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Title: DETERMINING THE CONTINUING EDUCATION NEEDS OF PROFESSIONAL CHURCH LEADERS: A DIAGNOSTIC METHODOLOGY

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The subject of continuing education/lifelong learning has become a topic of major importance in almost every discipline within the fabric of contemporary society. In religious circles, continuing education among Professional Church Leaders (PCLs) has grown to great proportions. New and creative forms of continuing education training have emerged for those PCLs who 1) know what their continuing education needs are, 2) know where to find resources to ameliorate those needs, and 3) have the ability to discipline themselves accordingly. The purpose of this study was to assist those unable to satisfactorily answer the questions above by developing a diagnostic instrument capable of identifying those information needs. This instrument -- the Information Needs Survey -- comprised three components: a model describing eight styles/roles of ministry, frequently performed by PCLs; a total of thirty-three activities or functions that normally occur in the performance of these roles; and a three-column checklist designed to enable each individual to discover his or her preferred learning style, whether visual, auditory, or kinesthetic. The subjects in this study consisted of twelve American Baptist Clergy from the metropolitan Kansas City area, serving in paid professional church occupations. Data compiled from the survey revealed that each individual acknowledged information needs necessary for the successful performance of clergy roles listed in the survey. Results obtained from this study indicate that the Information Needs Survey was capable of diagnosing the information/continuing education needs of Professional Church Leaders serving in American Baptist Churches in the Kansas City metropolitan area.
DETERMINING THE CONTINUING EDUCATION NEEDS

OF PROFESSIONAL CHURCH LEADERS:

A DIAGNOSTIC METHODOLOGY

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CHAPTER I

OVERVIEW

The subject of continuing education, or lifelong learning, as it is frequently called, has become a topic of major importance in almost every discipline within the professional fabric of contemporary society. Many factors have contributed to this, among which are: the proliferation of information resources, resulting in a thirst for knowledge of almost immeasurable proportions; the vagaries of a fluctuating economy, requiring vocational adaptability and frequent retraining; and an attitudinal recognition of the need for professional competence.

In religious circles, continuing education among Professional Church Leaders (PCLs) has grown from relatively little influence to that of great importance. This has resulted in the formation of organizations focusing upon continuing education, the concomitant expansion of research being conducted, and the development of new and creative forms of in-service training for these religious professionals. For purposes of this study, PCLs will be defined as post-ordained clergy holding professional degrees, and serving in paid professional church occupations.

Background of the Problem

American Baptists have taken great strides in providing a framework for continuing education, out of which has arisen a set of goals,
standards, and continuing education policies, approved and adopted by the American Baptist Board of Educational Ministries (BEM), the Ministers Council, and the Commission on the Ministry \(^1\) (see Appendix A).

In keeping with Baptist polity and tradition, however, these standards of competency are self-imposed rather than mandated. This places the responsibility for continuing education upon PCLs, who (1) may not know what their continuing education needs are, (2) may not know where to find resources to ameliorate those needs, and (3) may not have the ability to discipline themselves accordingly.

Motivation, always a factor involving the self-disciplined, becomes a significant barrier to overcome if one is to continue his or her education. Recognition of needs relative to the many roles performed by the PCL is another potentially impenetrable obstacle to professional growth.

**Statement of the Problem**

American Baptist seminaries are heavily involved in the initial, formal training of these PCLs; however, there exists a growing concern that the ongoing educational needs of PCLs are being unmet by American Baptist seminaries. The potential for this happening after formal education has ended is so great that steps must be taken to combat the resultant associated behaviors: frustration and professional stagnation leading to clergy burnout and dropout.

There is little debate over the question of personal and professional involvements of PCLs upon the completion of formal training, and placement in ministry. PCLs are extremely busy people, with hectic schedules and tremendous demands placed upon their time. Family,
profession, and community all impinge upon the available time that they have to use, so much so that the jealous guarding of what little discretionary time that remains may be an increasingly familiar phenomenon. Since "study time" is what these professionals must do to meet the demands of the next meeting, service, or other public function, there exists a perception of disinterest relative to additional study, and its attendant educational rewards. This disinterest, however, and those conditions that foster it, must be removed so that the competency of the PCL, and the future status of the ministerial profession, may not be compromised.

Another factor strongly impacting the continuing education of PCLs is the relationship existing between them and their congregations. There needs to be a partnership between the two, so that both parties will feel that they are linked together in the educational enterprise, working together for the common good.

The purpose of this study is to determine the continuing education needs of Professional Church Leaders through the development of a diagnostic instrument capable of identifying such needs and answering the following questions:

1. What are the various roles performed by Professional Church Leaders?
2. What information is required for the successful performance of those roles?
3. Can that information be acquired through continuing education training events undertaken by Professional Church Leaders, individually or collectively?
4. Can a theological seminary library disseminate information to
PCLs, thus fostering continuing education and lifelong learning?

**Importance of the Study**

Given the complexity of contemporary society, the proliferation of information resources, and the frequency with which people change vocations, it is no surprise that career-changers comprise the majority of students in theological seminaries and, consequently, are to be found serving as Professional Church Leaders in every denomination. In a recent report published in *Christianity Today*, four seminary professors conceded that the second-career student is all but dominating the campuses of most seminaries. "These are older professionals coming out of business, engineering, or science backgrounds."[2] Highly motivated, capable, with tremendous reservoirs of experience, these older students are just what our institutions are looking for, with one exception. Many are not conversant in today's technologies, nor are they familiar with the information resources that have proliferated during the years they spent in other careers. Several challenges must be faced and overcome by these career-changers during their formal seminary training:

1. They must be acclimated to the sources of information that will enable them to learn.

2. They must be encouraged to develop a continued thirst for knowledge—one that will follow each individual throughout his or her life.

3. Once the formal education is completed, resources necessary for the continuation of independent personal and professional growth must be provided.
Such resources, including the instrument under discussion in this study, are the means by which the continuation of education is all but assured for Professional Church Leaders.

Assumptions

The following assumptions are being made in this study:

1. Continuing education for the PCL is necessary for maintaining professional competency and encouraging personal and professional growth.

2. Diagnosing the information needs pertinent to the professional roles one performs in ministry will enable each individual to develop strategies for continued learning.

3. New and/or improved information services may be designed and implemented in the form of continuing education training events, sponsored by denominational agencies or educational institutions.

4. Once a PCL's continuing education needs are identified, he or she will take advantage of opportunities provided for the satisfaction of those needs.

Definition of Terms

Continuing education. Organized intentional learning related to the practice of ministry, by persons in paid professional church occupations.

Information. The sum total of all the facts and ideas that are available to be known by someone at a given moment in time.

Information-seeking behavior. The recognition of an information
need, and a resultant demand upon a formal or informal system for meeting that need.

Knowledge. What is known by individuals and/or social groups; the organization of facts and data into something that is useful.

Lifelong learning. An attitudinal and behavioral process involving intentional, continual personal and professional growth.

Professional Church Leader. Post-ordained clergy serving in paid professional church occupations.

Role analysis. A method of ascertaining what people do when they are in a particular role.

Selective Dissemination of Information (SDI). The delivery of specific bits and/or pieces of information applicable to an individual's need for such information, with or without a formal demand being placed upon the source of the information.

Methodology

This research is an analytical study identifying the different kinds of roles performed by Professional Church Leaders, the information-seeking behavior that accompanies these roles, and the resultant information/continuing education needs that are revealed through the diagnostic methodology employed.

The instrument used to diagnose these needs is one that was designed for this study. It focuses on the personal characteristics of each Professional Church Leader, as they (characteristics) affect, and are affected by, the way information is sought, processed, and used.

The population consisted of American Baptist clergy, serving in
paid professional church occupations. The pilot study sample used to validate the instrument involved twelve (12) volunteers from the metropolitan Kansas City area.

Limitations

This study has the following limitations:

1. The subjects were all limited to the American Baptist Churches, U.S.A.

2. The subjects in the pilot study were geographically located in the Kansas City metropolitan area.

3. The subjects were selected to meet specific criteria involving length of professional practice and numbers of staff. They represented four groups of clergy, consisting of single staff ordained less than five years, and single staff ordained more than five years; multiple staff ordained less than five years, and multiple staff ordained more than five years.

4. A relatively short duration of time was allowed to compile the data, draw conclusions, and determine recommendations.
REFERENCES


CHAPTER II

REVIEW OF THE LITERATURE

It is the intent of this chapter to review the literature pertaining to this study. The chapter is divided into two sections. The first section deals with the concepts of lifelong learning and continuing education, viewed from historical, social, and religious perspectives. Specific attention is directed toward the continuing education of American Baptist Professional Church Leaders. The second section examines the multifarious roles performed by these religious professionals, and the information requirements concomitant with those roles.

