	Garrett	(same as above)	Work- shop	(same as above)	Faculty Members and Guest Leaders
Advanced Seminar in Family Life	6/18-29, 1979	New Mexico	(same as above)	Tra- vel, Study	(same as above)	(same as above)
Women in Church and Society	6/18-22, 1979	Garrett	(same as above)	Semi- nar	(same as above)	Faculty Members
Wholistic Spiritu- ality	6/18-22, 1979	Garrett	(same as above)	Semi- nar	(same as above)	Guest Leaders
Teaching and Learn- ing in the Church	6/18-22, 1979	Garrett	(same as above)	Semi- nar	(same as above)	Faculty Members

Table 19C, continued

Approved Laboratory School	6/23, 28-29, 1979	Garrett and Local Churches	Clergy and Laity, and Religious Educators	Seminar, Workshop	Continuing Education Unit and/or Enrichment or Credit	Faculty Members and Guest Leaders
Growth and Empowerment of Persons	6/25-29, 1979	Garrett	Clergy and Laity	Video taped Case Study and Seminar	Continuing Education Unit and/or Enrichment; Academic Credit only at D.Min. Level	Faculty Members
The Church and the Future of Urban Neighborhoods	6/25-29, 1979	Garrett	(same as above)	Seminar, Local Travel	Continuing Education Unit and/or Enrichment or Credit	(same as above)
Human Rights as Christian Ministry: (1) Human Rights in American Civil Religion; (2) Human Rights in International Politics	7/2-6(1), 7/9-13(2), 1979	Garrett	(same as above)	Lecture, Seminar	(same as above)	Faculty Members and Guest Leaders
Evangelism in Contemporary Perspectives	7/2-6, 1979	Garrett	(same as above)	Seminar, Lab Sessions	(same as above)	Guest Leaders

Table 19C, continued

The Ministry of the Laity	7/2-6, 1979	Garrett	Clergy and Laity	Seminar	Continuing Education Unit and/or Enrichment or Credit	Faculty Members
Management of Ministry	7/2-6, 1979	Garrett	(same as above)	Seminar	Continuing Education Unit and/or Enrichment; Academic Credit only at D.Min. Level	(same as above)
The Church as Koinonia	7/9-13, 1979	Garrett	(same as above)	Lab Experience in Group Life	(same as above)	Guest Leaders
Getting Started in the New Parish	7/9-13, 1979	Garrett	Clergy	Seminar	Continuing Education Unit and/or Enrichment	(same as above)
Pastoral Care with Children and Families	7/9-13, 1979	Garrett	(same as above)	Discussion, Role Playing, Lecture, Family Studies	(same as above)	(same as above)

Table 19C, continued

Preaching from the New Lectionary	7/9-13, 1979	Garrett	Clergy	Semi- nar	Continuing Edu- cation Unit and/or Enrich- ment	Faculty Members
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Iliff School of Theology

The materials received from Iliff School of Theology focused primarily on its summer program, the main vehicle for serving the continuing education needs of clergy.

The summer school courses are designed primarily for persons seeking continuing education in professional ministry, advanced academic study or religion and personal enrichment. An international and ecumenical faculty represents a variety of professional competencies and academic disciplines. In addition to the rich offering of courses at the Denver campus, Iliff provides interdisciplinary seminars at Aspen, Colorado, and cosponsors workshops and seminars at the University of Denver and Ring Lake Ranch, Wyoming. All courses are designed to award academic credit to degree students, non-degree students, continuing education students, and affiliated students. The courses are also open for audit (non-credit).

Occasionally Iliff offers extension courses and workshops, but limited faculty and resources do not permit enlarged activity of this kind. Only since 1977 has Iliff had someone designated as Director of Continuing Education.

Tables 20A, 20B, and 20C provide a description of the materials and/or publications received by Iliff School of Theology.

Table 20A. Summer School at Iliff: Denver Campus, 1979

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Biblical Hebrew	6/11-8/ 3, 1979	Iliff	Degree and Non-degree Persons	Lec- ture Study	Academic Credit or Non-credit and/or Personal and/or Profes- sional Enrich- ment	Faculty Members
New Testament Greek	6/11-7/6 1979	Iliff	(same as above)	(same)	(same as above)	(same as above)
The Profession of Ministry in Theore- tical Perspective	6/11-22, 1979	Iliff	(same as above)	Semi- nar	(same as above)	(same as above)
The Social Encounter of Early Christianity	(same as above)	Iliff	(same as above)	Lec- ture, Semi- nar	(same as above)	Guest Leaders
Religion, Ethics, and the Human Life Cycle	(same as above)	Iliff	(same as above)	(same)	(same as above)	(same as above)
Buddhism: Religion Without Relevation	(same as above)	Iliff	(same as above)	(same)	(same as above)	(same as above)
Evangelism for Today	(same as above)	Iliff	(same as above)	(same)	(same as above)	Faculty Members

Table 20A, continued

American Indian Religions	6/11-22, 1979	Iliff	Degree and Non-degree Persons	Lecture, Seminar	Academic Credit or Non-credit and/or Personal and/or Professional Enrichment	Guest Leaders
The Process of Peace in World Affairs	(same as above)	Iliff	(same as above)	(same)	(same as above)	(same as above)
Jonah: Tradition and Interpretation	(same as above)	Iliff	(same as above)	(same)	(same as above)	Faculty Members
Introduction to World Religions	6/18-8/17, 1979	University of Denver	(same as above)	(same)	(same as above)	Guest Leaders
Workshop on Teaching American Religious History in Public Schools	6/19-28, 1979	(same as above)	(same as above)	Workshop	(same as above)	(same as above)
Ethnic Theologies of Liberation	(same as above)	(same as above)	(same as above)	Lecture, Seminar	(same as above)	(same as above)
The Church and Child Abuse	(same as above)	(same as above)	(same as above)	(same)	(same as above)	Faculty Members and Guest Leaders

Table 20A, continued

Judaism and Christianity in the First Century	6/19-28, 1979	University of Denver	Degree and Non-degree Persons	Lecture, Seminar	Academic Credit or Non-credit and/or Personal and/or Professional Enrichment	Guest Leaders
Factions and Trends within American Christianity	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Creative Preaching	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
The Holy Spirit in the Theology of John Wesley	(same as above)	(same as above)	(same as above)	Seminar, Workshop	(same as above)	Faculty Members
Practicum in Advanced Pastoral Counseling	(same as above)	(same as above)	(same as above)	Lecture, Seminar	(same as above)	Guest Leaders
Certification Study in Bible	(same as above)	(same as above)	(same as above)	Seminar, Lecture, Discussion	(same as above)	(same as above)
Biblical Aramaic	7/9-27, 1979	Iliff	(same as above)	Lecture, Study	(same as above)	Faculty Members

Table 20A, continued

Workshop for Church Musicians	7/9-13, 1979	Iliff	Degree and Non-Degree Persons	Workshop	Academic Credit or Non-credit and/or Personal and/or Professional Enrichment	Guest Leaders
Stewardship and Finance in the Local Church	(same as above)	(same as above)	(same as above)	Lecture, Seminar	(same as above)	Faculty Members
Trajectories in Christian Ethics	7/16-8/10, 1979	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Workshop on Religious Autobiography: Journal Keeping for Personal Growth	7/16-27, 1979	University of Denver	(same as above)	Workshop	(same as above)	Guest Leaders
Jews and Judaism in America	(same as above)	Iliff	(same as above)	Lecture, Seminar	(same as above)	(same as above)
Christian Wholeness in the Life and Writings of Thomas Merton	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Predestination and Free Will from Augustine to Wesley	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)

Table 20A, continued

Worship with the Arts	7/16-27, 1979	Iliff	Degree and Non-degree Persons	Lecture, Seminar	Academic Credit or Non-credit and/or Personal and/or Professional Enrichment	Guest Leaders
Vices, Virtues and Christian Theology	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Preaching the Book of Revelation	(same as above)	(same as above)	(same as above)	Lecture, Discussion	(same as above)	(same as above)
Ministry with Persons with Handicaps	(same as above)	(same as above)	(same as above)	Lecture, Seminar	(same as above)	(same as above)
Faith Development	(same as above)	(same as above)	(same as above)	(same)	(same as above)	Faculty Members
Preaching and Cultural Change	7/30-8/10, 1979	(same as above)	(same as above)	Lecture, Practice	(same as above)	(same as above)
Faith, Science, and the Future: Social Issues in the Ecumenical Movement	(same as above)	(same as above)	(same as above)	Lecture, Seminar	(same as above)	Guest Leaders

Table 20A, continued

Models for God: Old and New	7/30-8/10, 1979	Iliff	Degree and Non-degree Persons	Lecture, Seminar	Academic Credit or Non-credit and/or Personal and/or Professional Enrichment	Guest Leaders
Woman's Place in the World's Religions	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Up Against the 1980's	(same as above)	(same as above)	(same as above)	Seminar	(same as above)	(same as above)
Martin Luther King, Jr., and the Second Coming of America	(same as above)	(same as above)	(same as above)	Lecture, Seminar	(same as above)	(same as above)
The Discoveries at Elba and Their Significance for Ugaritic and Biblical Studies	(same as above)	(same as above)	(same as above)	Lecture, Study, Discussion	(same as above)	(same as above)
Family Cluster Leadership Training	8/13-17, 1979	(same as above)	(same as above)	Workshop	(same as above)	(same as above)
Ministry Through Administration	(same as above)	(same as above)	(same as above)	(same)	(same as above)	Faculty Members

Table 20B. Summer School at Iliff:
Iliff at Aspen, Colorado, and Ring Lake Ranch, Wyoming

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Religious Faith and Mental Health	7/16-20, 1979	Aspen	Degree and Non-degree Persons	Semi- nar	Academic Credit or Non-credit and/or Personal and/or Profes- sional Enrichment	Faculty Members and Guest Leaders
Religion and Sexuality	7/23-27, 1979	(same as above)	(same as above)	(same)	(same as above)	(same as above)
The Artist, Politics, and Religion	7/30-8/ 3, 1979	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Music and Creativity	8/6-10, 1979	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Perception and Creation	6/10-22, 1979	Ring Lake Ranch	(same as above)	(same)	(same as above)	Faculty Members
Creative Choice	6/27-7/ 6, 1979	(same as above)	(same as above)	(same)	(same as above)	Guest Leaders
Being in the Whale	7/8-20, 1979	(same as above)	(same as above)	(same)	(same as above)	Faculty Members
Growth in Self- Understanding	7/22-8/ 3, 1979	(same as above)	(same as above)	(same)	(same as above)	Guest Leaders

Table 20B, continued

Theology as Personal Quest	8/5-17, 1979	Ring Lake Ranch	Degree and Non-degree Persons	Seminar	Academic Credit or Non-credit and/or Personal and/or Professional Enrichment	Guest Leaders
Woman in the Church: Journey and Vision	8/19-24, 1979	(same as above)	(same as above)	(same)	(same as above)	Faculty Members and Guest Leaders
The Parable Game/ EMAG ELBARAP EHT	8/26-31, 1979	(same as above)	(same as above)	(same)	(same as above)	Faculty Members
The Joy of Simpler Living	9/2-8, 1979	(same as above)	(same as above)	(same)	(same as above)	Guest Leaders

Table 20C. 1979 Tour Seminar: the Heritage of the Reformation

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
The Heritage of the Reformation	8/7-21, 1979	Reforma- tion Sites of Martin Luther, John Calvin, and Hul- dreich Zwingli	Degree and Non-degree Persons	Travel, Study, Semi- nar	Academic Credit or Non-credit and/or Personal and/or Profes- sional Enrichment	Faculty Members

Methodist Theological Seminary

No descriptive materials and/or publications were received from Methodist Theological Seminary under the title of "continuing education programs." However, a publication entitled "D.Min...Through the Columbus Cluster/a Doctor of Ministry Degree Program Through a Consortium at the Columbus Cluster Seminaries" was included with the returned questionnaire.

It is strongly suggested that continuing education at Methodist Theological Seminary is closely associated with the Doctor of Ministry program. This is not to suggest that an individual has to be in the Doctor of Ministry program to participate in the activities sponsored by Methodist Theological or Columbus Cluster Seminaries of which it is a part. Rather, since continuing education at Methodist Theological is primarily oriented toward clergy, is to be applied to graduate degrees (such as the D.Min.), is primarily on-campus, and is mainly taken for academic credit, it is evident that continuing education activities serve both advanced degree students and/or persons seeking experiences or personal and/or professional enrichment. In short, there is no clear distinction between activities that serve degree-oriented students and activities that serve continuing education participants.

A brief statement of Methodist Theological Seminary's Doctor of Ministry program is presented here only because it so directly relates to their continuing education

program. The statement is excerpted from the publication cited earlier:

GENERAL DESCRIPTION

The Columbus Cluster D.Min. program has a history of cooperative endeavor in doctoral study among the related seminaries over the past ten years. Involving the resources of the three seminaries the program represents experience, breadth, and depth appropriate for doctoral level work. Administration is shared among the seminaries through the North Central Association of Colleges and Schools and provisionally accredited by the Association of Theological Schools. Inquiries and requests should be addressed to the Director of Admissions at one of the following:

Ashland Theological Seminary, Ashland,
Ohio 44805

Methodist Theological School,
3081 Columbus Pike
Delaware, Ohio 43015

Trinity Lutheran Seminary,
2199 East Main Street
Columbus, Ohio 48209

AREAS OF CONCENTRATION

Two basic types of D.Min. programs are available.

1. The General Ministry D.Min.

This type of program seeks to integrate theological learning in the context of responsible parish ministry. Its central concern is to unite the learning of the classical theological disciplines with those of the functional theological disciplines in the participant's own context of ministry.

The program description in this brochure applies only to the General Ministry D.Min. which is available through all three participating schools.

2. The Pastoral Counseling Specialty D.Min.

This type of program is to be distinguished from the one above by its more detailed entrance requirements, its certification process and its more specialized character. A separate brochure,

available upon request, describes the Pastoral Counseling speciality which is available only at Ashland and Trinity Seminaries.

While each type of D.Min. program has its own integrity, the wider objectives and program structure which follow are common to both programs.

OBJECTIVES

The comprehensive objective of the program is to provide disciplined educational experiences which lead to advanced professional development. It seeks to lead the student to:

1. Competence in the practice of ministry demonstrating skills in one or more pastoral functions and a style expressing collegial leadership, ecumenical awareness, and community concern.
2. Integration of heritage and professional practice involving disciplined theological reflection informed and supported by the practice of ministry and practice of ministry informed and supported by the resources of the heritage.
3. Commitment to life-long learning demanding assessment of needs and abilities in a particular context in ministry, self-initiated and self-directed patterns of education, and participation in learning through dialogue with peers.

THE DESIGN OF THE PROGRAM

A. Qualifying Stage

The Qualifying Stage normally begins with preparation for the first Intensive Session and concludes with the completion of candidacy examinations. This stage involves:

Intensive sessions of three weeks held during September each year.

Involvement in a Participant Group of peers from the same class and of the same institution meeting 20 hours per quarter. Regular participation is required.

Post-graduate courses. In addition to the courses during the intensive sessions, the student completes five additional courses: two core courses required of all students and three electives.

Project. Each student selects a project in ministry for research, development, and application in the context of ministry.

Candidacy examinations.

B. Candidacy Stage

This stage is the time for reflection, integration, and completion of the program. A final document dealing with the student project is prepared. This will be presented and interpreted in a final demonstration session.

Perkins School of Tehology

The materials received from Perkins School of Theology focused on continuing education activities in relation to "Decision Point: the Church School of the 1980's"; summer activities at Perkins; Laity Week; Seminars and Workshops, 1978-1979; and the Group-Guided Study Program. Combined in these activities for 1978-1979 are almost eighty opportunities for continuing education for clergy and laity. These activities are usually for personal and/or professional enrichment, although a participant can earn continuing education units in Laity Week activities and in continuing education seminars and workshops.

Overall, Perkins offers continuing education activities through seminars, workshops, institutes, conferences, short-term sabbaticals (non-credit), auditing of regular classes, programs for special constituencies (such as Laity Week), and a Group-Guided Study Program unique to Perkins which will be discussed in more detail later in this section . Also, important continuing education is provided to students in the Doctor of Ministry program and the training of pastors as Field Instructors in the Internship program. It is important to note that Perkins also maintains significant relationships with other bodies in the development and implementation of its continuing education program. Some of these bodies include:

- a. Administration, faculty, students and alumni of Perkins (Perkins Alumni Council)

- b. Administration and programs of continuing education of SMU
- c. Annual Conference Boards of Ministry and Committees on Continuing Education of the United Methodist Church (especially of the South Central jurisdiction)
- d. Perkins Lay Advisory Council
- e. Program Council and Executive Director of the South Central Jurisdiction, the United Methodist Church, and South Central Jurisdiction Council of Bishops
- f. Staff - General Board of Higher Education and Ministry, the United Methodist Church

Division of Ordained Ministry

Division of Deaconal Ministry

(Educators, musicians, chairmen of business of administration, etc.)

- g. Council of Southwestern Theological Schools Executive Committee and persons responsible for continuing education at member schools
- h. Non-United Methodist boards, commissions, and committees on continuing education, especially in Texas and the Southwest (primarily Presbyterian, Episcopal, Lutheran, Disciples, and Roman Catholic)
- i. Society for the Advancement of Continuing Education for Ministry (SACEM) - the Church Society for Continuing Educators
- j. Chief of chaplains' office of the United States Army and United States Air Force

Participants in the continuing education activities at Perkins, whether enrolled for continuing education units, non-credit, or as auditors, pay their own fees. Thus, the programs are largely self-supporting.

Tables 21A, 21B, 21C, and 21D offer a description of the materials and/or publications received from Perkins School of Theology.

