Andrews University

Digital Commons @ Andrews University

Professional Dissertations DMin

Graduate Research

1990

The Development And Implementation Of Role Negotiation Between The Pastor And The Members Of The Anoka/Maple Plain, Minnesota Seventh-day Adventist Multi-Church Parish

Bruce Teel Juhl
Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/dmin>

Part of the [Practical Theology Commons](#)

Recommended Citation

Juhl, Bruce Teel, "The Development And Implementation Of Role Negotiation Between The Pastor And The Members Of The Anoka/Maple Plain, Minnesota Seventh-day Adventist Multi-Church Parish" (1990). *Professional Dissertations DMin*. 185.

<https://dx.doi.org/10.32597/dmin/185>

<https://digitalcommons.andrews.edu/dmin/185>

This Project Report is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Professional Dissertations DMin by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

INFORMATION TO USERS

The most advanced technology has been used to photograph and reproduce this manuscript from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps. Each original is also photographed in one exposure and is included in reduced form at the back of the book.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

U·M·I

University Microfilms International
A Bell & Howell Information Company
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA
313-761-4700 800-521-0600

Order Number 9106806

**The development and implementation of role negotiation
between the pastor and the members of the Anoka/Maple Plain,
Minnesota Seventh-day Adventist multi-church parish**

Juhl, Bruce Teel, D.Min.

Andrews University, 1990

Copyright ©1990 by Juhl, Bruce Teel. All rights reserved.

U·M·I

**300 N. Zeeb Rd.
Ann Arbor, MI 48106**

Andrews University
Seventh-day Adventist Theological Seminary

THE DEVELOPMENT AND IMPLEMENTATION OF ROLE
NEGOTIATION BETWEEN THE PASTOR AND THE
MEMBERS OF THE ANOKA/MAPLE PLAIN,
MINNESOTA SEVENTH-DAY ADVENTIST
MULTI-CHURCH PARISH

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Bruce Teel Juhl

June 1990

Copyright by Bruce Teel Juhl 1990
• All Rights Reserved

THE DEVELOPMENT AND IMPLEMENTATION OF ROLE
NEGOTIATION BETWEEN THE PASTOR AND THE
MEMBERS OF THE ANOKA/MAPLE PLAIN,
MINNESOTA SEVENTH-DAY ADVENTIST
MULTI-CHURCH PARISH

A project report
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

by

Bruce Teel Juhl

APPROVAL BY THE COMMITTEE:

Benjamin D. Schoun
Chairman: Benjamin D. Schoun

Paul Sedam
Dean, SDA Theological Seminary

Robert M. Johnston
Robert Johnston

C. Raymond Holmes
C. Raymond Holmes

June 28, 1990
Date approved

ABSTRACT

**THE DEVELOPMENT AND IMPLEMENTATION OF ROLE
NEGOTIATION BETWEEN THE PASTOR AND THE
MEMBERS OF THE ANOKA/MAPLE PLAIN,
MINNESOTA SEVENTH-DAY ADVENTIST
MULTI-CHURCH PARISH**

by

Bruce Teel Juhl

Adviser: Benjamin D. Schoun

ABSTRACT OF GRADUATE STUDENT RESEARCH

A Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE DEVELOPMENT AND IMPLEMENTATION OF ROLE
NEGOTIATION BETWEEN THE PASTOR AND THE
MEMBERS OF THE ANOKA/MAPLE PLAIN, MINNESOTA
MULTI CHURCH PARISH

Name of researcher: Bruce T. Juhl

Name and degree of faculty advisor: Benjamin D. Schoun,
D. Min.

Date completed: June 1990

There is a great need among pastors for clarification of roles in light of the rapid changes in society and the increased expectation of parishioners that he/she be skilled in an ever widening range of pastoral function. There is also a need for pastors to develop skills in negotiating their roles with the congregation(s) they serve so that differences may be narrowed.

The project includes an extensive review of Old Testament conceptual models (priest, prophet, king, and shepherd) and New Testament orders (apostolate, deaconate,

and elder) for the purpose of discerning the biblical foundations for modern pastoral roles. It also includes a survey of the spiritual gifts that are considered leadership gifts (apostle, prophet, evangelist, pastor, and teacher) which inform pastoral ministry. The biblical profile of pastoral roles concludes with an observation of how pastoral ministry functioned in the Early Christian Church through the lives and instructions of key leaders like Paul, Peter, Timothy, Titus, and Jesus.

