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A Study of Factors Correlated with Career Persistence of Male Pastors in the Free Methodist Church in Michigan

Robert Q. Bailey
Western Michigan University

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A STUDY OF FACTORS CORRELATED WITH CAREER PERSISTENCE
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Robert Q. Bailey

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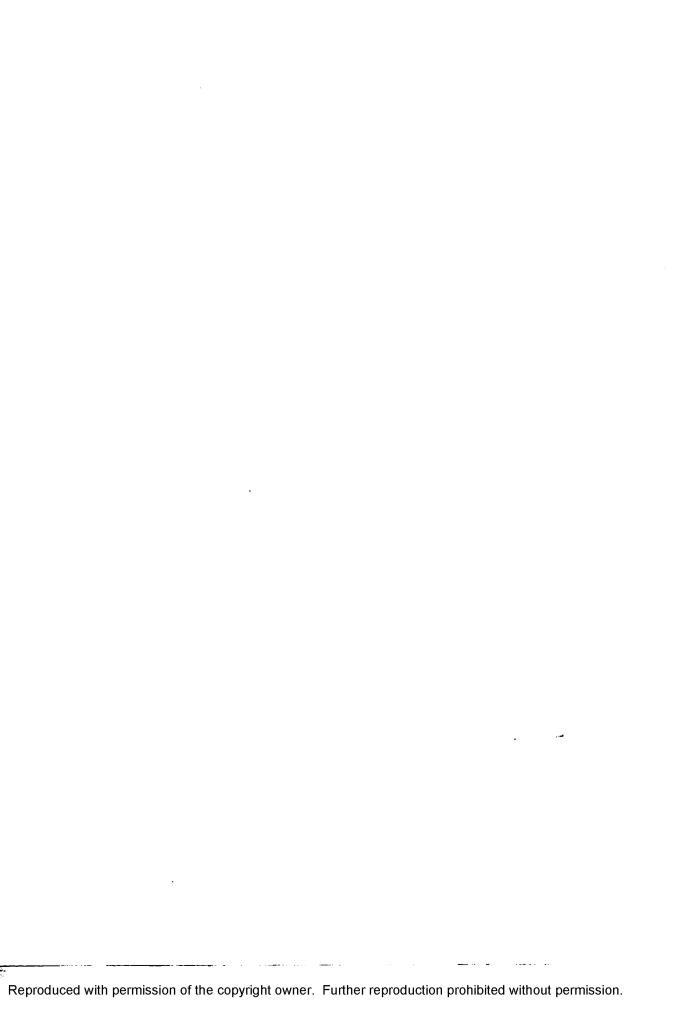
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A study of factors correlated with career persistence of male pastors in the Free Methodist Church in Michigan

Bailey, Robert Q., Ed.D.

Western Michigan University, 1988

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300 N. Zeeb Rd.
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I would like to express my appreciation to the many persons whose understanding and assistance made this study possible: To my wife and family who tolerated my absence on too many occasions; to Dr. Thelma Urbick, my doctoral chairperson who received my phone calls at unusual hours; to my doctoral committee, Dr. Beverly Belson and Dr. Robert Brashear, for their valuable insights; to Garnet and Chuck who quickly learned my weaknesses in computers and word-processing; and to the men who volunteered for the study.

Robert Q. Bailey

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CHAPTER I

THE PROBLEM

Since 1970, church personnel administrators, pastoral search committees and ministers themselves have expressed mounting concern regarding the exodus of clergy from the pastoral ministry. This exodus may take several forms: For some pastors it may be a move between churches or denominations, for some it may mean a move to some alternate form of ministry, for others it may mean a departure from all forms of religious ministry and employment in a non-religious context. In each case there is adequate career dissatisfaction which seems to warrant a pastor's decision to initiate a career change.

Twenty years ago, the estimates of the actual numbers of clergy who choose one of these forms of career change ranged from under 10% to over 20% annually (Mills, 1969); in the mid-1980s, Hogue (1986) implied that such a percentage might be too low. Citing one survey (n=43), Jud, Mills and Burch (1970) stated that 44% of the ministers questioned had given "serious thought" to resigning their parish position and to seeking a career change. "Serious thought" was defined as meaning the pastor and spouse had discussed it several times and had begun to clarify their options.

Among Southern Baptists, Copeland (1976) noted that between 1959 and 1970, the average number of yearly drop-outs was 71, the total number being 852 for the 12 year period; in 1975, the

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Southern Baptists lost 199 seminary-trained pastors to secular careers. The mushrooming numbers are creating a major dilemma among churches and church leaders. One major Christian denomination reports the loss of 1,000 clergy annually (Demaray, 1983).

The problem of clergy satisfaction/dissatisfaction involves complex issues. There are the concerns of stress, tensions and relational issues which create external pressures that ministers find unbearable. There are also those inner dimensions of identity, fulfillment, accomplishment and the personal values in which a clergyperson seeks to maximize his/her own potential for being. For the church, the problem of resolving pastoral attrition is of major significance.

Approach of this Study

While the frequent focus has been to study the causes of pastoral attrition, there are also a sizable number of pastors who manage to cope adequately with the stresses of a pastoral role, and who choose to remain as a pastoral leader in a local congregation. Although persistence may not be synonymous with career satisfaction, the fact remains that many choose to remain with their chosen careers.

The objective of this study was to describe those persons who do persist as a pastor in a church congregation. This study did not concentrate on persons who have left the parish ministry, but on those who have stayed. Persons may persist in an ecclesiastical role for a variety of reasons and under a wide range of

circumstances; some clergy may choose to persist in their career role with only a low degree of job satisfaction. This research focused on a select group of Michigan pastors, seeking a descriptive profile of those who are currently persisting within the denomination structure of the Free Methodist Church. That profile would then serve as a scale of predictors for ministerial persistence within the category of sampled subjects.

Specific Problem

The plan of this study was to describe the factors which accompany career persistence among pastors of the Free Methodist Church in Michigan. The study was descriptive research and did not incorporate an experimental design.

The length of time spent in the pastoral ministry was the primary dependent variable, anticipating a correlation between time and certain factors present in the persisting pastors. Alternate variables served as a secondary approach in an attempt to formulate the aforementioned profile. The primary question investigated was the relationship between significant variables and the various descriptive factors among the observed population.

The study explored the relationship between relevant variables, and such factors as educational background, biographical data, longevity of denominational loyalties, alternate available career options, supportive peer-networking, compatibility of theology/life-style, support from church administrators, financial concerns, spiritual concerns, personal goals, and other characteristics cited

by theoreticians. Certain factors were studied both at the time of entrance into a pastoral role, and at the time of current inquiry, showing any variation in responses over time.

The study sought to answer the following five questions:

1. What descriptive characteristics are shared by most persisting pastors in the study? These might include both biographical data items and self-reported value statements of the respondent's feelings about items of significance to pastors. By the determination of correlates or identification of significant differences between groups, such descriptors were sought.

2. Are there factors which might predict persistence among the clergypersons? Seeking correlations between the descriptors and the time variable, it was hoped to determine which factors were valid predictors of persistence. Such predictors would be invaluable in the process of ministerial recruitment, and could be used in the counseling process for alerting both candidates and personnel administrators to potential problems.

3. Do the significant factors in the profile relate more specifically to the "motivational" (i.e., career-content factors as achievement, recognition and responsibility) factors or to the "hygienic" (i.e., career-context factors as salary, supervision and administrative policy) factors (Herzberg, Mausner & Snyderman, 1959)? Are there significant "motivational" factors which appear to be linked more closely to persistence among the clergy questioned? Do the "hygienic" factors give any appearance of alleviating dissatisfaction? Are the motivational/hygienic factors significant

for a vocational career with a high-degree commitment factor as expressed in "divine calling"?

4. Do the "individualistic" factors as suggested in individual goals and needs (Vroom, 1964) or the self-reported needs/values/reinforcers (Lofquist & Dawis, 1969) more accurately describe what might be seen in the persisting pastors?

Is there evidence that personal values may be more significant with the clergyperson's persistence than either the content of the career or the context in which the career is performed?

5. Are there additional issues which appear significant in the profile of persistent pastors? In any such study there is always hope for the serendipitous insights which shed unexpected illumination upon the problem.

Significance of the Study

The anticipated significance of the study related directly to the personnel concerns of the denomination involved and to similar concerns in other denominations. Implications may be drawn that could impact recruitment/selection of ministerial candidates as well as those inferences which might be used to strengthen the position of persons already in the pastoral ministry. Although implications of causation might seem desirable, the purpose of this study was essentially descriptive. While the causal statements were limited, this study focused on identifying those factors which seemed more important in persistence. For the denomination's educational institutions, the implications of the study will relate strongly to

the career counseling of ministerial candidates. For the clergy itself, it would appear that a realistic picture of clergy persistence may be of merit for self-understanding, self-awareness and personal development.

It has been further suggested by denominational officials that the information generated by this study might serve as a base for a longitudinal follow-up study at either a five or ten year interval. To make this possible, each subject was given an option to identify himself by name after completing the instrument, thus stating their willingness to be a participant in any such follow-up study. Those responses have been identified, and placed in safe-keeping for future reference.

Definition of Terms

To facilitate the reader's understanding of the terminology, the following definitions were used by the writer in the context of this study:

<u>Pastor or Minister</u>: These terms have been used inter-changeably, denoting the person who has been approved by a conference personnel committee and has been assigned responsibility for the leadership of a specific congregation or congregations. Leadership involved assuming responsibility for areas of worship and teaching, administering the church programs and providing pastoral care for persons of the congregation. Unless specified differently, the term does not distinguish between persons employed for specific ministerial functions (as a youth pastor or a minister of Christian

education) and a senior pastor with administrative oversight of an entire congregation. Because of the minimal numbers of specialized ministers (i.e., those appointed for a specific ministerial function) in the constituency surveyed, a distinction was not made between categories of pastors.

Conference: Within the organizational structure of the Free Methodist Church, "conference" indicates both a geographical and organizational framework. A "conference" consists of churches of the given denomination located within a certain geographical area. Each geographical conference is organized with its own elected leadership, cooperative relationships between its churches, common inter-church programs and yearly business sessions.

Superintendent: A "superintendent" is the administrator elected by the annual business session of the conference to assume supervision of the churches, programs and pastors of the conference. The superintendent is elected from among the ranks of ordained elders, and serves a term of no less than one year and no more than three years; the same individual may be elected for successive terms.

Bishop: A "bishop" is the administrator elected by the quinquennial business session of all the conferences of the Free Methodist Church to supervise a large geographical area within the United States for the following five years. A bishop is elected from among the ordained elders of the denomination and may succeed himself/herself in office. At present, the three Michigan conferences are under the supervision of the same bishop.

Elder and Deacon: The Free Methodist Church recognizes two levels of ordination, "elder" and "deacon." The ordination as "elder" is the highest ordination of the church and represents its highest degree of leadership; the ordination as "deacon" is usually seen as a preparatory level with limitations placed on ministerial and organizational functions. Both levels of ordination have appropriate educational and experiential prerequisites.

Appointment system: The Free Methodist Church uses an episcopal appointment system whereby pastors are assigned to specific churches. Ministers and lay delegates of specific churches are usually consulted before an assignment is made. An appointments committee, comprised of a bishop, conference superintendent, an additional minister and two laypersons make the final decision regarding the assignment of pastors. While assignments are subject to change at each annual business session, they are generally seen as long-term appointments.

Local Congregation, Church, Parish and Pastoral Charge: These terms are used interchangeably to indicate an organization of people that meets regularly for worship, for instruction in matters of faith and for mutual support. Such groups can be identified by a specific geographical location, theological commitments, and leadership of one or more pastors.

Free Methodist Church of North America: This is the incorporated legal entity that is most frequently referred to as the Free Methodist Church. Founded in 1860, it represents a relatively small Christian organization, claiming about 80,000 members in the

United States, with most of its membership concentrated between New York and Illinois or in the Pacific coast states. Doctrinally, historically and organizationally it is within the broader scope of "Methodist" traditions, but completely separate from the parental organization, the United Methodist Church.

Ministerial call: Written into the expectations for the ministry of the Free Methodist Church is a "call" to ministry. This is interpreted to mean a subjective religious experience by which the individual concludes that a career in Christian ministry is a divine imperative for himself/herself. The human response to such a call is viewed as a religious commitment of major significance.

Persistence: "Persistence" is used as a temporal descriptor of continuing in a career option over a long period of time. Temporal comparisons of persistence in this study are made for persons whose tenure extends beyond 10/25 years in their chosen pastoral career, but not necessarily in the same church or denomination. The length of time spent in specific churches has not be the focus of this study.

Summary

In the era of the 1980's, when persons are describing career burnout and career redirection, the church is working to retain its pastors, many of whom are engaged in career struggles. In a recent interview, a Free Methodist official openly discussed the plight of the church and its serious shortage of pastors. He stated that

"unless the trend is reversed the shortage will become critical."
He further commented,

> The number of persons now entering pastoral service out
> of the ranks of Free Methodism does not equal the number
> of charges needing pastors. Without the number of
> ministers transferring into the Free Methodist Church
> from other denominations, we would already be in a
> position of acute shortage (Kline, 1987, p. 1.).

While church leaders are in a near-frantic search for resolution to the problem of pastoral attrition, this study has attempted to offer assistance by providing empirical evidence which might identify the potential persister among the clergy of the Free Methodist Church. It has attempted to point out areas of concern, as expressed by the clergy of the church and to search for items that may give insight into characteristics of the pastor who persists with his/her chosen career.

It is anticipated that the results found herein may be beneficial to the concerned agencies and persons. If a clearer picture of the persisting pastor can be drawn, it will be of assistance to church administrators (at the conference and denominational level) who have the tasks of recruitment and development of ministerial personnel. To college and seminary faculties, it is necessary to prepare ministerial candidates with a realistic perspective of a career within the pastoral ministry, equipping them in such a way that increases the potential for a long tenure of ministry. To the clergy themselves comes the aged Socratic dictum, "Know thyself"; self-understanding is often the critical key in adequate coping with vocational stresses and

pressures.   To the ministerial candidates of both this and future generations, insight into the profile of the persistent clergyperson may serve as a worthwhile model toward which to strive. In a vocational track which builds strongly upon the ideal and upon truths that claim eternal significance, there must come the tempering reality of "things as they really are" before one can build with a realistic balance.

CHAPTER II

REVIEW OF LITERATURE

Introduction

The Problem

The question from which this research emerged was "Why do some Protestant ministers decide to leave the parish ministry for other types of work while other equally gifted ministers choose to remain in the parish ministry?" Church leaders have shown increasing concern about two kinds of career movement involving ministers: movement into specialized forms of ministry and into secular work.

> The significance of the issue is only partly due to the numbers of clergy involved in such changes. The ministry is a high commitment occupation concerned with issues and values that are central to American society. The withdrawal of that commitment, or its translation out of the institutional church framework has implications both for the society and for the churches (Mills, 1969, p. 5).

Approaching the problem by focusing on those who choose to remain in the parish ministry, the immediate objective of this chapter was to provide an overview of the issues involved in the career persistence of ministers. It was assumed that no single issue was likely to account for all the observed trends, but that the current situation was related to general concepts in adult career development. Approaching the topic in this manner, the writer first surveyed the literature of adult career development

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with special concern for the "mid-life" period (because the majority of pastors' career struggles occur during this crucial period); secondly, he cited issues of career satisfaction; and lastly, he surveyed the current studies in pastoral retention.

Overview of Adult Career Development

Historical Perspectives of Adult Career Development

Prior to 1970, developmental theorists had focused the major portion of their research on the "birth to maturity" spectrum, assuming that career development reached a level of completeness in early adulthood. Career development theorists had concentrated on adolescent development and the process by which an individual moved from childhood to the "establishment" of a career.

Prominent among the developmental theorists in the field of career development was Donald E. Super. Osipow (1983) suggested that the writings of developmental psychologist Buehler had contributed an essential base for Super's career theory. It was Buehler who had theorized that life developed in four distinct stages: the growth stage (ages 1-14), the exploratory stage (ages 15-25), the maintenance stage (ages 26-65) and finally, the decline stage (age 65 to death).

Super (1953) also viewed his work as a reaction against the "theoretical inadequacies" he perceived in Ginzberg (1951), stressing a need for a comprehensive developmental theory. Super (1953) believed that Ginzberg's focus on the dynamic interplay

operative in occupational choice was completely lacking in a theoretical framework of how choices were made. Super believed that an adequate theoretical structure must include provision for individual differences with multi-potentiality, some trait-factor insights, continuity of adjustment, definite task stages, and development as a result of the interaction between the individual and the total environment. Super (1957) also added the notion that persons strove to implement their self-concept by selecting a career pattern that supported and strengthened their self-concept.

In a later and more thorough expression of this theory, Super, Starishevsky, Matlin and Jordaan (1963) enumerated five developmental tasks which must be completed in the total developmental process of a career. First was the "crystalization" of vocational preference, which most typically occurred between ages 14 and 18. Here the individual began to identify realistically with a career-role, making appropriate educational and experiential decisions.

The second vocational development task of Super was the "specification" of a vocational preference. Often accomplished between the ages of 18 and 21, the field of attention shifted from a general to a more specific career role, and effort was made in the direction of that more specific goal, especially in the realm of training. Appropriate attitudes and behaviors were necessary to carry out this and each developmental task.

"Implementation" was the third task of Super. At this point the training usually was complete, and the individual had embarked

upon an appropriate career. Thus with the beginning of career work, the individual began executing the plan for a specific career-role; this was frequently accomplished by age 25.

The fourth and fifth vocational developmental tasks of Super were "stabilization" and "consolidation" respectively. Stabilization, occurring between ages 25-35, was the time when individuals proved to themselves and their associates the appropriateness of their individual career choices. Consolidation (ages 35-45) focused on status and advancement. At this point, Super's scheme was completed with no reference to later years or tasks.

The work of Super is significant for a variety of reasons. The developmental nature of his career research built on the general principles of human development, placing career studies in the scheme of developmental studies. His theoretical writings have been extensive and have been tested in many research studies with much of the data giving general support to his model (Osipow, 1983). The theory of Super has the advantage of longevity, having been refined and clarified over a period of 35 years. If anyone is to approach career studies from a developmental basis, the writings of Super are essential and fundamental.

The importance of Super for this study would be found in the developmental assumption that an individual's career development is an ongoing and dynamic growth process that is tied to developmental tasks; this theoretical basis was the foundation which could logically be extended to include adult tasks. A later revision of

Super (1980) suggested that a recycling of many career decisions often takes place in adult years; it is this recycling of career decisions that is synonymous with the "rethinking" of career commitments of many of the clergy.

Emergence of Adult Stage Thinking

By the mid-1970's, with its burgeoning concern for the aging process and the "graying of America," an awareness began to emerge that there also existed specific problems with which adults in mid-career must contend.

Writers who describe the process of expanding developmental psychology to include adult tasks frequently cited the eight "stages" of Erikson (1950) as foundational. Erikson propounded the need for all persons to master eight basic tasks, and to avoid the negative counterparts: (a) basic trust vs. basic mistrust, (b) autonomy vs. shame and doubt, (c) initiative vs. guilt, (d) industry vs. inferiority, (e) identity vs. role confusion, (f) intimacy vs. isolation, (g) generativity vs. stagnation, and (h) ego integrity vs. despair. These stages/needs focused upon the necessary and sequential resolution of fundamental human problems. Erikson saw the final three of these tasks as located within the adult domain. In developmental psychology, the embryo for adult development was established.

Citing the 1950 work of Erikson, Gould (1972) advocated a mid-life stage in which there was an increase in "interiority" and a decrease in personality complexity. The psychiatrist noted an

increasing dedication to a central core of values and habit patterns. He insisted that the developmental process covered the entire life span, with unique tasks in a period of middlescence.

Valliant (1977) followed closely on the trail of Erikson's assumptions. Affirming that adult tasks were developmental and crucial, he placed special emphasis on long-term relations and recurrent events (as opposed to isolated incidents) as significant in accomplishing these tasks.

Ginzberg was one of the first career theorists to revise his earlier position stated in 1951. In his 1972 restatement, he acknowledged that occupational choice was a life-long process of decision-making. In his revision, the individual sought to find the optimal fit (rather than the earlier concept of compromise) between career preparation and the reality of the work-world. Even with this concession, the key emphasis of the dynamic interworking of the process of decision-making remained Ginzberg's primary focus.

Levinson, Darrow, Klein, Levinson, and McKee (1974) studied specific concerns of middle aged men, making inquiries regarding personal existence, purpose and identity. A pivotal mid-life task was the reappraisal of one's life and a realistic evaluation of one's former goals in terms of present achievement. This mid-life task was unique from earlier tasks performed and was declared to be an intrinsic part of life.

Murphy and Burck (1976) daringly proposed that the theory of Super be revised to include an additional stage that occurs in mid-life. Examining various studies of male middlescence, they concluded

that sufficient evidence of adult mid-career experiences warranted the inclusion of such a stage. They cited common "inner experiences" of decreased positive self-concept, concern with the meaning of life, examination of personal values, broad dissatisfaction with life, and finally, "stocktaking" (comparing earlier goals to present attainments). The ultimate goal of persons in this mid-life stage was to take a new or different look at their past and proceed to reactivate control over their future.

Golumbiewski (1978) discussed the mid-life characteristics which often leave an individual tormented and depressed, and from which the person must survive to make the balance of life livable. These mid-life transitionists appeared to be grappling with issues that determined the direction of the remainder of their lives. Complicating the scene was a culture in which values seemed less stable with declines in the role-bound or status-bound characteristics of society. This mid-life period, often from the ages of 35-45, was seen as the time when the individual became his/her "own person." Golumbiewski concluded, "The essence of the mid-life transition is learning how to accept and deal with being out of control of some inexorable life-forces" (p. 220).

While not in the school of developmental theorists, Holland and Gottfredson (1976) added their voices to the growing choir of career specialists acknowledging adult career problems. Basing their comments on Holland's theory (1973), they acknowledged the types of adult problems the developmentalists had presented and proceeded to explain them within the framework of their theory. They interpreted

the adult problems as incongruence between the person and task/environment which surfaced amid the added stresses of adult living. As people mature and have life experience interactions which effect their identity, the task goal was to continually seek greater congruity within their own life situations. The typological characteristics of Holland remained unchanged.