Continuing Education

Adult continuing education, with its many attendant terms, is a topic of intense scrutiny among historians, sociologists, psychologists, religious educators, and federal bureaucrats. Andragogy, frequently defined as the art and science of helping adults learn, has had a major impact upon the educational process in America during the past twenty-five years.¹ The term is often contrasted with pedagogy, to differentiate between that learning which takes place in children. Malcolm Knowles is generally credited with coining the term andragogy, however, the word itself goes back to the nineteenth century. "Alexander Kapp, a German teacher, created the word in 1833 to describe the educational
theory of Plato." The term fell out of use until the early decades of the twentieth century, when it was reintroduced by Knowles, who began using it in his research and writings. Most recently, Knowles has suggested that "andragogy is a methodology, rather than a theory, giving coherence, consistency, and technological direction to adult education practice."  

The steady rise in conversation about, and research into the practice of educating adults is a predictable phenomenon, when one considers the social turbulence of this century. Martin notes that "social and economic transformations are reshaping the way Americans live and work." Traditional patterns of family life are changing; there is an increasingly older population, expanding technologies are proliferating, and job-changing in mid-career has reached an all-time high. In 1820, the median age in America was 16; in 1950, it was 21, and in 1980, 30.8. Sometime during the middle of the twenty-first century, the median age will be 50. Alice Sizer Warner has suggested that this will result in more adults wanting to learn, and fewer children coming to school. Citing an address by Knowles, she reported that this trend, barring holocaust, is not reversible; the pill will not go away. Another irreversible trend is the speed of technological change. The half-life of a fact is shrinking ... we must learn to fear obsolescence.  

Along with the changing structure of society is the change occurring in the way education is viewed. While twelve or so years of schooling are still compulsory, there is a noticeable shift away from frontloaded education to that which embraces a lifetime of learning, hence, lifelong learning. Swift comments that "the concept of lifelong learning has been a part of educational philosophy for centuries. Since 1970, however, interest in this topic has received wide attention."
In 1976, the Lifelong Learning Act, or Mondale Act--part B of the amended Title I of the Higher Education Act of 1965--was passed into law. Its findings constituted a kind of manifesto on the need for new lifelong learning services. Although there was a great amount of federal support for lifelong learning activities, there was no resultant federal policy. Competition within the federal bureaucracy, the lame-duck status of the Ford administration following the Carter election, and the lack of appropriations to make the law a reality, hindered its implementation. Nonetheless, the well-placed emphasis, and its attendant impetus propelled the concept of lifelong learning into the forefront of society's consciousness, where it has since enjoyed relative prominence.

Richard E. Peterson, writing in *Lifelong Learning in America*, lists several methods for maintaining a posture of lifelong learning, which are classed according to three categories: formal, informal, and nonformal.

Formal generally refers to institution-based, structured learning relying on teachers' instruction; informal usually refers to non-school based, less structured learning not pursued for credit, including what we call unintentional learning. Nonformal refers to organized educational activities offered by nonschool organizations.

Providers of education within these domains include secondary schools, undergraduate colleges, graduate and professional schools, communities, and other nonschool organizations. Among the types of programs that have become regular staples within the educational milieu in America are those that fall under the rubric of continuing education. According to a survey published in 1978 by the National Center for Educational Statistics, an estimated 1,233 four-year colleges and universities operated extension, continuing education, correspond-
The term "continuing education" frequently refers to those courses taken by persons in the professions. Indeed, doctors, pharmacists, teachers, and ministers—to name a few professional groups—offer continuing education courses generally designed to help individuals within their respective professions maintain a certain level of competency. With increasing frequency—except for those in ministry—these courses are becoming mandatory for relicensure.

In August of 1985, a group of participants from around the world met in Chicago for the First World Conference on Continuing Education. This group of professionals explored the various aspects of continuing education for the library and information science professions, as well as many others. Two primary fundamentals were continually repeated throughout the conference: "never assume anything ahead of time about the adult learner... Learning is active inquiry, not passive listening."\(^{10}\)

"Libraries and librarians can and should be the focus for the lifelong [continuing] education of more and more people," proclaimed Ronald Gross, one of the distinguished speakers making presentations.\(^{11}\) One specific outgrowth of the conference was a recommendation for a continuing education roundtable under sponsorship of the International Federation of Library Associations and Institutions (IFLA) education section headed by Josephine Fang. Warner listed two specific goals of this roundtable: (1) to promote and advance continuing education for those in the library and information fields; and (2) to provide a forum for the exchange of ideas and information on all aspects of continuing education.\(^{12}\)
The religious profession comprises another arena in which continuing education is receiving great attention. Although continuing education for ministry is not just a contemporary phenomenon, as far as Canada and the United States are concerned, it is probably little more than two decades old. In an address, titled "Continuing Education as a Subversive Activity," Mark A. Rouch suggested that the beginning of formal discussions about continuing education and ministry began with the consultations at Andover Newton in 1964. The following year, persons involved with continuing education in ministry from both Canada and the United States came together at the University of Chicago. These consultations generated ideas, acquaintances, and recommendations, from which many program designs were developed. Soon after these preliminary consultations were held, the Society for the Advancement of Continuing Education for Ministry (SACEM) was organized to promote this vital component of theological education.

Connolly C. Gamble, Executive Secretary of SACEM, has been a leading spokesman for continuing theological education since these earliest consultations were held. During his tenure as Director of Continuing Education at Union Theological Seminary in Richmond, Virginia, Gamble wrote frequently and prolifically on all aspects of the movement. As early as 1965, he acknowledged that there was a ready-made context for the continuing education of ministers. Citing the professional education requirements for physicians, school teachers, and for individuals in business and industry, Gamble called for similar programs for PCLs.

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 basic Christian mission if the church is not to become obsolete and
irrelevant. Pioneer experiments and programs of education are urgently needed to bring about quickly a new understanding of church and ministry for a new day. Ventures in continuing education for ministers may be one means by which the church may relate effectively to the swift-changing movements in modern society.\(^\text{15}\)

Nine years later, in an address to the American Association of Theological Schools, Gamble stressed that the "enterprise" of continuing education belonged to the learner, rather than the institution, or even the designer of continuing education curricula.\(^\text{16}\) This emphasis was suggested so that the minister might recognize and assume a legitimate proportion of the responsibility for his or her ongoing education. The seminary, on the other hand, did have an equally important role to play: one that encouraged and enabled students to develop expertise in analyzing their own needs for knowledge and ministerial skills and which helped them to identify resources capable of meeting those needs.

Since 1974, advances made by theological institutions relative to continuing education have been growing, but are not easily predictable. Reporting on a 1982 survey involving ordained ministers serving congregations in the United States and Canada, Gamble stressed that

Religious leadership is a high-risk venture. It requires deep inner resources that the leaders trust, as the basis for confidence in their ability to attract and hold followers. . . . When religious leaders are dependent upon followers for their livelihood (both basic salaries and also benefits, including continuing education), the risks are greatly increased.\(^\text{17}\)

This suggests that PCLs are hesitant to aggressively pursue any course of action for which there is not unanimous congregational support. Indeed, Henry Fox, Midwest Director, Theological and Continuing Education Services for the American Baptist Churches/USA, has indicated that one of the greatest barriers to the continuation of education among American Baptist PCLs is that congregations frequently
do not support their pastor's educational goals. For that reason, judicatories within the denomination have begun to work with pastoral relations committees and other key congregational leaders to assist PCLs in planning for professional development.

In the Midwest Region, a task force comprised of American Baptist denominational leaders, local church leaders, and several faculty from Central Baptist Theological Seminary has participated in an ongoing relationship designed to facilitate continuing education among clergy, especially those within this region. Three major emphases have been given strong consideration by Task Force #3; they are:

1. Information about continuing education needs to get to the congregation, but the pastor should not be the only delivery system. Additional channels need to be established.

2. Communication between minister and congregation needs to be improved, particularly regarding the minister's continuing education program.

3. Lay theological education is becoming increasingly important.

The Board of Educational Ministries (BEM), under whose auspices this and other American Baptist task forces operate, has consistently called for a greater degree of partnership between pastors and congregations in this matter of continuing education.

Everything done by Educational Ministries and your region to support continuing education is of little value unless pastors and local churches promote lifelong learning, too. Grants from Educational Ministries and the region are meant to supplement the pastor's own funds and those allocated by the church. All these monies combined make it possible for pastors to participate in learning events. Pastors can support continuing education by seeking out training to strengthen their ministry. Churches can support continuing education by giving pastors time off to attend
study events, encouraging their pastors to study and helping their pastors pay for this educational experience."

Another barrier to the continuation of education among PCLs is that of motivation. Dick Murray has observed that

Self-directed learning remains an unfamiliar experience to many professionals, pastors included. The motivation necessary to devote time to serious study is not often strong enough in individual ministers without additional support.