Table 21A. Decision Point: the Church School of the 1980's

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Southwestern Regional Decision Point: Church School	5/10-11, 1978	Perkins	Ministers, Christian Educators, Lay Workers, Others	Confer- ence, Lec- tures, Semi- nar, Small Groups	Personal and/ or Professional Enrichment	Faculty Members and Guest Profes- sors

Table 21B. Summer at Perkins School of Theology: 1978-1979 *

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Church Music Summer School	6/18-29, 1979	Perkins	Church Musicians and Pastors	Lecture, Seminars, Workshops	Personal and/or Professional Enrichment	Guest Professors
Seminar Toward Certification as an Associate in Christian Education	6/18-29 1979	Perkins	Educational Assistants and Other Lay Persons	Lectures, Seminars	Eventual Certification as Associate in Christian Education and/or Personal and/or Professional Enrichment	Faculty Members and Guest Professors
Summer School for Diaconal Ministry and Educational Assistants	6/19 30, 1978	Perkins	(same as above)	(same)	(same as above)	(same as above)

*Other seminars included in section on "Seminars and Workshops, 1978-1979"

Table 21C. Laity Week at Perkins

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Reformation: Past and Present (a Historical View)	2/8-9, 1979	Perkins	Laity and Other Interested Persons	Seminars, Text-books, Courses	Continuing Education Unit and/or Personal and/or Professional Enrichment	Faculty Members
The Bible in the Church	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Studies in the Prophets	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
The Gospel of Paul for Today	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Modern Trends in the World's Religions	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
A Look into the Psalms	2/10, 1979	(same as above)	(same as above)	Seminar	(same as above)	(same as above)
Contemporary Approaches to Christian Education	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
What Are You Doing the Rest of Your Life?	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)

Table 21C, continued

The Meaning of Christ	2/10, 1979	Perkins	Laity and Other Interested Persons	Seminar	Continuing Education Unit and/or Professional Enrichment	Faculty Members
Developing Listening and Helping Skills	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Christianity and Economics	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Laity Week Lectures: "Faith in the Quest for Wholeness"	2/8-10, 1979	(same as above)	(same as above)	Lectures	(same as above)	(same as above)

Table 21D. Seminars and Workshops: 1978-1979

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Management for Ministry: Phase II	11/6-10, 1978	University of Texas at Austin	Clergy, Religious Administrators	Lecture, Seminars	Continuing Education Unit and /or Personal and /or Professional of Texas Enrichment at Austin	Faculty at University of Texas at Austin
Colloquy on Aging	11/8-9, 1978	Perkins	Clergy, Religious Workers, Laity	Workshop	(same as above)	Faculty Members and Guest Professors
Seminar on Ethics in Health Care	11/10-11, 1978	Routh Street Center, Dallas	(same as above)	Seminar	(same as above)	(same as above)
Bi/Polar Seminar	11/14- 15, 7/ 17-18, 1979	Perkins	(same as above)	(same)	(same as above)	-----
Bi/Polar Instructors' School	11/15- 17, 7/ 18-20, 1979	(same as above)	(same as above)	(same)	(same as above)	-----

Table 21D, continued

Marriage and Family Counseling	1/2-5, 1979	Perkins	Clergy and Spouses	Lecture, Seminar	Continuing Education Unit and/or Personal and Professional Enrichment	Faculty Members
Biblical Preaching	(same as above)	(same as above)	Clergy and Religious Workers	(same)	(same as above)	(same as above)
US and Latin America: Social and Religious Dimensions	(same as above)	(same as above)	(same as above)	(same)	(same as above)	Guest Professors
Methodist Studies with Computer Based Education	1/2-12, 1979	(same as above)	(same as above)	(same)	(same as above)	Faculty Members
The Resurrection Narratives	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Bi/Polar Seminar for Multiple Church Staffs	3/6-7, 1979	(same as above)	Clergy, Religious Workers, Staff Members	Seminar	(same as above)	(same as above)
Seminar in Intentional Ministry	4/30-5/4 1979	(same as above)	Clergy	(same)	(same as above)	Guest Professors

21D, continued

Doing Theology from a Hispanic Perspective	6/5-15, 1979	Perkins	Clergy and Religious Workers	Lec- ture, Semi- nar	Continuing Edu- cation Unit and /or Personal and /or Professional Enrichment	Guest Profes- sors
Ethical Issues in the Old Testament	6/19-29, 1979	(same as above)	(same as above)	(same)	(same as above)	Faculty Members
Art of the Cinema	7/3-13, 1979	(same as above)	(same as above)	(same)	(same as above)	Guest Profes- sors
Seminar on Small Groups in the Chruch	(same as above)	(same as above)	(same as above)	(same)	(same as above)	Faculty Members

Group Guided Study Program for Ministers and Laypersons. The Group Guided Study Program of Perkins School of Theology is planned to provide a structure and resource for groups of ministers and laypersons who wish to seriously study the Christian faith and its implications. Individuals, clergy, or laity may also use the program alone, but the benefits of group discussion, mutual support and motivation are very great.

The rationale and basic plan of the Group Guided Study Program is as follows:

1. Rationale

- a. Continuing education for clergy will include occasional residential experiences at seminaries and universities, but must be basically carried on at or near home
- b. Continuing education for clergy must be basically self-directed, with schools, denominations and associations giving suggestions of options
- c. Continuing education for clergy must be dialogical with: printed resources, state of the world, and peers--ministerial and lay
- d. Continuing education for clergy is enhanced by being ecumenical
- e. Continuing education for clergy must be intellectually respectable and relevant to felt needs of the participants

2. Plan

- a. A study guide focused on a subject of current interest, compiled by a faculty member or other competent person. The Guide will coordinate resources for six to eight study periods.

- b. Books, tapes and other resources supplied for two weeks' loan by the program to each member of a study group. (It has been found that a group of 15 persons can seldom buy the resources they need for such a study in a reasonable time.)
- c. A group co-ordinator is chosen by a group of clergy and laity in a community (often ecumenical) who organize to study together. They decide on a plan of group leadership and commit themselves to one another for a period of study.
- d. Study periods are two weeks each, and assume that the individual students will spend four to six hours in this time to read about 100 pages.
- e. Work sheets are provided in each book to focus study and prepare the participant for the forthcoming group discussion.
- f. Group discussions are held at the end of each two week study period for 1½-3 hours. Questions from the study guides and work sheets start the discussion.
- g. A one-day seminar is available for groups of 10 or more. A faculty person meets with the group, responding to a "Group Question and Comment Sheet" prepared by the group in advance, engages in open discussion and sums up the subject--a three to four hour, one-day experience at the place the study group chooses.

It is important to note that a number of other seminaries cooperate to make the "one-day seminar" a possibility. These institutions provide faculty, and include: Candler School of Theology, Colgate Rochester/Bexley Hall/Crozer, Eden Theological Seminary, Garrett-Evangelical Theological Seminary, the Iliff School of Theology, the Graduate Seminary, Saint Paul School of Theology Methodist, Scaritt College, Seminex, and United Theological Seminary.

The following is a listing of study guides now available (starred guides include resources which are generally usable by well-read laypersons without formal theological education):

While all guides are available for lay use, laypersons who have studied the other guides have found that they contained advanced and difficult material which require a theological background for best understanding. Most groups should include at least one theologically trained person.

2. The Theology of Rudolf Bultmann
- *3. Christian Ethics and the New Morality
4. Preaching from Modern Literature
- *5. Protestants--Guilt and Forgiveness
- *6. The Church and Community Power
7. Current Thinking about God
8. Second Look at the Historical Jesus
- *9. Christianity and the Arts
10. The Vatican Council and Protestants
- *11. The Church's Mission to a Changing World
- *13. Pastoral Care in Death or Grief
- *14. Adult Education and Lay Training in the Church
- *15. Building for Christian Worship
- *16. The Church and Social Revolution
19. An Introduction to Contemporary Reflections about God
- *20. Youth Culture and the Response of the Church
21. Current Theological Thought
- *23. ECOLOGY-SCIENCE-CHURCH-MAN

- *24. The Ethics of Abortion
- *25. Christian Mission and Identity in America: Sociological and Historical Perspectives
- *26. Some Implications of Evangelism for the Individual, the Church and the World
- *27. Secular Man and the Possibility of Prayer
- *28. An Inquiry into the Charismatic or Holy Spirit Movement
- *29. Exegesis of a New Testament Epistle: Galatians
- *30. Nursery-Kindergarten Education in the Church
- *31. Exegesis of a New Testament Gospel: Mark
- 32. Preaching from Contemporary Literature
- *33. An Introduction for Lay Persons to Current Theological Thought
- *34. Managing the Church
- *35. The Church and Community Conflict
- *36. Crisis Counseling
- *37. The Old Testament and Christian Faith: a Study Guide for Laypersons
- 38. The Old Testament in Christian Preaching
- *39. Christians Face Death
- 40. History and Theology of Pastoral Care
- *41. American Christianity: Heritage and Prospects
- *42. Elementary Children in the Church
- *43. The Formation and Authority of Christian Scripture
- *ND-1 Being Black in American Society and Church
- *ND-2 The Ministry: Stances and Styles for the Seventies

*ND-3 Worship--Creative Development

*ND-4 Women: Perspectives on a Movement

Study Guide Bibliographies and Descriptive Paragraphs are available free on request for all guides.

Saint Paul School of Theology

The materials received from Saint Paul School of Theology focused on continuing education activities sponsored in 1979-1980. Seminars offered from October through April were described, including five seminars offered in January for both regular students and persons returning to the campus for continuing education. Except for these five seminars, which were offered for credit or non-credit, all other seminars during the year as described on the bulletin could be taken for continuing education units. Nineteen seminars for continuing education were or will be offered in 1979-1980, with all but one (the exception being "White Soul: Country Music and the Rural/Urban Working People of the US," to be offered in Nashville, Tennessee), located at Saint Paul. All the activities are conducted on the seminar principle, with the exception of the Wertsch Lectures. Also, most of the activities are primarily oriented toward clergy, but religious leaders and lay persons are not excluded. In twelve of the nineteen activities, guest leaders were or will be involved.

The following information describes in further detail additional learning opportunities at Saint Paul. It is

excerpted from a bulletin entitled "Continuing Education at Saint Paul: 1979-1980."

INDIVIDUALIZED PROGRAMS

Any group, clergy or laity, which is interested in having a learning event planned to meet its particular need is encouraged to contact the Director of Continuing Education. The staff will be happy to work with the group in designing such an event, securing resource persons, and making the necessary arrangements; such programs can be located either at the Center for Renewal or at a site convenient for the group.

Any clergy or laity is encouraged to call upon the Office of Continuing Education for Assistance in designing an individualized program for her/his own study. A private room and all the facilities of the campus are available, as are the resources of the faculty and the community at Saint Paul.

SCHOOL OF THEOLOGY COURSES

During the academic year, a number of classes of particular interest to clergy are held in the late afternoon or evening one day a week. Interested persons should contact the Dean of the School of Theology for specific information regarding the course offerings.

During the summer, a series of workshops is offered, specifically designed to serve the needs and interests of both clergy and laity. The workshops, offered by visiting church leaders and faculty from other educational institutions as well as by Saint Paul faculty, cover a wide variety of concerns: theological issues, counseling, worship, and current affairs, to name a few. A brochure describing the program will be available from the Director of Summer Workshops shortly after the first of the year.

THE LEARNING CENTER

The Learning Center on the Saint Paul campus provides a place where all types of educational resources are made available for the life-long learning process. The Center provides a place for study, viewing films and listening to tapes and records; for the making of instructional materials to communicate the Gospel; for using various resources,

and for group discussion and dialogue. It is available for use by groups and individuals.

DOCTOR OF MINISTRY PROGRAM

Saint Paul offers a carefully developed advanced professional degree for those who wish to focus their continuing education on a degree program and have shown superior achievement and potential in both theological studies and the practice of ministry. The degree centers on the practice of ministry rather than upon teaching or research. It involves four one-month resident seminars and two to four field projects to be carried out in the setting where the person is engaged in ministry. The requirements of the degree may be met in two to six years, depending upon the amount of time the candidate wishes to spend on the program each year.

The following is a description of the materials and/or publications received from Saint Paul Theological Seminary. It is contained in Table 22.

Table 22. Continuing Education at Saint Paul: 1979-1980

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Wertsch Lectures: 1. "Theology and Christian Education" 2. "Continuities in Christian Educa- tion: a Historical Review" 3. "Contemporary Options in Christian Education"	10/3-4, 1979	Saint Paul	Clergy and Laity	Lec- ture	Personal and/ or Professional Enrichment	Guest Leaders
Promise and Prob- lems of Preaching from a Lectionary	10/15-16, 1979	(same as above)	Clergy	Semi- nar	Personal and/ or Professional Enrichment or Continuing Edu- cation Units	Faculty Members
Handling the Stress of Life Transitions: Personal and Pro- fessional Change	11/26-28, 1979	(same as above)	Clergy and Laity	(same)	(same as above)	(same as above)
Leadership Develop- ment/Group Life in the Church	1/7-18, 1980	(same as above)	Primarily Clergy but Laity not Excluded	(same)	Personal and/ or Professional Enrichment and/ or Academic Credit or Non- credit	(same as above)

Table 22, continued

White Soul: Country Music and the Rural/Urban Working People of the US	1/7-11, 1980	Nashville, Tennessee see	Primarily Clergy but Laity not Excluded	Seminar	Personal and/or Professional Enrichment and/or Academic Credit or Non-Credit	Faculty Members and Guest Leaders
The Practice of Parish Ministry	1/14-18, 1980	Saint Paul	(same as above)	(same)	(same as above)	Faculty Members
Confirmation Education	1/21-25, 1980	(same as above)	(same as above)	(same)	(same as above)	Guest Leaders
Ritual's Redemptive/Healing Role	1/28, 2/1/1980	(same as above)	(same as above)	(same)	(same as above)	Faculty Members
Renewal of the Church Seminar	1/8-25, 1980	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Seminar on Church Management:		(same as above)	(same as above)	(same)	(same as above)	Guest Leaders
1. Church Lay and Salaried Personnel	2/5-7, 1980					
2. Church Finance and Property Administration	2/12-14, 1980					
Ministry and the Small Church	2/19-21, 1980	(same as above)	(same as above)	(same)	(same as above)	Faculty Members and Guest Leaders

Table 22, continued

Contemplation and Action: a Prophetic Vocation	3/11-13, 1980	Saint Paul	Primarily Clergy but Laity not Excluded	Seminar	Personal and/or Professional Enrichment and/or Continuing Education Unit	Faculty Members and Guest Leaders
Women in Ministry: Giving and Receiving Pastoral Care	4/13-15, 1980	(same as above)	(same as above)	(same)	(same as above)	Guest Leaders
The New Shape of Worship	4/22-24, 1980	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Seminar on Church Management: 3. Church Purpose, Ministry Emphasis and Finance Development	4/22-24, 1980	(same as above)	(same as above)	(same)	(same as above)	Faculty Members and Guest Leaders
Professional Development Planning Seminar	4/29-5/1, 1980	(same as above)	(same as above)	(same)	(same as above)	(same as above)
A Creative Approach to Black Church Growth	10/19-21, 1979	(same as above)	(same as above)	(same)	(same as above)	Guest Leaders
Enabling the Pastor to Deal with Alcoholism in the Parish	11/13-15, 1979	(same as above)	Clergy	(same)	(same as above)	(same as above)

Table 22, continued

Biblical, Historical, and Theological Reflections on a Topic of Concern to the Church	2/25-27, 1980 (tentative)	Saint Paul	Primarily Clergy but Laity not Excluded	Semi- nar	Personal and /or Profes- sional Enrich- ment and/or Continuing Education Unit	Faculty Members
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United Theological Seminary

No descriptive materials and/or publications were received from United Theological Seminary under the title of "continuing education programs." However, a publication entitled "The Doctor of Ministry Degree Program of United Theological Seminary in Cooperation with the Consortium for Higher Education Religious Studies, Inc." was included with the returned questionnaire.

It is strongly suggested that continuing education at United Theological Seminary is closely associated with the Doctor of Ministry program. This is not to suggest that an individual has to be in the Doctor of Ministry program to participate in the activities sponsored by United or the Consortium of which it is a part. Rather, since continuing education at United is primarily oriented toward the clergy, is to be applied to graduate degrees (such as the D.Min.), occurs both on- and off-campus, and is mainly for credit, it is evident that continuing education activities serve both advanced degree students and/or persons seeking experiences of personal and/or professional enrichment. In short, there is no clear distinction between activities that serve degree-oriented students and activities that serve continuing education participants.

A brief statement of United Theological Seminary's Doctor of Ministry program is presented here only because it so directly relates to the school's continuing education program. The statement is to be understood from the

perspective that the participant is learning in the context of the ministry. The entire program is built around intensive seminars, regional seminars, faculty consultations, sessions with project associates, program related objectives and the completion of a final document. The following statement is excerpted from the publication cited earlier:

THE DOCTOR OF MINISTRY PROGRAM

The purpose of the United Theological Seminary Doctor of Ministry Program is to provide a framework for an advanced educational experience leading to increased personal growth and professional competence. It is a program carried out in a context of ministry and as such is designed to enable ministry participants to equip others for ministry. The program leads to a Doctor of Ministry degree when appropriate and in general toward increased ecumenical awareness and involvement.

A COOPERATIVE VENTURE

The United Theological Seminary Doctor of Ministry program was developed by the Consortium for Higher Education Religion Studies, Inc. (CHERS) and continues to utilize the educational design developed cooperatively by Ohio seminaries. It seeks to continue the cooperation also there developed by the participation of the following schools as indicated:

Members of CHERS

Earlham School of Religion
Mt. St. Mary's Seminary of the West
Payne Theological Seminary
St. Leonard College
United Theological Seminary
University of Dayton, Department of Religion
Winebrenner Theological Seminary

Represented on the Doctor of Ministry Commission

Mt. St. Mary's of the West
Payne Theological Seminary
United Theological Seminary
Winebrenner Theological Seminary

Also Cooperating in the Doctor of Ministry Program

St. Mary Seminary, Cleveland

These schools representing a fine variety of denominations are either associate or accredited members of the Association of Theological Schools (ATS).

THE PHILOSOPHY OF THE DOCTOR OF MINISTRY PROGRAM

The Doctor of Ministry program takes seriously the often stated proposition that the student is central to curricular development. The program is highly individualized and directed to the fulfillment of educational needs determined by the participants as they minister within their own contexts. The participants are responsible for determining their own objectives, developing proposals to attain their objectives, determining the resources needed for their programs and methods of utilizing such resources, and devising structures to implement and evaluate their programs. The fulfillment of these responsibilities requires continuing consultation with the respective resource and support systems provided by the program.