It may be noted that many of the above studies focused on problems of male career adjustment and neglected the issues of women in adult career development. While this is an acknowledged fact, the issue is incidental to this study, for the subjects in this study were exclusively male. Thus the male-oriented research would be appropriate and relevant for this study.

In summary, it would appear that the focus on mid-life struggles with the need to rethink the earlier career values is very descriptive of the challenge faced by many ministers in their career frustrations. Clergypersons will reexamine the values and commitments which have led them to this point in their lives, and will wrestle with issues that will determine the direction for the remaining years of their professional careers. These tasks are most commonly accomplished after spending several years in professional careers, yet while sufficient time remains to develop alternate career options.

Further Developments in Adult Career Stages

The literature of vocational development demonstrated an increasing acceptance of the supposition that development is a life-

long process, and the adults face certain developmental tasks which directly impact their career lives. The shift has been from career choices to career transitions (with its positive and negative effects) in this life-long perspective (Hall, 1976). Hall also cited specific environmental changes (earlier retirements, slower organizational growth, an increased number of persons in mid-life, two-career families and an emphasis on the individuality of personhood) as contributors to the crises of persons in mid-career. In addition, biological, family and temporal concerns have complicated the adult mid-career dilemma.

The full acceptance of the existence of an adult developmental stage in career development might be seen as complete with Super's (1980) "life-span, life-space" approach to career development. Super described cyclical patterns of growth in each of his stages (growth, exploration, establishment, maintenance and decline), citing the recurrence of these in various roles which an individual must perform. Thus the life-cycle, set in motion by both internal and external conditions, may lead the individual to a re-cycling phase at many life-stages. While retaining some ambiguity about specific adult tasks, his cyclical theory may be seen as a concession to the existence of an adult stage in career development.

Citing a statistic that 36% of all Americans were in some state of career transition process, Campbell and Cellini (1981) outlined a taxonomy of four major problem categories in adult development: (1) problems in career decision-making, (2) problems in implementing career plans, (3) problems in organizational performance, and (4)

problems in organizational/institutional adaptation. The system was intended to provide a classification of adult career problems, and to permit interaction between factors.

Further clarifying the issue, Stumpf (1984) elaborated six factors which play a key role in adult career development. (1) "Social class" was often a determinant of career attainment and was linked with family influence, status and goals. (2) "Personality interests and values" forced an individual to seek career roles congruent with their own individuality. (3) "Self-knowledge" provided the informational base for meaningful career plans, decisions and actions. (4) An individual must have "career motivation" that dynamically generates an on-going motion of career development; it was here that career identity generated the self-image. (5) "Career stage" models must include the revision/adaptation/rethinking of mid-career issues. (6) "Life-cycle" demanded a well-rounded multi-variant perspective of both the vocational and avocational interests of the individual.

Several writers (Golumbiewski, 1978; Hall & Kram, 1981; Stumpf, 1984) ventured into the domain of organizational psychology and stressed the responsibility-role of the employer in aiding the individual in mid-career adjustments. As the school had played a dominant role in career development during adolescence, so the employer was assigned the responsibility for that function during mid-life experiences.

Zunker (1986) pled for an "integrated" view of adult career problems by combining an emphasis on stages, tasks and experiences.

Zunker acknowledged the stage and task concepts, but also affirmed the need to be attentive to the experiences and skills derived from various life events in the biosocial, career and family dimensions. He also cited significant cultural trends as job obsolescence and a sense of emotional ambiguity and emptiness among workers as significant factors in this mid-career plight.

If it is conceded that career development is a life-long process, and that adults typically encounter certain re-cycling tasks involving career values and commitments, then the clergy cannot consider themselves exempt from the task. Experience claims that certain high-stress professionals, including pastors, are very much involved in this process (Phillips, 1982). It would also follow that if an employer has responsibility for offering guidance and support for employees in such a process, then the church obviously has a responsibility to its clergy in times of re-thinking career roles.

Summary

The growing acceptance of the ongoing process of career development into adulthood has added a new dimension to the career research. It has brought into everyday language such concepts as career adjustments and career transitions for adults. No longer is the case closed once the individual has completed formal training and secured a job. Recognizing the developmental nature of adulthood, adults are now encouraged to recognize their careers as dynamic and growing; career considerations are not a sign of

weakness, but a way of life. With this openness to career development has come additional challenges to the adult population.

Quoting Sinick, Zunker (1986) ventured the following summary of the adult career dilemma:

> In summary, the unfulfilled worker is searching for autonomy, challenge and meaning in work. The motivational drives of the search may be centered on combinations of the following: (1) a change in needs (to higher-order needs) and subsequent restructuring of goals from the time of the original career commitment; (2) a recognized disparity between current work content and reformulated goals; (3) a lack of conformity between personal goals and organizational or employer policies and goals; (4) a recognized disparity between self-perceived abilities and the utilization of these abilities in the current work environment; (5) a feeling of isolation resulting from a lack of conformity with goals and values of peer affiliates or the informal organization; and (6) a feeling of a lack of accomplishment from what has been achieved in the past and in the potential for the future (pp. 59-60).

Zunker concluded his summary of adult problems with an appeal to deal realistically with the variety of expectations that persons have of their career choices. Thus the clergyperson caught in the adult struggle between career and expectations, seeks resolution of such discrepancies, enabling clearer thinking which in turn paves the way for future direction. The church must also view itself as having more responsibility to the individual clergyperson than to the institution of the church itself: the primary concern must be for the development of the individual who is a minister rather than for the maintenance of the ranks of the clergy.

Overview of Career Satisfaction

In confronting the issues faced by ministers when they emerge from the mid-life period and deliberately choose to remain with their career choice, we are confronted not only by the general needs of adults in mid-career stages, but also by issues of career satisfaction. From vocational psychology, several problems loom before us: What is job satisfaction? What can be learned about job characteristics that lead to satisfaction? Can patterns be developed that explain job satisfaction? Are there factors beyond job satisfaction that are responsible for career persistence?

Definitions of Career Satisfaction

Career satisfaction has been defined in a variety of ways. Some definitions were primarily operational while others resembled a dictionary statement. Hoppock (1935) presented one of the earlier workable definitions, defining career satisfaction as "any combination of psychological, physiological and environmental circumstances that causes a person to truthfully say, 'I am satisfied with my job'" (pp. 47-48).

In a more elaborate statement, Ginzberg et al. (1951) suggested three specific types of vocational satisfaction: (1) "Intrinsic" satisfaction which came from either the pleasure or the sense of accomplishment derived from the work activity, (2) "Concomitant" satisfactions associated with the physical or psychological conditions of a person's work, and (3) the "extrinsic" satisfactions

which were tangible rewards of work (as salary). The critical factor was not the absolute amount of these satisfactions, but the amount in relation to expectations, which in turn was a function of values and goals.

Crites (1969) defined "vocational satisfaction" as an "affective state which is a function of the worker's present job, on the one hand, and his frame of reference and his adaptation level on the other" (p. 472). Satisfaction should not be confused with job attitudes and morale (positive or negative reactions to specific aspects of work). Career satsifaction designated an individual's satisfaction with his/her total life's work, and not just a particular position held at a particular time.

Dawis (1984) suggested that a distinction should be drawn between "facet satisfaction" and "job satisfaction." Facet satisfaction dealt with one particular aspect of the work, like pay or supervision. An individual may be dissatisfied with one or more facets of a job, but still may have an overall satisfaction with his/her career.

Career Satisfaction: General

The earliest studies of worker behavior in the United States was undertaken primarily at the initiation of the employer. The basic objectives of such studies were to specify the human requirements of work and the factors that contributed to satisfactory job performance (Dawis, 1984). Much of the work of the earlier vocational guidance movement (Patterson, 1938) centered its

attention on what was required for the individual to become a satisfactory worker. Since then, a voluminous quantity of literature has been written on job satisfaction.

A recurrent reference in career satisfaction literature was to the systematic psychology of A. H. Maslow (1954) describing basic need-satisfaction as crucial in a theory of motivation. Maslow spoke of the "lower needs" as (a) physiological needs, (b) safety needs, (c) belongingness and love needs, and (d) esteem needs. The need for self-actualization, he considered the "higher need," including the desires to know/understand and the aesthetic needs. As the lower needs or goals were satisfied, the individual sensed the needs of the next level and moved on to seek fulfillment of the same. The fulfillment of the higher needs usually rested upon the prior satisfaction of the basic or lower needs (physiological, safety, love and esteem). These needs, especially self-esteem and self-actualization, frequently appeared as keys to career satisfaction.

Driskill and Dauw (1975) surveyed 780 men over age 40 who were seeking jobs, asking why they were changing jobs in mid-career. Common responses included needs for increased salary, concerns for advancement, and disagreement over methods of doing the job. The largest response of the persons surveyed (66%) suggested that the respondents perceived their abilities were not being well utilized, and they were seeking an opportunity to better express their strengths.

Heddesheimer (1976) wrote of the multiple motivations for mid-career transitions, citing the convergence of pressures from both the self and the environment as motivating agents. The environmental causes of change were categorized as family, job and societal changes; the pressures of self were grounded in such personality factors as the search for satisfaction, and the need for productivity and creativity.

Several studies highlighted age trends in career change or stability. Gottfredson (1977) sampled 1,000 adults (ages 21-71), and concluded that career stability increased with age for both sexes. Using the Holland model (1973), he concluded that career options became narrower as age increased (because of the cumulative effects of experiences and choices), and that most career shifts were within the same typological category.

Wright and Hamilton (1978) reinforced the Gottfredson study, concluding that older persons were more satisfied with their careers than were younger persons. Gender and education as dependent variables revealed much more ambiguity in significance than did age. Their causal suggestion was that the older generation actually had the better jobs (more autonomy, creativity, responsibility and remuneration) and hence were better satisfied. Other research data supporting a positive linear relationship between age and satisfaction appeared consistent (Glenn, Taylor & Weaver, 1977). Most studies did not fully address the "trial and error" job-seeking approach of early adulthood as a natural process in the drive for

career establishment; its existence would automatically demonstrate a greater stability with the advancement of years.

From 1946 to 1975 Jurgenson (1978) collected data on the goals and objectives of job applicants.   Citing over 55,000 responses, security and the type of work were consistently listed as top priorities in job searches. The ranking of 10 major job factors did not show significant variation over the 30-year period; groupings by 5-year periods were relatively consistent.   Hall and Mansfield (1975) who questioned engineers and scientists, concluded similarly that the amount of security needed in career satisfaction seemed to increase with age.

Zunker (1986) emphasized the issue of "worker commitment" as a crucial factor in career satisfaction.   Answering the charge that American workers have poor work commitments, he saw the worker's commitment as a direct correlation with (a) a sense of challenge and adequate utilization of the worker's skills, and (b) a sense of confidence in a management/leadership system that engenders self-fulfillment and rewards individually responsible productivity.   He cited dissatisfaction with the nature of leadership in the workplace (or in the institutional structures themselves) as a frequent causal factor in career dissatisfaction; the effect of poor management can have a devastating effect on the individual's commitment to the job.

The issues of career satisfaction focus on both personal needs of the individual workers, and the commitment of the worker to certain values and tasks;   both of these may be tied to time relationships. Persons who commit themselves to career roles as

clergypersons must confront their own needs which seek fulfillment in a career-involvement, as well as certain commitment-values. Many individual facets of a clergyperson's career must be seen in proportion to these commitment-values. Needs and commitments will be re-thought at certain periods of life, resulting in either reaffirmation or alteration of career directions. The reaffirmation of careers which make the highest demands on time, energies and personal commitment is an arduous task for any person; the clergy are no exception.

Theories of Career Satisfaction

As the data regarding career satisfaction/dissatisfaction became more plentiful, scholars scanned the research, attempting inductively to articulate theories to explain conceptually what was occurring in this area of career studies.

In Festinger's (1957) theory of cognitive dissonance, a framework was expounded through which career satisfaction would later be explained. Festinger explained cognitive dissonance as the discord in one's perceptions of the world by the observations of events that were grossly at variance with the individual's expectations. Attempts to reduce this cognitive dissonance provided a very potent motivating agent in human behavior.

Using Festinger's theory of cognitive dissonance, Hilton (1962) proposed an application to the role of career decision-making and career satisfaction. He suggested that the reduction of dissonance in a person's beliefs about self and the environment may be the

major motivation of career decision-making. The decision-making process was instigated by inputs from the environment which raised dissonance to an intolerable level and was terminated when the individual (by one of several means) succeeded in reducing the dissonance level. A decrease in dissonance generated an increase in an individual's likelihood to continue in a given occupation role. Hilton suggested that occupational dissonance was the basis for re-examination of views of self and career, always striving for reduced dissonance.

Herzberg et al. (1959) theorized the "Motivation-Hygiene" or the "two Factor" theory, which described satisfaction and dissatisfaction as separate phenomena, controlled by different sets of job factors. These theorists suggested that individuals have two sets of needs: the need to avoid pain and the need to grow and develop. One set of factors, the hygiene factors, served primarily to avoid dissatisfaction; these factors were found primarily among the dissatisfied and originated in the work environment. They served only to bring about/prevent job dissatisfaction and were rarely involved in events that led to positive job attitudes. The major hygienic factors were such things as company policy and administration, supervision, salary, interpersonal relations and working conditions.

When the factors involved in job satisfaction were coded, Herzberg found an entirely different set of factors evolved. These motivation factors occurred with high frequency among those who claimed satisfaction in their careers. The five factors which stood

out as basic motivators of career satisfaction were achievement, recognition of achievement, work itself, responsibility and advancement.

The principle conclusion of Herzberg's theory was to suggest that the hygienic or maintenance events aided in avoiding dissatisfaction only because of a need to avoid unpleasantness; they did not generate satisfaction. On the opposite side, it was the motivator events that led to career satisfaction because they reinforced both growth and self-actualization. Psychologically, the two dimensions of job attitudes reflected a two dimensional need structure.

The research methods of Herzberg was to determine the sources of job satisfaction and dissatisfaction among 203 engineers and accountants, asking individuals to identify "critical incidents" (periods when they were exceedingly happy or unhappy about their jobs). The use of this personal interview technique was common among many of the studies reinforcing the findings of the Herzberg research (Congo, 1986)

Whitsett and Winslow (1967), Bockman (1971) and Grigaliunas and Herzberg (1971) supported the motivation-hygiene view and method of study, as expressed by Herzberg et al. (1959). They maintained that because the respondent was actively involved, the focus of the data was on the presence and variations of the respondent's feelings; thus the factors emerged inductively rather than deductively.

Vroom and Maier (1961) were among the first to question the validity of Herzberg's methods and conclusions, arguing that the

methods too easily inferred causes of satisfaction or dissatisfaction. Rejecting what he called a theory of hedonism (striving to attain pleasure and avoid pain), Vroom (1964) expounded a theory of motivation for career satisfaction in which he focused on individual motivation to interpret satisfaction. Vroom described three elements (valence, expectancy and force) to explain the extent of individual motives and goals.

Valence, according to Vroom (1964), was simply the preference of an individual for a specific outcome or state; the strength of a person's desire or aversion for an outcome was not based on the outcome's intrinsic properties, but on the anticipated satisfaction from the outcome. Expectancy was the degree to which the individual believed these outcomes were probable; it was an action-outcome association or a "subjective probability." Force was Vroom's resolution which specified how valences and expectancies combined in determining choices; it was the directional concept which would later be referred to as instrumentality (Dawis, 1984).

The motivation of expectancy model (Vroom, 1964) stated that the strength of a tendency to act in a certain way depended on the strength of an expectancy that the act would be followed by a given consequence (or outcome) and on the value or attractiveness of that outcome to the actor. The contribution of Vroom to career satisfaction was in drawing attention to the subjective expectations of the individual. According to Mitchell (1974), the complexity of Vroom's theory has limited empirical investigation, yet its concept

may be one of the more widely accepted motivation theories of our generation.

Another motivation theory was Lofquist and Dawis' (1969) theory of work adjustment. Here, job satisfaction was determined by the correspondence of the job's actual rewards (or re-inforcers) to what was important to the individual (needs and values). Job satisfaction was tied to both the individual needs and the effect to environmental reinforcers. This process utilized self-reporting instruments to identify both the needs and the reinforcers. Subsequent studies by Rounds (1975, 1981) have experimented with variations of this theory, yet reinforcing the balance between reinforcers/environment/values.

Building on components of self image, Douglas Hall (1971) spoke of a model of career subidentity development (i.e., the individual's total identity was viewed as the sum of a number of subidentities), with each sub-identity representing the person's self-image in a particular social role. Growth in the career subidentity and career commitment was seen as a series of cycles of (a) challenging goal setting, (b) independent effort, (c) success, (d) increased career self-esteem and commitment which in turn leads back to (a) further goal setting (beginning the cycle again). The cyclical model in which career self-esteem/success leads ultimately to greater self-esteem/success has been referred to as the psychological success model. A later study (Hall & Foster, 1977) reinforced the principle, and emphasized the role of involvement as a crucial feedback link in the psychological success cycle.

In the context of this study, these theories offered contexts within which to observe and analyze the career dilemma of the clergy. Cognitive dissonance (Festinger, 1957) may offer an explanation for career frustration. Herzberg's theory of motivational/hygienic factors could help clarify the elements of a clergyperson's satisfaction/dissatisfaction. The recognition of individual values and goals (Lofquist & Dawis, 1969; Vroom, 1964) are closely tied with the value commitments that are so much a part of the career of a minister. Each of these components are essential in understanding the career satisfaction issues facing the clergy.

Summary

The career satisfaction theories were ultimately tied to such cognitive constructs as self-esteem, feelings of worth and meaningfulness and life-satisfactions. Maslow's (1954) strong affirmations of self-esteem as the essential key which leads to feelings of self-confidence, worth, strength, capability and usefulness in the world were reflected repeatedly. According to the self-consistence theory (Festinger, 1957), such consistent cognitions lead to a wholesome and constructive self-perspective. In varying contexts, career satisfaction may be both cause and effect for an integrated self-concept.

Dawis (1984) summarized the career satisfaction literature by noting the concepts that most frequently were correlated with career satisfaction: (a) Self-esteem, feelings of personal warmth and effectiveness were multifaced types of satisfaction; (b) Job

involvement (and its opposite, work alienation) resulted from intrinsic job satisfaction, yet was also a causal factor for successful work performance; (c) Organizational/institutional commitment accompanied job satisfaction and reflected the importance of the worker to the organization; recognition was an imperative reinforcer; and (d) Morale was high with a sense of the worker's "belongingness" to the organization/institution. This was evidenced by participation in planning, ownership of activity in the workplace, and confidence in one's own contribution toward the group's goals. Job satisfaction "may" hold a very positive spill-over effect into life satisfaction.

In each construct suggested by Dawis, the carry-over to the career concerns of the clergy would seem natural. Although it might be asked whether these features of career satisfaction were causes of satisfaction or the effects of satisfaction, the concurrence of these qualities with career satisfaction is not questioned. Self-esteem, job involvement, organizational commitment and a sense of belonging to the institution would be labeled as essential qualities for pastors by church administrators, yet these very qualities are intrinsically related to career satisfaction.

<center>Overview of Ministerial Career Studies</center>

Approaching the subject of career development among pastors, the sudden shift in the type of material available was most prominent. There were dozens of articles written on the role of pastor and the issues of career persistence/non-persistence, but the

vast majority of these used theological methods. Generally speaking, studies done in a theological school frequently utilized different research methods than those done at the university level (i.e., theological methods attempt to validate ideas by an exegetical appeal to Scriptures with minimal use of research designs). The strong domination of this topic by theological methods resulted in limited sources which utilized the insights and the procedures of the behavioral sciences.

The Ministry and Career Theory

Conspicuous in its leadership in the career development of ministers was a collection of career essays edited by Willis E. Bartlett (1970). Having been commissioned by the Roman Catholic Church and supported by the Center for the Study of Man in Contemporary Society at the University of Notre Dame, he assembled papers on crucial topics relevant to a broader spectrum of ministry than simply Roman Catholicism. Bartlett's goal was to apply vocational development theory to religious careers and to view the evolution of these careers from various disciplines. Using leading scholars in career studies, Bartlett contributed a major work in this area.

In contributing to Bartlett (1970), Donald Super attempted the application of his self-concept theory to the field of religious vocations. Super posed two main questions relative to the development of self-concepts of priests/ministers: (a) What are the social and personal limits within which the self concepts of

potential clergypersons develop? and (b) How may an individual test the reality of his/her identification, role-playing and self against the occupational demands, clergy models and attributes actually required within the religious occupations? Super focused attention on the adequacy of the individual's experiences to guarantee a realistic view of ministerial expectations and to lead to success in various religious occupational roles.

Building upon the career theory of Holland (1966), Osipow (1970) applied the theory of typology to religious careers. Studying both Catholic and Protestant clergy, Osipow concluded that the diversity of personality types created many of the ministerial tensions; the jobs they were required to perform had little relationship with their personality types.

Osipow found that in smaller parishes (where a single clergyperson was required to perform the full range of parish tasks), the inner conflict was almost insurmountable. The younger, less experienced clergypersons found this a special problem, for they were not able to do their "particular thing" because of the multiplicity of demands on their time. A larger parish (usually served by more experienced and older pastors) allowed greater specialization and consequently offered a greater satisfaction of one's typological expression.

Osipow also identified the ministerial training environment as a related problem. One potential problem was that the seminaries created products too much in the image of their faculty and not enough in the image of the practicing clergy. Persons fashioned

after a strong academic model found difficulty in relating to the problems/needs of a parish situation. Osipow then suggested that the curriculum of the training environment needed to be more closely aligned with the practical needs of a parish. He also drew attention to a need that might exist for better counseling of students within the context of seminary training, in order to provide a more realistic view of the demands of the ministry.

The problem of "loneliness" was the area suggested by Simons (1970) as a career pitfall of ministers that often isolated them from people and reality. Believing it to be unprofessional to spontaneously express his/her true feelings, a minister might cover the genuine self and project the image desired by others. Once this false projection is entrenched, the pastor has created a separation which has generated loneliness and isolation.