Therefore, Perkins School of Theology has begun to develop programs similar to those in the American Baptist Churches/USA that promote collegiality among PCLs, and group support systems from within the local churches. In this way, PCLs will not be left on their own with no supportive constituencies.

Gamble has also observed that

under the pressure of time and workload, I notice that ministers tend to surrender 1) time for study, 2) time for personal devotions, and 3) time with family. The first two have no audible voice to represent their cause, and the family often suffers long with mild complaint. Our tendency is to do what the pressures demand.

When those pressures become too great, the motivating desire to involve oneself in disciplined study is generally replaced by the most basic survival skills necessary to "carry on."

Professional Church Leaders, however, are carrying on in ever-increasing numbers and, fortunately, many are also continuing to grow, personally and professionally. In the American Baptist Churches/USA, the Board of Educational Ministries validates continuing education events by awarding Continuing Education Units (CEUs) for qualifying programs. If CEUs are offered, it means that the leaders are qualified to teach that subject, and that students may receive CEUs equal to the number of contact hours for that event. "One CEU represents ten contact hours of participation in an organized continuing education experience.
under responsible sponsorship, capable direction, and a qualified instructor." The number of CEU certificates issued by BEM between 1982-1984 totalled 7,317. In 1986, the Midwest Region alone issued 1,828.24 CEUs to 1,284 participants.

These figures, however significant they may seem, do not reflect the large portion of PCLs who engaged in no continuing education during that same time frame. Fox has determined that 30-35% of American Baptist PCLs still do not participate in any form of "intentional" continued learning. In a 1982 survey of the continuing education practices of PCLs from twelve different denominations, Gamble found that even when continuing education events were close to the PCL's home base, and financial resources were available, 27.9% still did nothing to further their professional growth.

The implications suggested by these figures are several and varied. They represent issues that concern American Baptist leaders as they attempt to set new directions for future growth, both individually and denominationally.

One primary issue in continuing education is the definition of excellence in ministry. An effective educational program requires a goal statement which describes the anticipated outcome. If the planned outcome of continuing education is excellence in ministry, then consensus is needed on what constitutes that excellence. Such consensus does not currently exist in the American Baptist Churches.

It might be noted that ministerial competence and professional excellence were two of the primary reasons for the development of the Doctor of Ministry (D.Min.) degree during the 1970s. It was originally designed as an "in-service degree earned subsequent to the Master of Divinity (M.Div.)." The M.Div. is a three-year professional degree program that builds on the baccalaureate degree. It is currently
recognized as the first professional degree qualifying an individual to be recommended for ordination and subsequent placement in American Baptist Churches. Lewis acknowledged that

At the bottom of this tremendous interest in these [D.Min. program:] and other forms of continuing education seems to lie a basic desire for personal and professional growth, and for increased competency in the practice of ministry. . . . Some denominations have toyed with the idea of required continuing education for pastors to retain their standing in the denomination. But that approach has obvious drawbacks.

A second issue is the absence of a formal structure for the implementation of continuing education objectives. There is no consistent pattern of staff assignments or program accountability. Working relationships tend to be informal and unstructured.

The nature of continuing education as a self-directed enterprise of the individual professional church leader is a third issue. The concept of self-directed learning is a major departure from earlier formal education which is characteristically prescribed. To be responsible for oneself is a new approach to learning which requires motivation, initiative, self-perception, and envisioning.

The Needs Assessment Inventory (see Appendix B) is a recently developed instrument designed to aid the PCL in his or her self-perception.

Competence in the practice of ministry may come through self-evaluation and peer evaluation. This document is designed to aid one in that evaluation and to motivate one to serve as his or her own continuing education advisor in developing a strategy for growing competence in ministry.

When all sources for continuing education are considered, the possibilities in most parts of the country are impressive. This fourth issue is not so much to provide more opportunities, but how to make persons aware of what is available and to motivate them to take advantage of what is being offered.

At this particular juncture, the theological seminary, and especially the seminary library, can play a vital role in promoting the cause of continuing education, while designing and implementing services and resources appropriate to the needs of PCLs.
Role Analysis of the Professional Church Leader

Information needs are created as the result of an individual's performance of one or more social roles. Biddle describes roles as "behaviors that are characteristics of persons in context."\(^{34}\) Knowledge of the information needs of people performing different roles, and the methods by which these individuals obtain and use information, is very important to the librarian attempting to customize resources and/or services. That knowledge may be obtained using a technique called role analysis. Hale suggests that "role analysis is a means of ascertaining what people do when they are in a particular role."\(^{35}\) Individual behavior patterns are not important, rather, the roles people play are important, and they dictate the functions that result from those roles. Hale further suggests that "the study of roles enables us to predict, analyze, and discover a great deal about a person without ever looking at the individual."\(^{36}\) It is in the light of these observations and reflections that this study involving Professional Church Leaders is being done.

The professional roles performed by PCLs are as diverse, if not more so, as those found in any other profession. A large proportion of parish ministers are generalists, regularly involved in the basic functions of ministry with their congregations. Glasse maintains that

The parish clergy are the most generally deployed professionals in the community, scattered fairly evenly across the landscape. They are readily accessible by telephone, often have time on their schedule to see people ... and seldom charge fees for services.\(^{37}\) They perform such routine functions as baptisms and burials, weddings and confirmations, while administrating the business affairs of some rather large churches. Frequently, they even have/take the time to
prepare and deliver vibrantly passionate sermons. Nonetheless, pastors often express confusion about their ministerial roles. Such confusion has resulted from "the noticeable loss in the 'doing' functions of the church."\textsuperscript{38}

Heretofore, in the village-church, the pastor was often the most knowledgeable, most sought-after person, attending to the teaching, preaching, and community affairs of the locals.\textsuperscript{39} As the church in past years served many community needs, so also did the pastor fill many roles. Much of that has changed, however, in contemporary society; the pastoral role has been somewhat diminished.

The problem today is not that the pastor has too many roles, for pastors have always filled many roles. The problem is rather that many of the traditional pastoral roles have been secularized and taken over by public and private specialists in education, health, welfare, psychotherapy, social action, and community organization [sic]. Thus pastors find themselves competing with secular specialists—people who in specific areas at least may have more education, training, sanction, and support—for the specialist roles that the pastor used to perform.\textsuperscript{40}

This situation is more than a little perplexing to those whose vocational calling previously has been that of "being all things to all people."\textsuperscript{41} And not altogether unexpected are the opposing results: the generalist response vs. that of the specialist. One tries to do it all, while the other picks out a specialty role, frequently to the chagrin of his or her congregation.\textsuperscript{42}

There is another model, however, that attempts to provide the proper balance between the two opposing poles—one that recognizes the multifarious roles performed by the Professional Church Leader on those occasions when such performance is required, yet allows for the intense, educational exploration necessary for subject or discipline specialization. This model further enables the PCL who would be a lifelong
learner to continue to polish his or her professional skills in an intentional, consistent manner.

Eight styles/roles of ministry are represented in a model suggested by Calian:

1. the servant-shepherd;
2. the politician-prophet;
3. the preacher-teacher;
4. the evangelist-missionary;
5. the pragmatist-promoter;
6. the manager-enabler;
7. the liturgist-celebrant;
8. specialized ministries, such as clinical chaplaincy, counseling, etc.\(^{43}\)

To this list we would add father, mother, spouse but, for purposes of this analysis, we will not include the latter three. These certainly do not encompass all the roles that a typical PCL might be called upon to play, nor do all these roles necessarily come into play in every situation. McBurney, Pattison, and Maertens, however, agree with Calian that these roles are necessary for the function of ministry as we know it today.\(^{44}\) Appendix C displays the various roles, their distinguishing features (characteristics), and some of the activities that normally occur in the performance of these roles. The information needed to successfully perform each role is the subject of the diagnostic research and will be included in Chapter IV.

In an earlier study, Blazer examined the roles of female seminary spouses, in an attempt to determine what roles the spouse was performing upon entering the seminary community, and how those roles might differ.
It was found in that study that each role has its own particular set of characteristics, activities, and information-seeking behaviors, all of which are necessary for the proper functioning of the role. Some of the more prominent roles performed by female seminary spouses are included in Appendix D.

Note the combination of formal and informal information systems used by the seminary spouse as she functioned in each role. Her information-seeking behavior—the action that results from the recognition of an information need—led her to seek information that would satisfy the need of the moment. T.D. Wilson, writing "On User Studies and Information Needs," suggests that

the user may make demands upon formal systems that are customarily defined as information systems such as libraries or on-line services; or alternatively, the user may seek information from other people, rather than from systems.

Whatever the source of information, it will be used, if only to evaluate its relationship to whatever information need may exist at a given moment.

There are numerous methodologies used to determine what roles may be operable in a specific environment, among which are: observation, talking, interviewing, diaries, reading, surveys, audio and videotaping, and the critical incident, which is a method of reconstructing critical events that occurred during the performance of a given role. Any, or all, of these methodologies may be used, however, the three primary ones are observation, interviewing, and surveys.