A profile of pastoral roles from current literature was developed which included a study of Samuel Blizzard's important work and that of scholars who built on his research. This part of the project also included a review of the important factors which have resulted in changes in pastoral roles during the past century. The minister's view of appropriate roles is compared with parishioner's expectations and a procedure for negotiating differences in developed. Based upon the survey of literature, eight models of ministry were identified (priest, prophet, king, shepherd, teacher, evangelist, example, and general practitioner) and specifications for each given.

Several important conclusions resulted from the project. Among them is the fact that role clarification is possible through a study of the biblical material instructive of pastoral roles and of current research in this area. It was also discovered that increased knowledge of pastoral roles can result in a mutual improvement of

understanding between pastor and parish concerning these roles, which can contribute to reduced conflict regarding the expression and fulfillment of those roles.

TABLE OF CONTENTS

ACKNOWLEDGEMENT	vii
INTRODUCTION	1
Beginnings	1
Project Plan	4
Limitations of the Project	7
Chapter	
I. A BIBLICAL PROFILE OF PASTORAL ROLES	9
Old Testament Conceptual Models	9
Priest	11
Summary	19
Prophet	20
Summary	25
King	26
Summary	31
Shepherd	32
New Testament Conceptual Models	35
Church Orders	36
The Apostolate	37
The Deaconate	38
The Elder	40
Spiritual Gifts	42
Apostle	45
Prophet	47
Evangelist	48
Pastor	49
Teacher	52
Church Leaders	54
Paul	55
Peter	58
Timothy and Titus	60
Jesus	61

II.	A PROFILE OF PASTORAL ROLES FROM CURRENT LITERATURE	64
	Pastoral Role Theory	64
	Role Conflict	67
	Role Ambiguity	69
	Comparing Pastor-Parishioner Role Expectations .	70
	The Minister's Understanding of His Role . .	72
	The Pastor's Viewpoint	74
	The Parishioner's View	77
	Changes in Pastoral Roles	84
	Models of Ministry	98
	Samuel Blizzard and Pastoral Roles	99
	Other Studies of Pastoral Roles	104
	Seventh-day Adventist Studies	113
	Models Considered in this Project	122
	Model Specifications	123
	Priest	123
	Prophet	124
	King	124
	Shepherd	125
	Teacher	126
	Evangelist	126
	Example	127
	General Practitioner	128
	Summary	129
III.	PRE-NEGOTIATION PROFILES OF PASTORAL ROLES . . .	131
	Obtaining Profiles of Pastoral Role Expectations	131
	Survey Rationale and Development	131
	Survey Adaptations	139
	The Anoka Congregation Survey	140
	The Minnesota Conference Executive Committee Survey	140
	Survey Scoring Sheet	143
	Survey Scoring Summary Sheet	146
	Denominational Profiles	149
	General Conference Working Policy	149
	Seventh-day Adventist Church Manual	150
	Manual for Ministers	152
	Ellen G. White Writings	155
	Minnesota Conference Executive Committee . .	158
	Community Expectations	163
	The Pastor's Profile	166
	Spiritual Gifts Inventory	166
	Survey Profile	172
	Time Management Study	173

Congregational Profile	179
Parish Profile--Demographics	179
Seminar Planning	182
Survey Results	184
 IV. IMPLEMENTATION OF ROLE NEGOTIATION	 193
Pastoral Roles Seminar	193
Introduction	193
Biblical Models	197
Ecclesiastical and Community Profile	198
Pre-Negotiation Group Profile	198
Pastor's Profile	199
Negotiations	200
Prophet	202
Shepherd	202
Evangelist	204
King	206
Teacher	207
Priest	208
Example	209
General Practitioner	210
Work Week	211
Pastoral Pedestal	211
Consensus Statement	212
 V. POST-NEGOTIATION PROFILE	 213
Control Group	213
Comparison of Anoka's Pretest and Posttest Profiles	215
The Pastor's Reassessment of His Roles	221
Implications of Narrowing of Differences	224
Summary	226
 VI. HOW THE PROJECT EFFECTED THE RESEARCHER AND HOW IT HELPED HIM TO GROW AS A PASTOR	 228
Conclusion	232

APPENDIXES	235
Appendix A. Survey Samples	235
Appendix B. Bulletin Insert	248
Appendix C. Seminar Folder Contents	250
Appendix D. Pretest Survey Information	271
Appendix E. Control Group Survey Summary Sheets . .	281
Appendix F. Posttest Summary Sheets	288
 BIBLIOGRAPHY	 293
 VITA	 304