ACCREDITATION

The CHERS Doctor of Ministry program operates under surveillance of the Association of Theological Schools. To complete the process toward accreditation United Theological Seminary has taken responsibility for the program and is seeking accreditation jointly by the Association of Theological Schools and the North Central Association.

Wesley Theological Seminary

The materials received from Wesley Theological Seminary focused on continuing education in relation to continuing education seminars and degree credit courses offered during the summer, 1979. Eleven seminars and courses were offered, all open to both clergy and lay participants. However, the continuing education seminars only award

continuing education units while the degree courses can be taken for academic credit or continuing education units or audit (non-credit).

Specifically, continuing education seminars are offered primarily for clergy and other religious leaders, but they may also be taken by seminary degree students and other interested persons. The degree credit courses are open to degree candidates, continuing education ordained and diaconal ministers and lay persons. Persons not holding at least a Bachelor's degree from an accredited college may enroll only as auditors.

Generally, continuing education at Wesley Theological Seminary is defined as non-degree, post-graduate programs and activities designed to enhance the skills, understanding, knowledge, and enthusiasm of the professional clergy. The Doctor of Ministry degree or other advanced graduate programs are not seen as continuing education, but as advanced degree programs.

Tables 23A and 23B which follow provide a description of the materials and/or publications received from Wesley Theological Seminary.

Table 23A. Wesley Theological Seminary:
Summer Continuing Education Seminars: 1979

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
The Church and the Cults	7/10-13, 1979	Wesley	Clergy and Other Reli- gious Lea- ders	Semi- nar	Enrichment and /or Continuing Education Unit	Guest Leaders
Workshop on Church Family Ministries	7/17-20, 1979	(same as above)	(same as above)	Work- shops	(same as above)	(same as above)
Putting Your Church in the Public Eye and Ear	7/16-20, 1979	(same as above)	(same as above)	(same)	(same as above)	(same as above)

Table 23B. Wesley Theological Seminary:
Summer Degree Credit Courses: 1979

Topic	Time, Duration	Location	Orientation	Method	Goal	Leadership
Biblical Languages Institute: Biblical Hebrew	7/18-27, 1979	Wesley	Clergy and Laity	Lec- ture, Study	Academic Credit or Non-credit or Continuing Education Unit and/or Personal and/or Profes- sional Enrichment	Faculty Members
Biblical Languages Institute: New Testament Greek	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Introduction to Scripture	7/2-13, 1979	(same as above)	(same as above)	Lec- ture, Semi- nar	(same as above)	(same as above)
The Theology of C. S. Lewis	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Preaching from Biblical Narratives	(same as above)	(same as above)	(same as above)	(same)	(same as above)	(same as above)
Methodist History	7/16-27, 1979	(same as above)	(same as above)	(same)	(same as above)	Guest Leaders

Table 23B, continued

Uses and Abuses of the Bible in Literature	7/16-27, 1979	Wesley Clergy and Laity	Lecture, Seminars	Academic Credit or Non-credit or Continuing Education Unit and/or Personal and/or Professional Enrichment	Guest Leaders
Moral Leadership Through Contemporary Ministry	(same as above)	(same as above)	(same)	(same as above)	Faculty Members

The information found in the previous pages has been taken from the descriptive materials and/or publications which the participating seminaries sent to the writer when they returned the completed questionnaires. A complete list of these materials may be found in the Bibliography, in a section entitled "Brochures, Bulletins, and Descriptive Materials from Theological Seminaries of the United Methodist Church."

Continuing Education Activities by
Program Categories and by Seminaries

This section of the analysis of the collected information lists all continuing education activities by category and by seminary. Each activity is reported under one of the five categories that were used in question ten on the instrument: Pastoral Ministry, Social Issues, Biblical Studies, Theology and Related Areas, and Practical Theology. Also, the seminary that sponsors each activity is noted.

It is important to indicate several features of this classification of continuing education activities. First, it represents only those activities that were obtained from the descriptive materials and/or publications received from each seminary. Therefore, while it is not exhaustive, it is, nonetheless, a strong representation of United Methodist Seminaries' continuing education activities. Second, most of the activities listed occur in 1978-1979. However, a few of them occurred in 1977, and some are projected for

1980. Third, it is difficult to find an absolute category for many of the activities. In many instances, an activity could be placed in more than one category, depending on how the participant would care to emphasize the intent of the events. For example, the activity entitled "Education as Pastoral Ministry" might be construed to be in the categories of either "Practical Theology" or "Pastoral Ministry."

Fourth, the category of "Social Issues," in particular, has the fewest activities listed of any major category. However, it is important to note that many activities that are listed in the other categories could have been included under "Social Issues." Nearly every continuing education activity listed had some relevance to a particular social issue or issues, but for certain reasons most of these retained their identity in another category.

It is significant to note that the overall listing of categories lends general support to the responses received on item ten on the questionnaire. More activities in continuing education occur in the categories of "Practical Theology" and "Pastoral Ministry" than in the other categories combined. It is apparent that the theological seminaries of the United Methodist Church are offering activities which they perceive are in response to the needs of clergy and/or other religious leaders and/or the laity. The areas of need that are most manifest relate to two general areas: first, the broad range of activities that deals with the practical implementation of the ministry;

second, the development of interpersonal skills and relationships that facilitate a helping ministry and personal renewal and growth.

The following section is the listing of continuing education activities by category and by seminary.

PROGRAM CATEGORY: PASTORAL MINISTRY

Boston

Making Pastoral Calls More Effective
Seminar in Clinical Pastoral Skills
Ministers and Ministers' Families
Isolation: Women Creating Networks
Counseling with Congregations: a Training Event

Candler

Advanced Professional Seminars
In Pastoral Care: the Care of Souls in America
Historical and Contemporary Perspectives

Claremont

Techniques of Psychotherapeutic Pastoral Counseling
Depth Psychology and Religion
Adult Growth and Ministerial Development
Working with Alcohol and Soft Drug Dependent People
Advanced Workshop in Marriage and Family Counseling
Cross Cultural Seminar in Family Life
Deepening Prayer and Meditation
Psychology of Prayer
Prayer and Meditation: East and West

Drew

Crisis Intervention Counseling
New Resources for Pastoral Counseling
Aging Persons and the Community of Faith
Teaching Death and Dying
Marriage and Sexuality
Stress and Spiritual Wholeness
Women and Ministry

Duke

Young Pastors' Seminar
The Measures of True Preaching, for Student and Pastor

Intentional Ministry
 Rituals for Living and Dying
 Worship as a Pastoral Concern
 Conflict and Resolution in the Parish
 Franklin S. Hickman Lectures:
 1. The Courtship of Modernity
 2. Traditional and Renewal
 3. The Craft of Pastoral Guardianship
 Pastoral Care in Crisis Situations
 Marriage Enrichment: the New Frontier
 Marriage Counseling
 Bishops as Pastors of Pastors and Churches
 Education as a Pastoral Ministry
 Stress in the Parsonage

Garrett-Evangelical

Grief and Grief Therapy
 The Pastor's Spirituality - part of Meet the Professor
 Advanced Seminar in Family Life
 Wholistic Spirituality
 Growth and Empowerment of Persons
 Pastoral Care with Children and Families
 How to Stay Alive and Grow in the Parish

Iliff

Workshop on Religious Autobiography: Journal Keeping
 for Personal Growth
 The Church and Child Abuse
 Practicum in Advanced Pastoral Counseling
 Ministry with Persons with Handicaps
 Faith Development
 Family Cluster Leadership
 Women in the Church: Journey and Vision
 Religious Faith and Mental Health
 Religion and Sexuality
 Perception and Creativity
 Growth for Self Understanding
 The Joy of Simpler Living

Perkins

What Are You Doing the Rest of Your Life?
 Developing Listening and Helping Skills
 Colloquy on Aging
 Bi/Polar Seminar and Bi/Polar Instructors' School
 Marriage and Family Counseling
 Bi/Polar Seminar for Multiple Church Staffs
 Seminar in Intentional Ministry
 Seminar on Small Groups for the Church
 Protestants--Guilt and Forgiveness
 Pastoral Care in Death and Grief

Crisis Counseling
 Christians Face Death
 History and Theology of Pastoral Care
 Laity Lectures: Faith in the Quest for Wholeness
 The Ministry: Stances and Styles for the Seventies

Saint Paul

Handling the Stress of Life Transitions: Personal
 and Professional Change
 Rituals Redemptive/Healing Role
 Contemplation and Action: a Prophetic Vocation
 Woman in Ministry: Giving and Receiving Pastoral Care
 Enabling the Pastor to Deal with Alcoholism in the
 Parish

Wesley

Workshop on Church Family Ministries
 Moral Leadership Through Contemporary Ministry

PROGRAM CATEGORY: SOCIAL ISSUES

Clarement

Christian Life Styles in the Age of Hunger
 The Righteous Empire: the American Christian and
 Social Issues
 Workshop: Hunger and Value Formation

Drew

Women in The Church
 Right to Life Issues

Garrett-Evangelical

Women in Church and Society
 The Church and the Future of Urban Neighborhoods
 Human Rights as Christian Ministry:
 1. Human Rights in American Civil Rights
 2. Human Rights in International Politics

Iliff

The Social Encounter of Early Christianity
 The Process of Peace in World Affairs

Perkins

Christianity and Economics
 The Church and Social Revolution

Ecology-Science-Church-Man
 The Ethics of Abortion
 Women: Perspectives on a Movement
 US and Latin America: Social and Religious Dimensions
 Being Black in American Society and Church
 The Church and Community Conflict

PROGRAM CATEGORY: BIBLICAL STUDIES

Boston

The Use of the Bible with Adults
 The Gospel of Mark: a Theology

Candler

Seminar in the "Bible" Lands: Jordan, Israel, Greece:
 Travel Study
 The Old Testament in the New

Claremont

A Gospel of Mark: a Theology of the Cross
 Great New Testament Themes
 The Gospel of John
 Interpretation of Old Testament Texts in the Context
 of Contemporary Problems
 Biblical Interpretation: an Asian Perspective
 Hermeneutics of True and False Prophecy .
 Greek
 Hebrew
 Storytelling and Faith in the Biblical Narratives
 The Historical Jesus
 Biblical Heritage and Faith Learning

Drew

Old Testament Ethics for Today: the Ten Commandments

Duke

Convocation, 1978: Preacher
 1. It's All Right to Be Surprised
 2. The Holy Spirit and Conflict among Kingdoms
 New Light on Jesus and His Earliest Followers
 The Book of Revelation
 Biblical Perspectives on Death and Dying

Garrett-Evangelical

The Old Testament in the New Lectionary
 Biblical Archeology Yesterday and Today - part of

Meet the Professor
 New and Old in Biblical Studies - part of Meet the Professor
 Contemporary Pietism - part of Meet the Professor

Iliff

Certification Study in Bible
 Jonah: Tradition and Interpretation
 The Discoveries at Elba and Their Significance for Ugaritic and Biblical Studies
 Biblical Hebrew
 New Testament Greek

Perkins

The Meaning of Christ
 The Resurrection Narratives
 Ethical Issues in the Old Testament
 Exegesis of a New Testament Epistle: Galatians
 Exegesis of a New Testament Gospel: Mark
 The Old Testament and Christian Faith
 The Formation and Authority of Christian Scripture
 Second Look at the Historical Jesus
 An Inquiry into the Charismatic or Holy Spirit Movement
 Studies in Genesis
 The Bible in the Church
 Studies in the Prophets
 The Gospel of Paul for Today
 A Look into the Psalms

Wesley

Biblical Languages Institute: Biblical Hebrew
 Biblical Languages Institute: New Testament Greek
 Introduction to Scripture
 Uses and Abuses of the Bible in Literature

PROGRAM CATEGORY: THEOLOGY AND RELATED AREAS

Boston

Lay Theological Day
 Convocation, 1979
 Institute for Philosophy and Religion:
 Reassessing the 19th Century Meaning and Truth
 in Philosophy and Religion

Candler

Character and Personal Destinies: Issues in Christian Ethics

The Black Church and Black Theology
 Theological Images in Contemporary Literature and Drama
 Wesleyan Theology, Yesterday and Today

Claremont

Contemporary Ethical Issues
 Theology of Liberation
 The Future of the Church in a Secular Culture
 Early Non-Biblical Christian Literature
 Contemporary Theological Ethics
 Christianity and Buddhism
 Christian Ethics in a Secular Society
 Wordly Theology
 Theology and Imagination
 Belief, Unbelief, and Empirical Reality
 Prolegomena to an Asian-American Theology
 The Practice of Ministry in Theological Perspective

Duke

Faith and Form: Travel-Study in Italy
 Introduction to Mexico: Travel Study
 Cults and Sects Around Us
 James A. Gray Lectures:
 1. Challenge of the Theologies of Liberation
 2. Faith as the Existence of Freedom: in Freedom and for Freedom
 3. God as the Ground of Freedom: the Redeemer and the Emancipator

Garrett-Evangelical

Theology: Contextual or Universal - part of Meet the Professor
 United Methodist Doctrine and Polity

Iliff

Religion, Ethics, and the Human Life Cycle
 Buddhism: Religion Without Relevation
 The Artist, Politics and Religion
 The Heritage of the Reformation: Travel-Study
 Martin Luther King, Jr., and the Second Coming of America
 Creative Choice
 Being in the Whale
 Theology as Personal Quest
 American Indian Religions
 Introduction to World Religions
 Ethnic Theologies of Liberation
 Judaism and Christianity in the First Century
 Factions and Trends Within American Christianity

The Holy Spirit in the Theology of John Wesley
 Biblical Aramaic
 Trajectories in Christian Ethics
 Jews and Judaism in America
 Workshop on Teaching American Religious History in the
 Public Schools
 Christian Wholeness in the Life and Writings of Thomas
 Merton
 Predestination and Free Will from Augustine to Wesley
 Vices, Virtues, and Christian Theology
 Faith, Science, and the Future: Social Issues in the
 Ecumenical Movement
 Models of God: Old and New
 Woman's Place in the World's Religions

Perkins

Modern Trends in World Religions
 Seminar on Ethics in Health Care
 Doing Theology from a Hispanic Perspective
 The Theology of Rudolf Bultmann
 Christian Ethics and the New Morality
 Current Thinking about God
 Reformation: Past and Present (a Historical View)
 The Vatican Council and Protestants
 An Introduction to Contemporary Reflections about God
 Current Theological Thought
 An Introduction for Lay Persons to Current Theological
 Thought
 American Christianity: Heritage and Prospects

Saint Paul

Biblical, Historical, and Theological Reflections on a
 Topic of Concern to the Church

Wesley

The Church and the Cults
 The Theology of C. S. Lewis
 Methodist History

PROGRAM CATEGORY: PRACTICAL THEOLOGY

Boston

Conflict Management in the Church
 Convocation, 1979
 Effective Management for the Pastor
 Individual and Family Financial Planning
 The Ministry of Administration
 Evangelism in Contemporary Culture

Lectionary Preaching: Lent, 1980
 Evangelism for the '80's
 New Forms of Worship - and Old
 Worship and Music: a Skills Workshop
 Advanced Church Growth Seminar

Candler

Planning for Ministry in the Local Church
 Making Disciples of All Nations
 Church Administration - Leadership and Stewardship
 Development
 Preaching Resources: Biblical and Contemporary
 Preaching and the Crises of Everyday Life
 Planning for Ministry in the Local Churches
 Professional Ministry and Church Setting
 Ministry, Imagination, and Faith Development
 Evangelization for Our World
 National Certification Program in Church Finance and
 Administration

1. Seminar I: Planning for Ministry in the Local Church
2. Seminar II: Church Administration, Leadership and Stewardship Development
3. Church Finance and Administration Project

Claremont

In-Service D.Min. Project Workshop
 Innovations in Church Education; in Dialogue with the
 Scriptures
 Preaching from the Church Year
 Preaching from the Parables
 Movements in Christian Education: Past and Present
 A Workshop in Preaching
 Foundation for Church Education
 Laboratories in Religious Education
 Christian Education for Asian-American Churches
 The Church School of the 1980's
 Theological Themes in Film: The Director as Guide
 Ministry and Mission in Small Churches
 Theological Practice and Models of Ministry
 Local Church Ministry and Transitional Communities
 Patterns of Leadership in the American Church
 The Church as a Worshipping Community
 The Sermon and the Congregation: a Workshop on Preach-
 ing and Hearing the Gospel
 Leadership Development in the Local Church

Drew

Imaginative Communication: From Exegesis to Pulpit
 The Seasons for Worship

Worship and Preaching in the Black Tradition
 The Church and the Future Facing the 1980's
 Effective Time and Meeting Management
 Effective Management of Volunteers
 Ministering Through Administration
 Tax Planning for Clergy
 New Models for Financing the Local Church
 Getting Ready for Church Growth
 Faith Faces the Arts
 Evangelism and Discipleship
 Church Strategy in Transitional Communities

Duke

Preaching from Genesis
 The Sacraments in Scripture and Tradition
 Staff and Supervision in Ministry
 Foundations for Supervision
 Conflict Management, and Resolution
 Discovering and Enabling Meaningful Membership and
 Worship
 Equipping the Saints: Vital Adult Education in the
 Local Church
 From Text to Sermon
 Preaching from the Gospels
 Church Administration and Pastoral Supervision in
 Churches with Limited Resources
 Introduction to Supervision
 Pre-retirement Planning Seminar
 Preaching and Worship in the Congregation of Small
 Membership
 The Church of Small Membership: an Instrument for
 Ministry

Garrett-Evangelical

Management as Ministry
 The Ministry of the Laity
 The Church as Koinonia
 Getting Started in the New Parish
 Preaching from the New Lectionary
 Preaching from Biblical Narratives
 Empowering the Small Church: Evangelism and Social
 Witness
 Time Management Seminar
 Management as Ministry - part of Meet the Professor
 The Pastor as Educator
 Ethnic Church Growth and Development
 Church Music School
 Teaching and Learning in the Church
 Approved Laboratory School
 Evangelism in Contemporary Perspective

Iliff

Preaching the Book of Revelation
 Preaching and Cultural Change
 Up Against the 1980's
 Ministry Through Administration
 Music and Creativity
 Putting Your Church in the Public Eye and Ear
 The Profession of Ministry in Theoretical Perspectives
 Evangelism for Today
 Creative Preaching
 Workshop for Church Musicians
 Stewardship and Finance in the Local Church
 Worship with the Arts
 The Parable Game/EMAG ELBARAP EHT

Perkins

Preaching from Modern Literature
 Adult Education and Lay Training in the Church
 Building for Christian Worship
 Youth Culture and the Response of the Church
 Some Implications of Evangelism for the Individual,
 the Church, and the World
 Secular Man and the Possibility of Prayer
 Nursery-Kindergarten Education in the Church
 Preaching from Contemporary Literature
 Managing the Church
 The Old Testament in Christian Preaching
 Elementary Children in the Church
 Worship--Creative Development
 Southwestern Regional Decision Point: Church School
 Church Music Summer School
 Seminar Toward Certification as an Associate in Chris-
 tian Education
 Summer School for Diaconal Ministry and Educational
 Assistants
 Contemporary Approaches to Christian Education
 Management for Ministry: Phase I
 Management for Ministry: Phase II
 Biblical Preaching
 Methodist Studies with Computer Based Education
 Art of the Cinema
 Christian Mission and Identity in America: Sociolo-
 gical and Historical Perspectives
 Christianity and the Arts
 The Church and Community Power
 The Church's Mission to a Changing World

Saint Paul

White Soul: Country Music and the Rural/Urban Working
 People in the US

A Creative Approach to Black Church Growth

Wertsch Lectures:

1. Theology and Christian Education
2. Continuities in Christian Education: a Historical Review
3. Contemporary Options and Christian Education

Promise and Problems of Preaching from a Lectionary
Confirmation Education

The Practice of Parish Ministry

Seminars on Church Management

1. Church Lay and Salaried Personnel
2. Church Finance and Property Administration
3. Church Purpose, Ministry Emphasis and Financial Development

The New Shape of Worship

Professional Development Planning Seminar

Leadership Development/Group Life in the Church

Renewal of the Church Seminar

Ministry and the Small Church

PROGRAM CATEGORY: OTHER

Drew

Henry Lambdin Pastor Scholar Program

Duke

Salisbury District Seminar

Individual and Group Study Projects

Fayette District Seminar

Parish Ministry Fund Fellows Program

Benjamin N. Duke Fellows Program

REFERENCES

CHAPTER IV

¹These background data about the seminaries were taken from the Association of Theological Schools Directory, a part of the Bulletin, Part 4, 1978. All data reported here are accurate through Fall, 1977, as reported by the seminaries to the Association.