In reviewing methodologies for diagnosing information use of managers, Hale suggests that there is no single best method. She contends "that the purpose for the study must influence the method employed." Hale further suggests that there exists a continuum of
diagnostic methods spanning the poles from intuitive techniques, on one end, to scientific methods, on the other. Observation—being a systematic form of diagnosis—occurs on the scientific method's side of the spectrum, depending upon the number of controls used to monitor the observation. It frequently uses the interview as a correlative methodology. 48

Blazer employed the interviewing methodology in his study of female seminary spouses. 49 However, in order to develop a broader perspective, and to be assured of results that are significant to that particular grouping of individuals, several other methods should also be used. Observation, surveys, and even the reconstruction of critical incidents would provide the researcher with a more complete picture of the roles played out by the female seminary spouse. This concept, known as triangulation, enables the researcher/analyst to view the subjects from a variety of different perspectives, thus providing a much clearer picture of the composite whole. 50

In an attempt to determine what are the continuing education needs of PCLs, many surveys have been done, employing a variety of diagnostic instruments. Blizzard, Oates, Gamble, Fox, and Wilson have approached this issue from different perspectives, yet each has reported significant findings. 51 Wilson found that PCLs who do continue their education take basically three types of courses: (1) counseling and other professional skills, (2) biblical-theological knowledge, and (3) human relations skills. The rationale behind this activity is that they want to:

a. Increase knowledge and skills for performing ministerial roles;

b. Increase self-understanding and personal relationships;
c. Have intellectual stimulation;

d. Experience spiritual renewal.\textsuperscript{52}

Gamble reported that PCLs are pragmatists, as they choose whether to take part, and what they will seek to learn. They want practical values and consequences. They pick subjects related to their goals. They emphasize organizational and personal development concerns. The most important benefit from their learning, they said, is increased competence for ministry.\textsuperscript{53}

The \textit{Needs Assessment Inventory}, developed by the American Baptists, has been designed to guide the PCL in an assessment of cognitive, affective, and behavioral skills and attitudes reflected in his or her ministry (see Appendix B). "This inventory is intended to help you identify those skills, attitudes, and behaviors which can be altered through training, further analysis, or counseling."\textsuperscript{54} It is a carefully designed instrument whose utility has yet to be experienced in depth across the denomination. If used as designed--individually and in the company of others--it might prove threatening to the PCL who is trying to project an image of strength among colleagues and church members. After all, who wants others to know about "skills, attitudes, and behaviors which need altering."\textsuperscript{55} Its chief drawback, however, may be that it does not go far enough in defining the ministerial roles, for which an increased level of competence is being sought. It is also deficient in assessing the types and styles of learning which vary so greatly from person to person.

One of the more interesting fields of research blossoming during the last decade involves the process of learning. How do people learn? Theories embracing conceptual, cognitive, behavioral, and experiential learning have received a tremendous amount of emphasis in scholarly literature and in the classroom.
Current literature is replete with references to research being done on learning and learning styles. Such studies commonly deal with the learning styles of individuals in reference to their environments, emotions, sociological preferences, or psychological inclinations.

Teaching methods matching these theories have also sprung into prominence. "Resource-based," "project-based," "self-paced," and "individualized" approaches have been designed to allow greater levels of "personal meaningfulness" by permitting the student to work at his or her own pace, use a preferred approach, or choose one's own study topic.56

One such area of learning important to this study focuses upon learning modalities. It has been the subject of much research during the '70s and '80s.

This concept ... was presented in the late 19th century by Charcot and reported by Freud that each person had a particular modality choice in learning ... "audile," "visile," and "tactile."57

In a 1986 study on learning modalities of children, Skadeland narrowly defined learning style as "that which refers to the individual's style of learning through his/her modality strength."58 A modality is any sensory channel through which individuals receive and retain information. In education theory, the three primary modalities are visual, auditory, and kinesthetic; they represent sight, sound, and movement, including the sense of touch. A modality strength may occur in a single channel, or be mixed.

Barbe and Milone differentiate between "modality strength and modality preference."59 The former implies superior functioning in one or more perceptual channels, and is assessed through an instrument of some kind, such as Mill's Learning Methods Test.60 A modality prefer-
ence is measured by self-reporting, using an instrument like Dunn's Learning Style Inventory. 61

Summarizing the research done by Barbe, Swassing, and Milone, we find that:

1. Students vary with respect to their modality strengths; the most frequent being visual at 30% of population; mixed, 30%; auditory, 25%; kinesthetic, 15%.

2. Modality strength is not a fixed characteristic; changes do occur in conjunction with developmental and environmental factors.

3. Modalities become more integrated with age; there are more adults than children with mixed modality strengths.

4. There are no clear differences between the modality characteristics of males and females, or between different ethnic groupings. 62

In How to Help a Friend, Welter contends that those in the helping professions can make their helping more effective if they find out how their friends learn best. 63 Appendix E presents a diagram on learning channels that shows how information is received, and some basic strategies for helping. Welter continues his discussion into the three primary channels, and suggests strategies along the way to discover, and effectively use those channels. 64

Skadeland's research was similarly designed to enable individuals to discover their modality strengths with a view toward matching teaching styles to modality strengths. Price stated "that recent research has provided consistent support that when students are taught through the methods each prefers, they do learn more effectively." 65
This literature review has analyzed the continuing education practices involving American Baptist Professional Church Leaders, the varieties of roles frequently performed by them, and the different learning channels used by children and adults to process information. Research linking ministerial roles with continuing education, through preferred learning modalities, is seemingly non-existent. Therefore, the development of a diagnostic instrument capable of identifying the continuing education needs of PCLs, as well as their learning modalities, is necessary so that resources and services may be designed to foster continued, lifelong learning.
REFERENCES


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3. Ibid.


8. Ibid., p. 16.

9. Ibid., p. 376.


11. Ibid., p. 40.

12. Ibid., p. 41.


15. Ibid., p. 197.


22. Gamble, Continuing Education: The Contemporary Scene, p. 5.


27. Gamble, Continuing Education of Parish Clergy, p. 17.


36. Ibid.


39. Ibid.

40. Ibid., p. 49.

41. 1 Cor. 9:19.

42. Pattison, Pastor and Parish.


44. See Louis McBurney, Every Pastor Needs a Pastor (Waco, Texas: Self Control Systems, Publisher, 1977), pp. 74-79; Pattison, Pastor and Parish, pp. 48-56; H. Henry Maertens, "Defining the Administrative and Pastoral Roles of the Senior and Assistant Pastors in a Large Parish" (Ph.D. dissertation, Drew University, Madison, New Jersey, 1982), passim.


48. Ibid.

49. Blazer, "Role Analysis."

50. Ibid.


54. Fox et al, "Needs Assessment Inventory."

55. Ibid.


58. Ibid., p. 6.


60. Ibid.

61. Ibid.


64. Ibid.

CHAPTER III

METHODOLOGY

The purpose of this study was to determine the continuing education needs of Professional Church Leaders (PCLs) through the use of a diagnostic instrument capable of making such determinations.

The Information Needs Survey was designed to identify the different kinds of roles performed by PCLs, and the resultant information/continuing education needs reflected by those activities suggested for each role (see Appendix F). This instrument was devised by adapting several existing documents: the Professional Specialties, a summary of ministerial functions suggested by American Baptist Personnel Services; Eight Styles/Roles of Ministry, a model of ministerial roles described by Calian; and the Checklist for Discovering Learning Channels, developed by Welter.

Subjects

The subjects in this study consisted of American Baptist clergy from the metropolitan Kansas City area, serving in paid professional church occupations. Twelve (12) individuals were chosen to pretest and validate the instrument--three (3) from each of the categories represented in Figure 1.

Length of professional practice and numbers of staff were analyzed to give a representative sample of the clergy population, and to deter-
Number of years following ordination

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<tr>
<th></th>
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<td>3 PCLs</td>
</tr>
<tr>
<td>Multiple Staff</td>
<td>3 PCLs</td>
<td>3 PCLs</td>
</tr>
</tbody>
</table>

Figure 1. Sub-group matrix.

mine if major differences occurred in the various sub-groups.

Data Collection

The study was conducted over a four-week period, beginning in July, 1987. Each PCL was personally contacted, an explanation was given regarding the survey, and a request for participation was extended. Following that initial contact, the Information Needs Survey was sent to each subject, along with a cover letter. Suggestions and comments were solicited, and return envelopes were provided.

Description of the Survey

The Information Needs Survey is comprised of three (3) primary components: a model that describes eight (8) styles/roles of ministry frequently performed by PCLs; a total of thirty-three (33) activities or functions that normally occur in the performance of these roles; and a three-column checklist designed to enable each individual to discover his or her preferred learning style, whether auditory, visual, or kinesthetic (see Appendix F).
The information needs that accompany each activity are rated from 0-5 on a standard Likert scale—"0" representing no need, and "5" representing great need. The PCL was requested to circle the level of information he or she has or needs on the scale opposite each activity.