ACKNOWLEDGEMENT

For the privilege of continuing my education I wish to thank the administrators of the Minnesota Conference of Seventh-day Adventists who approved, supported, and facilitated my efforts. Appreciation is also extended to my ministerial colleagues from the Adventist churches in the Twin Cities metro area who encouraged me in the project. Special recognition is given to Jerry Jacobson who made his computer a gift to me and taught me to use the word processing program which greatly facilitated the writing of the working manuscript. Also deserving of thanks is Pastor Bill Wilson of the Southview Adventist Church who allowed me to run the survey pilot in his church. The editorial suggestions of Joyce Jones, the Andrews University dissertation secretary, and the second-mile effort of typist Sharon Hart were greatly appreciated. I am also greatly indebted to the members of the project committee for their guidance of the project from inception to completion: Benjamin Schoun, chairman, Robert Johnston, and C. Raymond Holmes. Appreciation is also given to the members of the Anoka and Maple Plain Seventh-day Adventist Churches who have been very affirming of my ministry and lavish with

their Christian love. My most fervent gratitude goes to my wife Shirley and to my three daughters Tara, Laura, and Krista who patiently waited while "daddy worked on his destination." They encouraged and supported me through the protracted months that this project was in research and writing.

INTRODUCTION

Beginnings

As early as my first grade of elementary school (I attended private Seventh-day Adventist schools exclusively), I believed that God was calling me to the gospel ministry. Having been raised on a farm in northwestern Minnesota, my only knowledge of the pastoral ministry came by observation of our local parish minister. Except for Saturday services, I had little insight into the actual duties he performed or the multiplicity of role expectations he was required to face on a daily and weekly basis.

Even when I enrolled in college, taking a theology major, my perspective of the clergyman's roles was severely limited. Courses in applied theology served to introduce me to some of the mechanics of ministry, but none of my college or seminary training prepared me for the mountain of role expectations that avalanched into my life upon arrival in my first pastoral assignment. Heretofore, my life had been oriented almost exclusively toward utilitarian values and activities. My self-worth and identity as a person were wrapped up in the quantity and the quality of work accomplished; i.e., eighty acres cultivated on Monday and

not a weed left standing; fifty acres of wheat harvested on Tuesday with two grain bins filled to the lid; animals fed and watered morning and evening; the season's hay baled and stacked in the shed; class assignments completed and turned in. These were all quantifiable and qualifiable activities. It was not so with the largely non-utilitarian nature of my chosen profession.

What constituted a day's work for me as a pastor? Was it when I got everything done that I wanted to do and had met everyone else's expectations? I became extremely frustrated. Would there ever be a time when all my work was done? Was there any way to accomplish every duty expected of me?

Largely out of a growing frustration with and conflict between both the internally and externally imposed roles and expectations faced daily in my multi-church parish, I began a course of inquiry. Had other pastors been overwhelmed and become frustrated as I had? Was I really expected to be proficient in all areas of pastoral responsibility? How much time must I spend weekly in the performance of my pastoral duties to be "enough"? How could I help my congregation understand better the pastoral profession, in general, and my unique expression of ministry, in particular? My quest for answers to these and many other unverbilized queries lead me to develop them into

a formal study of the broad subject of pastoral roles and expectations.

While Samuel W. Blizzard's landmark study in the mid-1950s brought to the attention of churchmen and laity alike "the ministers dilemma" in relation to pastoral roles¹, little if any of that valuable information or that of more recent literature² has made its way into curriculum for seminary students. I found nothing in any of my seminary course work that would help me understand what roles were best suited to my own personality, interests, and spiritual gifts. Even if that exercise had been available to me as a ministerial student, I still would have needed an instructional instrument (e.g., method to obtain personal and congregational profiles and a seminar) and an orderly process with which to share this information with my local congregations. Unfortunately, both were sadly lacking.

Compounding the challenge faced daily by pastors to comply with expectations and to conform to "role pressures" is the unmistakable fact that pastoral roles are rapidly

¹Samuel W. Blizzard, "The Minister's Dilemma," The Christian Century, 25 April 1956, 508-10.

²One of the best resources is Donald P. Smith, Clergy in the Cross Fire (Philadelphia: Westminster Press, 1973). See also "Role Conflict among Clergy," Ministry Studies 2 (December 1968): 13-82; this contains a series of articles which are proceedings of the Research Conference on Ministry, Racine, Wisconsin, 18-20 October 1968. Very helpful is an unpublished thesis-project by William P. Hamren, "A Study of the Use of Models for Ordained Parish Ministry in the Baptist General Conference" (D. Min. dissertation, Bethel Seminary, 1987).

changing, being largely dictated by a rapidly changing society.