In a study relating the ministry to an episcopal form of church organization, Schneider and Hall (1970) found that greater success in the ministry was often tied to the degree of autonomy permitted and to the degree to which the individual priest/pastor actively chose challenging goals for himself/herself. Following the theme of Hall's psychology of success, this study concluded that an individual pastor/priest must perform tasks deemed important by him/her, must have adequate feedback, and must see himself/herself as moving toward individually important goals.

Edgar Mills (1970) studied the clergy in the mid-life years. He suggested first, that a clergyperson in mid-life years must increasingly discover his/her own milestones, and create criteria

for development using his/her involvement in the cycles of work, family, community, and the movements of history. Secondly, a clergyperson in mid-career needs to be more fully in control of his/her self-concept, which Mills called the "inner navigation system" of career development. Thirdly, the mid-career pastor must come to new acceptance of himself/herself and adjust to growing limitations, especially those of decreasing energy, changing relationships and the "boundedness" of the future.

Mills cited five common experiences of mid-life particularly recurrent among the clergy. These included "stocktaking," changes in family relationships, status changes, the drive for productivity, and identification with specific causes. He argued that the majority of mid-life crises were tied to these issues.

In commenting on "commitment" as a crucial component of persistence in the ministry, Mills (1969) spoke of five levels of commitment that were evident in the ministerial profession. The first (and lowest) level of commitment was self-interest, involving both pleasures and profits gained from the profession. A second level of commitment was to a professional loyalty i.e., the clergy valued the esteem of their colleagues and proceeded to measure themselves by the standards of the profession. The third form of occupational commitment was to the constituency or clientele served. Common among many professionals was a fourth level of commitment to the altruistic value of the work as worthy of one's life efforts. Finally, and primary among ministers was a religious commitment viewed as an obligation to a divine eternal being to whom the

individual was personally accountable. Mills believed that this combined concept of commitment placed this profession at the extreme end of the occupational commitment spectrum.

Furthermore, Mills stated that much of the variation in career behavior of ministers can be accounted for by an analysis of the phenomenal field of the person involved, scrutinizing occupational identity and commitment, the contextual factors of job performance, family and professional relationships, and socio-cultural norms and values.

These career theorists introduced several vital ideas for this study: the need of pastors for realistic self-concepts (Super, 1970), the need for congruency between one's personality type and the tasks a pastor performs (Holland, 1966; Osipow, 1970), the need of the individual to utilize his/her own professional strengths and to be trained in an environment that reflects his/her career goals (Osipow, 1970), and the need to project an image that reflects one's genuine self (Simons, 1970). Mills' analysis of ministerial commitments (1969) has many implications for the struggle ministers face in making career changes.

The Ministry and Career Change/Persistence

Career change, especially ministerial "drop-outs" and the phenomena which explain such, has been the topic of several studies. Mills (1969), in a study of United Presbyterian parish ministers, surveyed the self-reported causes of the decisions of 177 pastors to make a change in their parish role. He cited causes for attrition as

(a) long range plans laid in earlier years, (b) the attractiveness of other positions, (c) church conflicts, (d) restlessness or loss of interest, (e) a sense of hopelessness, and (f) personal, marital or family crises.

Wickman (1984) studied 34 former pastors of the Evangelical Free Church of America who had terminated ecclesiastical roles, citing a variety of reasons for change. His study concluded that while the decisions to leave were personal, the former pastors were primarily frustrated with the "system."

> The professionalization process taught them certain role priorities that were not necessarily the priorities of the churches they would serve. The definition of a minister to the system was ambiguous, denominational leadership was the least supportive to them in their ministry, church conflict over how ministry was to be done seemed endemic to the system and irresolvable, and the potentialities for relocation were limited. As a sense of powerlessness vis-a-vis the system grew, frustration took over and any hope that the causes could be corrected died. The need for resolving the "cognitive dissonance" they were experiencing demanded a change of sort, and the change for which the men in their survey opted was to leave the pastorate (p. 108).

Several studies were closely tied to persistence in an educational institution/program. Persistence was defined as either continuation in an academic program or as completing the transition from an academic program to a church position. Krolink (1977) studied the persistence of students in the pre-ministerial curriculum at Concordia Lutheran College. He found that the persisters tended to make their career decisions later in high school, while non-persisters traced their career decision to earlier years. Both groups were consistent in their theological orthodoxy,

and both cited the influence of a pastor as the strongest influence in their ministerial career decision. Using the Career Maturity Inventory—Attitude Scale (Crites, 1973), he concluded that the persisters were more mature vocationally. To Krolink, the selection of potentially successful ministerial candidates still remained a highly subjective process.

Studying 74 church-licensed ministerial students who had entered Baylor University as freshmen in 1958 or 1959, Miles (1978) ran a follow-up study to determine the present occupations of these former students. Using data obtained from their freshman orientation records, he compared the persisters to the non-persisters (36% of the original group had persisted into ministerial roles). Using a discriminant analysis on variable test scores, he learned only that the persisters had significantly higher mean scores on verbal and artistic interests, and significantly lower mean scores on general mental ability. The Kuder Occupational Interest Survey (Kuder, 1956) and the Cooperative School and College Ability Tests (Educational Testing Service, 1955) were the instruments utilized.

Cardwell (1978) made use of the Theological School Inventory (Dittes & Kling, 1972) in an attempt to predict persistence in a seminary program, surveying data on 679 students from 14 seminaries. Factors studied included definiteness and ease of decision for ministry, a non-ambivalent resolution of the authority problem, role models utilized, persistence in denominations and motivations for ministry. She concluded that the items of the TSI might provide a

promising base to predict persistence in the ministry, but that it did not predict persistence in an academic program of graduate study.

In a study involving eight Roman Catholic seminaries, Bowlin (1980) did find several variables tied to persistence in seminary. Some of these variables were tied exclusively to Roman Catholic issues. He sampled 388 students, finding six variables that were significantly related to persistence in graduate studies. He found that students in seminaries controlled by religious orders had lower attrition rates. Retention was positively correlated to the receipt of financial aid and to the belief that the church should avoid political involvements. Persisting students could deal with feelings of guilt, grief and failure, while the non-persister showed a tendency to maneuver people and events for selfish advantage.

Robert More (1984) completed a study on the relationship between job satisfaction and the "Protestant work ethic." Comparing lay persons, ordained laity (elders) and ordained ministers from the Reformed Presbyterian Church within the state of Kansas, he tested each group using the Minnesota Satisfaction Questionnaire—Short Form (Weiss, Dawis, England & Lofquist, 1967). He found no significant differences among the subjects on the basis of demographics.

David Hogue (1986), whose ecclesiastical background was identical to many of the pastors included in this study, attempted to describe the degree of job satisfaction expressed by graduates of Christian Theological Seminary in Indianapolis, Indiana. He

concluded that there was a strong interrelatedness of career and non-career items and that personal variables had a strong influence in both life and career satisfaction. He proposed a model for ministerial career satisfaction that utilized the complex interaction of individual needs, professional roles and consequent extrinsic factors.

Congo (1986) also studied the paired issues of career satisfaction and dissatisfaction using members of the National Association of Directors of Christian Education. His study group included both ordained and non-ordained persons, and contrasted responses between Herzberg's "Motivation-Hygiene" theory and a more "conventional" view that does not attempt a dichotomous classification of job content and job context. He concluded that job-content and job-context factors contribute to both career satisfaction and career dissatisfaction.

Runkel (1982) explored mentoring in relation to career development of ministers. Surveying 82 ministers four years beyond seminary graduation, he found in the subjective responses that considerable importance had been attributed to mentoring and that the lack of a mentor was generally considered a disadvantage. Proteges were attracted to the mentor's experience, valued their social and professional activities together, and gained much personal encouragement through the mentoring process. One significant finding was that the mentees reported a much more realistic expectation of the demands of the ministry as a result of the mentoring process. The Runkel finding might be seen as a

potential solution to the need for a realistic perspective after training at the seminary level (Osipow, 1970).

Ruppart (1985) studied over 5,400 professional ministers to determine the pattern of psychological preference-types as defined by the Myers-Briggs Type Indicator (Briggs & Myers, 1983). Based on the Jungian typology of personality (1971), the MBTI yields four scales: sociability is described as extroversion (E) /introversion (I); thinking patterns are classified as sensing (S) /intuition (N); response modes are thinking (T) /feeling (F); and personal flexibility options are judging (J) /perception (P). The study revealed that Protestant ministers and Jewish rabbis displayed a modal profile of ENFJ—extroverted in sociability, intuitive in thinking patterns, feeling in response mode, and judging in flexibility. The study concluded that these personality factors were influential in the choice of persistence in a religious professional career.

Summary

While only a limited amount has been written on the career persistence of ministers, it appears that several characteristics might be deduced as descriptive of the clergyperson who would be more likely to be found persisting in the pastoral ministry of the Protestant church. From the literature in the overview, the following characteristics seem to deserve attention from their recurrence:

1.   A strong self-identity and self-concept that has been created by positive life experiences seems foundational (Dawis, 1984; Maslow, 1954; Super, 1970).   A strong self-concept assists in maintaining control over one's own self at times of career re-cycling (Mills, 1969, 1970).

2. The ministry must allow a clergyperson to utilize his/her own strengths (Dawis, 1984; Osipow, 1970), to have opportunity for creative productivity (Heddesheimer, 1976), and to have sufficient autonomy to work toward the goals important to the individual clergyperson (Schneider & Hall, 1970; Zunker, 1986).   These must result in a sense of achievement and recognition for the same (Hall, 1971; Hall & Foster, 1977).

3. The minister must have a strong commitment/identity with the goals, programs, people and heritage of the church or ecclesiastical system (Dawis, 1984; Mills, 1970; Wickman, 1984; Zunker, 1986).

4.   The training environment must have a realistic perspective of the world of ministry (Osipow, 1970). Ministry models must be used to generate a realistic perspective of the Christian ministry during both the training period and early years of ministry (Bowlin, 1980; Cardwell, 1978; Hilton, 1962; Osipow, 1970; Runkel, 1982).

5. The church must assume responsibility to provide guidance and resources for the continuing career development of ministers (Golumbiewski, 1978), including an openness in allowing opportunity for realignment and redirection (Gottfredson, 1977; Mills, 1970; Osipow, 1970; Simons, 1970; Stumpf, 1984).

6. Ecclesiastical leadership must provide a positive morale-producing atmosphere that encourages optimum development for an individual clergyperson (Zunker, 1986), and this may be one of the most important administrative tasks attached to personnel retention. The value placed upon the individual must surpass the value placed upon ecclesiastical programs and structures.

General Summary

Perusing the available literature related to the career development of clergypersons, certain conclusions were most evident. There are a number of factors which require consideration if a person is to understand the complexities of the career struggles of the clergy. There is a need to pay close attention to the implications arising from the research that has already been completed. Each question answered leads to additional unanswered questions.

Among communities of religious persons, specifically within the Christian community, there are those who cling naively to what Tageson labeled the "zap" theory of religious vocations (Bartlett, 1970). According to such a perception, a vocation or calling was a " 'thing' given to you at a particular age" and considered to be a revelation from God (p. 202). Among the Christian clergy today there still exists a readiness to acknowledge a clear cut awareness of a "call of God" to the task of ministry. Acknowledging the legitimacy of such, the minister is still left with questions of self-understanding and social-awareness that transcend such

spiritual phenomena. Simply being "called to be a minister" does not resolve the career frustrations and doubts with which an individual must learn to cope.

The research literature offers a sense of direction to the profession which is asking some serious questions. It would offer assistance in helping to understand the dilemma of adult development, and the innuendos of the unique problems of adulthood. It would offer assistance in describing what has been learned of career satisfaction and accompanying phenomena. It would offer assistance by revealing data from clergy-related research that has attempted to address some of the problems that exist.

CHAPTER III

METHODS

Introduction

The purposes of the present study were to answer three basic
questions: (1) What descriptive characteristics are shared by the
persisting pastors in this study? (2) Are there factors which
might predict persistence among the clergypersons? (3) Do the
descriptive factors of the persisting pastors correspond to
characteristics proposed by the career satisfaction theories of the
motivation/hygiene theory (Herzberg et al., 1959) or by those
theories stressing the more individualistic factors of needs,
motivation and values (Lofquist & Dawis, 1969; Vroom, 1964)?

The writer identified three groups of pastors who would be
asked to complete a questionnaire that included both biographical
information and a series of value-oriented questions regarding their
career experiences. The questionnaire was administered to the
selected pastors during the months of September, October and
November, 1987.

Subjects of the Study

The survey used in this study was administered to pastors in
the three Michigan Free Methodist Church conferences including East
Michigan, North Michigan and Southern Michigan conferences. All
conferences follow the same doctrinal and organizational manual, The

Book of Discipline, 1985 (Free Methodist Church of North America, 1986). All pastors are subject to similar organizational procedures, educational and experiential requirements for ordination, and they share a theological homogeneity.

Profile of the Conferences

The Southern Michigan Conference is the oldest conference in Michigan (1865) and the "mother" conference from which the others were organized. The geographical boundaries of the conference include the two southern tiers of counties across the state of Michigan and that portion of the Detroit metropolitan area lying south of Eighteen Mile Road. This includes the population centers of Detroit, Ann Arbor/Ypsilanti, Jackson, Battle Creek and Kalamazoo and the urban nature of this conference expresses itself in its churches and its clergy. Spring Arbor College, a denominational post-secondary institution, is located within the boundaries. This conference claims 73 ordained ministers (including retirees and persons serving in non-pastoral capacities) and there is one ordained woman in the conference. The current superintendent is in his 5th year of administration.

Founded in 1884, the East Michigan Conference includes that portion of the state of Michigan that lies north of the Southern Michigan Conference and east of a straight (north-south) line beginning at the east side of Eaton county and running north to the Straits of Mackinac. The entity includes both the urban areas of Lansing, Flint and Saginaw and the rural farmlands of eastern

Michigan. The conference has started a few new churches within the past 20 years. The conference list of ministers includes 106 men and 3 women. The incumbent superintendent has served in that role for 18 years.

The North Michigan Conference, organized in 1876, operates in the remaining portions of Michigan's lower peninsula and includes all of the upper peninsula. The population centers of the area are in Grand Rapids and Muskegon. This conference area is more sparsely populated and the churches are scattered over a large geographical area. This conference has a general reputation of being more conservative in church politics and life-style. In 1966 the North Michigan Conference experienced a conference-wide split, losing a number of laypersons and ministers. This conference has 65 ordained elders; its superintendent is currently serving for his 7th year.

A general comparison of the three Michigan conferences of the Free Methodist church appears in Table 1.

Pastors Involved in the Study

The subjects for this study were all serving as pastors of local congregations in one of the respective conferences during the 1987-88 conference year. Through the assistance of the conference superintendents, scheduled meetings of ministers were utilized for the administration of the questionnaire. In each conference, the ministers were encouraged to complete the questionnaire by their superintendent. In the Southern Michigan Conference, all of the respondents were in attendance at the annual conference pastors'

Table 1

Comparison of Southern Michigan, East Michigan and North
Michigan Conferences of the Free Methodist Church

Descriptor	S. Michigan	E. Michigan	N. Michigan
Churches (n)	35	61	45
Average church membership	146	86	44.5
Average Sunday morning worship attendance	164	97	63
Range in Sunday morning worship attendance	28–368	15–382	11–148
Average church budget	$126,397	$68,661	$36,455

Source: <u>Yearbook, 1987</u> (Free Methodist Church of North
America, 1987).

retreat at Camp Michindoh in Hillsdale county on September 16, 1987.
All of the East Michigan Conference respondents were in attendance
at the annual conference pastors' retreat at Covenant Hills Camp
near Otisville on September 15, 1987. The North Michigan Conference
respondents were in attendance at a series of area dinner meetings
where they were gathered for a monthly meeting with their
superintendent.

The Instrument

The primary objective of this study was to characterize career
persistence. A primary assumption of the writer was that
persistence and job satisfaction were not necessarily synonymous,

yet closely related. The career perspective of many clergypersons is complicated by adding a sense of "divine call" and religious commitment to that call. Rather than focus exclusively on career satisfaction or on the complexities of career commitment, this study chose to attempt a description of persistence.

It is impossible to completely neglect career satisfaction. The correlation between career satisfaction and persistence is well established (Dawis, 1984), even among research dealing with the clergy (Congo, 1986; Hogue, 1986). This research study however, focuses on persistence rather than career satisfaction as the primary issue.

There were numerous published instruments available with standardized norms for study and evaluation of career satisfaction. Instruments can be found to deal with measures of general career satisfaction. Since 1969, 50% of the management-related journals that cite satisfaction instruments have used the Job Description Index (Yeager, 1981). Some measures of satisfaction, such as the Satisfaction in Ministry Scale, have been designed specifically for the clergy (Hogue, 1986).

In searching for an instrument for this research study, several criteria had to be met. The instrument had to attempt to predict persistence among the clergy. It had to utilize issues that have been linked to career satisfaction theories of Herzberg et al. (1959), Lofquist and Dawis (1969) and Vroom (1964). The instrument also had to be sensitive to the complexities of religious commitment that is so much a part of the picture of clergypersons.

Noting the demands of this study and the lack of single instruments available which would meet the criteria, this writer constructed his own instrument to focus on the specific issues of concern. After looking at other instruments and conferring with faculty and church administrators, it was decided that there should be two sections to the survey: one dealing with a biographical profile of the subjects, and a second dealing with a series of value statements to which the subjects would respond on a 5-point Likert scale. It was decided that the value statements should reflect the issues projected by the career satisfaction theorists seeking to ascertain which of these best characterized the persistent profile of pastors.

The number of years served in the pastoral career was the initial target variable for study; it was also anticipated that the biographical data would provide adequate personal information to isolate specific characteristics of the pastors and to compare the pastor's perspectives according to that variable.

To preserve simplicity in the administration process, it was decided not to include a more established instrument to accompany the instrument created for this study. It was thought that the request to complete two questionnaires would dictate against a positive response from the pastors.

The primary task of the questionnaire was to characterize persistence in Free Methodist pastors in Michigan. The information contained therein would serve as the basis for a profile of the persisting pastor. It was not considered to be comprehensive but

was assumed that any such profile must be developed over a period of time and by a variety of efforts.

Biographical Section of the Instrument

In the biographical section, it was determined that the data must be sufficient to give a clear-cut profile of each individual subject. This included such items as age, type of ministry (senior pastor or specialized ministry), level of ordination, conference of membership, educational background, and family religious background. Inquiry regarding the primary dependent variable asked the total number of years served in the pastoral ministry (Question #3).

In discussion with Free Methodist Bishop Gerald Bates (whose jurisdiction is in the eastern area of the United States), the suggestion was made that something be included to identify the more successful pastor from the less successful pastor. "Successful" was used to mean a church that gave evidence of statistical growth. To attain this information, each subject was asked to identify four churches he had pastored, the number of years served in each, and the membership figures both at the time of appointment and departure. In the completion of the survey, it was necessary for pastors to rely upon their memory for such data. From these two membership statistics, a percentage of gain or loss was calculated. Because the very small churches could easily have phenomenally high percentages, all percentages were grouped into one of five categories: High gains (over 35%), Low gains (10-34%), Minimal

change (+10% to -10%), Low loss (-10 to -34%) and High loss (below -35%).

For input into the educational institutions of the denomination, specific questions were asked regarding identification of the undergraduate institution attended (Question #8), academic major pursued at such an institution (Question #9), and the number of years the individual was involved in certain co-curricular activities (Question #10). The latter was also thought to be an indication of the breadth of cultural background of the minister. The identification of "undergraduate institution attended" gave a broader indication of background than the section which asked them to identify degrees earned: it allowed the identification of a college experience when no actual degree had been earned. Because several of the ministers did not indicate the number of years in each of the co-curricular activities, the responses were simply recorded as a yes/no response.

Another suggestion for inclusion by a denominational bishop was the description of health or well-being, citing the awareness that some persons are forced to seek alternate careers because of problems of health or personal stress. Question #15 was included to cover that issue.

Questions #16-19 were written to probe the background of the subject's initiation into the ministry. These items sought information regarding the age when the individual concluded that he/she had been "called" to be a pastor, the age of a first

appointment, and an opportunity tc identify three persons considered to be most influential in preparing them for the ministry.

There were an insufficient number of women in the total pool of ministers to obtain an gender distinction. None of the ordained women in the three conference surveyed were currently serving as a pastor.

Values Section of Instrument

Pages 3 through 6 of the survey instrument included 50 statements describing the values or feelings of a pastor relative to various items in the pastor's career. Each subject was asked to read and respond to each on a 5-point scale indicating "strongly agree," "agree," "undecided," "disagree," or "strongly disagree." In recording these responses, each was numerically scored from 1 to 5 respectively.

The list of topics can be traced to the suggestions of career theorists who identify certain issues as related to satisfaction. A deliberate attempt was made to phrase questions positively. The phrasing of the questions was designed to display support for the institution and its positions. When possible, comparative questions were incorporated into a single statement (e.g., "My denominational loyalties have been growing progressively stronger as I have served as a Free Methodist pastor.").

One of the weaknesses the writer found in preparing the questions was that to write the questions in a positive mode might lead the respondent to a "strongly agree" response on a given item.

However, another question on a similar issue might be so worded that a "strongly disagree" response would be required to attain consistent thinking. For example, in #14 a "strongly agree" response affirms support for the organizational structure of the denomination, while in the situation-specific counterpart, #17, a "strongly agree" response indicates one's willingness to give up some organizational control to allow greater autonomy to individual congregations.

Each of the questions in the values section of the survey was written to probe some concept of career theory. To explain the rationale for each of the items on the values section of the instrument, the writer felt it was necessary to list the individual questions. The following section explains the rationale for each question asked. Frequently two or more questions were grouped together because they covered similar material and had the same logic for their foundation.

Question 1: When I began serving as a pastor, my long-range goal was to spend my entire career serving as a pastor to a local congregation.