Part II involves the Learning Channels Checklist. Each individual was to place a check beside those items that best described him or her. The column with the most checks was determined to be the strong learning channel.

Data Analysis

The surveys were analyzed to determine if information needs existed, whether they were affected by either length of time in profession or size of staff, and what were the preferred learning channels indicated on the Checklist. Following this analysis, interviews were held with the respondents to provide a qualitative measure of evaluation.
CHAPTER IV

ANALYSIS OF DATA

The purpose of this study was to determine the continuing education needs of Professional Church Leaders (PCLs). The Information Needs Survey was designed to identify the different kinds of roles frequently performed by PCLs, and the resultant information/continuing education needs reflected by a specific set of activities suggested for each role (see Appendix F).

The study surveyed twelve (12) post-ordained clergy holding professional degrees from the metropolitan Kansas City area. These PCLs represented four groups of clergy: single staff, ordained less than five years, and single staff, ordained more than five years; multiple staff, ordained less than five years, and multiple staff, ordained more than five years. They were chosen because of geographic convenience, and their particular denominational affiliation: American Baptist.

The Information Needs Survey was used to analyze the information/continuing education needs of the twelve (12) subjects, while the Checklist recorded each PCL's preferred learning channel. Since "0" indicated no need for information, and "5" represented great need, it was determined that an information need level of "3" or above would constitute "some need" for information and, in fact, validate the instrument's utility in determining information needs.

All of the respondents completed the survey, and each individual
indicated "some need" for information, with all indicating level "4" needs and 99% indicating level "5" needs. The full tabulation of information needs of the twelve (12) respondents is included in Table 1. Activities indicating less than level "3" were in the minority.

Table 2 displays the information needs for each level within a role in percentages. There were twelve (12) potential responses for each activity, with five different levels of need possible. However, as was previously noted, only level "3," or greater, needs were analyzed to determine this instrument's validity. The total potential number of responses for each role was determined by multiplying the activities within each role times twelve (12). Dividing the total responses in each level by the total potential responses within each role produced the information need percentage for each level. Since all subjects indicated level "3" needs or better, these percentages revealed the depth of information needs within each role.

Table 3 displays information needs ranked by roles within each subgroup. It is not a significant finding due to the unequal distribution of activities within each role. The number of activities within each role varied from seven (Pragmatist/Promoter) to one (Specialist); the ranking followed the number of activities occurring within each role fairly consistently.

Table 4 depicts those activities that received the greatest number of responses, ranked from 1 to 3. A total of ten responses or better (83%) determined this ranking, with twelve responses the highest (1), eleven (2), and ten (3).

Table 5 displays the learning channels analysis according to each subject's personal determination, indicated by checking those items best
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### TABLE 2

**INFORMATION NEEDS FOR EACH LEVEL WITHIN A ROLE, DISPLAYED IN PERCENTAGES**

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<tr>
<th>ROLE</th>
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TABLE 3

INFORMATION NEEDS RANKED BY ROLES

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TABLE 5
LEARNING CHANNELS ANALYSIS OF ALL RESPONDENTS

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<th>KINESTHETIC</th>
<th>MIXED</th>
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describing him or her. A spread of two points or less between each channel was arbitrarily determined to indicate no preference, and that individual was then placed in the category labeled "mixed."

Post-survey interviews held with the respondents gave further insights into their information needs. Sixty-six percent of the respondents said that this instrument aptly described their information needs, in relation to the roles they frequently performed. Six of the respondents said that the instrument was concise in its definition and purpose. All of those interviewed said that it was an "easy" evaluation to take, while 80% indicated an awareness of their preferred learning channel, due to previous encounters with Welter's materials.

When Table 1 was shown to the respondents, two expressed great concern over the lack of information needs reflected in the responses toward Worship Preparation, Clinical/Pastoral Counseling, and Fundraising. They felt there existed a greater need in these areas than was indicated.

Perhaps the greatest encouragement from the interviews was the affirmation given to the seminary library for attempting to become involved in the facilitation of the continuing education/information needs affecting these PCLs. They were very interested in the library's desire to repackage useful bits of information into forms more readily accessible than books and journals, e.g., audio and videotapes.
abstracts, and other abbreviated information packages.

Finally, in comparing the number of responses within each sub-group, it was determined that neither length of professional practice, nor staff size greatly affected the need for information. Information needs existed independently of the four criteria.
CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Competency in ministry is an ideal that has been fostered by institutions, denominational judicatories, and local churches concerned with the status of the professional ministry as well as that of the ministerial professional. Professional Church Leaders (PCLs), faced with increasing work loads involving tremendous demands upon their time, find it more difficult to keep up with the challenges and changes taking place in their profession. Serving multiple roles at an acceptable level of professional competence is an endeavor that must be maintained over the course of one's life, and which requires a consistent, conscientious approach. Because of this, many denominations have developed programs of continuing education for PCLs, designed to meet their needs for information, while hopefully impeding the process of clergy burnout and dropout. American Baptists have been front runners in lifelong learning practices, providing a framework out of which has arisen a set of goals, standards, and continuing education policies, approved and adopted by the American Baptist Board of Educational Ministries (BEM), the Ministers Council, and the Commission on Ministry.

In keeping with Baptist polity and tradition, however, these standards of competency are self-imposed rather than mandated. This places the responsibility for continuing education upon PCLs, who (1) may not know what their continuing education needs are, (2) may not
know where to find resources to ameliorate those needs, and (3) may not have the ability to discipline themselves accordingly.

Motivation, always a factor involving the self-disciplined, becomes a significant barrier to overcome if one is to continue his or her education. Recognition of needs relative to the many roles performed by the PCL is another potentially impenetrable obstacle to professional growth.

In response to, and recognition of these needs, this study was undertaken, and the Information Needs Survey was designed to identify the different roles performed by PCLs, and to determine the resultant information/continuing education needs reflected by certain activities representative of each role.

The subjects in this study consisted of twelve (12) American Baptist clergy from the metropolitan Kansas City area, serving in paid professional church occupations. They were asked to respond to a questionnaire that measured the information needs of selected ministerial functions/activities occurring within eight separate roles frequently performed by PCLs. Their responses were indicated by circling the level of information they had or needed on a Likert scale ranging from "0" (no need) to "5" (great need). A level "3" or greater indicated "some need", and thus substantiated this instrument's validity in determining the information/continuing education needs of PCLs.

Data compiled from this survey revealed that each individual acknowledged a considerable amount of information he or she needed to successfully perform the variety of roles associated with the professional ministry. In fact, 83% of the respondents chose 72% of the activities accompanying each role as important for the information they contained,
and necessary for the performance of the role they represented.

A further component of the survey dealt with an individual's information processing style. The Checklist for Discovering Learning Channels, developed by Welter, was used to assist each person in highlighting his or her strong learning channel, whether visual, auditory, kinesthetic, or a mixture of any two or more. This study supported Welter's contention that those in the helping profession can make their helping more effective if they find out how their friends learn best.

Conclusions

Results obtained from this study indicate that the Information Needs Survey is capable of diagnosing the information/continuing education needs of Professional Church Leaders serving in American Baptist churches in the metropolitan Kansas City area. It has also been determined that these PCLs need to maintain acceptable levels of competency, although they frequently lack objective standards against which to measure what is "acceptable." And, the process linking continuing education needs with professional roles, discussed in post-survey interviews, is a vital component in the needs assessment instrument. In view of these findings, this instrument will be used to assist PCLs determine areas of information needs which, through continued efforts by this and other institutions, may be ameliorated by providing formal or informal continuing education resources and services.

Recommendations

Based on the results of this study, the following recommendations are suggested:
1. Replicate the study using a broader sampling of PCLs, over a longer period of time.

2. Develop resources and services to impact one or two specific roles and test them during the course of six months or so. This would provide more conclusive proof of the institution's capability of diagnosing needs, with a view toward filling those needs with appropriate resources.

3. Repackage the information according to the preferred learning channels of the respondents, as a further means of verifying the accuracy of the Information Needs Survey.

4. Further research must be done on ancillary factors that impinge upon the continuing education/lifelong learning practices of PCLs. Such areas as motivation, economics, and clergy/parish attitudes are fertile fields of study.