Traditional pastoral roles are deeply rooted in Scripture while contemporary pastoral roles seek also to find biblical underpinnings. If today's pastor is to minister to contemporary society, his definition and understanding of pastoral roles must be firmly rooted in Scripture and have the flexibility to allow these roles to take whatever new forms are necessary to address the needs in modern pastorates. This brings me now to the purpose for this project.

Project Plan

There is in many churches an expectation that the pastor must have skill in all areas of ministry and knowledge on all related subjects; that he must be heavily involved in all aspects of church life. My experience in ministry indicates that pastors encounter role expectations from their parishioners that are sometimes conflicting and often far beyond what is humanly possible to meet.

Research in the area of role conflict¹ suggests that there may be differences between pastor and congregation regarding the perception of appropriate pastoral roles.

In multi-church districts the problem of role management becomes amplified by the fact that two or more congregations must compete for the pastor's time and scheduling priority. This duplication of expectation can create an impossible situation for the pastor unless a process of role negotiation is developed and implemented.

Recent studies in the field of spiritual gifts² suggest that an individual pastor may not be gifted in all areas of ministry and, therefore, cannot realistically be expected to function in some roles.

A pastor needs to feel that he is succeeding at meeting parishioners' expectations. Therefore, he must become skilled in negotiating with his congregation(s) to develop a realistically balanced profile of pastoral roles which will be personally fulfilling as well as meeting the basic needs of the parish.

¹One study that involved Seventh-day Adventist ministers was done by Roger L. Dudley, Des Cummings, Jr., and Greg Clark, "The Pastor as Person and Husband: A Study of Pastoral Morale," The Institute of Church Ministry, Berrien Springs, Michigan, May 1981, 13, 15. See also Jeffery K. Hadden, "Role Conflict and Crisis in the Churches," Ministry Studies 2 (December 1968): 19-21; James Dittes, "Why Conflicts?" in Growth in Ministry, ed. Thomas E. Kadel (Philadelphia: Fortress Press, 1979), 52-53.

²C. Peter Wagner, Your Spiritual Gifts Can Help Your Church Grow (Glendale, California: Regal Books, 1979).

This project begins (chapter 1) with a careful study of the biblical profile of pastoral roles looking first to the Old Testament and then to the New. A survey of current literature (chapter 2) is the basis for discovery of modern expressions of these biblically based roles. Formally stated, my task (chapter 3) was to obtain pastoral role expectation profiles from denominational leaders of the Minnesota Conference of Seventh-day Adventist, from the Anoka, Minnesota community, the pastor's personal perspective, and from the congregation. To obtain these profiles I used written materials, anecdotal evidence, and in three cases a survey. This information was presented to the congregation in a pastoral roles seminar (chapter 4) which was designed to enable the members to discover and analyze their own pastoral role expectations and become involved with the pastor in negotiations intended to improve understanding between pastor and parish for effective pastoral role management. The thesis of this project was that through the process of discovery and negotiation the areas of difference between pastor and congregation concerning pastoral roles is reduced. Based upon the information discovery and the dynamic dialogue with parishioners, I reassess (chapter 5) my own understanding of my roles as pastor of this particular multi-church parish with the intended purpose of better serving these congregations. The report concludes (chapter 6) with a

brief discussion of how the project effected me and helped me to grow as a pastor.

Limitations of the Project

This project is limited to the Anoka/Maple Plain Seventh-day Adventist Church multi-church district. The research questionnaire designed for this study was given to all active members, 18 years of age and older, of both congregations who chose to participate. Only those from the Anoka Church were invited and encouraged to participate in the information/negotiation sessions. The Maple Plain sample served as the control group to verify the results of the process undertaken with the Anoka sample. Because this was not a random sampling, the results apply only to the group involved in the Anoka sample. No attempt is made to generalize the results beyond them to other groups of people or congregations.

Although the results cannot be generalized to other groups or congregations, it is anticipated that the survey and the discovery and negotiation process will be useful and implementable in most Seventh-day Adventist churches as well as many Christian churches of other denominations. It is a useful tool for me to use when I accept a future invitation to pastor a different congregation or district of churches. In fact, its value may be more apparent when implemented upon arrival in a new situation rather than after almost nine years in the same church. It would then serve to set

the ground rules for the new pastorate, thus heading off a host of potential conflicts between parishioners and pastor.