²Degree programs offered by Methodist seminaries in the Association of Theological Schools are indicated here by a classification system using letters:

A - Programs primarily related to ordination:

M.Div. (A.B. + 3 years)
Th.M. or S.T.M. (M.Div. + 1 year)
D.Min. (M.Div. + 1 year minimum)

B - Programs primarily related to religious education:

M.A. in R.E. or M.R.E. (A.B. + 2 years)
Ed.D. (M.A. or M.R.E. + 2 years minimum)

C - Programs primarily in academic theology:

M.A., M.A.R., or M.T.S. (A.B. + 2 years)
Th.D., S.T.D., D.H.L., and Ph.D. (A.B. + 4 years minimum)

D - Programs in church music:

M.S.M. or M.C.M. (A.B. + 2 years minimum)
S.M.D., D.C.M., or D.M.A. (M.S.M. or M.C.M. + 2 years minimum)

³University and cluster classifications are detailed in the Association of Theological Schools Fact Book on Theological Education, 1977-1978. A seminary is "...part of a university only if the larger institution possesses at least two other professional or graduate schools or departments." And is "...related to a cluster only if the relationship includes at least two other seminaries."

CHAPTER V

SUMMARY, CONCLUSIONS, RECOMMENDATIONS, REFLECTIONS

Introduction

In this chapter, there will be a summary of the study and the presentation of conclusions, recommendations, and reflections. These aspects of the research project will allude to the assumptions of the study, the limitations of the study, the review of the literature, the research questions, and the information collected from the questionnaire and descriptive materials and/or publications of each seminary.

Summary

The purpose of this research project was to investigate selected aspects of continuing education in United Methodist theological seminaries. The study focused on gathering information that related to continuing education experiences sponsored at the post-graduate level that were systematically and deliberately organized. These experiences could be for clergy or laypersons, be taken for credit or non-credit, lead or not lead to an advanced degree, be of long or short duration, and be offered either at the seminary or in another location sponsored by the seminary.

There were four underlying assumptions of the study. First, it was assumed that clergy have a need for becoming involved in continuing education experiences. Second, it was assumed that adults can benefit from continuing education experiences; that is, adults can effectively learn and modify their behavior. Third, it was assumed that United Methodist seminaries are assuming a significant role in providing continuing theological education for clergy and, in some cases, for laity. Fourth, it was assumed that continuing theological education:

...is an individual's personally designed learning program which begins when basic formal education ends and continues throughout a career and beyond. An unfolding process, it links together personal study and reflection and participation in organized group events.¹

The decision to study only United Methodist seminaries was the outgrowth of an original project to investigate continuing theological education in all accredited seminaries in North America. A response was received from all twelve United Methodist seminaries.

Research questions were developed, and a three-page questionnaire was devised to solicit information about each seminary's program of continuing education. Both the research questions and the instrument were developed after careful analysis of the input from respondents in a pilot study, a review of the literature, and consultation with authorities in the field. The research questions specified areas that were the specific concern of some of the items

on the questionnaire. This included questions pertinent to a seminary's continuing education design, goals, needs, program concerns, forms of recognition, methods, and factors that motivate individuals to participate in continuing education. In many cases, the questions were to be answered according to a respondent's perceptions. Also, there were other questions on the instrument that sought information more factual in nature.

Analysis was conducted by a systematic examination of the questionnaires returned from the seminaries and by a seven-variable breakdown of the descriptive materials and/or publications of each seminary. A summary of the continuing education program at each seminary was included with the breakdown of descriptive materials and/or publications of each institution. Also, a listing of all activities by major program categories and by institution was included.

It is important to note that the study was essentially descriptive in nature, and focused on reporting the information gathered and giving interpretation to its meaning. Furthermore, the conclusions stated in the analysis in Chapter IV, as well as those stated in the following pages, are limited to United Methodist seminaries. Also, the study sought to examine selected aspects of continuing education programs, concentrating on the areas that were targeted in the research questions. There was no attempt made to survey all aspects of continuing education programs in each United Methodist seminary.

The following is a summary of the findings of the study. They relate to the information gathered from the Association of Theological Schools' Directory, the questionnaire, and the descriptive materials and/or publications of each seminary.

Findings of the Study

Findings That Relate to Information Gathered from the Association of Theological Schools' Directory

United Methodist seminaries differ substantially from one another with respect to geographical location, student enrollment, faculty size, degrees offered, library size, university affiliation, and whether they are a consortium or cluster affiliate.

Findings That Relate to Information Gathered from the Questionnaire

1. Directors of continuing education in United Methodist seminaries often serve in multiple roles, combining their responsibilities for the continuing education program with other functions. These roles include "director of field education," "associate dean," "vice president for administration," and "vice president of academic affairs and dean."

2. Every United Methodist seminary has a program of continuing theological education, although four seminaries have no director of continuing education.

3. Eight United Methodist seminaries specifically indicated that continuing education was a half-time or less function (shared with other roles), and only one seminary indicated that continuing education was a full-time position at that institution.

4. There is a broad range in the years of service of the current continuing education directors, ranging from two to fourteen years.

5. Continuing theological education at United Methodist seminaries is currently designed primarily for clergy and is offered by many seminaries both on- and off-campus. Beyond this, however, the findings indicate no specific "design" of continuing education common to all seminaries.

6. United Methodist seminaries identified most strongly with specific goals. These included, respectively, the importance of the nurturing of life-long learning within the individual, the development of new skills in applying theological concepts to the real world, the development of a sense of occupational identity, and the enhancement of scholarship in theological fields of study. The seminaries identified least with goals that help the seminary to become more involved with the local community, that give participants an opportunity to earn an advanced academic degree, the development of ways by which role conflict can be reduced, and the enhancement of communication among religious groups (such as denominations). Each

seminary consistently rated all the goals as a significant part of their continuing education programs.

7. United Methodist seminaries identified most strongly with specific areas that represented needs in their continuing education programs. These included, respectively, promotion of programs, greater involvement by potential participants, evaluation of programs, and program development. They identified the least with the following areas of need: better facilities, administrative support, and institutional cooperation. Considerable variation was indicated by each seminary's ratings to all the areas of need.

8. United Methodist seminaries identified their continuing education activities most strongly as in the categories of practical theology and pastoral ministry. This was followed, respectively, by Biblical Studies, Theology and Related Areas, and Social Issues. Also, there was little variation in the ratings of each seminary to all program categories.

9. There is a great variation in the number of participants each seminary reports as taking part in continuing education activities. This varies from categories indicating two seminaries with 0-50 annual participants to one seminary's indicating over 1500 annual participants. However, the significant finding is that each seminary did report a constituency served by continuing education activities that were sponsored by their institutions.

10. Every seminary with the exception of two reported financial data pertinent to their annual operating budgets, monies allocated for continuing education, and other fees and sources of funding. The essential finding is that United Methodist seminaries do fund continuing education programs. The amount of monies allocated, as well as what is collected from fees and other sources, varies considerably in different seminaries.

11. United Methodist seminaries recognize participation in continuing education in several ways. This may include the awarding of academic credit, a diploma/degree, or continuing education units, which are used occasionally by most of the seminaries. The recognition of continuing education by "certificate" rated near "seldom," while "citation" and "credential" were rated near "never a form of recognition."

12. United Methodist seminaries identified strongly with the use of specific methods in their continuing education activities. These methods included, respectively, seminars, summer experiences, workshops, extension activities, and lectures. The seminaries rated "consortium," independent study," "travel-study," and "correspondence" as methods least likely to be used in their continuing education activities.

13. United Methodist seminaries identified strongly with specific factors that motivate persons to engage in continuing education activities in their institutions. These included, respectively, to develop new skills

in applying theological concepts to the real world; to develop a sense of occupational identity; to enhance scholarship in theological fields of study; to develop a regular, systematic, and consistent plan of personal continuing education in the home setting; to facilitate within oneself the importance of lifelong learning; and to develop an increased self-realization in life. The motivators of enhancing one's communication with religious groups (such as denominations) and helping to lead the seminary to greater involvement with the local community were identified with the least by the seminaries. Furthermore, there was little variation in the ratings of each seminary to all the factors that motivate participation.

14. There is little discrepancy between what all seminaries perceived to be their institutional goals and those same goals perceived as factors for participant involvement. Likewise, there is also little discrepancy between what each seminary perceived to be its insitutional goals and those same goals perceived as factors for participant involvement.

Findings That Relate to Information Gathered from the Descriptive Materials and/or Publications

1. United Methodist seminaries offer a broad array of programs marketed as continuing education activities. More activities were offered in the area of "practical theology" than any other category, followed by "pastoral ministry,"

"theology and related areas," "Biblical studies," and "social issues," respectively.

2. United Methodist seminaries offer continuing education activities during the entire year. Some seminaries offered continuing education activities monthly, some bi-monthly, some two or three times during the regular academic year, and most offered an abundance of continuing education activities during the summer months.

3. United Methodist seminaries conduct most continuing education activities on-campus. However, nearly all seminaries conduct some off-campus activities and, in certain instances, some seminaries conduct the majority of their continuing education activities off-campus.

4. United Methodist seminaries orient most of their continuing education activities toward the clergy. However, there are exceptions to this, and nearly every seminary makes provisions for the laity and/or religious leaders to participate in some activities. No descriptive materials received from any seminary ever stated that the laity was not permitted to participate in the continuing education activities of the sponsoring institution.

5. United Methodist seminaries often implement continuing education activities through a combination of methods rather than a singular method. Frequent combinations included "lecture-seminar," "seminar-workshop," and "lecture-seminar-workshop." When singular methods of implementing continuing education activities were used, the most

frequently used methods were seminars, lectures, and workshops; and these were often used as part of a conference or convocation.

6. United Methodist seminaries indicated that the overwhelming goal of continuing education activities was to provide personal and professional enrichment. However, it must also be indicated that many seminaries "build in" other goals that are a part of some of the activities; namely, academic credit, audit, certification, or application of the activity toward a degree program.

7. United Methodist seminaries use guest leaders in fifty percent of their continuing education activities. Often the guest leaders work in conjunction with faculty members. Nearly all of the guest leaders come from theological seminaries, universities, or church-related agencies.

The following section is a summary of the major conclusions of this study.

Conclusions of the Study

The conclusions of this study are indicated by the major findings of the study. They relate to the information gathered from the Association of Theological Schools' Directory, the questionnaire, and the descriptive materials and/or publications of each seminary. Also, when the conclusions relate to the study's assumptions, limitations, or review of the literature, this will be noted.

Conclusions That Relate to Information Gathered
from the Association of Theological Schools'
Directory

1. United Methodist seminaries differ from one another on a host of variables, and, consequently, each possesses different resources and varying degrees of potential to develop and implement continuing education programs. Seminaries in the study that possessed university affiliation, consortium or cluster affiliation, large libraries, and were located in large urban areas were able to offer a broad array of continuing education opportunities. Seminaries that did not possess these characteristics were more circumscribed in their activities. For example, seminaries in the study that were affiliated with universities offered a greater range of opportunities for advanced degree study. Furthermore, the variable of regional location was reflected in continuing education activities. An examination of the descriptive materials and/or publications indicates that many seminaries develop and implement some continuing education activities that relate to the religious, political, and social characteristics of their respective regions.

2. United Methodist seminaries possess a potential constituency that may be served through continuing education programs. The review of the literature indicated that one of the first places alumni go to continue their theological education is to their alma maters. Also, the review of the literature indicated that many graduates of

theological seminaries will take pastorates in areas relatively near the seminaries from which they graduated.

3. United Methodist seminaries' faculties vary considerably in size, but generally tend not to be large. Furthermore, all seminaries operate a program of continuing education, and it is common to see many faculty members involved in continuing education in the administrative process or in the role of teacher/facilitator.

4. United Methodist seminaries have as their primary emphasis the preparation and qualifying of students for ordination (M.Div. degree). Furthermore, the Doctor of Ministry degree, as indicated in the review of the literature, is the advanced degree that has come to be most closely associated in theological education with the concepts of "continuing education" and "in-service study." It is offered by all United Methodist seminaries and represents a serious attempt to assist selected graduate students in the development of advanced skills in relating theological disciplines to the pastoral ministry.

Conclusions That Relate to Information Gathered from the Questionnaire

1. United Methodist seminaries generally do not have full-time directors of continuing education, and most operate with a half-time or less person in charge. One possible conclusion is that most of these programs are not large enough to necessitate a full-time director. This is indicated in that in some seminaries, there are programs of

continuing education but no individual specified as the "director of continuing education." It is important to note, however, that the conclusion can also be drawn that while many seminaries may not operate large programs, they, nonetheless, desire to have full-time directors of continuing education. However, constrained resources may not permit this possibility.

2. United Methodist seminaries offer, in varying degrees, an array of continuing education activities for participants. This is supported by the hundreds of continuing education activities reported from the descriptive materials and/or publications of the seminaries. It strongly supports assumption three of the study, that United Methodist seminaries are assuming a significant role in providing continuing theological education for clergy and, in some cases, for the laity.

3. United Methodist seminaries indicate no relationship between a director of continuing education's length of service and the length of time a continuing education program has been operating.

4. United Methodist seminaries develop and implement their own specific programs according to available resources and for their own unique constituencies. Although seminaries' continuing education programs share some common features, this conclusion receives strong support from both a review of the literature and a careful study of the descriptive materials and/or publications of each seminary.

It is further concluded that not only is there no specific design of continuing education common to all Methodist seminaries, there is also no common or accepted definition of continuing education. Thus, what may be a "continuing education" activity in one seminary may not be a "continuing education" activity in another institution. This lack of preciseness about what constitutes continuing theological education leads to the same conclusion in this study as Connolly G. Gamble concluded in his major survey in 1968. He said:

There is wide variation as to how "continuing education" is or should be defined. As a result there is much confusion over what constitutes continuing education and, hence, over what should or should not be reported on a survey.²

5. United Methodist seminaries tend to place greater significance on those goals of continuing education that focus on the needs and skills of the individual learner, especially in relation to facilitating within the individual the notion of lifelong learning, the application of learned skills to the real world, strengthening one's occupational identity, and becoming a better scholar. In contrast, the seminaries perceived to be of lesser significance those goals that dealt with the relationship of the learner to external situations, namely the local community, to other religious bodies, to earning an advanced degree, and to the reduction of role conflict. It is important to note that these conclusions do not necessarily reflect the prioritization that seminaries have given to these goals in

their programs, nor do they indicate which goals are actually being achieved. They are only an indication of the relative degree to which the goals are perceived to be a part of continuing education programs. Generally, each seminary in the study believed that all the goals in the questionnaire played a significant role in their continuing education programs.

6. United Methodist seminaries tend to perceive specific areas of need as being more significant than others. These areas of need include, respectively, the promotion of programs, greater involvement by potential participants, evaluation of programs, and program development. In contrast, the seminaries perceive as less significant areas of need better facilities, administrative support, and institutional cooperation. It is important to note that these conclusions do not necessarily reflect the prioritization that these seminaries have given to eliminating these areas of need, nor do they indicate which areas of need are actually being resolved. They are only an indication of the relative degree to which the areas of need are perceived to exist in the seminaries' programs of continuing education. Generally, there was considerable variation in the study as to how each seminary perceived all the areas of need.

7. United Methodist seminaries develop and implement most of their continuing education activities in the program categories of practical theology and pastoral ministry, followed by "theology and related areas," "Biblical

studies," and "social issues," respectively. It appears that seminaries are striving to be responsive to the needs of clergy and are attempting to deliver the types of activities that can help clergy and others to discover continued growth and development in their personal and/or professional lives. Generally, all the program categories are perceived to be significant to each seminary.