If, as was frequently echoed in the literature and interviews, the PCL is a generalist, effort must be expended in defining professional roles and concomitant activities, so that he or she may seek out that information necessary for the successful performance of those roles. Often categorized as pragmatists, PCLs must have access to relevant information resources designed for utility and practicality. Finally, if competence is to be valued, realistic goals and standards must be developed, against which all PCLs may then be measured. In this way, the competency of the PCL, and the future status of the ministerial profession will not be compromised.
CONTINUING EDUCATION FOR MINISTRY

GOALS OF CONTINUING EDUCATION FOR MINISTERS
1. To help the person become more effective in the ministry of the church of Jesus Christ.
2. To maintain a growing competence in relating biblical and theological insight to the issues of contemporary life.
3. To maintain a growing awareness of the changes and developments in society, and of the meaning of their impact on human life.
4. To develop increased skill in the performance of the professional functions, and to learn needed new skills in ministry.
5. To grow in understanding of one’s self as a person, as a minister, and as a member of one’s corporate and social structures.

STANDARDS FOR CONTINUING EDUCATION PROGRAMS
1. The program or experience should be a genuine educational or learning experience, designed so as to achieve the goals of continuing education.
2. The program should be a part of the long term professional development process being developed by the minister in terms of his/her own known needs.
3. The program should be planned in most cases in cooperation with the minister’s congregation, denominational staff team or others to whom the minister is responsible. Specific feedback from the program, when completed, should be given to the organization which the minister serves.
4. If the program is offered by a seminary, university, college or other educational institution, such institution should be accredited by the appropriate agency.

If the program is offered by other entities, or by denominational agencies, the program should be approved by the appropriate denominational body.
5. The leadership of the program should be in the hands of professionally qualified teachers, leaders or enablers.
6. Approved programs must be intentionally educational and designed primarily for learning and growth. Programs or events that are primarily recreational or inspirational, or concerned chiefly with travel, sightseeing, fellowship or therapy do not qualify.
7. The program should be designed as far as possible to satisfy the personal as well as the institutional needs of the minister, seeing him/her as personal, professional and social being.
8. The program and its sponsoring institution or agency should be generally in accord with and supportive of the life of American Baptist churches, institutions and processes.
9. Participation should be recorded using Continuing Education Units (CEU). One CEU represents "ten contact hours of participation in an organized continuing education experience under responsible sponsorship, capable direction, and a qualified instructor." As examples, for six contact hours, a CEU would be recorded; for 15 contact hours, 1.5 CEU would be recorded.

THESE GOALS AND STANDARDS HAVE BEEN APPROVED AND ADOPTED BY
- The American Baptist Board of Educational Ministries
- The Ministers Council
- The Western, Midwestern and Eastern Commissions on the Ministry
- The Commission on the Ministry

A copy of the CEU certificate should be sent to the American Baptist Personnel System for inclusion in the profile of the professional church leader.
APPENDIX B
NEEDS ASSESSMENT INVENTORY

Your Name ___________________________ Date ___________________________

This instrument is not a test but an inventory of behaviors, attitudes and skills that are often part of a minister's life. Furthermore, this inventory is for you. It can help you do some self-examination and set some targets for expanding your growing edge.

It has four steps and is designed to work two ways: self-evaluation and evaluation in the company of several others (selected lay persons and colleagues in ministry). The second is more effective since it provides you with helpful feedback to check your perceptions with others who know you.

Some aspects of ministry can be changed. Others cannot. This inventory is intended to help you identify those skills, attitudes and behaviors which can be altered through training, further analysis or counseling. So as you move through this evaluation, look for those educational opportunities that will provide growth in areas that meet your most pressing needs or offer the greatest personal or professional satisfaction.

***

STEP ONE

1. ENTER YOUR NAME AND DATE ON THE LINE ABOVE.

2. GO THROUGH THE DOCUMENT AND RATE ALL ITEMS. EACH ITEM IS POSED ON A RANGE DESCRIBED IN SIX COLUMNS. MARK THE APPROPRIATE COLUMN FOR EACH ITEM WHICH BEST EXEMPLIFIES OR DESCRIBES YOUR CURRENT SKILL, BEHAVIOR OR ATTITUDE. YOU MAY PROCEED IN ANY ORDER: FRONT TO BACK, BACK TO FRONT OR FROM THE MIDDLE BOTH WAYS, BUT SKIP NONE OF THEM.

3. WHEN YOU HAVE DONE THIS, MOVE TO STEP TWO.

STEP TWO

NOW GO BACK OVER YOUR RATED ITEMS AND DESIGNATE IN THE STEP TWO COLUMN, WHAT YOU WANT TO DO WITH EACH ITEM. THIS COLUMN IS FOR DETERMINING HOW MUCH IMPROVEMENT IS NEEDED AND WHETHER OR NOT YOU WANT TO DO SOMETHING ABOUT IT. USE ONE OF THE FOLLOWING DESIGNATIONS FOR EACH ITEM:

A - I AM SATISFIED WITH THIS ITEM AND HAVE NO DESIRE TO IMPROVE, THROUGH TRAINING, AT THE PRESENT TIME.

B - I AM SATISFIED WITH THIS ITEM, BUT WISH TO IMPROVE, THROUGH TRAINING.

C - I AM DISSATISFIED WITH THIS ITEM AND WISH TO IMPROVE, THROUGH TRAINING.

D - I AM DISSATISFIED WITH THIS ITEM, BUT DO NOT CARE TO DO ANYTHING TO IMPROVE AT THE PRESENT TIME.
THE BEING DIMENSION OF MINISTRY: PERSONAL AND SPIRITUAL

Self Awareness
1. Sees oneself as a child of God
2. Reflects sense of personal identity
3. Recognizes one's own strengths and weaknesses
4. Functions with integrity

Spiritual Formation
5. Values silence
6. Values the life of prayer
7. Values devotional resources
8. Values meditation
9. Values worship
10. Communicates a desire for spiritual growth

Physical Wholeness
11. Cares for one's physical health and well being
12. Gives attention to one's appearance
13. Allows time for play and recreation

Relational Sensitivity
Establishes and maintains caring relationships:
14. Within the church family
15. Beyond the church family
16. Within one's own family

Lifelong Learning
17. Reflects and learns from experiences, relationships and study
18. Responds appropriately to criticism
19. Seeks appropriate help in personal, professional and faith crises
20. Develops personal and professional goals
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THE KNOWING DIMENSION OF MINISTRY: BIBLICAL AND THEOLOGICAL, SOCIAL AND ETHICAL, AND PASTORAL PERCEPTIONS

Biblical and Theological

21. Reflects knowledge of the content of the Bible
22. Applies Biblical teachings to life situations
23. Keeps current with theology
24. Displays familiarity with church history and Baptist tradition
25. Demonstrates awareness of non-Baptist traditions

Social and Ethical

26. Applies Biblical teachings to social issues
27. Keeps current with contemporary cultural developments
28. Displays awareness of traditional and contemporary ethical teachings

Pastoral

29. Understands the purpose of pastoral care
30. Reflects Biblical, theological and social perceptions through pastoral care
31. Displays knowledge of human behavior through pastoral care
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THE DOING DIMENSION OF MINISTRY: SKILLS FOR MINISTRY

Preaching and Worship

32. Prepares adequately for preaching
33. Integrates Biblical and other resources in sermons
34. Communicates effectively through preaching
35. Designs purposeful worship services
36. Integrates a variety of resources and styles in worship services
37. Leads worship effectively
38. Challenges persons to an authentic personal encounter with God through Jesus Christ

Pastoral Care and Counseling

39. Provides effective pastoral care
40. Acts upon understanding of organizational dynamics
41. Acts upon understanding of personal and interpersonal dynamics
42. Clarifies expectations with the constituency
43. Enables others to clarify their own convictions and values
44. Enables others to identify their gifts for ministry
45. Ministers effectively in life-transition situations

Communications

Communicates effectively through:

46. Teaching
47. Writing
48. Listening
49. Uses contemporary communication techniques
50. Makes Christian faith and symbols come alive through communication
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THE DOING DIMENSIONS OF MINISTRY (Continued)

51. Helps others to communicate effectively
52. Offers criticism appropriately
53. Deals effectively with conflict
54. Manifests a forgiving and caring spirit

Community Building
55. Helps people build relationships with God

Helps people build relationships with others:
56. Within the church family
57. Beyond the church family
58. Within one's own family
59. Involves others in using their gifts in ministry
60. Involves the congregation with the wider community
61. Cooperates with people of other faiths and denominations
62. Cooperates with one's own denomination

Management
63. Uses authority responsibly
64. Follows through on personal commitment

Establishes and maintains priorities in:
65. Time management
66. Family life
67. Personal finance
68. Utilizes continuing education and career development opportunities to enhance ministry
69. Works effectively with volunteers
70. Works effectively with staff
71. Administers long-range planning and development
72. Gives effective leadership to church financial program
<table>
<thead>
<tr>
<th>STEP #1</th>
<th>STEP #2</th>
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</thead>
<tbody>
<tr>
<td>51.</td>
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<td>72.</td>
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</tr>
</tbody>
</table>
**STEP THREE**

1. Now compare estimates of growth needs. List on the blank sheet on the next page all B and C designations (areas in which you feel improvement is needed) from your **STEP TWO** ratings.