CHAPTER 1

A BIBLICAL PROFILE OF PASTORAL ROLES

Old Testament Conceptual Models

The basis for understanding today's pastoral roles is rooted in several conceptual models identifiable in both the Old and New Testaments. This survey begins with the Old Testament, for the New is built upon the Old.

One structured approach to our study is suggested by the reformer John Calvin who conceived the ministry of Jesus Christ to consist of three roles.

Therefore, that faith may find in Christ a solid ground of salvation, and so may rely on him, it is proper for us to establish this principle, that the office which was assigned to him by the Father consists of three parts. For he was given as a Prophet, a King and a Priest.¹

These three elements of Christ's office are seen by Calvin to extend to the office of the Christian minister.² Nowhere does the reformer suggest that his discussion is a comprehensive treatment of the Messianic office nor exclusive of other elements or roles. Indeed, Christ

¹John Calvin, Institutes of the Christian Religion, 2 vols., trans. by John Allen (Philadelphia: Presbyterian Board of Christian Education, 1936), 1:540-541.

²Ibid., 1:542.

Himself identified and accepted as part of His office the role of shepherd (John 10:11), though Calvin is silent regarding it. Our treatment of Old Testament conceptual models includes the three suggested by Calvin plus the shepherd model which he ignored.

Alvin Lindgren and Norman Shawchuck summarize the pastoral functions under the three divisions of Christ's office suggested by Calvin.

Briefly the functions involve:

Prophetic--Calling the church to human love and justice; challenging, discomfoting, warning. Most clearly seen in the activity of preaching.

Priestly--Calling the church to its highest possible spiritual state; consoling, comforting, accepting, forgiving. Most clearly seen in pastoral-sacramental activities (administering sacraments, counseling, and so forth).

Kingly--Administering wisely and effectively the resources God has given the church. Most clearly seen in organizational activities (management, planning, training, and so on).¹

These three divisions are clearly observed in the conceptual models of the Old Testament. For each of these distinct models, a specific biblical personality can be identified whose role was almost exclusively one or another of these models (e.g., Elijah the prophet, Aaron the priest, Solomon the king). Other biblical personalities demonstrate the fact that roles may be combined in a particular individual's ministry (e.g., Samuel was both prophet and

¹Alvin Lindgren and Norman Shawchuck, Management for Your Church (Nashville: Abingdon, 1977), 16, 17.

priest, Saul prophesied while king (1 Sam 19:20-24). In the handling of these conceptual models, I have chosen to reorder them (priest, prophet, king, shepherd) because I believe that order more accurately reflects the sequence of their introduction in Scripture.

Priest

The name "priest" in the Old Testament, when it refers to the priests of Yahweh, is always the Hebrew word kohen.¹ The priest was one who had quitted the profane world and entered the sacred; "set apart" and consecrated to the ministry of holy things. Therefore, he could enter the sanctuary, handle sacred objects, and eat of the sacrifices --activities forbidden to non-priests. He was consecrated to a holy ministry before a holy God (Lev 8:1-13; 10:8-11).²

It should not be surprising that the new Testament gives us one of the clearest definitions of the priestly role. Hebrews 5:1 says, "For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins."³ The priest's role clearly was one of mediation

¹Roland deVaux, Ancient Israel, 2 vols. (New York: McGraw-Hill Book Company, 1961), 2:345.

²Ibid., 2:348.

³All Scriptural quotations are from the New American Standard Version unless otherwise specified.

between God and man. He stood before God representing man, and he stood before man representing the voice of God.

As an institution, the priestly office is based on the assumption that man by nature is out of favor with God, and that therefore he stands in need of a mediator who knows the ways of God and can bring about reconciliation.¹

From earliest biblical record of human history, immediately after the fall of Adam and Eve into sin, private individuals such as Adam himself, then his sons Cain and Abel, performed the essential functions of a priest, serving on their own behalf. Later in biblical account Noah, Abraham, and Jacob illustrate how throughout patriarchal times the head of the family or tribe served as priest.

During the patriarchal period the combined office of "priest-king" can be observed. Historically, it was a time when a strong leader could build a city and establish himself as its civil and religious leader. This phenomenon was true among both pagans and worshippers of Yahweh. Melchizedek, priest-king of Salem, worshipper of the true God, is a key example. As priest-king he exercised roles, including the upholding of justice and the administration of government.² Abram, after his successful defeat of the Mesopotamian kings and recapture of his nephew Lot, was met on his return by Melchizedek to whom he returned a tithe of

¹Seventh-day Adventist Bible Dictionary (1960), s.v. "Priest."