Question 2: My current long-range goal is to spend the balance of my professional career as a pastor to a local congregation.

Both questions #1 and #2 were linked to the fact that long-range goals must be taken into consideration before a judgment is made regarding career transitions. Mills' (1969) discovered that some of the career drop-outs were really not such, but that their original career goals were some alternate form of ministry requiring

pastoral experience, e.g., all chaplains in the armed services are required to have two years of pastoral experiences before admission into the chaplaincy.

Question 3: There are alternate forms of ministry that I would like to investigate as genuine options for myself.

Question 4: My spouse would view me as happy and contented in my career as a pastor.

Question 5: During the past two years, my spouse and I have seriously discussed a career change for me, and have sought to clarify our options.

Questions #3, #4 and #5 described the general response to the issue of career satisfaction for the individual respondent. Rather than make a direct statement regarding career satisfaction, this writer felt that interest in exploring alternate options, a spouse's view of a career, and an explicit statement regarding actual dialogue of career change would be better indicators of career satisfaction. A high correlation between these answers should imply a high degree of career satisfaction; a lower correlation might imply a dissatisfied minister who refuses to consider other options.

Question 6: I am qualified (by training or skills) for employment in some non-religious career and believe I could secure employment easily, if desired.

This item explored the issue of limited career options. If persons are persisting in a job simply because there is no other task for which they are qualified (at a comparable salary), the satisfaction issue is more complex. Studies show that older workers

often retain their positions because they have lost the flexibility of alternate job skills (Glenn, Taylor & Weaver, 1977; Wright & Hamilton, 1978).

Question 7:   I feel comfortable pastoring within the Free Methodist Church and have no desire to change denominations.

Question 8: I consider myself very loyal to Free Methodism.

Question 9:   My denominational loyalties have been growing progressively stronger as I have served as a Free Methodist pastor.

Questions #7, #8 and #9 probed loyalty to the denomination. Question #7 represented a more generalized satisfaction statement, #8 introduced the issue of loyalty to the denomination and #9 investigated the direction of growth in denominational loyalties. In speaking of persons in all careers, Zunker (1986) cited worker commitment as a crucial factor in career satisfaction.   Wickman (1984) studying ministers in particular cited general loyalty to the denomination system as a major factor in pastoral retention. These questions did not probe the causes of loyalty, but simply the self-reported presence of the same.

Question 10: During the first 2 years of my pastoral ministry, I had a more experienced pastor on whom I relied for personal counsel, guidance and support.

Question 11:   There is currently a pastoral-peer with whom I meet periodically for personal guidance and support. ·

Question 12: I personally feel a need for an improved peer-support system for personal encouragement.

These questions probed the utilization professional mentors/peers as a means of personal support. Osipow (1970) and Runkel (1982) suggested that younger pastors need a pastoral mentor during the early years of ministry to give a realistic perspective of ministry (following the idealism of academic studies). Simons (1970) cited problems that emerged from professional "aloneness," a characteristic which had negative implications for ministry.

Question 13: My support for the stated theological stance of the Free Methodist Church has grown progressively stronger as I have served as a Free Methodist pastor.

Question 14: My support for the organizational structure of the Free Methodist Church has grown progressively stronger as I have served as a Free Methodist pastor.

Question 15: My support for the life-style requirements for Free Methodists has grown progressively stronger as I have served as a Free Methodist pastor.

Vroom (1964) suggested the cruciality of loyalty and commitment to the organization; thus questions #13, #14 and #15 probed the intensity of denominational loyalties, comparing current loyalties with initial loyalties, and explored support for various facets of the organization (theology, organizational patterns and life-style). Implications of the commitment issue were raised by Mills (1969) and Wickman (1984).

Question 16: I have much confidence in the way my fellow-pastors preach and teach the doctrines of the Free Methodist Church.

Question 17: I would be willing to give up some organizational control by the denomination to allow greater autonomy to individual congregations.

Question 18: I feel that the potential for ministry in the Free Methodist Church is strengthened by the membership life-style requirements regarding alcohol and tobacco usage.

Questions #16, #17 and #18 repeated the commitment issues of the previous series (#13, #14 and #15), but asked for situation-specific items. Question #13 sought affirmation for the theology of the denomination, but question #16 asked specifically for support for the manner in which fellow pastors interpret the church's teachings in their preaching and teaching. Question #14 explored commitment to the denomination's organizational structure; question #17 inquired more specifically if greater freedom should be allowed individual congregations (which would be movement away from an episcopal system toward a congregational system of church government). Question #15 probed the pastor's general commitment of the denomination's life-style expectations; question #18 focused on the specific requirements regarding alcohol and tobacco usage. These were all asked to delve more deeply into the commitment level of pastors in these items.

Question 19: I feel that Free Methodist pastors should take a more active role in advocating social change in such issues as abortion and pornography.

Pastors express varying needs for social involvement. Mills (1969) suggested that certain altruistic goals were a part of

certain categories of pastoral commitment. Vroom (1964), emphasizing certain needs for social and individual fulfillment, implied that sensed needs on social issues require satisfaction in certain pastor's expectations.

Question 20: I feel that my superintendent is very helpful in offering support and guidance to me as a pastor.

Question 21: If I were having serious personal problems, my superintendent would be one the first persons to whom I would turn for assistance.

Question 22: I feel that my bishop really understands the problems facing the pastor and local congregations.

Herzberg et al.(1959) cited leadership/supervision as a hygienic factor in helping to avoid job dissatisfaction. Thus a positive perception of job supervisors would be a decided asset in avoiding job dissatisfaction. Questions #20, #21 and #22 all dealt with relationships with ministerial supervisors. In the Free Methodist organization, the immediate supervisor is the superintendent, while the bishop supervises many conferences. Zunker (1986) cited dissatisfaction with leadership in the workplace as a frequent causal factor in career dissatisfaction.

Question 23: I feel that our denominational programs are effective in meeting the needs of my local congregation.

Related to the leadership issue cited in Herzberg et al. (1959) are the programs and policies of the institution; these are labeled hygienic factors which help prevent career dissatisfaction. Within the Free Methodist Church, the majority of the programs are

determined by general church officials and given to the churches for implementation. Satisfaction with these, according to the Herzberg theory, would be a hygienic factor.

Question 24: On at least one occasion in the last two years, my conference superintendent has demonstrated strong support for me in some tangible way.

Although the issue of leadership was again represented here, the specific focus was that of positive reinforcement by a job supervisor (Lofquist & Dawis, 1969). Reinforcement is also a type of recognition, which Herzberg et al. (1959) listed as a motivational factor toward career satisfaction.

Question 25: I feel that my local church is sincerely concerned about my financial well-being.

Question 26: My present congregation has given me yearly salary increases comparable to others churches in our area.

Questions #25 and #26 both dealt with financial remuneration, the first with the perceived concern of the congregation, while the second required more direct action by the church in the area of salary increase. Herzberg et al. (1959) identified salary as one of the hygienic factors, a factor within the job context that helped prevent dissatisfaction. One might also interpret salary as a form of recognition of a pastor's value, and consequently as a form of positive reinforcement (Lofquist & Dawis, 1969).

Question 27: I feel that the conference superintendent is realistically aware of what is being accomplished during my pastoral tenure in my present position.

Question 28: I feel that fellow pastors in my conference have a realistic awareness of my strengths as a pastor and a conference member.

Question 29: I feel that most persons in my congregation do a good job expressing their appreciation for my pastoral efforts.

This group of questions, #27, #28 and #29, described various types of reinforcement and recognition that a pastor might receive. The usual sources from which recognition might be received is from the superintendent, from pastoral peers, or from the pastor's congregation; each question dealt with one of the three sources. Herzberg et al. (1959) stressed recognition as a strong motivational factor which rewards efforts, recognizes value and prompts success (Schneider & Hall, 1970).

Question 30: I feel that my present pastoral assignment is a well-matched fit between the congregation's needs/demands and my gifts/abilities.

Question 31: I feel that my conference committee assignments reflect a greater amount of responsibility this year than did my assignments of five years ago.

Question 32: I feel that the church I am presently serving offers a greater challenge and requires more of me than did my more previous church.

Questions #30, #31 and #32 investigated the responsibility and challenge that a pastor associates with his present assignments. To Herzberg et al. (1959), these issues are all motivational in nature. Satisfaction that one's efforts are being noticed and that

proportionate responsibility is being assigned is viewed as motivation toward satisfaction. Zunker (1986) would describe these rewards for effectiveness as positive reinforcers (Lofquist & Dawis, 1969).

Question 33: I can name one major accomplishment during the past year of ministry which helps me feel good about my efforts in the pastoral ministry.

Herzberg et al. (1959) suggested that the motivated worker feels good about the work he/she is performing and is satisfied that he/she is accomplishing something worthwhile. This sense of worthwhile accomplishment is tied to satisfaction. Similarly, Vroom identified the accomplishment of the individual's goals as the seedbed of career satisfaction. Hall (1971) explained this as fundamental to further success and career satisfaction, for, in his thesis, success breeds more success.

Question 34: The dynamic and vitality of my personal prayer life has grown progressively stronger as I have served as a Free Methodist pastor.

It was the consensus of two bishops and a superintendent that there needed to be some question that allowed the subjects to respond to the characteristics of their own spiritual disciplines (i.e., personal spiritual exercises designed to enhance an individual's personal life of devotion to God). It was assumed that the satisfied and persisting pastor was growing in the use of such disciplines; the counterpart of that argument would also be part of that assumption, i.e., the dissatisfied pastor is probably not

making the best use of spiritual disciplines. Prayer was used to represent the most common of the spiritual disciplines.

Question 35: At times, I feel that too many people in my congregation attempt to control the focus and energies of my ministry, and try to force me into their image of a 'pastor.'

Question #35 was drawn more from the experiences of the researcher than from the ideas of career theorists. While Osipow (1970) and Mills (1970) spoke of concerns based on congregational expectations, this question was primarily motivated by the writer's own frustrations as a pastor, and was an attempt to ask if others felt similarly. It could be claimed that Holland (1966) would insist that there must be congruity between expectations of the employer and an individual's personality type.

Question 36: When I began serving as a pastor, I felt I had a clear-cut sense of a 'divine call' to serve as a pastor of a local congregation.

Question 37: There are times in my present ministry when an awareness of a 'divine call' to serve as a pastor is the primary motivation for remaining in a pastoral role.

Mills (1969, 1970) and Wickman (1984) each addressed the issue of a divine call as a major factor in the commitment of pastors to their careers, placing this vocation within a different level of career commitment. For a pastor to consider his/her career to be a divine imperative, the implications of change are much more drastic: it may mean a denial of faith or a rebellion against a divine plan. These questions address the topic of the original strength of a

call, and whether the call has been a dominant motivation for remaining in a career role.

Question 38: I feel that my current pastoral assignment allows me adequate freedom to express my own unique ministering strengths/gifts.

Similar to question #30, question #38 extended the issue of pastoral satisfaction one step further by adding the element of "freedom to express my own unique ministering strengths/gifts." In commenting upon pastoral careers involving episcopal forms of church government, Schneider and Hall (1970) cited the degree of autonomy allotted to each clergyperson as significantly related to career satisfaction.

Question 39: I feel a positive pride when reflecting on the church plant/facilities of the congregation I am currently serving.

Question 40: I (and my family) sincerely enjoy the housing accommodations provided by my present congregation.

Questions #39 and #40 explored pastor's responses to the facilities within which they live and work. Herzberg et al. (1959) described the working conditions as a hygienic factor; according to him, these factors may not contribute to career satisfaction, but they may help prevent dissatisfaction.

Question 41: My current congregation encourages my own mental growth by providing both resources and released time for the same.

Question 42: I would welcome the opportunity to pursue graduate studies to enhance my ministering potential.

Questions #41 and #42 both focused on the mental growth of the pastor: the first explored the congregation's commitment to the issue, and the second inquired about the pastor's own desire for further schooling. Vroom (1964) argued strongly for the need of an individual to strive for goals important to himself/herself. If a pastor had a strong drive for mental growth and development, and the church did not share in that vision, frustration and dissatisfaction would result.

Question 43: I would hesitate to leave the Free Methodist Church because I would not want to lose the social relationships I have gained during my ministry.

Herzberg et al. (1959) cited interpersonal relationships in the workplace as a hygienic factor in career satisfaction. This item asked if those relationships would be a factor encouraging a pastor to remain in the denomination.

Question 44: Sometime I feel my spouse or children might be happier if I were not serving as a pastor.

Question #44 repeated the family issues cited in question #4, but included the children as an added factor. Wickman (1984) cited real difficulties in pastor's career when families were subtly opposed to the career role.

Question 45: At least once a week, I feel seriously "torn" between the demands/pressures of my congregation and my own sense of important tasks.

Question #45 was linked closely with question #35 in its theoretical basis. Both described the potential conflict between

personal expectations and congregational expectations. Herzberg et al. (1959) might identify this as working conditions or management policies and expectations, both of which would be classified as hygienic factors.

Question 46: I regularly take time off; at least one day per week and a two-week vacation.

Question 47: I have a hobby or non-ministering activity that I utilize at least once a week to add some variety to my activities.

Demaray (1983) cited a need for certain preventive diversions among ministers if they were to avoid a "burn-out" experience and find themselves frustrated by an emotional drainage that affects a total career perspective. Question #46 asked if the pastor regularly took time off; question #47 explored the use of some activities that offer diversity to a schedule. Both of these items were deemed essential for good mental perspectives.

Question 48: In at least four of the past five years, the reports of my church have shown consistent gains.

Question #48 was designed as a self-report on statistical success of growth by each pastor. This response should correlate with the reported statistical growth of the individual churches reported in the biographical section of the questionnaire, #6. This question was designed at a bishop's request to have an additional factor which might separate the "more successful" pastor from the "less successful" pastor (defining success in statistical growth).

Question 49: At least one pastor per month approaches me for counsel, guidance and support.

The issue involved in this question was the pastor's perception of himself as a source of support and strength for his fellow pastors. This has been interpreted as a form of recognition (Herzberg, 1959) which suggests that professional peers are recognizing value in the ideas, opinions and/or judgments of the respondent.

Question 50: In the next year or two, I would like to see the conference offer me an opportunity to serve a congregation which might correlate more closely with my gifts/abilities.

Question #50 was another way to ask each pastor if he/she was satisfied with his ministerial appointment. Herzberg et al. (1959) suggested that promotions and recognitions were very important motivators toward career satisfaction. If the respondent stated strongly that he/she had no desire for a change, it could be interpreted as a form of career satisfaction.

In summary, the theory of Herzberg et al. (1959) suggested a series of motivational and hygienic factors for the questionnaire. A sizable number of questions reflect this division: motivational issues were achievement (#27, #30, #33), recognition (#28, #29), responsibility (#31, #32, #49), promotion (#30, #31, #32) and work itself (#38). It should be noted that there was no attempt to distinguish between the various components of "motivation" or content issues in a job. The hygienic issues would include salary (#25, #26), relationships with superiors (#20, #21, #22, #24), working conditions (#39, #40, #46), relationships with co-workers (#10, #11, #12, #28, #43), and management policies (#23, #35, #45).

The individualistic implication of personal goals, ambitions and expectations was the recurrent theme of both Vroom (1964) and Lofquist and Dawis (1969). Issues of personal interpretation of career goals (#1-4, #41-42), family goals and commitment to the same (#34, #36, #37, and #44) were explored. Reinforcement issues were represented in #24-29 and #30. The success issues of Schneider and Hall (1970) were seen in #33, #38, #48, #49.

At the request of one of the Free Methodist bishops, a final item was included at the end of the survey inviting the subject to voluntarily identify himself for a possible 5 or 10 year follow-up study using the same questionnaire and comparing the pastor's perspectives over a given time period. The option was placed at the end of the questionnaire. The pastor might select the option after he had completed the questionnaire as it was assumed that a pre-completion commitment might effect the responses.

Reliability Testing of the Instrument

It was necessary to test the survey section of the questionnaire, pertaining to the values and feelings. The purpose of the test was to demonstrate the instrument's reliability. Such a test would point up any obvious differences within the instrument that might prove statistically significant. Statistical reliability would mean stability and consistency within the instrument.

To test for reliability, a two-sample t test was applied using a "split-half" approach to the group surveyed. To achieve the appropriate halves, the group was divided using survey

identification numbers indicating order of reception into an "odd" and "even" group. Since all of the Southern Michigan surveys were #1-34, East Michigan was #35-84, and North Michigan was #85-113, it would not be feasible to divide them using the first and second halves. Fifty-seven subjects were in the odd group; fifty-six subjects were in the even group.

Using the odd/even as groups, the two-sample t test was completed. In surveying the results, the p scores were scanned, looking for any items that registered less than .05, indicating that there would be a significant difference between the split-half groups on that item, assuming a 95% confidence interval. Only one item on the values/feelings survey (#28) registered a significant difference between the odd/even split. Of the 50 items, 32 registered a p score of above .50. The six items registering the lowest p scores and the highest t scores are identified in Table 2.

With only one item showing statistical significance (having a probability score of less than .05), it was concluded that a reasonably strong possibility of reliability did exist among the items on the values questionnaire of the survey.

In a second test for reliability of the instrument, the responses to the the value section of the survey were divided into two groups, according to identification numbers. Group I included the odd numbered surveys and Group II included the even numbered surveys. In this test the two groups were compared by computing a correlation coeffecient for each item. No groups demonstrated high degrees of correlation, the largest coefficient being .378 (Question

Table 2

Least Stable Items in Reliability Test
of Pastoral Survey

Survey item number	t	p
#28	2.16	.033
#41	1.96	.052
#6	1.66	.099
#5	1.62	.11
#8	1.26	.21
#31	1.27	.21

#47). A second time the findings reinforced the consistency of responses between the groups of respondents.

Administration of Instrument

Two questionnaire distribution options seemed to be realistic possibilities. One option was to mail the survey and instructions to all the conference pastors with appropriate letters of endorsement from denominational officials. This method would necessitate a follow-up mailing and a 40-60% response rate might be anticipated. After consultation with the three conference superintendents, an alternate direct administration plan was formulated using regularly scheduled groups meetings of pastors.

The East Michigan Conference had scheduled their annual pastors' retreat at Covenant Hills Camp near Otisville, Michigan on September 14-16, 1987. Full-time pastors were required to attend. Superintendent Dale Woods offered the writer a 30-45 minute time period immediately following the morning program break on Tuesday, September 15, 1987 for the administration of the research instrument. Prior to the break, the superintendent introduced the writer, assigned the dining hall area of the lodge as the place for completion of the survey and encouraged all pastors to participate. Following the coffee break, 50 men completed the questionnaire. That number represented the entire group of pastors present at the program prior to the break. The purpose of the survey was introduced by the researcher, instructions for its completion were verbally provided, and the researcher was present to answer questions during survey administration. Average survey completion time was 30 minutes.

The Southern Michigan Conference had scheduled a similar retreat at Camp Michindoh, near Hillsdale, Michigan on the identical dates as the East Michigan retreat. Again, the superintendent was cooperative in providing the writer with a block of time just before lunch on Wednesday, September 16, 1987. The choice of administration time was less judicious than the East Michigan setting, for the allotted time was the last item in the retreat, and the previous session overran its scheduled time. The large conference room was certainly adequate for the task, but the time constraints were a pressure felt by most participants.

Nevertheless, less than half a dozen persons left before completing the survey. The administrative procedures utilized were identical to those previously described and the completion time again averaged 30 minutes.

The North Michigan pastors' retreat had been held during the month of July, prior to the approval of the survey by the Western Michigan University Human Subject Review Board, which canceled the possibility of a similar administration in the northern conference. In discussing the administration of the survey with the superintendent, it was agreed that a mailing to pastors would probably not obtain an optimum response. The superintendent of this conference holds monthly "zone" meetings with his pastors in which ministers in a certain geographical area meet with the superintendent for mutual encouragement and support. The superintendent offered to make the administration of the survey a part of the agenda for the October or November zone meetings.

On Saturday, October 10, 1987, the writer drove to Big Rapids, Michigan to meet with Superintendent Johnson of the North Michigan Conference. Together they went through the survey, page by page, with explanations of what was being attempted in the instrument. A two-page list of instructions for use in administration of the survey was covered. The superintendent received a supply of surveys adequate for the number of pastors in the conference and self-addressed mailing envelopes in which the surveys would be returned to the writer. The superintendent then administered the survey to the pastors attending the "zone" meetings. Between October 25, 1987

Table 3

Comparison of Potential and Actual Subjects
for Research

Conference group	Pastors Listed	Respondents	Percentage
Southern Michigan	45	34	76
East Michigan	68	50	74
North Michigan	45	29	64
Totals	158	113	72

and December 10, 1987, the writer received 26 responses from the North Michigan Conference zone meetings.

In the East Michigan and Southern Michigan conferences, no attempt was made to contact pastors absent during the administration of the instrument. In the North Michigan Conference, the superintendent did supply copies of the survey to some of the full-time pastors who were absent from the zone meetings. Three additional surveys were received from North Michigan pastors absent in their respective zone meetings.

Each year, the conference business sessions publish an official list of all pastors assigned to churches within the respective conference. Manually counting the names in the list of all pastors assigned to churches within the respective any duplications, would produce the potential pool of pastoral subjects. Table 3 describes the pool of each conference and the responses from each. It should

be noted that the official list of pastors does not distinguish between part-time, bi-vocational pastors and full-time pastors.

Summary

The primary purpose of this study was to describe the pastors who continue over a period of time in their chosen career as pastor. On a broader scale, the pastors used in this study might reflect a fairly homogeneous group. When contrasted among themselves, recognizable differences between the groups emerged. To profile the group as a whole, a survey instrument was created probing both biographical data and the values/feelings of the pastors involved. Reliability testing identified only one survey item with significantly different responses between the odd-even groups. The administration of the instrument was facilitated by the cooperation of the conference superintendents and pastors.

CHAPTER IV

RESULTS

Introduction

A descriptive profile of the typical Free Methodist pastor in Michigan who has been continuing in a pastoral career was the initial intent of this research. The results were to be derived from correlations between specific career-value statements and the number of years spent in the ministry by the Michigan pastors. The secondary plan was to add to the profile by creating other variables from the data in the biographical section of the questionnaire to supplement in earlier correlations.