2. Select and discuss or consider items in **STEP THREE** that show (through B and C designations) areas of dissatisfaction that might be possible continuing education targets.

3. Pinpoint gaps and/or growth potential . . . in skills . . . knowledge . . . theological understanding . . . personal awareness and behavior. Consider also linkages; that is, two or three items that may be related, or which might be fused into an integrated theme for further study or training.
<table>
<thead>
<tr>
<th>OPTIONS AND RESOURCES</th>
<th>BARRIERS, BLOCKAGES AND HINDRANCES</th>
<th>SPECIFIC ACTION STEPS AFTER CONSIDERING RESOURCES AND BARRIERS</th>
<th>TARGET DATE FOR COMPLETION</th>
</tr>
</thead>
</table>

To whom will I be accountable?
**STEP FOUR**

1. **LIST AND DISCUSS CONTINUING EDUCATION GOALS AND ACTION STEPS USING STEP FOUR.** This is best done within the evaluating group, but if circumstances do not allow this; **STEP FOUR** can be done by the minister alone or with a consultant. Use intentional terminology: "I will..."

2. **SEARCH FOR UNUSUAL AND/OR TRADITIONAL WAYS TO ANSWER CAREER GROWTH NEEDS.**

3. **STEP THREE AND STEP FOUR DATA CAN BE USED TO GAIN HELP FROM CAREER COUNSELORS AND/OR NEEDS ASSESSMENT SPECIALISTS TO FURTHER CLARIFY NEEDS AND RESOURCES.**

Below write two to four Career Growth Goals and outline action steps for Continuing Education to achieve these goals.
## Prominent Roles of Professional Church Leaders

<table>
<thead>
<tr>
<th>Roles</th>
<th>Characteristics</th>
<th>Activities*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Servant/Shepherd</td>
<td>Care-giver</td>
<td>Conflict management; crisis care; nurturing fellowship; pastoral care; spiritual life development</td>
</tr>
<tr>
<td>Politician/Prophet</td>
<td>Change agent</td>
<td>Community assessment/involvement; social action enablement; social action involvement</td>
</tr>
<tr>
<td>Preacher/Teacher</td>
<td>Spiritual informant</td>
<td>Communication; education; interpreting the faith; preaching; research; teaching</td>
</tr>
<tr>
<td>Evangelist/Missionary</td>
<td>Life-changer</td>
<td>Cross cultural involvement/mission; evangelism; mission promotion</td>
</tr>
<tr>
<td>Pragmatist/Promoter</td>
<td>Visionary</td>
<td>Church growth; interchurch cooperation; leadership development; leadership envisioning; ministry of the laity development; program development; stewardship</td>
</tr>
<tr>
<td>Manager/Enabler</td>
<td>Administrator</td>
<td>Budget/Financial management; facility management; fund-raising; organizational planning and management; personnel supervision</td>
</tr>
<tr>
<td>Liturgist/Celebrant</td>
<td>Worship leader</td>
<td>Communication/Articulation; music directing/performing; worship preparation and leading</td>
</tr>
<tr>
<td>Specialist</td>
<td>Counselor</td>
<td>Clinical/Pastoral counseling</td>
</tr>
</tbody>
</table>

* For detailed coverage of Activities, see Appendix F.
## APPENDIX D

### PROMINENT ROLES OF FEMALE SEMINARY SPOUSES

<table>
<thead>
<tr>
<th>ROLES</th>
<th>CHARACTERISTICS</th>
<th>ACTIVITIES</th>
<th>INFORMATION-SEEKING BEHAVIOR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homemaker</td>
<td>Functions in home</td>
<td>Planner, consumer, housekeeper, cook, laundress, activities coordinator,</td>
<td>Oral conversation; writing memos; reading periodicals or newsletters; watching TV or</td>
</tr>
<tr>
<td></td>
<td></td>
<td>financial planner</td>
<td>listening to radio; talking on telephone</td>
</tr>
<tr>
<td>Wife</td>
<td>Interacts with husband</td>
<td>Lover, empathizer, encourager, friend</td>
<td>Reading books and periodicals; formal or informal conversations</td>
</tr>
<tr>
<td>Mother</td>
<td>Interacts with children</td>
<td>Disciplines, nurtures, listens, nurses, referees, guides, models</td>
<td>Oral conversations with friends, parents, family, doctor, pastor; reads books and</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>periodicals; uses telephone</td>
</tr>
<tr>
<td>Teacher/Learner</td>
<td>Acquires and imparts knowledge</td>
<td>Continuing education, O.T.J. training, imparts knowledge, skills, values</td>
<td>Reads books, journals, newspapers, trade publications; oral conversations</td>
</tr>
<tr>
<td>Contemporary woman</td>
<td>Informed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Educational liaison for children</td>
<td>Oversees child(ren)'s education</td>
<td>Social involvement, issue orientation, uses resources, new ideas, maintains</td>
<td>Attends lectures, seminars, study groups; reads books, periodicals, newspapers; oral</td>
</tr>
<tr>
<td>Provider/Employee</td>
<td>Functions outside of home</td>
<td></td>
<td>conversations with friends and colleagues</td>
</tr>
<tr>
<td>Commuter</td>
<td>Generally time consuming</td>
<td></td>
<td>Reads child(ren)'s school papers, textbooks, newsletters; oral conversations with</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>school personnel</td>
</tr>
<tr>
<td>Vocational partner</td>
<td>Adopts spouses vocation</td>
<td>Makes appearances at appropriate times, shares responsibilities, spends</td>
<td>Reads books, journals, employee handbooks, newsletters; reads memos; oral conversations;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>time with spouse on the job, assumes leadership</td>
<td>telephone conversations</td>
</tr>
<tr>
<td>Secretary</td>
<td>Supports spouses studies</td>
<td>Types papers, reports, bulletins, and newsletters, coordinates activities</td>
<td>Write memos; talks with many people; reads denominational literature, books, periodicals;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>makes telephone calls</td>
</tr>
<tr>
<td>Friend/Neighbor</td>
<td>Interacts with others</td>
<td>Shares needs and resources, provides childcare</td>
<td>Write memos; reads manuscripts, books, style manuals; talks on phone; oral conversations</td>
</tr>
<tr>
<td>Volunteer</td>
<td>Uses discretionary time</td>
<td>Serves on committees, involved with groups: church, school, seminary wives</td>
<td>Oral communication; writes memos; talks on telephone; writes letters</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Reads books and pamphlets; oral conversations; talks on telephone</td>
</tr>
</tbody>
</table>
### APPENDIX E

#### DIAGRAM ON LEARNING CHANNELS

**LEARNING CHANNELS**

<table>
<thead>
<tr>
<th>CHANNEL</th>
<th>SOME WAYS IN WHICH INFORMATION IS RECEIVED THROUGH THIS CHANNEL</th>
<th>BASIC HELPER STRATEGIES</th>
</tr>
</thead>
<tbody>
<tr>
<td>HEARING</td>
<td>Listening to words, Listening to other sounds</td>
<td>Talk, listen, use a cassette tape, play music</td>
</tr>
<tr>
<td>SEEING</td>
<td>Reading, Looking at others, Viewing TV</td>
<td>Show, use illustrated or printed material, use other visual aids</td>
</tr>
<tr>
<td>TOUCHING/MOVING</td>
<td>Touching, Getting &quot;feedback&quot; from joints and muscles</td>
<td>Touch, use gestures, roleplays, task agreements</td>
</tr>
</tbody>
</table>

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APPENDIX F

INTRODUCTION

The purpose of this survey is to determine what information is needed to successfully perform the various roles required of Professional Church Leaders (PCLs).

Eight (8) roles are included in the survey. They certainly do not encompass all the roles that a typical PCL might be called upon to play, nor do all these roles necessarily come into play in every situation. These roles, however, are representative of ministry normally encountered by PCLs.

There are several activities suggested for each role. These activities have been labeled "Professional Specialties" by American Baptist Personnel Services (ABPS), and are used to describe the functions of professional ministry. Their successful implementation requires a particular combination of information, knowledge, and skill.

The organization of facts and data into useable form by an individual is a necessary component in the acquisition of knowledge. This survey, however, is primarily interested in determining what facts and data (information) are needed so that an individual may then develop an understanding (knowledge) of, and competency (skill) in the performance of a ministerial role.

A further component included in this survey is a "Checklist for Discovering Learning Channels," designed by Paul Welter. Research has indicated that learning is much more effective when instruction is matched to an individual's preferred learning style, whether auditory, visual, kinesthetic, or any combination of these. Therefore, we have provided this "Checklist" so that future information resources may be matched to your preferred learning channel.