²Kingly roles are discussed in detail below.

the spoils of war.¹ It is not clear how Melchizedek became a priest nor in what particular ways his priesthood differed from the patriarchal priesthood of Abram. What is clear is that Melchizedek's priesthood was of a greater or higher order, possibly in the sense of serving a larger society than the patriarch who served as priest only to his own household. Roles of the two offices of priesthood were similar. The scope of responsibility was different.

Israel's exodus from Egypt brought a change in the form and roles of priesthood.

With the establishment of the theocracy at Sinai and the erection of the tabernacle, God appointed the tribe of Levi to its sacred service in place of the firstborn, or head of each family (Num 3:6-13). The tribe of Levi was chosen because of its loyalty at the time of the worship of the golden calf (Exod 32:26-29). Aaron and his sons were set apart to the priestly office, and thenceforth they alone were to serve regularly in this capacity (Num 3:10).²

The liturgical role of the Old Testament priest placed him in a mediatorial position, representing the congregation before God, and representing God and His will before the congregation. James A. Wharton calls it a "double vulnerability." The priest was vulnerable before God in specific ways that ordinary people were not. "To put it colloquially, the priest is always 'on the spot' before God on behalf of the people, and 'on the spot' before Israel

¹See Gen 14:18-20; Heb 7:1-2.

²Seventh-day Adventist Bible Dictionary (1960), s.v. "Priest."

on behalf of God."¹ Though it is not a very comfortable spot to be in, says Wharton, "Yet it is precisely through living out this 'double vulnerability' before God and people that the ministry of priesthood gets its basic biblical character."² For this reason, the most important expression of the priestly role was as the leader of worship in Israel, performing the rituals of the sacrificial system.

The priest's liturgical role also included the functions of teaching and giving divine oracles.

In ancient Israel men went to a sanctuary 'to consult Yahweh', and the priest gave oracles. It is noteworthy that in Deut 33:8-10 the role played by the sons of Levi in giving oracles is mentioned even before the teaching of the Torah and their service of the altar.³

In the desert when an Israelite wanted to consult God, he turned to Moses who went in before God and conversed face to face (Exod 33:7-11). At other times the Urim and Thummim, the sacred lots which the priest wore, were cast.⁴

The teaching function involved instructing Israel in God's will as revealed in the Torah and in the writings of the prophets. Deut 33 records God's instruction to the

¹James A. Wharton, "Theology and Ministry in the Hebrew Scriptures," in A Biblical Basis for Ministry, ed. Earl E. Shelp and Roland Sunderland (Philadelphia: Westminster Press, 1981), 46.

²Ibid.

³deVaux, 349.

⁴Examples demonstrating use include Achan (Josh 7:14-20) and King Saul (1 Sam 14:41-42).

Levitical priests. Besides giving divine oracles (vs. 8), they were to "teach Thine ordinances to Jacob, and Thy law to Israel" (vs. 10).

The priestly torah became the Torah, the Law, a collection of precepts governing the relations of man with God, and the priests were recognized as its interpreters; at the same time, men became ever more anxious to have the right interior dispositions which would make their worship agreeable to God; and as these two changes made themselves more widely and more deeply felt, the priests became teachers of morality and of religion.¹

The priest's teaching role is highlighted in Lev 10:11 where priests are instructed to ". . . teach the sons of Israel all the statutes which the LORD has spoken to them through Moses."

Attendant to sanctuary ministry were duties of a non-liturgical nature. The priest was essentially a "guardian" (Hebrew sadin) of the temple, or sanctuary, and of its contents. Non-liturgical duties included receiving visitors, preventing layfolk from entering proscribed precincts (Num 3:38), and transporting sacred objects and structures, primarily in the case of the movable sanctuary (Num 4:5-49).²

Someone may legitimately ask the question, "Are Protestant ministers to be considered priests?" The answer must come from a careful study of the New Testament. Christ's high priestly ministry is the primary focus of

¹deVaux, 354.

²Ibid., 348-349.

chaps 5-10 of the book of Hebrews. His is a heavenly ministry (Heb 8:1-2). He is both priest and sacrifice, having offered His own life to pay the ransom of lost humanity (Heb 9:26). Because He lives forever, He "holds His priesthood permanently" (Heb 7:24). With the sacrificial death of Jesus Christ and His ascension into the Heavenly sanctuary to minister the merits of the new covenant, the earthly priestly system ended. So did the system of sacrifices. Therefore, any human priesthood that lays claim to any function or privilege reserved only for the heavenly Priest is invalid; a counterfeit. How, then, do we understand 1 Peter where the author speaks of a "holy priesthood" (1 Pet 2:5), and later of a "royal priesthood" (1 Pet 2:9)?