When the data was compiled and the analysis underway, it became obvious that the primary focus would shift to the secondary plan. The results of the correlations between the years served and the items in the values section of the survey were negligible (every $r = < .400$), forcing the use of alternate variables.

Following this alternative approach, the researcher created variables from items in the biographical data. In all, sixteen different variables were tested, comparing the responses of the 50 value statements to the dichotomous or trichotomous groupings within each variable. Each of these groupings was analyzed with an analysis of variance (ANOVA). A critical F according to the

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Bonferroni formula was seen as the more desirable statistic; when that was not available, the ANOVA F was utilized.

The variables that were chosen for use in the analysis reflected the purposes of this study. To study the tenure issue, the subjects were grouped according to the number of years served in a pastoral setting. Two different patterns of tenure were utilized.

The survey included three direct statements of career satisfaction (Questions #4-5, #50) and one direct statement of loyalty to the denomination (Question #8). In the tenure responses, the pastors with longer periods of service had responded more positively to these satisfaction and loyalty statements. So, the responses to these four statements were used to form two groups: those who answered the questions positively, and those who answered the questions negatively. The minimal number of respondents who were "undecided" were dropped in this grouping pattern: in Questions #4, #5 and #8 the number of subjects dropped was 10, 9 and 5 respectively; in Question #50 a more substantial group of 27 were dropped.

Five educational items were used as variables to test the value responses. The pastors who were seminary graduates were compared to the pastors who had not graduated from seminary. The pastors who had attended a Free Methodist college were compared to those who had attended other collegiate institutions. A similar study was completed using only the graduates of Spring Arbor College, Spring Arbor, Michigan, but the results were very similar to the total Free Methodist college group patterns. Pastors with undergraduate majors

in religion were compared to those with other undergraduate majors. Finally, the pastors were compared by their involvement in extracurricular activities during their collegiate years.

Five additional items from the biographical data were used as variables. These included comparison of the pastors by conference membership, by family backgrounds, by the self-reported growth pattern of their churches, by the age at which they believed they were "called" to the pastoral ministry, and by the persons reported to be major influences upon their career decisions.

Each of the sixteen variables were used to study the respondent's answers to the 50 value statements in the survey. The responses of the established groups were compared using an analysis of variance. The responses demonstrating statistical significance were evaluated for inclusion in the descriptive profile.

Summary of Pastors' Biographical Data

In the first two pages of the instrument, the pastors were asked to describe themselves with general biographical information. This included age, length of time in the ministry, ordination status, conference membership, educational background, family background, growth patterns of churches served, health patterns, and identification of persons influential in career decisions. This biographical data would describe the subjects in the study, and serve as variables for comparison of the values statements in the second section of the instrument.

All of the 113 respondents in this study were men; there were no women assigned to pastoral roles in these conferences. Of the 141 churches in the three conferences, 103 pastors responded from the perspective of the "senior pastor" or "pastor," implying that pastors from 73.6% of the churches were represented in the study. Of the total respondents, 74 were ordained elders, 22 held the ordination as deacon, while 16 were in preparatory stages of ordination.

The average age of the ministers in the survey was 44.5 years, with the ministers having served an average of 17 years in the pastoral ministry. The length of ministerial experience ranged from 1-41 years. The subjects had been members of the Free Methodist Church for an average of 22.2 years, and 57% stated that at least one parent had also been a member of the Free Methodist Church. The younger and less experienced pastors were in the Southern Michigan Conference while the older pastors with most years served were in the North Michigan Conference. Table 4 describes the tenure data.

It should be noted in Table 4 that without exception the group means follow identical patterns between the conferences. The Southern Michigan pastors were the youngest group in each category; East Michigan was the middle group in each category and North Michigan was always the oldest group in the category.

The educational background of the subjects showed wide variation, especially when compared by conference. Overall, 9.7% claimed to be Bible college graduates, 72.6% had a college degree, 40.7% reported holding seminary degrees, 10.6% held a non-seminary

Table 4

Age and Tenure Data on Respondents of Southern
Michigan, East Michigan and North Michigan
Conferences of the Free Methodist Church

Descriptor	Composite n = 113	S MI n = 34	E MI n = 50	N MI n = 29
Current age	44.5	41.2	45.1	47.1
Years in ministry	17.0	15.6	17.5	17.9
Years in Free Methodist Church	22.2	19.1	22.4	25.6
Age at Christian commitment	15.1	13.3	15.1	17.2
Age at call to ministry	20.9	18.8	20.3	24.7
Age when assuming first pastorate	26.4	24.9	25.9	29.0

master's degree, and 4.4% reported an earned doctoral degree. Most doctoral degrees were professional doctorates (Doctor of Ministry) and only one was identified as a research doctorate. Sixty-seven percent of those identifying an undergraduate institution had attended one of the denomination's colleges: Spring Arbor College (MI) was most frequently identified (44.9%), while 16% had attended Greenville College (IL).

The breakdown of educational background by conference is shown in Table 5.

The questionnaire asked all respondents to indicate the number of years they were involved in selected co-curricular activities in

Table 5

Educational Background of Respondents of Southern
Michigan, East Michigan and North Michigan
Conferences of the Free Methodist Church

Educational factor	Number Reporting			
	Composite n = 113	S MI n = 34	E MI n = 50	N MI n = 29
Bible college degree	11	2	4	5
4 year college degree	82	27	38	17
Seminary degree	46	20	21	5
Other master's degree	12	5	5	2
Doctoral degree	5	4	0	1
Attended a Free Methodist college	66	22	29	15
Undergraduate major in religion	58	17	28.	13

Note: Chart does not exclude duplicates in multiple-degreed persons.

collegiate years. Because several ministers did not indicate the number of years in each of the categories, the responses were recorded as a yes/no response.

The subjects did not appear to have a high degree of involvement in collegiate extracurricular activities. Typical of the program of "singing Methodism," 37% reported involvement in musical groups during their college attendance. Aside from participation in student government (28% of the subjects), no other college activity claimed more than 20% participation. The high

degree involvement in music and student government may also reflect the size of institution attended. Southern Michigan's pastors expressed a higher degree of participation in creative and athletic activities than either of the other conference groups; East Michigan was generally somewhere between the extremes of North and Southern Michigan pastors. Interestingly, the North Michigan conference pastors were less involved in creative activities (as music, writing, drama and honors programs) while involvement as residence hall assistants and as student pastors was proportionately higher. The low involvement in drama may reflect an anti-drama stance taken by the denomination for a number of years (see Table 6).

The men of three conferences displayed a degree of similarity in perceptions of their health and physical well-being. The only discernible pattern was that the conference with younger men tended to report fewer concerns for personal health; the group of older men had more health concerns. Aside from the reported need for a fitness program, the conference variations were minimal. Fifty-six percent of the men of Southern Michigan were desirous of a fitness program, while 40% of the East Michigan men and only 28% of the North Michigan men concurred. The composite picture showed that 46% considered themselves to be examples of wellness and 81% said that illnesses had not been a problem in the last five years. Seventy percent had had no major health concerns related to spouse or children in the past five years. In the three conferences, 27% expressed concern at the personal stress levels in their lives, yet

Table 6

Collegiate Co-Curricular Activities of Respondents of
Southern Michigan, East Michigan and North Michigan
Conferences of the Free Methodist Church

Involvement area	Percentage Responding			
	Composite n = 113	S MI n = 34	E MI n = 50	N MI n = 29
Honors programs	11%	21%	8%	3%
Writing/journalism	12%	18%	14%	3%
Varsity athletics	19%	35%	14%	7%
Music groups	37%	53%	38%	17%
Drama	14%	24%	16%	0
Student government	28%	53%	18%	17%
Residence hall assistants	12%	18%	6%	14%
Student pastorate	17%	23%	8%	24%

only 2% suggested any desire to seek professional help from a counselor.

In describing the persons who were most influential in their career decision to enter the ministry, the men in this study strongly reinforced the findings of Krolink (1977) affirming the importance of a pastor in their career decision. Ninety-two of the subjects listed a pastor as one of the three most influential persons in their career decision; of those, 49 listed "pastor" as the number one influence. Second in the line of significance was a

parent or relative.   Of lesser significance were college teachers, friends, and Sunday school teachers. The least significant persons identified were youth workers and college counselors.

The biographical section of the survey did illustrate some noticeable differences between the men studied.   The pastors of Southern Michigan were youngest and least experienced; North Michigan balanced the other end of the scale for age and experience while East Michigan was always between the two. Educationally, more similarities existed between Southern Michigan and East Michigan, with the southern conference holding a slight edge in graduate degrees. Most of the ministers had attended similar types of collegiate institutions. The Southern Michigan pastors were much more involved in extracurricular activities than either East Michigan or North Michigan.   All three conference groups described their family background in similar ways, the majority having at least one Free Methodist parent. Differences in health-perceptions were reflective of differences in age. The influences attached to persons significant in career decisions followed similar patterns in all three conference groups.

Profile of Pastors' Value-Responses

The initial plan of this study was to correlate the number of years served in the ministry with the various items in the value inventory section of the questionnaire. It was anticipated that the items correlating highly with the number of years served would become predictors of career persistence. As a secondary approach,

alternate variables from the biographical data would be selected and utilized to create the profile of the persisting pastor.

Results of Time Variables

According to the predetermined approach, a composite score was obtained for each of the fifty questions in the values section of the questionnaire. Using a product-moment coefficient of correlation (r), an attempt was made to summarize the magnitude and direction of the relationship between the variable of time spent in the ministry (Item #3 in biographical data section) and the various questions in the values survey (Questions #1-50). Assuming a coefficient of .600 or higher was necessary to establish statistical significance, the correlation coefficient demonstrated that no significant relationship could be established using this approach. In each comparison, $r = < .400$.

As an alternate approach to the tenure variable, the subjects were grouped according to blocks of time served in the pastoral ministry. Two different groupings were created for the comparison. In the first pattern, the clusters consisted of (a) those who had served as a pastor for 0-5 years (n=28), (b) those who had served as a pastor for 6-10 years (n=16), and (c) those who had served as a pastor for more than 10 years (n=69). Because of the unequal distribution of subjects in the first grouping, a second pattern was created that would also represent groups similar in size but also represent both ends of the tenure scale. The second grouping pattern for tenure comparison consisted of (a) those who had served

as a pastor for 0-5 years (n=28) and (b) those who had served as a pastor over 25 years (n=36). Using the identical low-tenure group in both patterns permitted comparisons between the two patterns. The responses of the groups to the values section of the survey were compared using an analysis of variance (ANOVA), with the F scores used to establish statistical probability at the .05 level. To compensate for possible relationships between the 50 variables in the survey, the Bonferroni formula was applied to the F scores, intensifying the probability of statistical significance.

Comparing the responses by the tenure clusters pointed up significant differences in the way the groups viewed their career goals. In both comparisons, the newer pastors (0-5 years) and the more experienced pastors saw their long term career goals differently. The newer pastors were significantly less confident in their initial long-term career goals as a pastor (p = < .001) than were the older pastors (Question #1). In describing their current perspective of career goals, the newer pastors were less certain of their long-range career goals as a pastor (p = < .001). The pastors with greater tenure in the pastoral ministry affirmed stronger intentions (both initially and currently) to spend their entire professional career as a pastor of a local congregation. These contrasts were reinforced as significant according to the Bonferroni formula, p = < .01.

It should be noted that among the results of the tenure comparisons, the issues of satisfaction and loyalty typified the pastors who had pastored for longer periods of time. The more

tenured pastors reported less concern about optional career plans (p = .01), general satisfaction with their career (p = .025), greater loyalty to the denomination (p = .05), and a loyalty that has been growing as they have served in the denomination (p = .025). In each of the satisfaction and loyalty items, the responses of the more tenured pastors registered more positive responses than the less tenured pastors.

Other items of statistical significance (using the Bonferroni formula) in the comparisons of tenure groups included the value of denominational programs in meeting the needs of a local congregation (Question #23). It appeared that the newer group of pastors showed much less responsiveness to programs created at the denominational level for implementation in a local church. In direct contrast to the older pastors, the newer pastors in the conference also believed that their peers had less awareness of their professional strengths (Question #28). The two-group comparison cited responses to the issue of a call in significantly different ways: the newer pastors were less emphatic about their reliance upon a call-experience than were the older pastors (Questions #36-37).

A number of other items revealed a probability of significance between the tenure groups, but not strongly enough to qualify using the Bonferroni formula. The newer pastors (serving 0-5 years) were less committed to the life-style requirements for membership (Questions #15, #18) than were the older group of pastors. Both groups differed significantly (p = .01) in the self-reported gains of their churches in the past five years, the older group reporting

Table 7

Significant Contrasts to Survey Items With
Subjects Grouped According to the Number
of Years Served as a Pastor

Survey Question	Three-group pattern n = 113		Two-group pattern n = 64	
	F	p	F	p
#1	16.01**	.001	17.51**	.001
#2	10.53**	.001	18.15**	.001
#23	4.10	.025	14.07*	.001
#24	——	——	13.36*	.001
#37	4.95	.025	11.40*	.01
#38	3.38	.05	9.56	.01
#49	4.74	.025	9.44	.01
#48	5.65	.01	8.73	.01
#36	——	——	8.61	.01
#18	——	——	8.49	.01

Note: Indicates significance probability according to Bonferroni
        formula: ** = .01, * = .05.

significantly greater gains. The less experienced pastors did not

consider themselves obligated to loyalty based on social ties within

the denomination (Question #43).   The older men reported that other

pastors approached them for guidance and support much more regularly

than did the younger pastors (Question #49). Table 7 illustrates

the most significant of the tenure comparisons.

While some of the contrasts of the tenure comparisons might be legitimately derived from years of experience, i.e., older pastors being utilized more than younger pastors for peer support (Question #49), there were other contrasts that could not be directly attributed to experience. The older pastors' report of initial and current career goals was distinctly different from that of the newer group; the experienced men were more emphatic in their commitment to careers as pastors. The older pastors reported more support for denominational programs than did the younger group of pastors. The more tenured pastors assigned greater importance to a call to ministry and were more supportive of life-style requirements for membership within the denomination than their junior counterparts. The positive responses of the more tenured pastors to the satisfaction and loyalty statements reinforced a relationship between time and satisfaction issues.

Results of Satisfaction Statements as Variables

Three times during the survey section of the instrument, the respondents were asked to address the issue of their own career satisfaction. In Question #4 they were asked if their spouses perceived them as happy and contented in their career. In Question #5 the subjects were asked if they (pastor and spouse) had seriously discussed a career change within the past two years. In Question #50 the pastors were asked if they would like to have an opportunity to serve a different congregation within the next year or two. The responses to a fourth item, asking the ministers to identify their

degree of loyalty to the Free Methodist Church (Question #8), ran parallel to the satisfaction statements.

Each of the satisfaction questions were used as a dependent variable for testing all other survey responses. Four tests were run, each contrasting the satisfaction responses of the subjects with the dissatisfaction responses. In each of these contrasts, the mid-range responses (Uncertain) were dropped and the first two (Strongly Agree, Agree) were contrasted with the last two (Disagree, Strongly Disagree) with the use of an analysis of variance (ANOVA).

The most obvious contrast between the satisfaction/ dissatisfaction clusters appeared when answering questions about career goals and satisfaction (Questions #1-7). In these questions, the ANOVA F scores ranged from 7.75 to 33.53, most showing statistical significance with a probability of .001. The more satisfied pastors (Question #4) considered themselves loyal to Free Methodism; those who were in disagreement with the satisfaction statements made less emphatic statements of loyalty to the denomination (F = 19.01, p = .001). Some pastors did report considering a career change (Question #5) but at the same time responded positively to both the career satisfaction statement (Question #4) and the church loyalty statement (Question #8), implying that some persons who affirmed loyalty/satisfaction were seriously considering alternate options.

Significant items among the satisfied and loyal pastors (in contrast to the less satisfied and loyal pastors) became evident. The issues of support for the denominational position in theology,

organization and life style appeared in each of the comparisons: theological issues were most pronounced among the satisfied/dissatisfied groups ($\underline{F}$ = 11.25, $\underline{p}$ = .001). Life-style issues in denominational membership requirements were represented in most comparisons.

Leadership concerns displayed recurrent significant differences between the satisfied/dissatisfied groups. The more dissatisfied group did not perceive that their superintendent had offered them adequate support and guidance (Question #20). The groups differed significantly in their perceptions of the administrator's evaluation of their accomplishments (Question #27). Fewer dissatisfied pastors reported receiving tangible recognition from their superintendent in the past two years (Question #24). The pastors reporting greater satisfaction affirmed more positive perceptions of leadership relationships.

The satisfied/dissatisfied variables revealed different responses to their congregations and to the pastor-congregation match. The pastors most expressive of a desire for a change stated that their congregations had been weak in their expressions of appreciation for pastoral efforts (Question #29). The less satisfied pastors believed that the match between themselves and their congregation was poor (Question #38); the satisfied pastors were more positive about the challenge of their present church (Question #32). A significant number of those desiring change appraised less positively parish housing and the present congregation's concern for the pastor's financial well-being

Table 8

Significant Responses to Survey Questions
by Groupings of Satisfied and
Dissatisfied Pastors

Survey Item	Group I n = 103		Group II n = 104		Group III n = 86	
	F	p	F	p	F	p
#1	19.36**	.001	7.75	.01	____	____
#2	33.53**	.001	15.50**	.001	4.23	.05
#3	18.50**	.001	21.44**	.001	10.41	.01
#4	____	____	16.93**	.001	9.07	.01
#7	33.92**	.001	12.06*	.001	5.17	.025
#20	9.32	.01	6.36	.025	14.41**	.001
#27	18.95**	.001	5.99	.025	____	____
#29	19.93**	.001	10.76	.01	12.71*	.001
#30	43.27**	.001	7.38	.01	46.35**	.001
#38	47.52**	.001	7.52	.01	24.30**	.001
#44	13.56*	.001	21.79**	.001	8.58	.01

Note: Indicates significance probability according to Bonferroni
formula: ** = .01, * = .05

(Questions #25 and #40). This was the only instance in which
salary/housing issues appeared to be a significant issue.

Table 8 describes the most significant differences among the
variables ofsatisfaction/dissatisfaction. Group I compares those
who stated that their spouses consider them happy in their career (n

= 95) and those who suggested their spouses would not consider them happy in their careers (Question #4). Group II contrasted those who have seriously discussed a career change with their spouse (n = 40) and those who have not done so (Question #5). Group III paired responses to the suggestion that in the next year or two they would prefer to move to a church that would make better use of their ministerial strengths (n = 20) (Question #50). In each item, the subjects responding with "Strongly Agree" or "Agree" were contrasted with those who responded with "Strongly Disagree" or "Disagree" using an analysis of variance (ANOVA).

To summarize the results of the satisfaction/dissatisfaction comparisons, it appeared that the more satisfied pastors perceived positive reinforcement from many external sources. They discerned that their superintendent was supportive of them and was aware of their strengths and accomplishments. The relationship with conference administrators was described positively by satisfied pastors. They affirmed that their congregations also expressed appreciation for their pastoral efforts. They considered their present church to be a challenge and that as pastor they had freedom to express their professional strengths. They considered their spouses and children to be happy in the role of pastoral family. They were more supportive of the denominational programs, and loyal to denominational beliefs, traditions and structures. The dissatisfied pastors represented the negative side of the scale in each of the preceding items.

Results of Educational Background as Variables

The biographical data on each subject permitted the researcher to contrast the responses on a variety of educational variables. The responses of the pastors who were seminary graduates were contrasted to the responses of the pastors who were not seminary graduates (biographical item #7). The replies of the pastors who attended Free Methodist colleges were contrasted to those who attended other collegiate institutions (biographical item #8). Those who had an undergraduate major in religion were compared to those who had other undergraduate majors (biographical item #9). Last of the educational comparisons was between those who reported none/one extra-curricular activity during collegiate years with those who were involved in two or more activities (biographical item #10). In each instance, the responses of the two dichotomous groups were compared using an ANOVA; outcomes seen as significant according to the Bonferroni criterion were considered most desirable.

The seminary graduate/non-seminary graduate comparison groups showed no items that proved significant according to a Bonferroni F (11.38 = p, .05). Using the ANOVA F, four items appeared to reveal potential significance. The seminary graduates (n = 46) reported stronger mentoring influences during the earliest years of ministry (Question #10). In describing the tangible evidences of support from the superintendent (Question #24), the seminarians reported a more positive response than did the non-seminarians. In describing

Table 9

Significant Responses to Survey Questions
by Groupings of Seminary Graduates
and Non-Seminary Graduates

Survey Question	Seminarians n = 46	Non-seminarians n = 65		
	Mean	Mean	F	p
#34	2.228	1.896	5.97	.025
#24	1.80	2.262	5.68	.025
#37	2.348	1.896	5.50	.025
#10	1.304	1.575	4.48	.05
#26	2.385	2.885	4.25	.05

their prayer life (Question #34) and dependence upon a call as a primary career motivation (Question #37), the non-seminary graduates reported the higher mean responses than did the seminary graduates.

Responses of the pastors who attended Free Methodist colleges (n = 66) were contrasted with the pastors who attended other post-secondary institutions. The ministers attending denominational institutions responded more positively to both questions involving statements of loyalty to the Free Methodist Church (Questions #8-9 with significant probability at .025 and .05 respectively). The only item to express significance differences according to the Bonferroni criteria was the comparison of Question #35 (F = 11.4, p

= .05). Twice (Questions #35, #45) the Free Methodist college graduates reacted negatively to burdensome demands of the congregations.

The most significant characteristic of pastors who reported undergraduate majors in religion (n = 58) was the stronger affirmation of denominational loyalty (Question #9). The pastors with religion majors reported more support for the denomination's doctrinal positions (Question #13) and organizational structure (Question #14). These pastors reported a greater challenge in their present church (Question #32) than did other pastors, and at least one major accomplishment during the past year that gave them positive reinforcement about their ministry (Question #33). Fewer pastors with religion undergraduate majors were desirous of a change in churches (Question #50). Twelve of the fifty items yielded comparisons with some degree of significance; in each case the pastors with religion majors described more denominational loyalty and career satisfaction than the contrasting group. It should be noted that many of the religion majors would also be included in the previous category, having attended a Free Methodist collegiate institution.