8. United Methodist seminaries function individually and independently in determining the finances of their continuing education programs, and most of the programs are essentially self-supporting through tuition and fees that participants pay.

9. United Methodist seminaries use no form of recognition consistently for participation in continuing education activities. Each seminary has developed its own system of conferring specific forms of recognition for participants' involvement in programs. This conclusion receives strong support from the descriptive materials and/or publications of each seminary. In contrast, United Methodist seminaries consistently use specific methods or combinations of methods involving seminars, lectures, and workshops in the implementation of program activities. This strongly indicates that these methods have worked most successfully for the seminaries.

10. United Methodist seminaries perceived the factors that motivate participant involvement to focus foremost upon the improvement of personal and/or professional skills and

needs (especially in relation to the application of newly-learned skills to the real world, strengthening one's occupational identity, becoming a better scholar, developing a plan of personal continuing education, facilitating within oneself the importance of lifelong learning, and the development of increased self-realization in life). In contrast, the seminaries perceived to be of lesser significance in motivating participants' behavior those factors that dealt with the relationship of the participant to external situations (especially in relation to the enhancement of one's communication with religious bodies--such as denominations--and/or helping to lead the seminary to greater involvement with the local community). It is important to note that these conclusions do not necessarily reflect the prioritization that either the participants or the seminary have actually given to the motivators for participant involvement, nor do they reflect which motivators are used to help develop actual programs of continuing education. They are only an indication of the relative degree to which the motivators are perceived by the seminaries to be influential in participants' involvement in continuing education programs. Generally, each seminary perceived the factors listed in the questionnaire as being significant motivators for participation in continuing education activities.

11. United Methodist seminaries perceived that their institutional goals encompassed the factors that motivated participants to become involved in continuing education.

Likewise, each seminary perceived that its institutional goals encompassed the factors that motivated participants to become involved in continuing education.

Conclusions That Relate to the Information Gathered
from the Descriptive Materials and/or Publications

1. United Methodist seminaries offer a vast array of continuing education activities that attempt to meet the needs of participants in many areas, but primarily in relation to practical theology and pastoral ministry.

2. United Methodist seminaries are attempting to make available to off-campus participants many opportunities during the academic year and of such duration that scheduling is more feasible for participants.

3. United Methodist seminaries display no overall or specific pattern of on- and off-campus activities. However, the review of the literature and a close examination of the activities of each seminary indicated a growing trend in Methodist seminaries to take continuing education activities to the locations of the participants, rather than having participants always come to the campus setting.

4. United Methodist seminaries orient their activities primarily toward clergy, but nearly all have some activities for the laity and/or other religious leaders (and a few have many opportunities for laity and/or other religious leaders). It is indicated that there is no precise orientation of all seminaries to participants. Furthermore, a review of the literature and a close examination of the activities of

each seminary indicates that there is a growing trend in Methodist seminaries to provide continuing education activities for the laity and religious leaders other than clergy.

5. United Methodist seminaries indicate that their major goal in providing continuing education is generally for personal and professional enrichment. However, other goals can be or are usually a part of many of the activities, such as academic credit, audit, degree/diploma, certification, or continuing education units.

6. United Methodist seminaries use guest leaders, or guest leaders working in conjunction with faculty members, about fifty percent of the time in continuing education activities. This strongly indicates that seminaries desire to encounter fresh perspectives and persuasions of non-campus leaders and also realize that the broad demands of continuing education for today's clergy and laity demand expertise not always available within the bounds of the local campus.

Recommendations for Future Study

The following recommendations for future research are indicated by the findings and conclusions of the study. It is recommended that:

1. Studies be initiated to determine the precise relationships that exist between continuing education programs and a seminary's university affiliation, consortium or cluster affiliation, library, geographical location,

student enrollment, faculty size, and degrees offered in United Methodist seminaries.

2. Studies be initiated to determine more precisely the needs, goals, and general characteristics of participants in continuing education programs in United Methodist seminaries.

3. Studies be initiated to determine the general characteristics and attitudes of faculty as they relate to participating in continuing education activities in United Methodist seminaries.

4. Studies be initiated to determine more precisely the priorities of seminaries in relation to goals, areas of need, and factors for participating involvement in continuing education.

5. Studies be initiated to investigate further the trends of continuing education, especially in reference to goals, program concerns, methods, and forms of recognition. Specifically, studies should be initiated that focus on the future role of the laity in continuing education programs, the feasibility of increasing extension opportunities, and the leadership styles for continuing education in the years ahead.

Reflections from the Study

During the course of the study, the writer had several observations or reflections about aspects of the project. However, for one reason or another, it was not appropriate

to indicate them in other parts of the dissertation. The following is a summary of these reflections and observations.

1. The initial plan of the study was to survey the continuing education programs of all accredited theological seminaries in North America. In retrospect, the low number of responses from these institutions and the subsequent redesign of the study was most likely a benefit to the writer. To study all accredited institutions (with both a questionnaire and an examination of descriptive materials and/or publications) would have been beyond the limits of time and financial resources. The redesign of the study to investigate continuing education in only the seminaries of the United Methodist church has proved a formidable, but rewarding task.

2. Even though all United Methodist seminaries operate programs of continuing theological education and a response was finally received from all seminaries, it was difficult getting responses from some of the seminaries. In fact, it took three letters and three telephone calls to some of the institutions before a response was finally received. This led to several possible beliefs about these institutions: (a) there is not a great deal of interest in research in continuing education by some seminaries; and/or (b) perhaps there was some uncertainty or mistrust of researchers in a secular institution's conducting a study dealing with education in a religious institution; and/or (c) perhaps the respondents believed that the study was not necessary, and

they just did not want to take the time to report about their programs; and/or (d) perhaps they were too busy to report. The primary concern, however, is whether or not the difficulty or resistance in obtaining responses from some institutions negatively affected the accuracy of responses on the questionnaire and, consequently, misrepresented the findings.

3. This study has been atypical in the sense that it has lacked at times the "tightness" and rigorous control that other types of research studies exhibit. However, it was realized at the outset that this project's chief value would be to expose the general features of continuing education in United Methodist seminaries and to open up ideas and areas for future research. In retrospect, the challenges encountered in this study would make the writer think twice about doing a similar study again. Indeed, much was learned about the perils of descriptive studies of this type

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CHAPTER V

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APPENDICES

APPENDIX A

PROCEDURES, STANDARDS, AND
CRITERIA FOR MEMBERSHIP
TO THE
ASSOCIATION OF THEOLOGICAL SCHOOLS
IN THE UNITED STATES AND CANADA

PROCEDURES, STANDARDS, AND
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Procedures Related to Membership

I. Attaining Associate Membership

A. Conditions for Associate Membership

1. The school shall have an adequate number of properly qualified professors working full time at postcollege theological education. Normally, this will involve at least four full time persons.
2. The school shall have a student body of sufficient size to provide for mutual stimulation and support. Normally, this will be understood to involve an enrollment of at least twenty-five full-time students.
3. The school must operate predominantly on a postcollege level with programs designed for education for ministry.
4. The school should evidence openness to neighboring theological schools and to a denomination or group of congregations with which it is related.
5. The school should present evidence that it is carrying on a strong educational program and has sufficient stability and permanence to maintain it.
6. The school should have a sufficient degree of autonomy to identify its functions and resources as a theological school. In order to maximize the use of resources, however, schools are encouraged to cooperate with other institutions by purchasing given services or sharing them in common.

B. Steps to Associate Membership

1. The school should complete a minimum of one academic year in which the conditions for associate membership have been obtained. There shall have been a staff on-site visit for assessment of (1) the manner in which the conditions for

associate membership have been met, and (2) the future viability of the school. This requirement will be waived where a cluster or merger can demonstrate continuity with schools already holding membership.

2. Request for admission to associate membership should be addressed to the Association's office.
3. A report form provided for the purpose should be completed and forwarded to the Association's office. Ordinarily, a member of the staff will conduct a brief visit to the school prior to action by the Executive Committee.
4. Following the study of the data from the report and supplementary evidence, the Executive Committee may:
 - a. Propose the school for associate membership (election shall be by the Association); or
 - b. Deny the request for associate membership. (When an application for associate membership has been denied, an interval, to be determined by the Executive Committee, shall be required before reapplication will be considered.)

C. Maintenance of Associate Membership

1. The school must continue to meet minimal requirements for membership and standards of education which satisfy conditions defined by the ATS. Notations will be used to call attention to minor deviations. Probation will be imposed where a school falls significantly below minimal requirements.
2. The school must make annual report of its operations on the forms provided.
3. The school pays annual dues as prescribed in the bylaws.

II. Attaining Accredited Membership

A. Conditions for Accredited Membership

1. An institution seeking accreditation for one or more of its degree programs shall meet the general institutional standards.
2. An institution may be elected to or maintained in accredited membership in the Association only if it is accredited for at least those degree programs in which 50% or more of its students for its degrees are enrolled.

3. It will be expected that all degree programs of schools holding accredited membership shall meet standards of accrediting. A school shall have a maximum of four years from the graduation of the first person under the new program to achieve accreditation for that program without endangering the maintenance of its accredited membership in the Association.

B. Steps to Accreditation

1. A school desiring to be accredited for the offering of one or more degree programs shall first become an associate member of the ATS.
2. When a school believes that its institutional base is sound and a particular degree program is worthy of accreditation, the Association staff should be notified. Normally, an on-site staff visit will be conducted to determine the strength of the given program. If a positive recommendation eventuates, the Commission on Accrediting will authorize the school to conduct a self-study focusing on the goals, objectives, programs, and resources of the entire institution.
3. The self-study will usually involve a period of six to eighteen months in duration. While each school is encouraged to interpret to the Commission the uniqueness of the institution in utilizing its strengths and in addressing its weaknesses, the Association does provide guidelines to assist the process of self-study.
4. On the basis of the completed self-study the Commission will determine whether to send a visiting team. When the Commission responds affirmatively, it will send a team to conduct an on-site evaluation either alone or in cooperation with another accrediting association. In the case of a negative judgment the Commission, through its staff, will work with the school to strengthen it.
5. In general the Commission may respond in one of three ways:
 - a. In the case of institutions seeking initial accredited membership, the Commission may recommend to the Association that the school be accredited to offer the designated degree programs. Appropriate report-back procedures or notation may be utilized.
 - b. Recommend provisional accreditation for a specific degree program, with appropriate notations, for a period of two years. After two years, provisional accreditation for such degree programs may be

extended for another two years, the programs be fully accredited, or be denied accreditation for one degree program and provisional accreditation for another.

- c. The Commission may deny the request of the institution for the accreditation of one or more programs. Specific reasons for this action will be provided to the school.
6. The Commission recognizes the possibility of the accreditation of schools which have attained and currently meet minimum requirements for associate membership in ATS and which claim eligibility for accreditation by virtue of resources available through membership in a cluster or by contractual arrangement with another accredited institution. Accreditation involves thorough assessment indicating adequate strength of the institution itself, actual availability and use of resources claimed, and evaluation of the cluster of which the school is a part according to ATS "Criteria for Clusters." It is granted for no more than two years initially and for five-year periods thereafter. Listing in publications both of the ATS and of the school is to state explicitly "accredited by the ATS as a participating member of _____."
 7. Where an institution develops a new degree program and needs time for adequate evaluation, the Commission will utilize the following procedure:
 - a. When a school determines to design a new degree program, the institution is encouraged to notify the Association staff of its intention in order that the Commission may be informed and that the staff may be in dialogue with the school about the design and development of the program.
 - b. When the new program is fully developed, the institution shall provide full documentation to the Commission in order to indicate adequacy of its conceptualization (purpose, design, resources, evaluation, relation to other programs). A visit, usually by one person (staff, Commission, or other), will be arranged. The Commission will evaluate the new program in the context of the whole institution, including the adequacy of the projected program, the sources and utilization of resources, and the relationship to other degree programs of the institution. If it is judged adequate according to the appropriate standards, the Commission may grant "preliminary

accreditation" for a two-year period, which normally will not be renewed more than once.

- c. After a school has been able to evaluate the degree program on the basis of several years of experience (involving the completion of the program by at least one class) and has made necessary adjustments, the institution shall seek accreditation for the degree by submitting a self-study focused primarily on this program. The normal procedures described above shall be used.

C. Maintenance of Accredited Membership

- 1. The school must maintain standards defined by the ATS.
- 2. The school must submit information annually on its operation. The information from these reports is used by the Commission on Accrediting in imposing notations, initiating reinspection, or taking other steps necessary to the maintenance of the Association's standards.
- 3. The school pays annual dues as prescribed in the bylaws.

III. Enforcement of Standards for Accredited Members

A. Through inspection or reinspection

- 1. Inspection or reinspection may take place as a result of:
 - a. An invitation from an accredited school;
 - b. A decision by a school to offer a new degree program;
 - c. A decision by the Commission on the basis of annual reports, changes in a school's operations, or such other evidence as may lead the Commission to decide that reinspection is advisable; or
 - d. Any indication that the quality of a school's program is adversely affected by a decision to reduce expenditures due to deficit operations.
- 2. In any case reevaluation based on an institutional self-study will occur at the end of five years following initial accreditation and on a ten-year cycle thereafter.

B. Through the Use of Notations

1. Meaning: the notations reflect principles laid down in the standards, and indicate how, in the judgment of the Commission on Accrediting, these principles are not being adequately translated into practice in the schools in which the notations are applied.
2. Use: relevant notations are published following the name of an accredited member in lists published by the ATS.

C. Through the Use of Probation

1. Probation is designed to meet the case of major inadequacy in a school, in adequacy not sufficiently indicated by notations, but which in the judgment of the Commission on Accrediting may be remedied within a relatively short but specified period of time.
2. In each case the reasons for which probation is given are to be carefully stated to the school.
3. In each case the terms under which the probation may be removed are to be carefully stated to the school.
4. The time assigned to a school for the remedial action required for the removal of probation shall be not less than twelve nor more than twenty-four months. (The school itself, of course, may be able to fulfill these conditions in a shorter period.) Extension of probation is not permitted.
5. At the end of the probationary period the Commission on Accrediting will either sustain or withdraw a school's accreditation. If the latter, the Commission may not restore accreditation until at least five years after the beginning of probation.
6. When probation is given a school, the action of the Commission on Accrediting will be announced in the usual way in bulletins and reports. The school will be continued in the list of accredited schools, but following its name will appear a note,
"Probation (date) to (date)."
7. The Commission on Accrediting will be responsible for studying information duly submitted to it concerning a school on probation and, for purposes of comparison, normally will employ in the reinspection of at least one of the original team.

IV. Appeals: the Board of Review

- A. Purpose: to hear appeals concerning actions of commissions, officers, or agencies of the Association. Normally, appeals will be heard only of actions dealing with denial of accreditation, the placement of a school on probation, or withdrawal of accreditation.
- B. Procedure: appeal of an action should be addressed to the Executive Director for the Executive Committee and should include such supporting documents as the school may wish to present.
- C. Possible action:
 - 1. In matters of accreditation, to uphold the decision of the Commission on Accrediting, or to remit the matter to the Commission for further consideration.
 - 2. In all other matters, to make final disposition.

V. Complaints

The Association has an obligation to the various publics which it serves to give responsible consideration to any complaints which may be made against any accredited school. To this end the Commission on Accrediting will expect such to be filed with Association staff in writing together with substantial documentation as may be appropriate for the particular circumstances. While the Association does not assume any responsibility for or obligation to adjudicate individual grievances, it may nonetheless choose to investigate the conditions pertaining to such when there may be indications that the quality of a school's programs and its general institutional integrity and welfare are involved. Complaints should be addressed to the Executive Director of the Association.

Standards for Accrediting

Preamble

These standards are written in a time of great uncertainty and change, with new modes of thought and action surfacing each day. They do not purport to have final solutions, or even contain the best route to solving many of our problems. Diverse groups need to be included and consequently a whole spectrum of thought and intent must be embraced. At the same time it is important to open new horizons into the future while preserving the best from the past. The standards are not meant to dictate, rather to challenge; not to close doors, rather to open them.

The assumption underlying the documents is that institutional self-sufficiency is only one way to develop and command the resources needed for theological education in North America. It is also legitimate for schools to develop cooperative uses of resources, to use the resources of universities, and to contract for resources needed to develop theological education as they see fit.

The purpose of these standards is to provide criteria primarily for the judgment of the quality of degree programs, rather than primarily for the judgment of individual institutional resources. Thus they are designed to ask the question of whether the resources available are sufficient and their organization adequate for the degree programs that are undertaken.

The standards are written in relatively formal terms in order to insure their applicability to the diversity of traditions and of concepts of ministry that are represented in the ATS, though certain substantive requirements are stipulated where necessary.

The formal character of the standards lays upon the member schools the responsibility for careful articulation of their educational purposes, and the evaluation of their resources in the light of these. It also provides the opportunity for the arrangement of resources to meet particular degree programs and educational purposes that have been judged by the schools to be their mission.

Where the standards in their formal style call for resources "adequate for or sufficient to" this shall be determined by the use of data on bases of comparable level of programs offered, size of school, and such combinations as may be derived from them.

The formal character of the standards requires that those who shall use them for purposes of evaluation of degree programs be carefully and sensitively trained in how to apply them in order to avoid unfairness and idiosyncracies in judgments.

General Institutional Standards

The following standards pertain to all schools and to all degree programs. Where further specification is required in relation to particular degree programs, it is made under the standards for each degree.

I. Students

A. Admissions

1. Admission to theological study shall be without regard to race, ethnic origin, or sex.
2. Admission to theological study shall normally be based upon graduation with an appropriate bachelor's degree from a college or university holding membership in the Association of Universities and Colleges in Canada or accredited by an association holding membership in the Council on Postsecondary Accreditation or on the demonstrable equivalent of that level of educational achievement as determined through a generally accepted

measuring instrument. It shall be understood that this statement in no way abridges the autonomy of the individual school in prescribing the kind of institution or distribution of courses required or desired in pre-theological studies.