It is quite clear that Peter is writing to believing Christians, those being nourished by "the pure milk of the word" (1 Pet 2:2). They are "A CHOSEN RACE, A ROYAL PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *god's* OWN POSSESSION," for the purpose of proclaiming to the unbelieving world "the excellencies of Him who has called" them into discipleship (1 Pet 2:9). This "priestly order is in fact the whole baptized people of God," writes Gabriel Fackre.¹

¹Gabriel Fackre, "Christ's Ministry and Ours," in The Laity in Ministry, ed. George Peck and John S. Hoffman (Valley Forge, Pennsylvania: Judson Press, 1984), 121.

The New Testament is very clear on the type of sacrifices offered by this new priestly order. When a Christian worshipper comes before God he functions as his own priest (has direct access to God) and brings a spiritual sacrifice, the sacrifice of himself--his body, his time, his talents and resources, his prayers, praises, and thanksgiving.¹ Based upon the texts noted in Hebrews and 1 Peter, we must conclude that the Christian also commits himself to a spiritual "servant" ministry on behalf of others. Therefore, a twofold priestly ministry is evident: the offering of oneself in worship to God and the offering of oneself in spiritual service to humanity. In his discussion of the Reformation doctrine of the priesthood of all believers, Van A. Harvey says:

Every Christian is a priest or "servant of all." By this Luther meant not simply that every man has his own direct access to Christ but that all Christians are "worthy to appear before GOD to pray for others and to teach one another the things of God."²

Scripture does not provide for the popularly conceived distinction between the so-called "clergy" and the so-called "laity." All believers are the people (Greek laos) of God, "ordained" at baptism to a holy priesthood.

¹See Rom. 12:1, "living sacrifice" and following discussion of spiritual gifts; 1 Pet 2:5, 9, "holy, royal priesthood"; Heb 13:15, 16, sacrifices of "praise," "giving thanks," and "doing good and sharing."

²Van A. Harvey, A Handbook of Theological Terms (New York: Macmillan, 1964), 190.

In light of this, Seventh-day Adventist ministers do not consider themselves to be priests in ways different from the way members of their congregations are considered priests. Their private priestly functions are identical to those of all other Christians. Publicly, however, in the role of servant-leader, their priestly functions take on new dimensions.

Are Protestant ministers priests? If the Roman Catholic priesthood is our comparative base, the answer is emphatically NO! A minister does not offer literal sacrifices for sin as the Catholic priest claims to do in the mass. Nor does he claim the right to remit "sins as God," or to hold among Christians "the power and authority of the immortal God," as the Council of Trent claims for the priest. Neither does the minister claim to stand between the believer and God as the sole interpreter of truth.¹ M. B. Handspicker writes, "While there are leaders in the New Testament communities, nowhere are they called 'priests.' This term refers only to Christ (in Hebrews) or to the whole people of God (in 1 Pet, Rev 1:6, 5:10, 20:6)."²

¹A helpful discussion comparing the Protestant and Roman Catholic views is Loraine Boettner, Roman Catholicism (Philadelphia: Presbyterian and Reformed Publishing Co., 1962), 43-58.

²M. B. Handspicker, "A Holy Priesthood," in The Laity in Ministry, ed. George Peck and John S. Hoffman (Valley Forge, Pennsylvania: Judson Press, 1984), 99.

Indeed, pastors are not priests in the Old Testament or Roman Catholic sense. What elements, then, of the priestly role can the professional clergy rightfully claim as part of their role? They fall into the two categories previously mentioned; worship of God and spiritual service toward mankind. When the pastor serves as the leader of public worship, offering intercessory prayer, conducting baptisms, ministering in dedications and ordinations, he is functioning as the leading priest among fellow priests, facilitating the corporate worship of all believer priests. When the pastor ministers to believers and non-believers alike by his Christlike example, maintaining and presenting scripturally sound teaching, interpreting and clarifying the gospel of Jesus Christ in changing circumstances, he is functioning as the leading priest among fellow believer priests whose responsibility it is to proclaim the gospel to unbelievers (1 Pet 2:9). The pastor, as a spiritual leader, performs the above-mentioned priestly functions and is, as a believer in Christ, a member of the holy, royal priesthood which is conferred upon all believers. He is, therefore, a priest. But that priesthood is limited to the New Testament's redefinition and reapplication of the office.