There are several minor changes in the "Activities" sections, where I included or excluded a word or two from the AEPS Professional Specialties design. The model for ministerial Roles was suggested by Calian, Today's Factor in Tomorrow's World. The Characteristics (distinguishing features) pertaining to each Role were suggested by me.

Larry Blazer
Director, Learning Resources
Central Baptist Theological Seminary
PART I. INFORMATION NEEDS SURVEY

INSTRUCTIONS:

Circle the level of information you have (or need) on the scale opposite each activity.

<table>
<thead>
<tr>
<th>No Need</th>
<th>Great Need</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

Example: Horseshoer
Demonstrating an ability to properly forge and fit iron shoes to the feet of horses

Now, complete Part I of the survey by circling the number that best describes the information you have (or need) about each of the activities listed below.

Remember, this is a survey of information needs, not a test of knowledge or skill.

ROLE: Servant/Shepherd
CHARACTERISTIC: Care-giver

<table>
<thead>
<tr>
<th>ACTIVITIES</th>
<th>No Need</th>
<th>Great Need</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Conflict Management</td>
<td>0 1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>2. Crisis Care</td>
<td>0 1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>3. Nurturing Fellowship</td>
<td>0 1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>4. Pastoral Care</td>
<td>0 1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>5. Spiritual Life Development</td>
<td>0 1 2 3 4 5</td>
<td></td>
</tr>
</tbody>
</table>

65
### ROLE: Politician/Prophet

**CHARACTERISTIC: Change Agent**

<table>
<thead>
<tr>
<th>ACTIVITIES:</th>
<th>No Need</th>
<th>Great Need</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. Community Assessment/Involvement</td>
<td>0 1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Identifying and evaluating the needs of the community and working with others in meeting those needs through individual and/or corporate action</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Social Action Enablement</td>
<td>0 1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Helping the congregation become aware of justice issues in the community and the world</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Social Action Involvement</td>
<td>0 1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Challenging and confronting society and individuals to act toward eliminating the causes of injustice</td>
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</tr>
</tbody>
</table>

### ROLE: Preacher/Teacher

**CHARACTERISTIC: Spiritual Informant**

<table>
<thead>
<tr>
<th>ACTIVITIES:</th>
<th>No Need</th>
<th>Great Need</th>
</tr>
</thead>
<tbody>
<tr>
<td>9. Communication</td>
<td>0 1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Speaking, writing, or using media to inform others</td>
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<td></td>
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<tr>
<td>10. Education</td>
<td>0 1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Planning and implementing a teaching ministry that is based on theological, educational, and historical foundations</td>
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<tr>
<td>11. Interpreting the Faith</td>
<td>0 1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Communicating a comprehensive understanding of the Bible and Christian theology in terms persons feel relevant to their lives</td>
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<td></td>
</tr>
<tr>
<td>12. Preaching</td>
<td>0 1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Preparing and delivering sermons so that the word of God is proclaimed with clarity and conviction, bringing its power to bear on the needs of individuals, the church, the community, and the world</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Research</td>
<td>0 1 2 3 4 5</td>
<td></td>
</tr>
<tr>
<td>Designing and implementing studies that will produce reliable information</td>
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</tbody>
</table>
### 14. Teaching
Enabling another to learn, using methods and materials appropriate for the learner's age and situation

<table>
<thead>
<tr>
<th>No Need</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
</table>

**ROLE:** Evangelist/Missionary  
**CHARACTERISTIC:** Life-changer  
**ACTIVITIES:**

15. Cross Cultural Involvement/Mission  
Working in another language, ethnic, or cultural setting

16. Evangelism  
Leading persons to make decisions for Christ and encouraging their identification with and participation in the local church and community

17. Mission Promotion  
Encouraging and providing opportunities for the congregation/individuals to become informed and involved in Christian witness at home and around the world

**ROLE:** Pragmatist/Promoter  
**CHARACTERISTIC:** Visionary  
**ACTIVITIES:**

18. Church Growth  
Developing programs and activities which result in enlarging the membership and/or the vision and ministry of the church

19. Interchurch Cooperation  
Working with churches and church leaders from Baptist and other denominations

20. Leadership Development  
Recognizing and calling forth potential of persons as leaders and providing opportunities for their training and growth

21. Leadership Envisioning  
Translating intention and vision into reality and sustaining it within an organization
22. Ministry of the Laity Development  
Motivating and supporting persons to discover and use their gifts for ministry in their daily lives  

23. Program Development  
Designing and implementing organizational, educational, religious, recreational, and/or social programs for churches and other institutions  

24. Stewardship  
Leading persons in the development and use of individual and corporate resources, financial and otherwise  

ROLE: Manager/Enabler  
CHARACTERISTIC: Administrator  

ACTIVITIES:  

25. Budget/Financial Management  
Preparing or supervising the preparation of the church's/organization's budget and its implementation  

26. Facility Management  
Overseeing and maintaining physical property  

27. Fund-raising  
Developing ways to finance the work of the church/organization  

28. Organizational Planning and Management  
Leading an organization to discover and carry out its objectives and goals  

29. Personnel Supervision  
Enabling staff to accomplish their duties and responsibilities and contributing to their personal and professional growth  

ROLE: Liturgist/Celebrant  
CHARACTERISTIC: Worship Leader  

ACTIVITIES:  

30. Communication/Articulation  
Appropriate and imaginative use of traditional and contemporary liturgies, music, drama, etc.
31. Music Directing/Performing
Giving leadership to the choral and/or instrumental program of the church/institution and/or performing

32. Worship Preparation and Leading
Designing with and guiding a congregation to express praise, thanksgiving, and devotion of God

ROLE: Specialist
CHARACTERISTIC: Counselor

ACTIVITIES:

33. Clinical/Pastoral Counseling
Enter intentionally into a therapeutic relationship with individuals, couples, families, and/or groups

PART II. LEARNING CHANNELS CHECKLIST

INSTRUCTIONS:
The "Checklist for Discovering Learning Channels" has a place to check items that are most descriptive of you. Using a pencil (because you may wish to erase and mark a different item), place a check mark in front of each item that would usually be descriptive of you. If there is an item that you cannot decide on, even after you have reflected on it for a long time, ask another person in your family or a close friend how he/she would mark it for you.
**CHECKLIST FOR DISCOVERING LEARNING CHANNELS**

### I. STRONG IN VISUAL CHANNEL

- 1. Likes to keep written records
- 2. Typically reads billboards while driving or riding
- 3. Puts model together correctly using written directions
- 4. Follows written recipes easily when cooking
- 5. Reviews for a test by writing a summary
- 6. Expresses self best by writing
- 7. Writes on napkins in a restaurant
- 8. Can put a bicycle together from a mail order house using only the written directions provided
- 9. Commits a Zip Code to memory by writing it
- 10. Uses visual images to remember names
- 11. A "bookworm"
- 12. Writes a note to compliment a friend
- 13. Plans the upcoming week by making a list
- 14. Prefers written directions from employer
- 15. Prefers to get a map and find own way in a strange city
- 16. Prefers reading/writing games like "Scrabble"

### II. STRONG IN AUDITORY CHANNEL

- 1. Prefers to have someone else read instructions when putting a model together
- 2. Reviews for a test by reading notes aloud or by talking with others
- 3. Expresses self best by talking
- 4. Talks aloud when working a math problem
- 5. Prefers listening to a cassette over reading the same material
- 6. Commits Zip Code to memory by saying it
- 7. Uses rhyming words to remember names
- 8. Calls on the telephone to compliment a friend
- 9. Plans the upcoming week by talking it through with someone
- 10. Talks to self
- 11. Prefers oral directions from employer
- 12. Likes to stop at a service station for directions in a strange city
- 13. Prefers talking/listening games
- 14. Keeps up on news by listening to the radio
- 15. Able to concentrate deeply on what another person is saying
- 16. Uses "free" time for talking with others

### III. STRONG IN TOUCH/MOVEMENT CHANNEL

- 1. Likes to build things
- 2. Uses sense of touch to put a model together
- 3. Can distinguish items by touch when blindfolded
- 4. Learns touch system rapidly in typing
- 5. Gestures are a very important part of communication
- 6. Moves with music
- 7. Doodles and draws on any available paper
- 8. An "out-of-doors" person
- 9. Likes to express self through painting or dance
- 10. Moves easily; well coordinated
- 11. Spends a large amount of time on crafts and handwork
- 12. Likes to feel texture of drapes and furniture
- 13. Prefers movement games to games where one just sits (this may also be a function of age)
- 14. Finds it fairly easy to "keep fit" physically
- 15. One of the fastest in a group to learn a new physical skill
- 16. Uses "free" time for physical activities

(Column with most checks—the strong channel)
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Fox, Henry I. Midwest Director Theological and Continuing Education Services, La Grange, Illinois. Interview, 22 June 1987.


Gamble, Connolly G. "Theological Schools and the Minister's Continuing Education." Theological Education 1 (Summer 1965):197-204.


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