- a. This standard is intended to insure that the school or cluster operates at a predominantly postgraduate level. It does not apply to separate noncredit classes conducted for laity or ministers in service who are not college graduates, provided these are a minor part of the institution's program. It does, however, permit without notation the enrollment of nongraduate students in the regular school program up to a limit of 10% of the total enrollment in professional degree, diploma, certificate, and "short course" programs, but such nongraduate enrollment must not exceed 20% of the total.
 - b. Schools which are principally concerned with the specialized mission of training persons of mature years and experience for ordination may follow admissions policies which significantly deviate from the above standards. These schools shall demonstrate that the level of work given is comparable to that given in schools that meet the standard literally.
 - c. When persons applying for admission have been deprived--as the result of racial or ethnic discrimination--of the educational achievement assumed by the standards, schools are urged to develop compensatory admissions policies.
 - (1) These policies will require appropriate educational measures consonant with the individual needs of students and the objectives of each degree program.
 - (2) Where the admissions policies result in significant deviations from the standard (i.e., 2,a), schools must demonstrate that significant resources (as measured by increased expenditures per student) are being employed to support the appropriate educational measures consonant with these admission policies.
3. The institution should seek increased quality through a careful selection process related to admission by the use of interviews, references, and tests. Admission to a specific program does not imply admission to candidacy.

B. Size of Enrollment

The number of students enrolled in any degree program shall be sufficiently large to provide a community of inquiry and stimulate the maximum development of each. In large schools concern for the individual student to provide maximum development must be guarded.

C. Financial Assistance

Such financial assistance as is provided should be distributed according to "Student Financial Aid" (found elsewhere in the bulletin).

II. Faculty

- A. The faculty shall be of such number and quality as to constitute, with the students, a vigorous community of faith and learning, and to provide adequate instruction for those degree programs offered by the school. Faculty is to be secured without regard to race, ethnic origin, or sex. In addition to high moral and religious qualifications, excellence in teaching and concern for ministry and intellectual depth should characterize the members of a theological faculty.
- B. The institution shall support its faculty through such means as adequate salaries, suitable working conditions, and logistical aids. Provision shall be made for attendance at professional meetings and periodic study leaves to encourage continued competence, effectiveness, and productivity.
- C. With full attention to equity, the work load of faculty members shall permit adequate attention to students, to scholarly pursuits, and to institutional concerns.
- D. Within such limits as may be stated by the governing body of a theological school or cluster and attested to by the faculty member when appointed, faculty members should be free to seek the truth and communicate their findings. Peremptory dismissal of faculty because of differing interpretations of the truth will be viewed as a serious violation of Association practice.

III. Governance and Administration

A. Governing Board

1. There shall be a governing board which is responsible for maintaining the vitality and integrity of the institution. To this end it normally chooses the

administrative officers, confers degrees, enters into contracts, approves budgets, and holds title to property.

2. The governing board shall be accountable to the constituencies of the school and shall be responsible for the establishment, maintenance, exercise, and protection of the institution's integrity and its freedom from unwarranted harassment or inappropriate external and internal pressures and destructive interference or restraints.
3. It is appropriate that the governing board should include within its membership individuals drawn from various groups that are interested in theological education and involved in the life of religious communities.

B. Internal Administration

1. The school shall have administrative officers adequate in number and ability and with sufficient time to administer the institution and its degree programs within its established goals and objectives.
2. Whenever possible those persons and groups affected by given policies and procedures should be involved in the discussion and determination of such policies.
3. The school shall include in its published documents its code of institutional ethics, especially an equitable policy on student tuition refunds and nondiscriminatory practices in admissions and employment, insofar as such practices do not conflict with doctrine and ecclesiastical policy.

IV. Finances

- A. Sufficient income from relatively predictable sources shall be available to maintain the degree programs undertaken.
- B. Alteration in financial resources should lead to reevaluation of the degree and other programs offered. If expenditures are reduced due to deficit operation, evidence must be available that the scope rather than the quality of degree programs is cut.
- C. A plan should indicate what financial resources will be required in the light of present and projected degree programs over a five- to ten-year period, and how those resources will be secured.

V. Library

A. Scope of Services

1. The library shall be a primary information resource for the educational and research programs of the institution or cluster. Its services shall be thoroughly integrated with the current and proposed educational objectives.
2. In the changing society of which theological education is a part the library should allow for flexibility and innovation. Hence an adequate library employs a broad spectrum of communications media and is not limited to printed material.
3. In its scope, an adequate library must devote considerable professional staff time to supplying the special information requirements of the courses, seminars, and research projects with comprise each major program of instruction. Increased use may need to be made of cooperative interinstitutional resources for acquisitions and technical processing.

B. Resources

1. Each seminary shall have access to the capital facilities necessary for the operation of an adequate library program. Continuing expenditure of capital funds will be required to supply these facilities. If suitable cooperative library programs with other seminaries or with universities are developed, an individual seminary need not own, maintain, and operate all of the physical plant necessary for its library services.
2. An adequate portion of the seminary's educational and general income shall be devoted to the support of the library program. Evaluation of the adequacy of this support will be made by comparing support, holdings, and resources of an institution or cluster with those of other institutions or clusters having similar programs and comparable situations. It will be assessed not only with reference to the libraries owned and controlled by an individual school or cluster, but also with reference to the degree to which the school or cluster is utilizing these funds by means of cooperative, interinstitutional library programs. Among the most significant of these cooperative programs at present are the following:

a single cooperative library agency, which serves several schools and is contractually supported by

each, which has exclusive responsibility for performing all library functions; contractual agreements by which another institution of higher education supplies all or most of the services required for the operation of an individual school's educational programs.

3. The library should support and encourage both students and faculty to acquire the information skills and materials necessary for the continuing performance of their respective professions. The optimum use of a library's financial resources, therefore, must also be evaluated in terms of how it is assisting its clients to secure these skills and materials.

The services should include systematic instruction of students in the use of the library's resources, particularly the bibliographical tools which are essential to independent study and research. Members of the library staff have an obligation to know the current content of and methods employed in each course of instruction being offered by the school. Faculty have a reciprocal obligation to take initiative in the provision of such information.

C. Administration

1. Policy for the library shall be formulated by means of the established procedures for the determination of educational policy within the school or cluster.
2. The administrator shall be an ex officio member of any administrative group wherein long- and short-range planning for educational and financial policies are determined. At least the chief administrator of the library, as one who is involved in a major way in the total educational program, shall be a full, voting member of the faculty.
3. The administrator shall have the professional training and experience necessary to direct a library which provides services in support of educational programs. The staff of that portion of the library concerned with the management and care of book and periodical materials shall have professional training and experience in library service.
4. Sound management procedures shall be observed in the library. These will include modern practices of budget preparation and control, budget forecasting, and program planning.

VI. Buildings and Plant

- A. Adequate provision must be made for the capital plant, facilities, and equipment necessary for the successful operation of the institution's programs.
- B. Expenditures for capital purposes should be made in conformity with a carefully prepared capital budget.
- C. Adequate plans and provision must be made for the maintenance and repair of capital facilities.
- D. New investments in capital plant and facilities should be minimized or avoided when the financial resources available to support educational programs are not adequate.
- E. Imaginative and aggressive attempts should be made to limit or reduce expenditures for maintenance and operation of capital plant.

VII. Evaluation

- A. An institution shall provide for regular and ongoing evaluation of students, faculty, administration, and governing board in reference to the institution's goals and objectives.
- B. Evaluation of the curriculum and of educational methodology shall be provided by students, faculty, and administrative officers.
- C. The institution should seek to develop a flexible style in which changes in program flow naturally from the data produced by evaluative procedures.

VIII. Employment Opportunities in Priority Setting

A prudent use of resources and a humane and responsible attitude toward students require a careful and continuing assessment of vocational opportunities related to various degree programs and the establishment of priorities in institutional resources allocation in the light of such studies.

IX. Nomenclature

Because theological study contributes both to human knowledge and to the development of competence in the ministry, the degree programs reflect its dual purpose.

A. Programs Primarily Related to Ordination

1. Master of Divinity (M.Div.), Bachelor of Divinity (B.D.), or Rabbi is normally the nomenclature of the first professional degree leading to ordination in member schools of the Association. For most schools the professional emphasis will be dominant, but for some schools the central thrust may be academic.
2. Master of Theology (Th.M.) or Master of Sacred Theology (S.T.M.) may serve as a degree beyond the M.Div. with focus in one of the disciplines contributing to the ministry or in one of the specialized functions of ministry.
3. Doctor of Ministry (D.Min.) is the highest professional degree primarily related to ministries for which ordination is required. Here also the professional emphasis will be dominant, although the program may focus on an academic field as it relates to the practice of ministry.

B. Programs Primarily Related to Religious Education

1. Master of Arts in Religious Education (M.A.) or the Master of Religious Education (M.R.E.) are normally the first professional degrees for people engaged in religious instruction in parish schools, religious day schools, or holding administrative posts. Normally, the program content is divided between education in technique and in substance.
2. Doctor of Education (Ed.D.) is the advanced degree in the field with emphasis on preparation for both teaching and administration, on both theory and practice.

C. Programs Primarily in Academic Theology

1. The Master of Arts (M.A.), Master of Arts in Religion (M.A.R.), or Master of Theological Studies (M.T.S.) are appropriate as first graduate degrees in academic theology. They will have a minimum thrust toward professional practice and a major thrust toward theological understanding.
2. The Doctor of Theology (Th.D.), Doctor of Sacred Theology (S.T.D.), and the Doctor of Hebrew Letters (D.H.L.) degrees normally represent the highest theological degree with an academic emphasis undertaken in the context of other theological disciplines. The Doctor of Philosophy (Ph.D.) is primarily given in

the context of a variety of university disciplines. All of these degrees certify academic research ability and preparation for teaching.

D. Programs Primarily Related to Church Music

1. The Master of Sacred Music (M.S.M.) or Master of Church Music (M.C.M.) is the first graduate degree in music in schools accredited by ATS and NASM (National Association of Schools of Music). These degree programs propose to prepare competent performing musicians with a solid background of theological understanding.
2. Doctor of Sacred Music. (S.M.D.), Doctor of Church Music (D.C.M.), and Doctor of Musical Arts (D.M.A.) are the highest graduate degrees in sacred music. In addition to a high degree of competence in performance, they represent achievement in the area of research and creative activity.

Criteria for Clusters

An association such as the Association of Theological Schools fittingly takes on additional functions as it seeks to serve its member institutions in their own development. One development calling for an additional service by the Association of Theological Schools is the emergence of the cluster of schools as a new structure for theological education. Clusters are cooperative organizations through which member schools conserve strength and discover added resources for implementing essential programs. They may be degree-granting corporations or service organizations to their constituent parts. The formulation of criteria is part of the enlarged assignment of the Association of Theological Schools.

The criteria outlined below are in no sense to be viewed as substitutes for standards already pertaining to single schools. They are meant to provide means of evaluating structures through which single schools are pooling resources. If single schools claim the added support of the cluster for maintenance or expansion of program, the cluster should meet these criteria. Where institutions cooperate to meet objectives, it should be expected that the combined strength of the cluster will enable schools to surpass, rather than fall below, the quality of previous efforts. A mere pooling of curricular ingredients designed for one level of work, for example, does not ensure the range of resources required for more advanced degrees. A cluster must have a raison d'etre taking into account the needs and strengths of its members realistically.

In other words, a cluster cannot be evaluated simply by adding up the resources of its separate parts. A cluster is new genre, and should be developing new ways of achieving excellence which do not necessarily duplicate earlier patterns. These criteria are meant to take account of changing situations, while calling for responsible assessment from within specific contexts.

Mission and Purpose

Schools may move toward a variety of cooperative and interconnectational arrangements with other agencies and institutions. No one formula is adequate to cover all types of cooperation. It is urgent, therefore, that each cluster develop its definition of purpose with great care, and that that definition be continually examined in the light of reality. The overarching objectives of the cluster should be clearly stated and fully understood by the participating schools and their supporting constituencies.

Further, the definition of purpose should be realistic in light of (a) constituent needs, (b) location, and (c) available access of member institutions to one another. Significant research is essential to evaluate the objectives of the cluster in relation to the needs and strengths of its members. Possibilities and limitations should be examined in light of the actual geographical setting of the cooperative enterprise. Total resources of personnel, supportive agencies, and library facilities should be adequate for the level and types of degree programs offered by the cluster directly or enabled by its cooperative structure.

Functional Effectiveness

The effectiveness of a cluster of schools depends on the actual and psychological availability to the faculties and students involved of the resources represented. A paper list of resources present in the individual member institutions is insufficient evidence of actual availability. Furthermore, an agreement to cooperate is not practically effective until it has eliminated duplications of resources so that men and means are freed for accomplishments not otherwise possible.

Measures of effective availability of resources are to be seen in such concrete factors as the coordination of academic calendars and schedules, development of cross-registration procedures and tuition policies, the assessment of transportation and parking facilities, and movement toward common examination and grading procedures. Individual member institutions in a cluster should not continue curricular requirements that presuppose isolation and self-sufficiency if students are to use the resources of the cluster. Provision should be made for communication that keeps students aware of the resources available, and that overcomes psychological resistance to moving outward into situations and relationships about which there is no firsthand knowledge.

A cluster should be devoting constant attention to the availability of learning resources present in its constituent parts, to the assessment of actual accessibility and usability of those resources in terms of time and expense, and to the increase of actual availability of resources. Neither physical proximity nor an impressive list of courses, library holdings, and other resources is sufficient. Effectiveness will be demonstrated only in data indicating the reciprocal flow of faculty, students, books, and other resources between individual institutions.

Coordinating Structures

As separated schools move toward cooperative programs, new coordinating structures are required. These structures will take different forms, depending upon particular needs and objectives. There should be provision for regular procedures for self-critical assessment that leads to the changes in administrative forms required from time to time as a cluster grows.

Provision should be made to calculate energy drain on faculty, students, and administrative personnel. Great care is needed to ensure that the extra effort required to staff coordinating structures during transitional periods is kept in reasonable check, and remedied as rapidly as possible through the development of less cumbersome forms of organization. Innovative long-range planning in the member institutions of the cluster should not be neglected while attention is devoted to efforts at the cooperative level. In other words, the structure of the cluster should be one through which faculty, students, and institutions are freed to operate more effectively and creatively, not frustrated and inhibited by increased burdens.

The Visibility of the Cluster in Its Setting

A cooperative organization of theological schools should not be affecting merely the breadth and depth of the programs of its individual members. It should also be making available to the wider community combined theological resources in a way that smaller, separated institutions could not. One test of the effectiveness of a cluster, therefore, will be the extent to which it is enabling educational institutions and other agencies to make their own resources more readily available to those engaged in the enterprise of theological education and to take seriously the enterprise of theological education as a resource for their own programs. The result of the new concentration of theological education resources in a cluster should be the development of demonstrable interest in theological education on the part of the community, the churches and synagogues, service agencies, and educational institutions of all kinds. The presence of a cluster should result in the exertion of influence not possible when individual institutions exist simply on their own. In other words, the effectiveness of a cluster must not be measured only in the extent to which it ministers to its members, but also in the extent to which it enables its members to minister more effectively to the world around them.

The Member Schools in Relation to the Cluster

The development and continuing existence of clusters of theological schools will ultimately have a profound effect, ecumenical and otherwise, on individual member schools as well as on the lives of the churches served by member schools. It would be unrealistic to pretend that the existence of a cluster will not put limits on the freedom of its members as that freedom has hitherto been conceived and exercised. If clustering does not include, on the part of individual schools, a commitment

involving willingness to face radical change in structures and styles of life, a cluster will be operating out of weakness. Without compromising devotion to experimentation, ecumenism, and cooperation, the cluster should be responsibly and responsively aware of the obligations of its members to ecclesiastical and other constituencies. Of course, there must be sensitivity to the denominational demands upon individual schools as well as to the ethos of interdenominational schools in any clustering arrangement. A cluster will be unrealistic if it does not take into account the raison d'etre of its individual member institutions. But a cluster is going to be inhibited in its effectiveness from the very beginning if its members are not prepared to face the changes it will bring in orientation and operation. While there must be mutual respect among the members for the traditions and responsibilities of each, there must also be serious commitment on the part of all to the purposes and the future of the cluster as such.

Provisions for Systematic Evaluation

Clusters have developed, are developing, and will develop in many different ways and in varied settings. Both the newness and the variety of what is taking place make rigid rules for organization and procedure impossible. However, both the newness and the variety make it imperative that a cluster provide for frequent, systematic, self-conscious evaluation of structures and procedures in the light of realities and purposes. A cluster should be concerned with the effect of its existence on the graduates of the member schools, with the result of its program on their commitment to ministry. It should be concerned frequently with the subjects set forth in these criteria. It must not rely solely on the infrequent visits of evaluators from the outside, but should provide for internal evaluation in which its total constituency is involved.

Depth and Breadth of Relationships

The effectiveness of a cluster will inevitably depend upon the extent to which the cooperative relationships it seeks to foster are increasing in depth. The question of the extent to which the existence of the cluster makes real difference to faculty, students, and constituencies must continually be faced. Furthermore, depth of relationship must be accompanied by the growth of breadth in relationships. A cluster, depending on its locations and objectives, should consider the establishment of relations with a wide range of agencies and institutions: universities, including graduate departments and professional schools; churches; hospitals; action centers; industrial missions; governmental units; communication centers; institutes for urban studies; clinical pastoral education associations; art institutions; etc.

In forming such alliances, priorities should be established in terms of the particular objectives of the cluster. Breadth and depth must be kept realistically in balance. Interconnections should have sufficient depth and breadth to support the range of programs undertaken in a particular setting.

Qualification for Membership

Normally, the core membership of a cluster will be comprised of schools holding accredited membership in the Association of Theological Schools. The broadening of resources for theological education may result in clusters including as associate member schools not accredited by the Association of Theological Schools, graduate departments of religion in universities holding other appropriate accreditation, and, possibly as adjunct members, other types of agencies such as institutes, training centers, special task groups, etc. Realistic assessment should be made of the cluster's ability to provide services for schools or agencies desiring to contract for such services, as well as of the ability of each constituent member to contribute its proportionate share of service to a common pool of educational resources. Where the purposes of a cluster result in the inclusion of organizations not accredited by recognized bodies, careful attention should be given to the standards and quality of such organizations.