Using a final educational variable, pastors were clustered by the number of extracurricular activities during the collegiate years. Those pastors reporting involvement in one or less activity on a regular basis (n = 68) were contrasted with their more active counterparts. The less active group of pastors evidenced more support for the denomination's life-style expectations than the more

Table 10

Significant Responses to Survey Questions
by Groupings of Religion Undergraduate
Majors and All Other Majors

| Question | Religion Major n = 58 | Other Majors n = 45 | | |
	Mean	Mean	F	p
#9	1.596	2.109	13.14*	.001
#32	1.750	2.437	10.95	.01
#33	1.518	1.870	8.01	.01
#4	1.672	2.139	7.70	.01
#7	1.362	1.736	6.47	.025
#44	3.741	3.189	6.35	.025
#14	2.052	2.491	6.04	.025
#46	1.983	2.463	5.79	.025
#13	1.707	2.037	4.79	.05
#50	3.856	3.334	4.79	.05

Note: *Indicates Bonferroni significance (.05).

active group (Questions #15, #18). The less active group reported a higher degree of satisfaction with their current pastoral assignment (Question #38). The less active group reported more positive attitudes toward the superintendent as a confidant and support-person (Question #21). Assuming extracurricular activities are an expression of sociability, this comparison revealed positive

Table 11

Significant Responses to Survey Questions by
Groupings According to Number of Collegiate
Extracurricular Activities

	0-1 Activity n = 68	2 or more Activities n = 45		
	Mean	Mean	$\underline{F}$	$\underline{p}$
#21	2.324	3.067	11.24	.001
#38	1.746	2.333	11.01	.01
#18	1.918	2.456	6.98	.01
#15	1.801	2.267	6.97	.01
#3	3.295	2.705	6.85	.01
#39	2.015	2.444	4.79	.05
#20	1.848	2.250	4.59	.05
#30	1.978	2.378	4.42	.05

correlations between satisfaction/loyalty and persons of more
limited sociability.

The study of variables derived from the educational background
of the pastors resulted in several significant observations. The
views of seminarians and non-seminarians suggested that the more
educated pastors may experience more positive relationships with the
church administrators, but they also tend to be more flexible on
certain issues of career goals and denominational policies. The
pastors who attended a Free Methodist college described themselves

as more loyal and more supportive of denominational positions in doctrine and life-style. The respondents who majored in religion gave evidence of greater loyalty to the denomination and expressed greater satisfaction with their current pastoral assignment. The pastors who were more active in extracurricular activities during their collegiate experience tended to express more openness to change and less satisfaction with the status quo; the pastors with less collegiate involvement exhibited more satisfaction with their current career context.

Results of Other Variables

In scanning the biographical data, options for additional variables presented themselves in four miscellaneous items. In most comparisons, only one or two issues presented themselves as significant on that particular variable. A comparison was made between the responses of the pastors from the different conferences. The variable of family background was tested. Using data from the statistical gains/losses of the pastors, the variable of statistical growth became the basis of a comparison. A comparison was made between those pastors who reported that they had a "call" experience prior to age 18, and those who placed their "call" experience after age 18.

Utilizing an ANOVA comparison of the three conference groups of pastors, only one item appeared to be significantly different between the responses. The pastors of the Southern Michigan Conference gave much more positive responses to the bishop's

understanding of the problems facing the pastor and local congregations (Question #22). This comparison (F = 11.53) was significant at the .01 level using the Bonferroni formula. On less significant differences, fewer men of North Michigan Conference reported making use of a special supportive peer relationship (i.e., a mentor) during their early years of pastoral service (Question #10, p = .01); the pastors of the other two conferences described their mentoring assistance in nearly identical mean scores. When describing the pastor's willingness to pursue further graduate studies to enhance ministering potential (Question #42), the pastors of North Michigan were less interested in the possibility than were the pastors of the other two conferences.

When the variable of family backgrounds was tested, the first group included those pastors who had one or more parent who was a member of the Free Methodist Church (n = 65) and the second group included pastors whose parents were not members of the Free Methodist Church. The prominently significant difference (F = 15.19, p = .001) was shown to be in the area of loyalty to the denomination (Question #8). The pastors who had been raised in Free Methodist homes affirmed significantly more loyalty to the Free Methodist Church. Less dramatic statements were made by those of non-Free Methodist background on question #50 (desiring a change to a church better fitting their professional potential) and question #43 (declaring fewer ties to social relationships within the denomination).

The statistical gains reported in biographical item #6 were used as the basis for an additional study topic. From the church membership data presented at the time of appointment and at the time of departure, percentages of gains were calculated. A statistical gain of over 35% was considered a high gain (n = 15), an increase of 11-34% was a moderate gain (n = 40), minimal gain/loss ranged $\pm$ 10% (n = 42) and a loss category included anything below -10% (n = 7). Only two items registered any statistical significance for ANOVA comparisons. As might be expected, the question which asked about the statistical gain pattern for the pastor for the last five years (Question #48) did report significant differences between the group responses ($\underline{p}$ = .01). The major significant difference ($\underline{F}$ = 15.19, $\underline{p}$ = .001) was that the pastors showing the greatest losses were most anxious for a change in pastoral appointment, and the pastors showing the greatest gains were least anxious for a change in pastoral appointment (Question #50). No other comparisons could be made from these gain/loss groupings. It could also be noted that these self-estimates of statistical gains by the pastors apparently represent inflated data, for the actual data from the three conferences over a 20 year period (1968-87) revealed lower growth rates: Southern Michigan, 19.8%; East Michigan, 17.9%; North Michigan, 5.6%.

The final variable was organized from biographical item #17, "At what age did you conclude that you were 'called' to be a pastor?" All except two of the subjects responded to this question, giving a mean response of 20.95 years. Two groups were created of

the respondents: those who answered 17 or less and those responding 18 or above. The most significant differences between these groups appeared in questions #1-3 (all of which dealt with career decisions). In each case, the career decisions made at the earlier age were reported as less stable than those made in more mature years. All three items were significant according to the Bonferroni criterion. Less conspicuous contrasts were expressed in issues of being torn between conflicting pressures (Question #45), sensing a greater challenge by committee assignments today than the assignments of 5 years ago (Question #31) and expressing a need for a peer-support system (Question #12). The response data is detailed in Table 12.

In the analysis of the responses according to many variables, it should be noted that a few items did not prove to be significant in any of the testing. In each category tested, these items were not definitive of either side of the variable.

Prayer was one item (Question #34) that did not vary among the groups, with one weak exception. It was thought that this would represent a spiritual discipline that might distinguish between variant groups, but it was not so. The satisfied pastors described their prayer life in the same way the dissatisfied pastors did. The newer pastors described their prayer life similarly to more experienced pastors. The seminarians did not make as strong a statement as the non-seminarians (p = .025), but no other hint associated a more meaningful prayer life with any variable.

Table 12

Significant Responses to Survey Questions by
Groupingsof Pastors According to Their Age
at the Time of Call to the Ministry

Survey Question	17 or Younger n = 65	18 or Older n = 48	F	p
	Mean	Mean		
#2	2.320	1.500	16.96*	.001
#3	2.727	3.522	13.65*	.001
#1	2.219	1.458	12.75*	.001
#45	2.641	3.375	11.40*	.001
#31	2.293	2.833	6.44	.025

Note: * indicates Bonferroni significance (.05).

The statement affirming qualification for secular employment (Question #6) did not surface as a factor in any considerations for career change or dissatisfaction. Likewise the statements on vacations/hobbies (Questions #46-47) revealed no significance in any comparisons. The statement of social activism (Question #19) was not an issue in any of the categorized variables. These issues did not describe any significant difference between any of the groups tested.

In summary, these miscellaneous items of comparison offer some input into the significant data. Group comparison of the responses of the three conferences produced minimal results beyond what might

be logically expected. The pastors of the North Michigan Conference were not perceived as supportive of novice pastors. Pastors from homes with one or more parents belonging to the Free Methodist Church expressed a much stronger loyalty statement than did the pastors from non-Free Methodist homes. The pastors who reported the least amount of statistical success were the most desirous of a change in pastoral appointment, while the pastors giving evidence of greater statistical growth were much less anxious to move to another church. Finally, those pastors who reported being called to preach at an early age evidenced less stability in the career commitments; the pastors who made their career commitment at a more mature age raised fewer concerns about that commitment.

<center>Items Related to Career Satisfaction Theorists</center>

One of the questions posed at the beginning of the study asked whether the correlates of career persistence and career satisfaction demonstrated in this study reinforced two concepts propounded by career satisfaction theorists. The first theory to be applied to the findings of this study was to be the motivation/hygiene theory of Herzberg et al. (1959). The primary issue to be resolved here was whether the significant results of this study could be linked with the job-context and hygienic factors, or with the job-content and motivational factors. A second question of application asked if the findings of this study could be linked with the more individualistic concepts of personal needs and goals, as expressed by Lofquist and Dawis (1969) and Vroom (1964). Specific questions

in the survey have been identified with elements in each of these theories. Can the results of this study be tied to one of these ideas, or do the responses defy categorization by these constructs of career satisfaction theorists?

The Motivation/Hygiene Theory

In an attempt to determine if the concepts of the Motivation/Hygiene theory appeared to give any direction to the issues which appeared to be significant between the more satisfied and less satisfied pastors, the questions of the survey were categorized according to the theory of Herzberg et al. (1959).

Items demonstrating statistical significance at the .01 or .001 levels were arranged according to the categories represented to determine the frequency of occurrence in each of the respective categories.

Hygienic factors were analyzed to determine which hygienic factors represented items of statistical significance among the pastors studied. Among the areas scanned were issues of salary (Questions #25-26), working conditions (Questions #39-40, #46), relationships with co-workers (Questions #10-12, #28, #43), relationships with superiors (Questions #20-22, #24, #27) and operating policies (Questions #13-18, #23, #35, #45).

Salary and working conditions did not appear as significant issues in the comparisons made in this study. Of the 16 ANOVA analyses completed, only once did the salary issue approach a significant level. In the comparison of self-reported satisfied

pastors and dissatisfied pastors, the issue of the housing provided by the congregation did appear to be a significant difference between the two groups (.01 level).

This study revealed minimal concerns by pastors over relationships with co-workers, i.e., fellow pastors. The one point of major statistical significance would be the statement by the newer pastors that they felt their peers did not really understand their professional strengths (Question #28). This response would appear to be a logical difference between newer and more tenured pastors. It would not reveal on-the-job tensions between fellow employees unless it persisted over a longer period of time.

The issue of relationships with superiors (superintendents and bishops) did appear as an issue especially on the satisfaction variable. There was significant concern expressed by the less satisfied pastors that the superintendent was not realistically aware of what was being accomplished during their pastoral tenure (Question #27). The pastors desirous of a pastoral change suggested that their superintendent could have been more helpful in offering support and guidance to them (Question #20). The superintendent was more frequently the object of criticism than the bishop, especially by the dissatisfied pastors.

The most significant hygienic issue expressed by this study was the dissatisfaction in several comparisons of management policy issues. Grouped in this category were statements of theological expectations, organizational structures, life-style requirements, denominational programs and demands by the local congregation. This

single sub-category had as many statistically significant scores (.01 and .001 levels) as all of the other sub-categories combined. These issues appeared to be crucial items between many comparative groupings and variables: no single ANOVA grouping contributed to this issue more significantly than others.

In looking at the motivational issues, the survey was categorized into issues of recognition (Questions #28-29), achievement (Questions #27, #30, #33), responsibility (Questions #31-32, #49), promotion (Questions #30-32) and work itself (Question #38). Using an identical procedure as with the hygienic issues, items of significance at the .01 and .001 level were plotted per category within each ANOVA analysis.

In eleven of the sixteen analyses, there were no significant comparisons made in any of the motivation sub-categories. It appeared that in the majority of the comparisons, the motivational issues did not represent significant issues between the comparative groups. It was not until the groupings of self-reported satisfaction and self-reported dissatisfaction were added to the matrix that any motivational concerns appeared.

Among the satisfied/dissatisfied pastors, concerns materialized for recognition from within the congregation (Question #29) and recognition from the conference in the form of promotions to more challenging churches (Question #30), and committee assignments (Question #31). Frequently reported by the less satisfied pastors was the lack of freedom to express their own pastoral

strengths/gifts (Question #38), indicating a frustration with the work itself.

While the motivation/hygiene theory attempts to explain the causes of career satisfaction, its use in this study was not causative. To explore issues of causation from this group of subjects would require additional testing. This study was attempting to identify crucial items among the subjects. The research did reveal that among the hygienic issues, only the category of management policy appeared to be a major issue. The magnitude of this variable was not addressed in this study. The motivational issues were ignored by most of the comparisons in this study; when the view of the satisfied/dissatisfied pastors were compared, then topics of recognition, promotion and achievement became issues between the groups.

It should be noted that the dissatisfied pastors appeared on both the hygienic and motivational scales. They appeared concerned over leadership and management on the hygienic scale, and concerned over lack of challenge and recognition on the motivational scale. According to this theory, appeasement of the hygienic items prevented dissatisfaction while fulfillment of the motivational items activated a person for achievement. This concept was not validated in this research, for the dissatisfied pastors appeared on both scales.

Theories Stressing Individual Needs and Goals

In rejecting the motivation-hygiene theory, Vroom (1964) demanded that a career satisfaction theory, focusing on the means by which career satisfaction is attained by individual motivation, must take into consideration the issues of individual needs. It was the strength of a person's desire or aversion for an outcome that determined the degree of satisfaction. Lofquist and Dawis (1969) emphasized the importance of the individual's needs and values, stressing the role of actual rewards through reinforcers. The purpose of this study was to ask if the issues significant to the persistent and satisfied subjects would fall within the domains of these theories.

In studying the instrument for questions which express individual goals and needs, it was found that the related questions could be categorized into three main areas: personal goals (including career concerns), family goals, and issues of reinforcement. The statements of personal goals included career goals (Questions #1-3), goals for mental growth and development (Questions #41-42), and professional goals (Questions #30, #32, and #50). The survey items reflecting family goals and statements were Questions #4, #34-37, and #44. Issues that described reinforcement (from congregation, administrators and peers) were topics in Questions #20, #24-29, and #38.

The significant individualistic issues highlighted by the ANOVA comparisons focused upon the variables of tenure and

satisfaction/dissatisfaction (six of the sixteen tests). The study of the tenure variable called attention primarily to the career goal issues. The reported career goals as they were remembered from the beginning of each pastor's ministry varied between the newer pastors and the more experienced pastors. The younger pastors simply did not express the same degree of commitment to a pastoral career as the older men. Coupled with the desire to explore other career options (Question #3), the younger pastors (0-5 years) statements were considerably weaker than those of more experienced pastors (both the "6-10 year" category and the "over 25 year" category). These same groups did show some statistical difference in the strength they assigned to a "call" experience (Questions #36-37) as a career motivator. It appeared from this comparison that the younger pastors and the older pastors were interpreting career goals and motivations from different commitment perspectives.

The four satisfaction variables (deduced from questions #4-5, #8, #50), reinforced the career goal statements seen in the tenure comparisons. The statistical significance was equally strong in both satisfaction groups and tenure groups (9 of the 12 comparisons yielded significance at the .001 level). In all of the groups, the younger pastors and less satisfied pastors were affirming their investigation of other career options for themselves. Other personal goals, such as mental and academic goals showed no differences between the groups observed.

Three of the four satisfaction groups expressed concern for family goals most strongly in the suggestion that the pastor's

spouse and children might be happier if they were not serving as a pastor (Question #44). Lofquist and Dawis (1969) would classify this topic as a strong environmental reinforcer. The same pairings displayed significant differences over the wife's perception of the husband's happiness and contentedness with his career commitment (Question #4). There did appear to be meaningful differences on these perceptions of family happiness that would thwart career satisfaction.

Weighing the items which illustrate reinforcement statements (Questions #20, #24-29, #38), statistical significance appeared in several instances. All of the reinforcement statements appeared to have some significance in the analysis of the satisfaction/dissatisfaction groups. The less satisfied groups expressed greater reinforcement needs from their conference superintendent and their congregations. The need for reinforcement from their peers did not appear to be an issue. Table 13 describes the occurrence of the significant reinforcement issues, including all levels of significance.

Of all the topics of individual needs and goals to be recognized, the reinforcement issues were more regularly cited in contrasts between the satisfied pastors and the dissatisfied pastors. It appeared that the less satisfied pastors were seeking additional reinforcement from both congregation and conference superintendent. Assuming the appointment of the conference to a particular local congregation to be an additional type of reinforcement, the expectation for reinforcement from the conference

Table 13

Occurrence of Significant Reinforcement Issues
Between Satisfied and Dissatisfied Pastors

Question Number	Source of Reinforcement	Probable levels of significance			
		Group I n = 103	Group II n = 104	Group III n = 108	Group IV n = 86
#20	Superintendent	.01	.025	.05	.001
#24	Superintendent	.025	—	.01	.05
#25	Congregation	.01	—	—	.05
#26	Congregation	.05	—	—	—
#27	Superintendent	.001	.025	.001	—
#28	Peers	.01	—	—	—
#29	Congregation	.001	.01	—	.001
#38	Appointment	.001	.01	—	.001

Note: Group III represents the loyalty variable which was
grouped with the three satisfaction variables.

level would again appear. The prominence of the reinforcement issue
among the satisfied/dissatisfied pastors would suggest the
relationship that Lofquist and Dawis (1969) suggested. Of all the
correlations between this study and the theories considered, this
tie seemed the strongest.

Summary

This data analysis contributed a number of insights toward the
construction of a pastoral profile of the ministers of the Free

Methodist Churches in Michigan who are persisting in their career goals.

On the basis of the tenure variables, it appeared that the newer pastors and the more experienced pastors were viewing their careers from different vantage points. The more experienced pastors were reporting greater commitment to the pastoral ministry than the newer pastors. These younger pastors were less committed to denominational programs and the traditional loyalties. The strength of a religious call experience was stronger with the more experienced men than with the newer pastors. The frequent recurrence of satisfaction issues in the columns of the more experienced pastors linked tenure and satisfaction.

When the subjects' responses were tested on the variables derived from satisfaction and loyalty statements, the items on which the satisfied and dissatisfied pastors contrasted were evident. The satisfied pastors affirmed greater support for theology and life-style requirements for membership than did the less satisfied pastors. The satisfied pastors reported receiving the support and guidance desired from their superintendents. The satisfied pastors spoke of the satisfaction and challenge attached to their current pastoral assignments. In each case, the less satisfied pastors spoke more negatively on these topics.

The educational variables showed that seminary graduates perceived more support from conference superintendents than do the non-seminary pastors. The use of mentor relationships was stronger among the seminary graduates. Those pastors who attended a Free

Methodist college and majored in religion affirmed greater loyalty to the denomination, more satisfaction with denominational traditions and affirmed greater satisfaction with their career as a pastor. The pastors with more limited extracurricular activities in college voiced more satisfaction in their career context, while the more active pastors expressed more openness to change.

The miscellaneous variables introduced several noteworthy items. When compared by conferences, the North Michigan pastors reported much less mentoring support from their peers than the other conferences' pastors. The family background variable gave evidence that pastors from Free Methodist homes were much more loyal to the denomination than were pastors from non-Free Methodist homes. Pastors whose churches were growing did not differ from other pastors in this study except in their stated preference to remain in their current church. The pastors who concluded that they were called to preach at a more mature age (over 18) raised fewer questions about their career choice than did those called at an earlier age.

In comparing these responses to the motivational/hygienic issues of Herzberg, the most noteworthy of the hygienic issues was concern of pastors over "management policies." The satisfied pastors and dissatisfied pastors differed greatly in their responses to management policies. These management issues included theological expectations, life-style requirements, denominational programs, and the demands of local congregations. The issue of

relationships with superiors (primarily conference superintendents) did surface several times as a subject of concern.

In scanning the motivational issues of career satisfaction, the four satisfaction/loyalty variables regularly pointed to the issues of recognition and achievement. The more satisfied pastors were giving evidence of receiving recognition from superiors, peers and their congregations. The dissatisfied pastors were citing the absence of the same. Since the dissatisfied pastors appeared on both the hygienic and motivational scales, it was concluded that this study did not validate this theoretical concept.

In summarizing the individualistic goals and needs of the pastors, the results were fairly simple and straightforward. Differences in the perception of career goals were definitely reported between various groupings, especially the satisfaction variables. A sizable group of less satisfied pastors reported that their spouse and children had negative perceptions of their career as a pastor. Most prominent of all the data generated on individualistic needs was the lack of reinforcers present in the careers of many pastors, especially the more dissatisfied.

One additional issue remains for this study—the task of drawing conclusions. What are the implications of the data? What deductions and inferences are logical from these observations? How much of a profile of the persisting pastor can be drawn from the statistics presented here? What questions remain unanswered? What would be the logical next step for future research on this topic?

CHAPTER V

DISCUSSION AND CONCLUSIONS

The research issue of this study was to describe the pastor who was persisting as a pastor of the Free Methodist Church in Michigan. From the research data, tenure alone did not afford the best profile description of the pastors in this study. When the elements of satisfaction, education and other variables were included in the data, then the profile became clearer.

Utilizing the observations in Chapter 4, this chapter will attempt to summarize the more prominent characteristics of the pastors studied, and some implications of those characteristics for the ministry of the Free Methodist Church. The chapter will conclude with a series of questions which invite further study.

Discussion and Recommendations

The questions of broader application framed by this study must now be asked. What issues of persistence must be acknowledged? How can the denominational leaders utilize the data from this research to create a stronger program of ministerial recruitment and development? Can educators in the denomination's educational institutions find any guidance to improve the personnel concerns for the denomination's ministry? Can pastors use these insights to better understand actions and attitudes of their peers who are at various stages of career analysis experiences?

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The persistence factors have been grouped by general topics rather than by variables presented in the study. The issues considered for discussion were labeled as background issues (including influences that might be considered formative in career decision making), the function of a ministerial call, implications derived from educational experiences of pastors, leadership issues as expressed by the subjects, pastoral concerns for recognition and reinforcement, and miscellaneous issues. Because of the unique concerns of some of the newer and less experienced pastors, a separate discussion was presented of their needs.

It should be noted that much of the data presented here is only the perceptive understanding of the pastors surveyed. The survey did not provide empirical data from the activities of the pastors in their routine duties, but only the responses to the value statements as the individual pastors perceive them. In the long run, it is the perceptions of the pastors that generate morale and feelings of success/satisfaction. Perceptions are not always objective, but they are always influential.

Background Factors

The significant issue drawn from the family background variable was that of denominational loyalty. The pastors from homes where one or more of the parents were members of the Free Methodist Church were significantly stronger in their statements of loyalty to the denomination. It therefore follows that Free Methodist homes are a primary source from which its clergy may be drawn.

Recruiting candidates from Free Methodist family backgrounds must be seen as generating higher chances for permanence. There are certain forms of loyalty that are inherent in "growing up in the system"; pastors whose formative development occurred outside of the system do not have the same degrees of loyalty. One might read into this characteristic a stronger understanding of the mood and atmosphere of the denomination. Ministerial candidates from other theological persuasions may have some knowledge of the denomination, but to think in patterns that reflect denominational perspectives requires many years of mentoring.

It would appear advisable for the denominational officials to view Free Methodist homes as the primary pool from which to recruit ministerial prospects. This source of loyal pastors must become a target for special efforts in ministerial recruiting and development.

If the Free Methodist home was the foremost source of candidates, the pastor was the most influential person directing individuals toward a career commitment in ministry. Of secondary influence was a family member, especially parents and grandparents. The influence of a pastor or a family member far surpassed the importance assigned to youth workers, Sunday School teachers, college faculty/counselors, camp workers and peers.

The denomination should capitalize upon the opportunity of the pastor to function as a primary recruiter of prospective pastors. The pastors should be aware of the potential they have in the recruiting process, identifying potential candidates within their

congregations and devoting special time and effort toward the cultivation of that individual as a potential pastor. Role modeling is an essential part of career imprinting. If half of the Free Methodist pastors would devote some energies to the cultivation of ministerial prospects from within their congregation, an increase in applications for ministerial candidacy might be realized.

Family members must also recognize their potential role in the career decisions of the individual members. Family values are learned by family members. The exploration of career options can be encouraged within a family context. The church can provide options for family involvement that might provide exposure to careers in ministry, opportunities to interact with career models and recognition for commitments to ministerial careers.

Ministerial Call

The Free Methodist Church has held consistently to the belief that a pastor is divinely called to perform the function of ministerial leadership. It is anticipated that the focus on a call experience will continue to be an important part of the ministerial vocation. This study has pointed up some implications of this experience that should be taken into consideration.

The individual who reached the conclusion that he/she was called to the ministry at a more mature age (over age 18) evidenced greater stability of career goals and objectives than persons who assigned their call to an experience in earlier years. The more mature decision is apparently the stronger decision.

A second call-related topic is the nature of the call. To what
has the individual been called? Like many denominations, the Free
Methodist Church has been stressing "ministry" as a way of life with
many alternatives. They have attempted to tell laypersons that they
can minister in nearly all situations of life and in the context of
a variety of careers. This broader concept of ministry has
apparently affected the candidates for ordination. The younger
pastors responding to the survey evidenced a more general concept of
ministry than the older pastors. The younger pastors thought in
terms of a variety of options, of which the pastoral ministry was
only one. Within the past ten years, the denominational college in
Michigan has introduced an optional major in religion that
emphasizes a variety of career options in ministry. It appeared
that this positive concept may be having a negative effect on
ministerial candidates' perspective of the pastoral ministry as a
primary means of religious service. The newer candidates are
thinking in terms of a variety of options, of which pastoring a
local congregation is just one.

A third topic involving a pastoral call may be related to the
value attached to a call to the ministry. The younger pastors are
not attaching the same magnitude to the call experience that the
older pastors are affirming. The younger men are not seeing a call
as their primary career motivator. If Mills' (1969) concept of the
levels of career commitment is valid, then moving from level five of
career commitment (career commitment based on a divine imperative)
to level four of career commitment (career commitment based on

altruistic concern) is a movement from a stronger to a weaker commitment. Not only are the younger pastors interpreting career goals differently, but they are attaching less importance to the call experience as a motivation factor.

Educational Variables

It appeared that attendance at a Free Methodist college was correlated with loyalty to the denomination. The same was true for pastors who reported an undergraduate major in religion. It should be noted that there was a large number of duplicates in the two groups, i.e., many pastors who attended denominational collegiate institutions also majored in religion. Loyalty to the denomination might be considered a logical sequence to the social ties in a college experience and to greater exposure to denominational ministries through higher education. Yet the statements of satisfaction with a pastoral career are not so easy to deduce logically. It could be that the religion curriculum in the colleges does engender a perspective of the ministry more comparable to that which is actually encountered within the parameters of the Free Methodist Church. There is no Free Methodist seminary; all seminary graduate study must be done in either an interdenominational seminary or in a seminary sponsored by another denomination.

It did appear that the perceptions of the seminary graduates and the non-seminary graduates showed significant differences in several value statement issues. The seminary graduates expressed

receiving greater support from conference leaders and perceived more empathy from the bishop than did the non-seminary graduates. Basically, the seminarians suggested that they were receiving more recognition from the leadership than the non-seminarians reported. Similarly, the seminarians and non-seminarians were divided over the concern and support they perceived from their churches. The seminarians were more positive than the non-seminarians in describing the amount of peer-support they received in the earlier years of their ministry.

Consciously or unconsciously, the denomination may be showing greater support for pastors who are seminary graduates. The research did not probe the specific areas of support, but the evidence of such was present. The seminary graduates reported a higher degree of support from both their superintendents and their congregations than did the non-seminary graduates. Pastors are described as giving more mentoring support to seminarians. The denomination must ask if this is the direction which they desire to move, or must take steps to reinforce the presence of the non-seminary pastor. It would appear that the church cannot afford to create a social stratification based upon educational background among its pastoral ranks, yet that may be occurring.

One item that perplexed this writer was that the pastors who were less active in extracurricular activities in college appeared to describe themselves as more satisfied with their career as pastors and as more loyal to the Free Methodist Church. The more active pastors expressed less satisfaction and desired change in

more areas, as theology, life-style requirements, denominational structures and programming. Do fewer activities symbolize greater self-discipline, higher commitments to single ideas or greater passivity? Does limited social involvement affect increased satisfaction/loyalty? Does greater activity and social extroversion result in more open-mindedness and more concern for change? The data of this research suggested these as potential implications.

Leadership Issues

On the whole, the pastors completing the survey were supportive of the leadership under which they worked. Only when the satisfied/dissatisfied pastors were compared did the leadership issue rise to significance. The dissatisfied pastors were much more critical of the superintendent than the satisfied pastors. The dissatisfied group believed they received less support and guidance from the superintendent, would not turn to the superintendent for assistance in time of crisis, denied receiving any tangible support from the superintendent in the last two years, and questioned that the superintendent was realistically aware of accomplishments during the pastor's current tenure. The satisfied pastors were always on the positive end of the scale of these issues.

The dissatisfied pastors are obviously not receiving the desired guidance and support from the conference leadership. The conference administrators must ask themselves what these pastors are really expecting, and what these pastors are actually receiving. Even if the deficiency is primarily in the pastor's perceptions

rather than in the superintendent's actions, the church must deal with this issue. These dissatisfied pastors are failing to find the support they are seeking. The superintendent must assume primary responsibility for the morale and development of the conference pastors. This may be the superintendent's most important task: if pastoral support and morale is perceived as negative, the effectiveness of that pastor's ministry may be jeopardized.

Recognition Issues

In several comparisons, a number of items appeared with regularity which might be categorized as "recognition issues." A major form of recognition was the expression of appreciation by the local congregation for the efforts of the pastor. The less satisfied pastors strongly expressed their complaint at this point. This group described a lack of recognition from the hierarchy above them (superintendents) and from the persons they were attempting to serve (congregations). Being alienated from support in both directions, demoralization seemed inevitable. The satisfied pastors reported stronger degrees of appreciation expressed by their congregations.

Congregations must understand that they are in a position to encourage their pastor toward satisfaction by greater forms of recognition. Taking a proactive role, some positive reinforcement may increase the satisfaction level of the pastor, and increase the pastor's efficiency. As a result, the potential for a longer tenure would be increased.

Salary and housing might be considered another form of a congregation's recognition of a pastor's value. Generally speaking, these topics were not primary concerns for most groups. Only among the dissatisfied pastors did this appear to be an issue. In spite of low salaries and housing that may be less than desirable, the pastors were not making this a major issue.

Other forms of recognition originated at the conference level. Satisfaction with a pastoral assignment was interpreted as a form of recognition. When a church was considered to be compatible with a pastor's strengths/gifts, the pastor expressed greater satisfaction. When a minister was challenged by committee assignments, greater satisfaction resulted. In each case, the less satisfied pastor expressed the negative counterpart: incompatibility between perceived strengths and the church's need, and less significant committee assignments within the conference.

The denomination may need to look more closely at specific pastor's goals and interests in preparing pastoral assignments. Current practices dictate against pastors declaring interest in vacant churches: it is usually seen as "unspiritual" for a pastor to apply for a pastoral assignment that would challenge him/her. The denomination tends to avoid the concept of "promotion" as a reward for effective service, but it is a part of the pastors' thinking. The less satisfied pastors perceive they are not getting the opportunities to serve in ways desirable to them. The church may need to give greater consideration to the career dreams and ambitions of its pastors. The need for personal development and

career guidance do not end at ordination. Pastors do have goals for themselves. When pastors believe that these goals are ignored or discredited, a demoralizing situation is created for the pastor.

Concerns of Newer Pastors

Aside from the issues of career goals and interpretations of a call experience, the newer pastors articulated specific issues that contrasted significantly with the views of older and more established pastors.

The pastors who have served less than five years expressed themselves differently from the more senior ministers on issues of life-style requirements for membership. They denied that support for these regulations was growing as they served as Free Methodist pastors; they disagreed that the alcohol and tobacco prohibitions strengthened the ministry of the Free Methodist Church. The more tenured pastors expressed greater affirmation of the church's membership requirements than did the newer pastors. If this trend continues, the denomination will have to face this issue more directly.

The effectiveness of denominational programs to meet the needs of the local church was an item of major disagreement between the less experienced and more experienced pastors. The younger group was much less convinced of the effectiveness of such programs. If the assumption is made that the newer pastors are freshly out of school, the denominational programs are being compared to ideal programs examined in the training process. Regardless of the

causes, the issue should be openly examined on the part of denominational officials whose motives must be to create meaningful programs and not to protect institutional programs that have been in operation for years.

The younger group of pastors looked more favorably toward the possibility of additional graduate studies to enhance their ministerial potential. It might be logically assumed that older pastors would be less interested in this option. This may complement, however, the broader concept of ministry expressed by the younger group. There were no questions asked to interpret the reasons for additional educational pursuits: whether their interest was as preparation for alternate forms of ministry or for skill-improvement in their present ministry.

The younger group of pastors evidenced fewer roots, greater openness to non-traditional ideas, and an interest in change. This is clearly the group that must be challenged to loyalty and led to satisfaction in their pastoral experience. How the denomination handles their freer spirits may well determine the length of their tenure. Open dialogue between leaders and these pastors will be needed to help both sides clarify issues, peer-mentoring may offer support in the youthful pastors quest to find their own place, and meaningful recognition will convey to them a sense of their intrinsic worth to the denominational ministry.

Miscellaneous Issues

When the pastors were grouped and contrasted by conference membership, a few variations occurred. The most notable difference was over the issue of pastoral mentoring. The pastors of the North Michigan Conference noted less use of mentoring during the early years of ministry than did the members of the other two conferences. Immediately the geographical separation of the churches in the northern area suggested itself as the cause of this distinction. There may be another factor that is significant, however. The men of the northern area are noticeably older than those in the other conferences. It may be that younger men coming into the conference find fewer peers for support (considering the older average age of conference pastors), and hence rely on peer support less than the other pastors. Nonetheless, it would seem that the North Michigan Conference would improve their pastoral morale by giving more support to the newer men.

Southern Michigan Conference pastors reported the highest usage of peer-support networking among the three conferences. The fact that seminarians reported a higher degree of utilization of a mentor during the early years of ministry, and the fact that Southern Michigan Conference has a higher number of pastors with seminary degrees may complement each other. Among seminary graduates, a sense of camaraderie may result in a support system that proves beneficial in adjusting to a professional role in ministry.

Another significant variation by conference grouping was the affirmation of support for the area bishop expressed by the Southern Michigan Conference. The pastors of the southern conference (younger, more educated, urban areas) expressed much more confidence in the bishop's understanding of the problems facing the pastor and the local congregation. An educational factor may again be related to this issue, for in the comparison of educational backgrounds, the more highly trained seminarians expressed greater support than did the non-seminarians for the bishop's understanding of the pastoral task. More frequent opportunities for student-bishop exchanges during the seminary experience may contribute positively to this factor.

The pastors of Northern Michigan expressed less desire for pursuing graduate studies as well as less desire for the congregation to provide resources for mental growth. The earlier descriptor might reflect the age of the pastors, being older than the other groups, or a general disinterest in further education. The churches in the northern area should consider the advantages of making some provisions for continued education/growth of their pastors. It seemed noteworthy that the conference with older pastors, smaller churches and the lowest growth rate showed the least interest in continued education and mental growth among its clergy.

The variable of growth patterns of the pastors produced fewer significant differences than had been anticipated by the writer. The less experienced pastors reported less statistical gain than the

more experienced pastors. The educational variables did not reveal any difference in growth patterns, e.g., seminarians did not report greater growth than non-seminarians. The more satisfied pastors did report a more positive growth pattern in their churches than did the dissatisfied pastors. Growth may be correlated with pastoral experience and a positive state of mind about one's ministry. The overall correlation between statistical growth and tenure or satisfaction was inadequate to support this as a major descriptive characterization.

It should be noted that it was not only the dissatisfied pastors who reported contemplating career changes. Many of the pastors who described themselves as loyal to the Free Methodist Church had actually gone through the process of seriously discussing alternate career options with their spouses during the past two years. A sizable percentage of pastors (35%) had definitely contemplated such a career change within the past two years, but only 10% considered themselves to be dissatisfied and not loyal to the denomination. Special care must be taken of these "satisfied loyalists" who are contemplating change: the recognition and leadership issues are crucial here.

Many of those loyal pastors who had contemplated a career change also stated a desire to change churches. It appeared that a change in churches was being viewed as a means to clarify career goals; a pastor with some career questions may be asking for an opportunity to see if a change in pastoral circumstances will resolve some career problems. If such a change did not resolve the

problem areas, the pastor might be expected to pursue alternate career routes at a later date.

In summary, this study described several dependable characteristics of the persisting and satisfied pastors among the Michigan conferences of the Free Methodist church. Free Methodist homes and Free Methodist educational institutions should be viewed as the primary pools for recruiting pastors. The denomination must find ways to utilize pastors to identify potential ministerial candidates and cultivate them to a point of willingness to respond to a "call" to minister. The denomination may need to clarify its concept of ministry; a generalized concept of ministry may be adequate for lay ministry, but a more specialized concept of ministry is essential to create long-term career commitments to the pastoral ministry.

Denominational colleges must continue to receive support as the prime training ground for pastors with special care given to the cultivation of the religion faculty in each institution. Both the denomination and its educational institutions must view themselves in partnership in this endeavor.

The conference leadership must take into consideration the needs of a group of pastors who describe themselves with low degrees of satisfaction. Improved perceptions of leadership are needed among this group. Support, reinforcement and recognitions are crucial for these persons. Additional time and patience may salvage some of these pastors for ministry and for the denomination. These

voices of dissatisfaction need an honest hearing by denominational administrators, both at the conference and general levels.

The less tenured pastors spoke more openly for changes within the denominational structures and perspectives, including some areas that have been part of the denominational heritage for years. How the Free Methodist Church listens and dialogs with this group may be more crucial than the outcome of the discussion.

Suggestions for Further Study

In contemplating the recommendations for further study, there were issues which related more directly to the Free Methodist Church and its ministry while other questions must be applied more generally to ministerial career development. The interrelatedness of these areas of concern hinder the separation of the recommendations into two distinct categories. This researcher would suggest the following areas which need further clarification.

Suggestion #1

The Free Methodist Church may need to review some elements in its concept of professional ministry. Is the primary task of ministerial education programs to build the institution or to build the individual who is in the ministry? If institutionalism is primary, then the ministry exists to build the institution and the individual is secondary. If the individual is of primary concern, then institutional concerns are secondary. It may not be an

"either-or" situation, but a "both-and" situation. A critical balance between the two areas may be crucial for effective ministry.

It may be better for some pastors to leave the ministry and develop a meaningful role as a layperson. Their pastoral experience may prove to them that they made an unwise career commitment. They must be permitted to leave the pastoral ministry with dignity rather than with guilt, resentment and personal hurt.

The task of ministerial development is not simply a job of recruitment and guidance until ordination, but should be a life-long commitment by the denomination to the continuing development of the person who is a recognized part of ministry. Ministerial development must be a primary on-going task of the conference administration.

The church may also need to probe the effects of a broader concept of ministry. Both strengths and weaknesses may result from a broad interpretation of the concept. There may be value in clarifying the concept itself. Ambiguity in valued concepts can only lead to confusion. The issues inherent in the concept of ministry must be clarified if it is to have appeal as a life career.

Suggestion #2

This study assumed the desirability of long-term goals in pastoral ministry, but short-term goals in pastoral ministry may need consideration. No attempt was made to study pastors whose long-term goals included a ministry other than the pastoral ministry. While the percentage of subjects who denied long-term

pastoral career goals was small, certain elements in the research would be interpreted differently by those who did not have long-term goals. Some study may need to look at persons serving in pastoral roles whose long-term goals are not pastoral in nature.

There may be some value in researching the merits of a complementary short-term ministry role, not to replace a long-term pastoral ministry, but to supplement it. One religious group effectively prescribes a short-term ministry for all members, and builds effectively upon that. The denomination currently utilizes a short-term ministry in overseas missions programs; a similar program among United States churches may hold definite potential.

Suggestion #3

It may be necessary to ask if the factors presented in this study are causes or symptoms of persistence.

The results of this study were described as factors that accompany persistence in ministry. Yet the perennial question may be asked, are these factors the causes of persistence or only the symptoms? The nature of these "factors" may reflect both elements, yet to justify causation would require much additional work. If these factors are only symptomatic, then the next task is to seek causes. If they are to be interpreted as causative, then additional documentation is needed. This research did not attempt to prove causation.

Much more research is needed to discuss causes. It is only when particular causes can be identified that remedial action can be

prescribed. It is important to recognize symptomatic factors as a first and preliminary step in the process of curing professional attrition. Yet validating causation is the essential next step.

Suggestion #4

Additional study needs to be done to establish stronger ties between persistence and career satisfaction. This study was not able to establish the characteristics of persistence solely on the basis of time factors or tenure as was the original plan. The satisfaction items were identified as statistically significant on the tenure scale, but further effort would be needed to establish stronger ties with the tenure issue. Other descriptors did appear to typify the current pastors, but ties to career persistence could be strengthened. No relationship could be established between educational background and tenure. No relationship could be established between statistical growth and tenure. Additional tenure studies could clarify these relationships.

Suggestion #5

The value of a follow-up study among the same group of pastors at a five or ten year interval remains a viable option. Over 50% of the subjects consented to such a possibility by identifying themselves at the end of the questionnaire. Such a study may be a stronger indication of trends within the denomination as well as changes within the individual pastors. There would appear to be

real value for the denomination if any shifts or trends in thinking can be detected.

Suggestion #6

How does training for ministerial effectiveness enhance career persistence? For persons involved in the education of ministerial candidates, the relationship of education to ministerial effectiveness remained untouched in this study. This study was able to show certain characteristics of these clergypersons that were derived from their educational experiences, but was not able to show that education did aid in the achievement of persistence, satisfaction or effectiveness in ministry. What levels of education (college or seminary) produce the best candidates for ministry? The denomination itself and individual congregations may need to agree on what constitutes the optimum candidate for ministry.

Suggestion #7

Do the issues of values and commitment in the career decisions of the clergy vary significantly from the values-commitment component in the career decisions of other professional persons?

The impact of such intangible items as "spirit", "commitment" and "beliefs" in career dimensions are difficult concepts to describe and measure. When an individual introduces career dimensions such as commissions from a divine being, obligations to a divine being, and accountability to a divine being, testing of those dimensions becomes a major challenge. Yet a study of the Christian

clergy cannot ignore the dynamic of those factors in the lives of persons who are motivated by such. It is impossible to study the career development of ministers without considering these world-view factors that have strong theistic overtones. To measure the impact of the latter is most difficult and beyond the scope of this study, yet it remains an issue that impacts the area of career development for the clergy.

Do strong theistic career implications alter the nature of career decisions for the clergy, subjecting them to issues that are not factors for other professionals? On the other hand, are clergy career problems no different from career issues of other professionals with the "spiritual" or values-component being a query that all persons must apply to their particular situation? .

Summary

The objective of the research was to create a descriptive profile of the pastor in the Free Methodist Church in Michigan who is persisting in his/her chosen career role. A secondary task was to provide insight into the problems faced in recruiting and retaining prime candidates for the pastoral ministry of the Free Methodist Church.

The research demonstrated that loyalty and satisfaction were most likely found in a pastor raised in a Free Methodist home, and educated in a Free Methodist college. The satisfied pastor affirms strong support from superintendent, peers and congregation. This pastor also declares personal identification with the theology and

life-style statements of the denomination.   Such a pastor speaks positively of his/her relationship with the conference superintendent. The persisting pastor describes his/her church as challenging and a reasonable match between the church's needs and the pastor's professional strengths. A pastor who makes a career commitment at a more mature age will likely have clearer career goals and objectives.   This pastor is not overly concerned about salary or housing. A seminary graduate will probably be better received, but will bring with him/her broader perspectives than a non-seminarian. The more satisfied pastor is not identified by such issues as health, statistical success, prayer or proper use of leisure time.