Sources and Stability of Support

A cluster should have available for its joint undertakings sufficient support from various sources to be able to offer reasonable assurance of continuity of educational service to a supporting constituency, and of job security for faculty and staff. Evidence of the following should be present: substantial financial support by the constituent schools, sufficient in its amount to provide for the annual operational expenses of the core staff; financial support by the constituent schools indicative of their own stability and of their seriousness of intention with regard to the cluster; the taking of steps, with assurance of success, to find new support for the cluster itself; long-range, realistic financial planning; provision for the establishment of endowment for the cluster and for steady addition to that endowment; structures safeguarding the cluster's stability in the face of possible emergent desires of constituent schools to withdraw support. Full approval of a cluster is normally contingent upon demonstration of its financial staying power for at least three years.

Organizational Structures

The organizational structures of a cluster should be appropriate for the development and administration of the cluster in keeping with its own definition of educational purpose and for enlistment of the resources required for it. The governing board of a cluster should be so constituted as to be able to care properly for policy making, the securing of financial support, the responsible selection of administrative officers, and the discharging of other personnel functions. The governing board should be so composed as to have initiative of its own and not to be subject to complete veto power on the part of individual member schools. There should be an administrative structure adequate for the carrying out of the purpose and program of the cluster.

Effects on Accreditation of Member Schools

Membership in an approved and well functioning cluster may result in adjustments in accreditation for individual member schools. For example, if a cluster had adequate library resources available to all its members, each member school need not necessarily meet all the standards required with regard to library resources of schools operating independently. The standards governing accreditation of individual schools must not be so interpreted as to contradict the rationale for clustering.

APPENDIX B

**TYPE I QUESTIONNAIRE
USED IN THE
PILOT STUDY**

II. Goals of Continuing Theological Education

This section of the survey deals with the goals of continuing education in seminaries.

A "goal" is defined here as a conscious and deliberate purpose as to the formal intent of the program.

Do you perceive that the following goals have been or will be a part of your seminary's program in the time dimensions specified?

Mark on the appropriate blanks a 1 (one) for a high priority goal, or a 2(two) for a low priority goal, or a 3 (three) for a non-existent goal at your seminary.

- 1 = High priority goal
- 2 = Low priority goal
- 3 = A non-existent goal

II.1 <u>Goals of Continuing Education in Seminaries</u>		<u>1967-1972</u>	<u>1973-1978</u>	<u>1979-1984</u>
Goal A:	A better understanding of society.	_____	_____	_____
Goal B:	Increased ability to relate to rapid social change.	_____	_____	_____
Goal C:	The development of new skills in applying theological concepts to the work-a-day world.	_____	_____	_____
Goal D:	Help the seminary become more involved with the local community.	_____	_____	_____
Goal E:	Facilitate within participants the notion of the individual as a lifelong learner.	_____	_____	_____
Goal F:	Give participants an opportunity to earn an advanced academic degree.	_____	_____	_____
Goal G:	The enhancement of scholarship in theological fields of study.	_____	_____	_____

Please add other program concerns of your seminary's program in continuing education not already mentioned, and make the appropriate responses.

	<u>1967-1972</u>	<u>1973-1978</u>	<u>1979-1984</u>
1. _____	_____	_____	_____
2. _____	_____	_____	_____
3. _____	_____	_____	_____
4. _____	_____	_____	_____
5. _____	_____	_____	_____

IV. Methods, Forms of Media, and Types of Recognition Used in Continuing Theological Education Programs

This section of the survey deals with the methods, forms of media, and types of recognition used in continuing education in seminaries.

A "method" is defined here as a format or means through which a continuing education program is deliberately and systematically implemented. "Media" are defined as the visual, auditory, and/or written resources that serve as aids to the educational method and/or process, either for publicity or for content transmission. "Types of Recognition" refers to those ways by which an individual is given recognition for participation in deliberate and systematic continuing education experiences.

Do you perceive that the following methods, forms of media, and types of recognition have been or will be a part of your seminary's program in the time dimension specified?

Mark on the appropriate blanks a 1 (one) for a high priority method, form of media, and types of recognition or a 2 (two) for a low priority method, form of media, or types of recognition, or a 3 (three) for a non-existent method, form of media, or type of recognition at your seminary.

- 1 = High priority method, form of media or type of recognition
- 2 = Low priority method, form of media, or type of recognition
- 3 = A non-existent method, form of media, or type of recognition at your seminary.

***Conference:** defined here as a large gathering of people who address issues or problems through lectures, seminars, workshops, forums, and/or other methods.

****Consortium:** defined here as two or more institutions who combine resources in order to administer more efficiently mutual programs.

***Seminar: defined here as a group of individuals who meet regularly and informally for discussion of a subject or topic.

****Workshop: defined here as a group of individuals who, through a variety of small groups, address specific projects or subjects with the aim of developing individual skills in a defined area.

IV. 1 <u>Methods, Forms of Media, and Types of Recognition</u>	<u>1967-1972</u>	<u>1973-1978</u>	<u>1979-1984</u>
<u>A. Methods</u>			
*1. Conferences (1-3 days)	_____	_____	_____
2. Conferences (4-7 days)	_____	_____	_____
**3. Consortiums	_____	_____	_____
4. Correspondence Study	_____	_____	_____
5. Extension Courses	_____	_____	_____
6. Independent Study	_____	_____	_____
7. Academic-Term Lecture Courses	_____	_____	_____
8. Lecture Series (1-3 days)	_____	_____	_____
9. Lecture Series (4-7 days)	_____	_____	_____
10. Library Extension Services	_____	_____	_____
11. Organized Travel-Study	_____	_____	_____
***12. Academic-Term Seminar Courses	_____	_____	_____
13. Seminars (1-3 days)	_____	_____	_____
14. Seminars (4-7 days)	_____	_____	_____
15. Summer School	_____	_____	_____
****16. Workshops (1-3 days)	_____	_____	_____
17. Workshops (4-7 days)	_____	_____	_____
<u>B. Forms of Media</u>			
1. Alumni Publications	_____	_____	_____
2. Newsletters	_____	_____	_____
3. Periodicals	_____	_____	_____
4. Journals	_____	_____	_____
5. Radio	_____	_____	_____
6. Cassette Recorders	_____	_____	_____
7. Television	_____	_____	_____
8. Textbooks	_____	_____	_____
9. Video Tape	_____	_____	_____
10. Telephone Networks	_____	_____	_____

APPENDIX C

TYPE II QUESTIONNAIRE USED IN THE PILOT STUDY

II. Goals of Programs in Continuing Theological Education

This section of the survey is designed to produce data that can help the researcher to better understand the goals of continuing education in accredited theological seminars.

A "goal" is defined here as a conscious and deliberate statement of purpose as to the formal intent of the program.

A. Below there are listed a number of goals that could possibly be found in programs of continuing theological education. Please rate each goal in two ways:

First, according to the extent of its priority within your institution in the past (1967-1977), the present (1978), and as anticipated for the future (1979-1989); and

Second, according to the level of the quality of the implementation of the goal within your institution in the past (1967-1977), the present (1978), and as anticipated for the future (1979-1989).

Please circle the appropriate response.

Priority of the Goals						A. Goals of Continuing Education						Quality of the Implementation					
	Non-Existent Goal	Low Priority Goal	Moderate Priority Goal	High Priority Goal	Very High Priority Goal		Goal 1: A better understanding of society and increased ability to relate to it in the context of rapid social and technological change.	No Implementation	Fair Implementation	Moderate Implementation	Good Implementation	Excellent Implementation					
	1	2	3	4	5			1	2	3	4	5					
	1	2	3	4	5			1	2	3	4	5					
	1	2	3	4	5			1	2	3	4	5					
	1	2	3	4	5			1	2	3	4	5					
Past														Past			
Present														Present			
Future														Future			

Priority of the Goals					A. Goals of Continuing Education		Quality of the Implementation					
	Non-Existent Goal	Low Priority Goal	Moderate Priority Goal	High Priority Goal	Very High Priority Goal		No Implementation	Fair Implementation	Moderate Implementation	Good Implementation	Excellent Implementation	
Past	1	2	3	4	5	Goal 2: The development of new skills in applying theological concepts and methods to the work-a-day world.	1	2	3	4	5	Past
Present	1	2	3	4	5		1	2	3	4	5	Present
Future	1	2	3	4	5		1	2	3	4	5	Future
Past	1	2	3	4	5	Goal 3: Help the seminary to become more involved with the surrounding community	1	2	3	4	5	Past
Present	1	2	3	4	5		1	2	3	4	5	Present
Future	1	2	3	4	5		1	2	3	4	5	Future
Past	1	2	3	4	5	Goal 4: Facilitate with participants the notion of the individual as being a "lifelong learner."	1	2	3	4	5	Past
Present	1	2	3	4	5		1	2	3	4	5	Present
Future	1	2	3	4	5		1	2	3	4	5	Future
Past	1	2	3	4	5	Goal 5: Give participants the opportunity to earn an advanced degree through either a non-traditional or traditional course of study via continuing education.	1	2	3	4	5	Past
Present	1	2	3	4	5		1	2	3	4	5	Present
Future	1	2	3	4	5		1	2	3	4	5	Future

III. Program Concerns of Continuing Theological Education

This section of the survey is designed to produce data that can help the research to better understand the program concerns of continuing education in accredited theological seminaries.

A "program concern" is defined here as a specific area in which your institution has given deliberate and systematic attention in continuing theological education.

A. Below there are listed a number of program concerns under five broad categories; social issues, pastoral psychology, Biblical studies, theology, and practical theology. Please rate each program concern in two ways:

First, according to the frequency that your institution has explored this program concern in the past (1967-1977), the present (1978), and as anticipated for the future (1979-1989); and

Second, according to the level of the quality of the implementation that was given the program concern within your institution in the past (1967-1977), the present (1978), and as anticipated for the future (1979-1989).

Please circle the appropriate response

Frequency of Program Concern					A. Program Concerns					Quality of the Implementation						
	A Non-Existent Program					1. Social Issues	No Implementation					No Implementation				
	Seldom A Program						Fair Implementation					Moderate Implementation				
	An Occasional Program						Good Implementation					Excellent Implementation				
	Often A Program															
	A Very Frequent Program															
Past	1	2	3	4	5	a. Abortion	1	2	3	4	5	Past				
Present	1	2	3	4	5		1	2	3	4	5	Present				
Future	1	2	3	4	5		1	2	3	4	5	Future				

Frequency of Program Concern							A. Program Concerns		Quality of the Implementation									
							A Non-Existent Program	Seldom A Program	An Occasional Program	Often A Program	A Very Frequent Program		No Implementation	Fair Implementation	Moderate Implementation	Good Implementation	Excellent Implementation	
Past	1	2	3	4	5		1	2	3	4	5	b. Affirmative Action	1	2	3	4	5	Past
Present	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5	Present
Future	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5	Future
Past	1	2	3	4	5		1	2	3	4	5	c. Alcoholism-Drugs	1	2	3	4	5	Past
Present	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5	Present
Future	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5	Future
Past	1	2	3	4	5		1	2	3	4	5	d. Amnesty	1	2	3	4	5	Past
Present	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5	Present
Future	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5	Future
Past	1	2	3	4	5		1	2	3	4	5	e. Church and State	1	2	3	4	5	Past
Present	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5	Present
Future	1	2	3	4	5		1	2	3	4	5		1	2	3	4	5	Future

IV. Methods, Forms of Media, and Types of Recognition Used in Continuing Theological Education Programs

This section of the survey is designed to produce data that can help the researcher to better understand the methods, forms of media, and types of recognition used in continuing theological education programs.

A "method" as defined here as a format or means through which a continuing theological education program is deliberately and systematically implement. "Media" are defined as the visual, auditory, and/or written resources that serve as aids to the educational method and/or process. "Types of recognition" refers to the educational method and/or process. "Types of recognition" refers to those ways by which an individual is given recognition for participation in deliberate and systematic continuing theological education expenses.

A. Below there are listed a number of methods, forms of media and types of recognition often used in continuing theological education. Please rate these methods, media, and types of recognition in two ways:

First, according to the frequency that your institution has used the specific method, form of media, and type of recognition in the past (1967-1977), the present (1978), and as anticipated for the future (1979-1989).

Second, according to the level of the quality of the implementation of each method, media, and type of recognition in the past (1976-1977), the present, (1978), and as anticipated for the future (1979-1989).

Please circle the appropriate response.

Frequency of the Method					A. Methods Used In Continuing Education					Quality of the Implementation						
	A Non-Existent Method	Seldom A Method	An Occasional Method	Often A Method	A Very Frequent Method	1. Methods					No Implementation	Fair Implementation	Moderate Implementation	Good Implementation	Excellent Implementation	
Past	1	2	3	4	5	a. Alumni Publications					1	2	3	4	5	Past
Present	1	2	3	4	5						1	2	3	4	5	Present
Future	1	2	3	4	5						1	2	3	4	5	Future

Frequency of the Method					A. Methods Used in Continuing Education					Quality of the Implementation				

APPENDIX D

A SURVEY OF THE TRENDS OF THE GOALS,
PROGRAM CONCERNS, METHODS, FORMS OF MEDIA,
AND TYPES OF RECOGNITION
OF CONTINUING EDUCATION
IN ACCREDITED THEOLOGICAL SEMINARIES

MICHIGAN STATE UNIVERSITY

COLLEGE OF EDUCATION
DEPARTMENT OF ADMINISTRATION AND HIGHER EDUCATION
BRICKSON HALL

EAST LANSING, MICHIGAN 48824

January 23, 1979

Dear Director of Continuing Education:

In recent years there has been significant interest and growth in post-graduate theological education. However, though considerable interest has been expressed, thorough surveys to accurately portray on a wide scale the trends of continuing theological education are nearly nonexistent.

The purpose of this questionnaire is to obtain information about continuing education in accredited theological seminaries. This important project receives support from a number of key organizations and institutions.

The Society for the Advancement of Continuing Education for Ministry (SACEM) "endorses the need for such a study and encourages participation in this inquiry."

Michigan State University's Program of Studies in Continuing Education, where this project originates, recognizes the theological seminary as a key implementer of continuing education.

Also, the beliefs of the Directors of Continuing Education in theological seminaries, as reflected in a Pilot Study, have demonstrated considerable interest in knowing what is occurring in continuing education in other seminaries.

We would appreciate it if you would take the time to complete the survey. You are asked to give your perceptions of your institution's continuing education enterprise through three time dimensions. The survey will seek information in regards to goals, program concerns, methods, forms of media, and types of recognition for continuing education experiences.

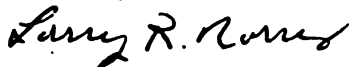
Those working on this project believe that every seminary is unique, with distinctive programs in continuing theological education. That is why it is critically important to hear from you! Your individual responses will be kept confidential.

It is anticipated that this project will be completed by early summer, 1979. The results of the study will be sent to all participating seminaries.

It would be helpful if we could have the completed survey by February 15, 1979.

Thank you for your assistance.

Cordially,



Larry R. Norris
Research Director
Michigan State University
East Lansing, Michigan 48824
Phone: 1 (517) 484-9495



Walter W. Scott, Ph.D.
Associate Professor
Department of Administration
and Higher Education
Michigan State University
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A SURVEY OF THE TRENDS OF THE GOALS, PROGRAM
CONCERNS, METHODS, FORMS OF MEDIA, AND TYPES OF
RECOGNITION OF CONTINUING EDUCATION IN ACCREDITED
THEOLOGICAL SEMINARIES

A SURVEY OF THE TRENDS OF THE GOALS, PROGRAM
CONCERNS, METHODS, FORMS OF MEDIA, AND TYPES OF
RECOGNITION OF CONTINUING EDUCATION IN ACCREDITED
THEOLOGICAL SEMINARIES

The following questionnaire is designed to obtain information about continuing theological education. It is imperative that the respondent understand the following definitions:

1. "Post-graduate" refers to activities and programs that occur beyond the Master of Divinity Degree, or its equivalent.
2. "Professional Clergy" refers to those individuals who possess the credentials of ordination as relates to a specific religious body, denomination, or jurisdiction.
3. "Layperson" refers to those individuals who do not possess the credential of ordination, but who, for a host of reasons, take advantage of continuing theological education.
4. In this study, "Continuing Theological Education" refers to post-graduate activities and programs that are sponsored by the seminary, that are deliberately and systematically organized, and that may:
 - a. be for clergy and/or laypersons.
 - b. be taken for credit and/or non-credit.
 - c. lead or not lead to a graduate degree.
 - d. be of a long or short duration.
 - e. be offered either at the seminary or in another location sponsored by the seminary.

I. General Information

I.1 Name of Seminary	_____
I.2 Name of Individual Completing Questionnaire	_____
I.3 Position of Individual Completing Questionnaire	_____
I.4 How long have you been the director (or person responsible) for the continuing education program at your seminary? (circle the correct response)	0-1 years..... 1 2-4 years..... 2 5-7 years..... 3 8-10 years..... 4 Over 10 years..... 5
I.5 Is this position (circle the correct response)	Full time..... 1 Three-Quarter Time..... 2 Half time..... 3 Quarter time..... 4 Other..... 5
I.6 Does your seminary think of itself as having a distinctive theological orientation? (circle the correct response)	Yes..... 1 No..... 2
I.7 If "yes" was your response on the previous question, please identify this orientation.	_____

3

General Information, continued.

- 1.8 What is the total annual operating budget of your seminary? \$ _____
- 1.9 What is the approximate portion of your seminary's total annual operating budget allocated for continuing theological education? \$ _____
- 1.10 Besides the allocation for continuing education provided through the annual operating budget, how much money is collected from fees and other sources in continuing education? \$ _____
- 1.11 What is the total number of students (full and part time, both undergraduate and graduate) who attend your seminary?
Clergy _____
Laypersons _____
- 1.12 How many faculty do you have at your seminary?
Full Time (all areas) _____
Part Time (all areas) _____
Full Time (continuing education) _____
Part time (continuing education) _____
- 1.13 In which of the following geographical areas is your seminary located? (circle the correct response)
- | | |
|----------------------------|---|
| Canada..... | 1 |
| New England..... | 2 |
| Mid-East..... | 3 |
| Great Lakes..... | 4 |
| Plains..... | 5 |
| South East..... | 6 |
| Southwest-Rocky Mountain.. | 7 |
| Far West..... | 8 |

2

II. Goals of Continuing Theological Education

This section of the survey deals with the goals of continuing education in seminaries.