The communication of a positive attitude and positive interpretation of ministry may be the biggest single indicator of vocational persistence among the pastors observed.   The external factors which influence such an attitude and interpretation are complex. The challenge is to reshape those external factors in such a way that offers greater encouragement to a positive interpretation of ministry.

Such a task must be faced by both the denominational administrators and the individual members of the local congregations.   It may require a new evaluation of the denominational concept of ministry. Superintendents and conference personnel may need to rethink some of their approaches to personnel problems. Many congregations may need to closely scrutinize the relationships between themselves and their pastor, recognizing their

responsibilities in encouraging a positive attitude and interpretation of ministry. Some pastors may need some real assistance in rethinking their professional and denominational commitments.

The pastors themselves may be in a unique place to do something about their professional dilemma. Each pastor has a voice in the business of the conference and in establishing leadership policies within that conference. It is from here that an initiative can be expressed to both the local congregations and to the denominational officials. It may be the pastors themselves who need to exert leadership in creating both a climate that makes ministry more desirable and a framework that encourages a wholistic development of ministers. With proper incentive and leadership, the pastors themselves may be the real key to improving the status of the pastoral ministry.

APPENDICES

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Appendix A

Survey Instrument With Introductory Letter

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PASTORAL SURVEY

The following survey is being given to ministers of the Free Methodist Church who pastor churches in each of the three Michigan conferences.

The objective of the study is to find factors that characterize men who persist in the pastoral ministry. All of your responses will be correlated with the number of years you have pastored. While a number of studies focus on the pastoral drop-out, this study will attempt to answer the question, "What type of person might be expected to stay in the pastoral ministry?"

The survey will be used as part of a doctoral dissertation in the department of Counselor Education and Counseling Psychology at Western Michigan University by Mr. Robert Q. Bailey. Mr. Bailey is currently Associate Professor of Religion at Spring Arbor College and an ordained elder in the Southern Michigan Conference.

Your responses will be considered confidential and individual responses will not be accessible to anyone beyond the researcher. Your most honest and genuine responses are solicited. The questionnaire may be completed anonymously; if you are willing to be included in a follow-up study in 5 or 10 years, self-identification is necessary. Provision for optional self-identification is on the last page.

The value of this study is to provide a profile of the type of individuals who might be expected to persist as pastors in the Free Methodist Churches, and to describe areas of concern for pastoral retention. This information will be of value to the individual churches, your conference Board of Ministerial Education and Guidance, the denominational college's religion faculty and the denominational officials.

Your serious cooperation in completing this study will be most sincerely appreciated.

PASTORAL SURVEY

I. Personal Data: please provide the following personal information: .

1. I am _____currently a pastor in charge of a local congregation

_____currently an asst./assoc. pastor, youth pastor, Christian education director or other support staff minister

2. Age _____   Sex _____

3. Total years served in the pastoral ministry _____

4. Level of   _____ordained elder   _____ministerial candidate
    Ordination:
                  _____ordained deacon   _____other (supply pastor)

5. Conference currently served _____

6. Service record (Beginning with the most recent; estimate statistics if necessary)

	Multiple Staff? (Yes or No)	Years Served	Total Membership When Appointed	Total Membership When Leaving
Present Church				Current:
Previous Church (most recent)				
Previous Church				
Previous Church (earliest)				

7. Educational background: check as many as applicable for earned degrees:

_____Bible college degree

_____college degree (4 year degree: B.A., B.S., etc)

_____seminary degree (M. Div., M.A.R., etc)

_____master's degree (non-seminary)

_____doctoral degree (university or seminary)

8. Undergraduate institution attended _____

9. Undergraduate major _____

Personal data, continued   2

10. Indicate the number of years you were personally involved in the following activities during your experience as an undergraduate student:

_____honors programs   _____drama

_____writing/journalism   _____student government

_____varsity athletics   _____residence hall assistants

_____music groups   _____student pastorate

11. For how many years have you been a member of the Free Methodist Church?_____

12. What are the denominational ties of your parents?_____

13. If married, for how many years has your spouse been a member of the Free

Methodist Church?_____

14. If married, what are (were) the denominational ties of the parents of your

spouse?_____

15. Check all of the following which describe your well-being:

_____rugged and robust, an example of wellness

_____good health: illnesses have not been a problem in the past 5 years

_____spouse or children have had no major health concerns in the past 5 years

_____I am concerned about my personal stress levels

_____I have been/would like to see a counselor periodically

_____I really need to get involved in a physical fitness program

16. At what age did you commit yourself to the Christian faith?_____

17. At what age did you conclude you were "called" to be a pastor?_____

18. At what age did you assume your first pastoral appointment?_____

19. Using numerals 1, 2, 3, please identify those persons who were most influential in preparing you for God's call to the ministry. Do not identify more than three, using 1 for the most influential:

_____a pastor   _____a parent or relative

_____a teacher in college   _____a Sunday School teacher

_____a college counselor   _____a church youth worker

_____a friend   _____other:

II. Questionnaire on Values/Feelings

Please respond to the following value statements by circling the response which most closely describes your feelings on the topic.

SA = Strongly Agree, A = Agree, U = Uncertain, D = Disagree, SD = Strongly Disagree

1. When I began serving as a pastor, my long-range goal was to spend my entire career serving as a pastor to a local congregation.   SA   A   U   D   SD

2. My current long-range goal is to spend the balance of my professional career as a pastor to a local congregation.   SA   A   U   D   SD

3. There are alternate forms of ministry that I would like to investigate as genuine options for myself.   SA   A   U   D   SD

4. My spouse would view me as happy and contented in my career as a pastor.   SA   A   U   D   SD

5. During the past two years, my spouse and I have seriously discussed a career change for me, and have sought to clarify our options.   SA   A   U   D   SD

6. I am qualified (by training or skills) for employment in some non-religious career, and believe I could secure employment easily, if desired.   SA   A   U   D   SD

7. I feel comfortable pastoring within the Free Methodist Church and have no desire to change denominations.   SA   A   U   D   SD

8. I consider myself very loyal to Free Methodism.   SA   A   U   D   SD

9. My denominational loyalties have been growing progressively stronger as I have served as a Free Methodist pastor.   SA   A   U   D   SD

10. During the first 2 years of my pastoral ministry, I had a more experienced pastor on whom I relied for personal counsel, guidance and support.   SA   A   U   D   SD

11. There is currently a pastoral-peer with whom I meet periodically for personal guidance & support.   SA   A   U   D   SD

12. I personally feel a need for an improved peer-support system for personal encouragement.   SA   A   U   D   SD

13. My support for the stated theological stance of the Free Methodist Church has grown progressively stronger as I have served as a Free Methodist pastor.   SA   A   U   D   SD

Values/Feelings, continued   4

Continue responding by circling the letters indicating your response:

SA = Strongly Agree,   A = Agree,   U = Uncertain,   D = Disagree,   SD = Strongly Disagree

14. My support for the organizational structure of
the Free Methodist Church has grown progressively
stronger as I have served as a Free Methodist
pastor.   SA   A   U   D   SD

15. My support for the life-style requirements for
Free Methodists has grown progressively stronger
as I have served as a Free Methodist pastor.   SA   A   U   D   SD

16. I have much confidence in the way my fellow-
pastors preach and teach the doctrines of the
Free Methodist Church.   .   SA   A   U   D   SD

17. I would be willing to give up some organizational
control by the denomination to allow greater
autonomy to individual congregations.   SA   A   U   D   SD

18. I feel that the potential for ministry in the
Free Methodist Church is strengthened by the
membership life-style requirements regarding
alcohol and tobacco usage.   SA   A   U   D   SD

19. I feel that Free Methodist pastors should take
a more active role in advocating social change
in such issues as abortion and pornography.   .   SA   A   U   D   SD

20. I feel that my superintendent is very helpful in
offering support and guidance to me as a pastor.   SA   A   U   D   SD .

21. If I were having serious personal problems, my
superintendent would be one of the first persons
to whom I would turn for assistance.   SA   A   U   D   SD

22. I feel that my bishop really understands the
problems facing the pastor and local congregations. SA   A   U   D   SD

23. I feel that our denominational programs are effective
in meeting the needs of my local congregation.   SA   A   U   D   SD   .

24. On at least one occasion in the last two years, my
conference superintendent has demonstrated strong
support for me in some tangible way.   SA   A   U   D   SD

25. I feel that my local church is sincerely concerned
about my financial well-being.   SA   A   U   D   SD

26. My present congregation has given me yearly salary
increases comparable to other churches in our area. SA   A   U   D   SD

27. I feel that the conference superintendent is
realistically aware of what is being accomplished
during my pastoral tenure in my present position. · SA   A   U   D   SD

Values/Feelings, continued   5

Continue responding by circling the letters indicating your response:

SA = Strongly Agree, A = Agree, U = Uncertain, D = Disagree, SD = Strongly Disagree

28. I feel that fellow pastors in my conference have a
realistic awareness of my strengths as a pastor
and a conference member.   SA   A   U   D   SD

29. I feel that most persons in my congregation do a
good job expressing their appreciation for my
pastoral efforts.   SA   A   U   D   SD

30. I feel that my present pastoral assignment is a
well-matched "fit" between the congregation's
needs/demands and my gifts/abilities.   SA   A   U   D   SD

31. I feel that my conference committee assignments
reflect a greater amount of responsibility this
year than did my assignments of 5 years ago.   SA   A   U   D   SD

32. I feel that the church I am presently serving offers
a greater "challenge" and requires more of me than
did my most previous church. .   SA   A   U   D   SD

33. I can name one major accomplishment during the
past year of ministry which helps me feel good
about my efforts in the pastoral ministry.   SA   A   U   D   SD

34. The dynamic and vitality of my personal prayer life
has grown progressively stronger as I have served
as a Free Methodist pastor.   SA   A   U   D   SD

35. At times, I feel that too many people in my
congregation attempt to control the focus and
energies of my ministry, and try to force me into
their image of a "pastor".   SA   A   U   D   SD

36. When I began serving as a pastor, I felt I had a
clear-cut sense of a "divine call" to serve as a
pastor of a local congregation.   SA   A   U   D   SD

37. There are times in my present ministry when an
awareness of a "divine call" to serve as a pastor
is the primary motivation for remaining in a
pastoral role.   SA   A   U   D   SD

38. I feel that my current pastoral assignment allows
me adequate freedom to express my own unique
ministering strengths/gifts.   SA   A   U   D   SD

39. I feel a positive pride when reflecting on the
church plant/facilities of the congregation I
am currently serving.   SA   A   U   D   SD

40. I (and my family) sincerely enjoy the housing
accomodations provided by my present congregation. SA   A   U   D   SD

Values/Feelings, continued

Continue responding by circling the letters indicating your response:

SA = Strongly Agree, A = Agree, U = Uncertain, D = Disagree, SD = Strongly Disagree

41. My current congregation encourages my own mental
growth by providing both resources and released
time for the same.   SA   A   U   D   SD

42. I would welcome the opportunity to pursue
graduate studies to enhance my ministering
potential.   SA   A   U   D   SD

43. I would hesitate to leave the Free Methodist Church
because I would not want to lose the social
relationships I have gained during my ministry.   SA   A   U   D   SD

44. Sometimes I feel my spouse or children might be
happier if I were not serving as a pastor.   SA   A   U   D   SD

45. At least once a week, I feel seriously "torn"
between the demands/pressures of my congregation
and my own sense of important tasks.   SA   A   U   D   SD

46. I regularly take time off: at least one day
per week and a two-week vacation.   SA   A   U   D   SD

47. I have a hobby or non-ministering activity that I
utilize at least once a week to add some variety
to my activities.   SA   A   U   D   SD

48. In at least four of the past five years, the reports
of my church have shown consistent gains.   SA   A   U   D   SD

49. At least one pastor per month approaches me for
counsel, guidance and support.   SA   A   U   D   SD

50. In the next year or two, I would like to see the
conference offer me an opportunity to serve a
congregation which might correlate more closely
with my gifts/abilities.   SA   A   U   D   SD

NOTE: A five or ten year follow-up study may be completed for the persons participating
in this study. To participate in any such study, your self-identification is essential.
The self-identification is for research use only, and will not be released to any
third party (including denominational officials). If you would be willing to participate
in such a study, please indicate such by signing on the following line:

_____
Signature for follow-up study (optional)

Appendix B

Pastors' Responses to Biographical Items by Conference

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Pastors' Responses to Biographical Items by Conference

Question	Composite n = 113	S MI n = 34	E MI n = 50	N MI n = 29
#1 Pastor in charge	103	27	47	29
Other pastors	10	7	3	0
#2 Age: mean years	44.5	41.2	45.1	47.1
Age: range	22-75	25-74	22-75	26-70
#3 Years as pastor: mean	17.0	15.6	17.5	17.9
Years as pastor: range	1-41	1-40	1-40	2-41
#4 Ordained elders	74	23	37	14
Ordained deacons	22	6	7	9
Ministerial candidates	12	2	5	5
Other	4	2	1	1
#5 Conference served	—	34	50	29
#6 Service: Present Church				
Multiple staff: yes	27	17	10	0
Multiple staff: no	82	16	39	27
Years served: mean	3.07	3.28	2.59	3.70
Gain/Loss: Over 35%	12	3	3	6
Gain/Loss: 11-35%	21	7	11	3
Gain/Loss: +10—10%	59	17	27	15
Gain/Loss: -11—35%	10	2	6	2
Gain/Loss: Over -35%	1	1	0	0
Previous Church #1:				
Multiple staff: yes	36	17	15	4
Multiple staff: no	55	11	26	18
Years served: mean	5.14	4.73	6.01	3.95
Gain/Loss: Over 35%	16	8	5	3
Gain/Loss: 11-35%	22	7	13	2
Gain/Loss: +10—10%	35	7	17	11
Gain/Loss: -11—35%	8	3	4	1
Gain/Loss: Over -35%	1	0	0	1

Pastors' Responses to Biographical Items—Continued

Question	Composite n = 113	S MI n = 34	E MI n = 50	N Mi n = 29
#6 Previous Church #2:				
Multiple staff: yes	18	6	11	1
Multiple staff: no	56	14	26	16
Years served: mean	4.75	5.13	4.89	4.00
Gain/Loss: Over 35%	15	5	10	0
Gain/Loss: 11–35%	25	6	14	5
Gain/Loss: +10—10%	19	4	9	6
Gain/Loss: –11—35%	1	0	1	0
Gain/Loss: Over –35%	1	0	0	1
Previous Church #3:				
Multiple staff: yes	9	3	5	1
Multiple staff: no	45	9	24	12
Years served: mean	4.04	4.08	4.07	3.92
Gain/Loss: Over 35%	12	5	5	2
Gain/Loss: 11–35%	14	3	8	3
Gain/Loss: +10—10%	16	1	10	5
Gain/Loss: –10—35%	2	0	2	0
Gain/Loss: Over –35%	0	0	0	0
#7 Earned degrees:				
Bible college	11	2	4	5
College	82	27	38	17
Seminary	46	20	21	5
Other master's	12	5	5	2
Doctorate	5	4	0	1
#8 Undergraduate institution:				
Spring Arbor College	44	12	20	12
Greenville College	16	10	5	1
Public institutions	11	1	8	2
Evangelical liberal arts	9	5	1	3
Bible college	8	2	5	1
Other F. M. colleges	6	0	4	2
Other liberal arts	4	2	2	0
#9 Undergraduate majors:				
Religion	58	17	28	13
Social sciences	15	3	9	3
Natural sciences	7	3	2	2
Humanities	6	5	1	0
Education	3	2	1	0
Math/Computer Science	1	0	1	0
Business	1	1	0	0
Other	3	0	2	1

Pastors' Responses to Biographical Items—Continued

Question	Composite n = 113	S MI n = 34	E MI n = 50	N MI n = 29
#10 Activity participation:				
Honors programs	12	7	4	1
Writing/journalism	14	6	7	1
Varsity athletics	21	12	7	2
Music groups	37	18	19	5
Drama	16	8	8	0
Student government	32	18	9	5
Residence hall assistants	13	6	3	4
Student pastorate	19	8	4	7
#11 Years of membership in				
Free Methodist Church: mean	22.2	19.1	22.4	25.6
#12 Parents' church affiliation:				
Free Methodist	65	20	29	16
Other evangelical	21	4	7	6
CHA denominations	15	4	8	3
Major denominations	10	6	2	2
Roman Catholic	3	1	1	1
Baptist affiliations	2	0	1	1
Other	17	4	7	6
#13 Spouse: years of membership in				
Free Methodist Church: mean	21.5	18.8	22.0	23.9
#14 Church affiliation for parents of spouse:				
Free Methodist	54	18	24	12
CHA denominations	16	4	8	4
Major denominations	10	6	2	2
Baptist affiliations	6	2	2	2
Other evangelical	4	1	3	0
Roman Catholic	3	1	1	1
Other	15	2	8	5
#15 Health descriptors:				
Rugged and robust	52	16	23	13
Good health	92	30	41	21
No family problems	79	28	34	17
Concerned about stress	31	10	14	7
Counselor desired	2	0	2	0
Need fitness program	47	19	20	8

Pastors' Responses to Biographical Items—Continued

Question	Composite n = 113	S MI n = 34	E MI n = 50	N MI n = 29
#16 Mean age at Christian commitment:	15.13	13.32	15.14	17.24
#17 Mean age at call:	20.95	18.85	20.27	24.68
#18 Mean age at first pastorate:	26.42	24.94	25.96	29.04
#19 Primary influences toward career:				
Pastor	49	11	28	10
Parent or relative	34	13	15	6
Sunday school teacher	8	2	2	4
College teacher	5	1	2	2
Friend	4	2	0	2
Youth worker	1	0	1	0

APPENDIX C

Pastors' Responses to Values Questions by Conferences

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Pastors' Responses to Values Questions by Conference

Question/Topic	Composite Mean Score n = 113	S MI Mean n = 34	E MI Mean n = 50	N MI Mean n = 29
#1 Initial goal	1.89	2.09	1.80	1.83
#2 Current goal	1.97	2.18	1.84	1.948
#3 Alternates desired	3.06	2.70	3.14	3.34
#4 Spouse views as happy	1.897	1.882	1.82	2.052
#5 Discussed change	3.42	3.35	3.59	3.22
#6 Trained for secular work	2.232	2.265	2.16	2.321
#7 No desire to change denominations	1.541	1.5	1.49	1.679
#8 Loyal to denomination	1.465	1.471	1.46	1.466
#9 Growing loyalty	1.832	1.706	1.82	2.00
#10 Mentor in early ministry	2.71	2.06	2.8	3.34
#11 Mentor used now	2.96	3.00	2.83	3.12
#12 Feel need for mentor	2.205	2.088	2.24	2.28
#13 Growing support for church's doctrines	1.866	1.879	1.86	1.862
#14 Growing support for church's organization	2.263	2.44	2.082	2.362
#15 Growing support for church's life-style	1.987	2.12	1.94	1.914
#16 Confidence in peer's preaching of doctrine	2.527	2.412	2.592	2.552
#17 Willing to allow greater congregational autonomy	2.84	2.59	3.02	2.828
#18 Ministry strengthened by life style requirements	2.13	2.49	2.04	1.875

Pastors' Responses to Values Questions by Conference—Continued

Question/Topic	Composite Mean Score n = 113	S MI Mean n = 34	E MI Mean n = 50	N MI Mean n = 29
#19 Be more active in social issues	2.04	2.118	1.959	2.086
#20 Superintendent helpful	2.009	1.95	1.92	2.241
#21 Turn to superintendent in personal crisis	2.62	2.76	2.60	2.48
#22 Bishop understands pastoral problems	2.27	1.618	2.60	2.483
#23 Denominational programs effective in church	2.796	2.912	2.76	2.724
#24 Superintendent showed tangible support for me	2.07	2.00	2.04	2.207
#25 Church concerned for my financial needs	2.176	2.103	2.146	2.310
#26 Received salary increase	2.69	2.097	2.22	2.155
#27 Superintendent aware of my accomplishments	2.17	2.097	2.22	2.155
#28 Peers aware of my strengths as pastor	2.802	2.875	2.90	2.552
#29 Congregation expresses appreciation to me	2.156	2.088	2.19	2.18
#30 Good fit between church and my strengths	2.137	2.015	2.24	2.103
#31 Greater responsibility in committee assignments	2.57	2.65	2.686	2.32
#32 Current church greater challenge than last	2.08	1.97	2.0	2.346
#33 Feel good about accomplishment	1.691	1.576	1.687	1.828

Pastors' Responses to Values Questions by Conference—Continued

Question/Topic	Composite Mean Score n = 113	S MI Mean n = 34	E MI Mean n = 50	N MI Mean n = 29
#34 Growing prayer life	2.031	2.176	2.0	1.914
#35 Too many try to control energies of my ministry	3.07	3.24	2.86	3.22
#36 Clear sense of call	1.562	1.559	1.50	1.679
#37 Call motivates ministry	2.08	2.09	1.98	2.241
#38 Church allows freedom to express own gifts	1.982	2.09	1.837	2.103
#39 Pride in church plant	2.19	2.206	2.040	2.43
#40 Family enjoys parsonage	2.00	1.687	2.16	2.07
#41 Church encourages mental growth	2.34	2.06	2.34	2.655
#42 Welcome graduate study	2.31	2.147	2.18	2.77
#43 Social ties encourage denominational loyalty	2.324	2.273	2.24	2.517
#44 Family happier if not serving as pastor	3.48	3.44	3.4	3.66
#45 Torn between important and urgent tasks	2.96	2.76	2.94	3.21
#46 Regular time off	2.21	2.15	2.12	2.45
#47 Have hobby	2.47	2.32	2.57	2.46
#48 Consistent gains	2.71	2.56	2.82	2.67
#49 Peers approach me for support regularly	3.47	3.38	3.51	3.52
#50 Desire to change churches	3.60	3.68	3.52	3.65

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