A "goal" is defined here as a conscious and deliberate purpose as to the formal intent of the program.

Do you perceive that the following goals have been or will be a part of your seminary's program in the time dimensions specified?

Mark on the appropriate blanks a 1 (one) for a high priority goal, or a 2(two) for a low priority goal, or a 3 (three) for a non-existent goal at your seminary.

- 1 = High priority goal
2 = Low priority goal
3 = A non-existent goal

Goals of Continuing Education in Seminaries	1967-1972	1973-1978	1979-1984
Goal A: A better understanding of society.	_____	_____	_____
Goal B: Increased ability to relate to rapid social change.	_____	_____	_____
Goal C: The development of new skills in applying theological concepts to the work-a-day world.	_____	_____	_____
Goal D: Help the seminary become more involved with the local community.	_____	_____	_____
Goal E: Facilitate within participants the notion of the individual as a lifelong learner.	_____	_____	_____
Goal F: Give participants an opportunity to earn an advanced academic degree.	_____	_____	_____
Goal G: The enhancement of scholarship in theological fields of study.	_____	_____	_____

Mark on the appropriate blanks a 1(one) for a high priority program concern, or a 2 (two) for a low priority program concern, or a 3 (three) for a non-existent program concern at your seminary.

- 1 = High Priority Program Concern
2 = Low Priority Program Concern
3 = A Non-Existent Program Concern

	<u>1967-1972</u>	<u>1973-1978</u>	<u>1979-1984</u>
<u>III.1 Program Concerns</u>			
<u>A. Social Issues</u>			
1. Abortion			
2. Alcoholism			
3. Drugs			
4. Ecology			
5. Ethnic Studies			
6. Genetics			
7. Energy			
8. Homosexuality			
9. Illiteracy			
10. Leisure Time			
11. Mass Media			
12. Poverty			
13. Racism			
14. World Hunger			
<u>B. Pastoral Psychology</u>			
1. Death and Dying			
2. Domestic Abuse			
3. Healing			
4. Geriatrics			
5. Human Sexuality			
6. Marriage Counseling			
7. Minister's Spouses			
8. Pastoral Counseling			
9. Self-Actualization Experiences			
10. Values Clarification			

4

II.1 Goals of Continuing Education in Seminars, continued

Goal H: The development of a regular, systematic, and consistent plan of continuing personal education in the home setting.

Goal 1: The development of a sense of occupational identity.

Goal J: The development of increased self-realization in life.

Goal K: The development of ways by which role conflict can be reduced.

Goal L: The enhancement of communication between religious groups (such as denominations)

Please add other goals of your seminary's program in continuing education not already mentioned, and make the appropriate responses.

Goal M:

Goal N:

Goal 0:

IIII. Program Concerns in Continuing Theological Education

This section of the survey deals with the program concerns of continuing education in seminaries.

A "program concern" is defined here as a specific area in which deliberate and systematic attention has been given.

Do you perceive that the following program concerns have been or will be a part of your seminary's program in the time dimensions specified?

III.1 Program Concerns, continued

C. Biblical Studies

1. Archaeology
2. Biblical Languages
3. Holy Spirit
4. Life and Work of St. Paul
5. Life of Christ
6. Methods of Biblical Study
7. New Testament
8. Old Testament
9. Prophets

1967-1972 1973-1978 1979-1984

D. Theology and Related Areas

1. Church History
2. Cults
3. Ethics
4. Philosophy
5. Theology/Theologian's Books
6. World Religions

E. Practical Theology

1. Church Administration
2. Religious Education of Adults
3. Religious Education of Children
4. Church Finance
5. Church Polity
6. Dance
7. Drama
8. Evangelism
9. Missions
10. Music
11. Prayer
12. Preaching
13. Worship
14. Religious Education of Youth

Please add other program concerns of your seminary's program in continuing education not already mentioned, and make the appropriate responses.

	1967-1972	1973-1978	1979-1984
1.			
2.			
3.			
4.			
5.			

IV. Methods, Forms of Media, and Types of Recognition Used in Continuing Theological Education Programs

This section of the survey deals with the methods, forms of media, and types of recognition used in continuing education in seminaries.

A "method" is defined here as a format or means through which a continuing education program is deliberately and systematically implemented. "Media" are defined as the visual, auditory, and/or written resources that serve as aids to the educational method and/or process, either for publicity or for content transmission. "Types of Recognition" refers to those ways by which an individual is given recognition for participation in deliberate and systematic continuing education experiences.

Do you perceive that the following methods, forms of media, and types of recognition have been or will be a part of your seminary's program in the time dimension specified?

Mark on the appropriate blanks a 1 (one) for a high priority method, form of media, and types of recognition or a 2 (two) for a low priority method, form of media, or types of recognition, or a 3 (three) for a non-existent method, form of media, or type of recognition at your seminary.

- 1 = High priority method, form of media or type of recognition
- 2 = Low priority method, form of media, or type of recognition
- 3 = A non-existent method, form of media, or type of recognition at your seminary.

*Conference: defined here as a large gathering of people who address issues or problems through lectures, seminars, workshops, forums, and/or other methods.

**Consortium: defined here as two or more institutions who combine resources in order to administer more efficiently mutual programs.

8

- ***Seminar: defined here as a group of individuals who meet regularly and informally for discussion of a subject or topic.
- ****Workshop: defined here as a group of individuals who, through a variety of small groups, address specific projects or subjects with the aim of developing individual skills in a defined area.

IV. 1 Methods, Forms of Media, and Types of Recognition	1967-1972	1973-1978	1979-1984
A. Methods			
1. Conferences (1-3 days)			
2. Conferences (4-7 days)			
3. Consortiums			
4. Correspondence Study			
5. Extension Courses			
6. Independent Study			
7. Academic-Term Lecture Courses			
8. Lecture Series (1-3 days)			
9. Lecture Series (4-7 days)			
10. Library Extension Services			
11. Organized Travel-Study			
12. Academic-Term Seminar Courses			
13. Seminars (1-3 days)			
14. Seminars (4-7 days)			
15. Summer School			
16. Workshops (1-3 days)			
17. Workshops (4-7 days)			
B. Forms of Media			
1. Alumni Publications			
2. Newsletters			
3. Periodicals			
4. Journals			
5. Radio			
6. Cassette Recorders			
7. Television			
8. Textbooks			
9. Video Tape			
10. Telephone Networks			

9

IV. 1 Methods, Forms of Media, and Types of Recognition	1967-1972	1973-1978	1979-1984
C. Types of Recognition			
1. Certificate			
2. Citation			
3. Continuing Education Unit (CEU)			
4. Academic Credit			
5. Credential			
6. Diploma/degree			
Please add other methods, forms of media, and types of recognition of your seminary's program in continuing education not already mentioned, and make the appropriate response. (Please specify which of the above of your addition is).			
1.			
2.			
3.			
4.			
5.			
V. Summary			
V. 1 From your perceptions, what problems are you experiencing in implementing continuing education at your seminary?			
V. 2 From your perceptions, are there any comments you would add that would help to promote a better understanding of continuing education at your seminary?			

10

V.3 If there are printed materials, publicity, or other descriptive materials that would aid the researchers to better understand your seminary's program of continuing education, please send this information in a separate envelope.

Thank you for your time and help.

Sincerely,

Larry R. Norris
Research Director
Michigan State University
East Lansing, Michigan 48824
Phone: 1 (517) 484-9495

Walter W. Scott, Ph.D.
Associate Professor
Department of Administration
and Higher Education
Michigan State University
East Lansing, Michigan 48824

APPENDIX E

**SAMPLE OF
FINAL QUESTIONNAIRE**

MICHIGAN STATE UNIVERSITY

COLLEGE OF EDUCATION
DEPARTMENT OF ADMINISTRATION AND HIGHER EDUCATION
ERICKSON HALL

EAST LANSING • MICHIGAN • 48824

May 9, 1979

Dr. Buford Dickinson
(Claremont) School of Theology
1325 North College
Claremont, CA 91711

Dear Dr. Dickinson:

The responses received from our study of the status of the programs in continuing education offered in accredited seminaries in North America have helped us establish a new focus. Since we have found that most of the programs are relatively new with few planners seeing more than a year or so into the future, we have developed a new and shorter form that will reduce the time required to complete it. We are making one other change to give us greater comparability by concentrating on seminaries of the same denominational affiliation.

While we did not receive replies from all seminaries related to the United Methodist Church, we were most grateful for those who did respond to our first invitation to participate.

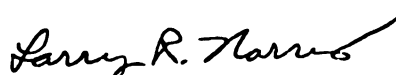
We are enclosing an abridged form of the survey instrument we sent to your seminary earlier. Since it was addressed only to the director of continuing education and not to a specific faculty member, it may have been lost. By continuing education we mean post-graduate activities and programs that are purposefully and systematically organized for both clergy and laity.

With their first responses, a good many seminaries enclosed program announcements and descriptive pamphlets about conferences, workshops, or special seminars they had offered or were planning to hold. These are most helpful to us, and we encourage you to send us any letters, bulletins, or brochures that tell about your activities in continuing education.

Because this survey is very simple and will only require a few minutes to complete, we do hope you will fill it out or have someone else do so for your seminary. Even if you did respond to our first questionnaire, would you please take time to fill out this shorter, second instrument? This will ensure comparability of data. We do appreciate your helpfulness in this matter.

Cordially yours,


Walter W. Scott, Ph.D.
Associate Professor
Department of Administration
and Higher Education


Larry R. Norris
Research Director

A SURVEY OF CONTINUING EDUCATION IN UNITED METHODIST THEOLOGICAL SEMINARIES

1. What is the name of your seminary? _____
2. What is the name and position of the person filling out this questionnaire?
Name: _____ Position: _____
3. This seminary: _____ has a program of continuing education; _____ does not have a program of continuing education; _____ has discontinued its program of continuing education; _____ hopes to begin a program of continuing education in the future.
4. Does your seminary have a director of continuing education? yes _____ no _____
5. Is this position full-time _____; half-time _____; other (specify) _____
6. How long has the continuing education director been in this capacity? _____
7. Continuing education at our seminary is designed (check yes or no for each item):

a. primarily for clergy	yes _____	no _____
b. primarily for laypersons	yes _____	no _____
c. for both clergy and laypersons	yes _____	no _____
d. to be applied to graduate degrees (such as D.Min.)	yes _____	no _____
e. primarily for on-campus activities	yes _____	no _____
f. primarily for off-campus activities	yes _____	no _____
g. for both on- and off-campus activities	yes _____	no _____
h. mainly for academic credit	yes _____	no _____
i. mainly for non-credit	yes _____	no _____
j. for both academic credit and non-credit	yes _____	no _____
8. How often do you perceive the following goals, either implicitly or explicitly, as being a part of the continuing education experiences at your seminary? Please rate according to the following scale:

1 = a frequent goal :	3 = occasionally a goal	5 = never a goal
2 = often a goal	4 = seldom a goal	

 - _____ a. A better understanding of society
 - _____ b. Increased ability to relate to rapid social change
 - _____ c. The development of new skills in applying theological concepts to the real world
 - _____ d. Help the seminary become more involved with the local community
 - _____ e. Facilitate within participants the notion of the individual as a life-long learner
 - _____ f. Give participants an opportunity to earn an advanced academic degree
 - _____ g. The enhancement of scholarship in theological fields of study
 - _____ h. The development of a regular, systematic, and consistent plan of continuing personal education in the home setting
 - _____ i. The development of a sense of occupational identity
 - _____ j. The development of increased self-realization in life
 - _____ k. The development of ways by which role conflict can be reduced
 - _____ l. The enhancement of communication between religious groups (such as denominations)
9. Below are listed several aspects of an educational program. How often do you perceive them as reflecting specific needs in your seminary's program of continuing education? Please rate according to the following scale:

1 = a frequent need	3 = occasionally a need	5 = never a need
2 = often a need	4 = seldom a need	

- | | |
|---|---|
| ☐ a. Faculty/Staff development | ☐ g. Greater involvement by potential participants |
| ☐ b. Administrative support | ☐ h. Institutional cooperation |
| ☐ c. Financial support | ☐ i. Guidance/Counseling of participants |
| ☐ d. Program development | ☐ j. Evaluation of programs |
| ☐ e. Better facilities | ☐ k. Promotion of programs |
| ☐ f. Clearer goals of continuing education | |

10. How often would your continuing education programs be found in the following program categories? Please rate according to the following scale:

- | | |
|-----------------------------------|-------------------------------------|
| 1 = frequently a program category | 3 = occasionally a program category |
| 2 = often a program category | 4 = seldom a program category |
| 5 = never a program category | |

- ☐ a. Pastoral Ministry (includes such things as death and dying, domestic abuse, healing, geriatrics, human sexuality, marriage counseling, ministers' spouses, pastoral counseling, values clarification, and self-actualizing experiences)
- ☐ b. Social Issues (includes such things as abortion, alcoholism, drugs, ecology, ethnic studies, genetics, energy, homosexuality, illiteracy, leisure time, mass media, poverty, racism, world hunger)
- ☐ c. Biblical Studies (includes such things as archaeology, Biblical languages, Holy Spirit, life and work of St. Paul, methods of Bible study, New Testament, Old Testament, prophets)
- ☐ d. Theology and Related Areas (includes such things as church history, cults, ethics, philosophy, theology and theologians' books, and world religions)
- ☐ e. Practical Theology (includes such things as church administration; religious education of adults, youth, and children; church finance; church polity; dance; drama; evangelism; missions; music; prayer; preaching; worship)

11. To the best of your knowledge, what is:

- a. The number of participants involved in all forms of continuing education in your seminary in 1978?
☐ 0-50; ☐ 51-100; ☐ 101-200; ☐ 201-300; ☐ 301-400; ☐ 401-500; ☐ Other
- b. The total annual operating budget of your seminary? \$ _____
- c. The approximate portion of your seminary's total annual operating budget allocated for continuing education? \$ _____
- d. The amount of money collected from fees and other sources that go toward running your continuing education program (this does not include funds allocated in the operating budget)? \$ _____

12. How often does your seminary employ the following forms of recognition for continuing education experiences? Please rate according to the following scale:

- | | |
|--------------------------------------|--|
| 1 = frequently a form of recognition | 3 = occasionally a form of recognition |
| 2 = often a form of recognition | 4 = seldom a form of recognition |
| 5 = never a form of recognition | |

- | | |
|---|---|
| ☐ a. Certificate | ☐ e. Academic credit |
| ☐ b. Citation | ☐ f. Diploma/Degree |
| ☐ c. Continuing Education Unit (CEU) | ☐ g. Other _____ |
| ☐ d. Credential | ☐ h. Other _____ |

13. How often are the following methods reflected in your seminary's program of continuing education? Please rate according to the following scale:

1 = frequently a method 3 = occasionally a method 5 = never a method
2 = often a method 4 = seldom a method

- | | | |
|---|--|---|
| ☐ a. Conferences* | ☐ e. Seminars**** | ☐ i. Travel-study |
| ☐ b. Lectures | ☐ f. Extension activities | ☐ j. Independent study |
| ☐ c. Workshops** | ☐ g. Summer experiences | ☐ k. Other _____ |
| ☐ d. Consortium*** | ☐ h. Correspondence | ☐ l. Other _____ |

*Conference: defined here as a large gathering of people who address issues or problems through lectures, seminars, workshops, forums, and/or other methods.

**Workshops: defined here as a group of individuals who, through a variety of small groups, address specific projects or subjects with the aim of developing individual skills in a defined area.

***Consortium: defined here as two or more institutions who combine resources in order to administer more efficiently mutual programs.

****Seminar: defined here as a group of individuals who meet regularly and informally for discussion on a subject or topic.

14. From your own perception, how often would you say the following reasons are factors why participants engage in continuing education at your seminary? Please rate according to the following scale:

1 = frequently a factor 3 = occasionally a factor 5 = never a factor
2 = often a factor 4 = seldom a factor

- | |
|--|
| ☐ a. to increase one's understanding of society |
| ☐ b. to increase one's ability to relate to rapid social change |
| ☐ c. to develop new skills in applying theological concepts to the real world |
| ☐ d. to help lead the seminary to greater involvement with the local community |
| ☐ e. to facilitate within oneself the importance of lifelong learning |
| ☐ f. to earn an advanced academic degree |
| ☐ g. to enhance scholarship in theological fields of study |
| ☐ h. to develop a regular, systematic, and consistent plan of continuing personal education in the home setting |
| ☐ i. to develop a sense of occupational identity |
| ☐ j. to develop an increased self-realization in life |
| ☐ k. to develop ways by which role conflict can be reduced |
| ☐ l. to enhance one's communication with religious groups (such as denominations) |

15. What comments could you add that would help us to better understand continuing education at your seminary?

APPENDIX F

NAMES AND ADDRESSES OF SEMINARIES PARTICIPATING IN THE STUDY

Boston University School of Theology
745 Commonwealth
Boston, MA 02215

Candler School of Theology
Emory University
Atlanta, GA 30322

(Claremont) School of Theology
1325 North College
Claremont, CA 91711

Drew University Theological School
36 Madison
Madison, NJ 07940

Duke University Divinity School
Durham, NC 27706

Garrett-Evangelical Theological Seminary
2121 Sheridan
Evanston, IL 60201

Iliff School of Theology
2201 South University Boulevard
Denver, CO 80210

Methodist Theological School in Ohio
Box 630
Delaware, OH 43015

Perkins School of Theology
201 Kirby Hall
Southern Methodist University
Dallas, TX 75275

Saint Paul School of Theology, Methodist
5123 Truman Road
Kansas City, MO 64127

Union Theological Seminary
1810 Harvard
Dayton, OH 45406

Wesley Theological Seminary
4400 Massachusetts, NW
Washington, DC 20016

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