Summary. The Old Testament priestly role cannot serve as a standard to define and evaluate New Testament ministry, for the earthly priestly system ended, as Seventh-day Adventist theology teaches, with the sacrificial death

of Jesus Christ. However, residual elements of the Old Testament priestly office remain as part of modern pastoral roles. They include the roles of leader of worship, spiritual example, and religious teacher, though they are redefined and reapplied in the context of the universal priesthood of believers. How the pastor functions in the priestly roles becomes more clear when New Testament orders are discussed.

Prophet

The designation of an individual as a prophet does not come until after the flood when Abraham is called a prophet (Gen 20:7). However, a strong argument could be built in favor of including pre-flood personalities such as Noah, Enoch, and even Adam in the category of prophets. Though they were not identified as such in Scripture, their role function as God's mouthpiece to their own generation indicates a pre-flood function of this office.

One's understanding of the office of prophet is inhibited by the perception that the prophetic role largely involves prediction of future events. Predictive messages were prominent in the ministry of some of the classical Old Testament prophets such as Isaiah, Jeremiah, Daniel (though his vocation was that of political statesmen), and Ezekiel. The same is not true, however, of the ministries of great prophets like Moses, Joshua, and Samuel. Their prophetic role had its major expression in the charismatic leadership

of God's people, giving religious instruction sent of God. The classical Old Testament prophet was a person called of God and supernaturally qualified to be His mouthpiece. Religious instruction was the prophet's primary duty.

The prophet was chiefly a teacher of righteousness, spirituality, and ethical conduct, a moral reformer bearing messages of instruction, counsel, admonition, warning, whose work often included the prediction of future events.¹

Samuel in execution of the prophetic role founded the schools of the prophets (1 Sam 19:18-20). There young men called "sons of the prophets" (2 Kgs 2:3-5) received training in giving religious instruction.

The "sons of the prophets" were not necessarily direct recipients of the prophetic gift, but were divinely called, as are gospel ministers today, to instruct the people in the will and ways of God. . . . These schools provided for the mental and spiritual training of selected young men who were to become the teachers and leaders of the nation.²

Scholars have explained the essential features of the Israelite prophet in several ways. One that looks at it from the perspective of roles is David L. Peterson. Working with the Hebrew terms, he identifies three distinctive models. First, the "resident, urban" prophet, Hebrew ro'eh. He functioned in the public sacrificial cultus and was available on a consultant basis. Samuel is an example of this prophet's role (1 Sam 9:15-17, 21; 10:1, 3-4). Second,

¹Seventh-day Adventist Bible Dictionary, s.v. "Prophet."

²Ibid.

the "itinerant" prophet, Hebrew 'is (ha) 'elohim. Elisha exemplified this type of prophetic activity. Third, the "central morality" prophet, Hebrew hozeh and nabi'. These two role labels do not refer to two different roles. Prophets exemplifying this role were articulated differently in Judah and Israel. Gad and Amos in the North were hozeh prophets; Hosea in the South, nabi'. The prophet's primary function in this role was to regularly legitimate and uphold the central values of the society and the distinct moral qualities of the society's deity.¹ Peterson then provides this concluding summary:

Considerable variety is, therefore, present in Israelite prophecy--variety in the behavioral involvement with which the prophetic role was enacted, and variety in the number of roles which made up the phenomenon we summarize as Israelite prophecy. What unifies these various forms of prophetic activity and ideology is not one society, nor one behavioral characteristic, nor even one theology. Rather what allows us to speak about Israelite prophecy is that these prophets enacted a role in the service of only one god, Yahweh, conceived though he was in varying ways.²

Again the parallels between the prophetic office and the role of the modern pastor cannot be missed. In his D. Min. dissertation dealing with the role of today's minister as priest and/or prophet, Harold Kingdon writes:

It is true that there is no office in the post-New Testament Christian Church quite analogous to the prophet of the Old Testament. However, very

¹David L. Peterson, The Roles of Israel's Prophets (Sheffield, England: JSOT Press, 1981), 98-99.

²Ibid., 99.

much like the post-Pentecost Christian prophet in the New Testament, the Christian MESSENGER-PROPHET today expounds and explains the good news about Christ. He builds upon the foundation of revelation received through the Old Testament prophets and the New Testament apostles.¹

Later in his study, Kingdon reveals what he believes are functions of the priestly and prophetic roles that survive in ministry today.

The pre-Christian classical models of both priest and prophet have residual functions surviving in ministry today. . . . Licit functions from these models are performed in Christian minister-messenger service in the Church today. The minister's role is best described by the amalgamated term of PRIEST-PROPHET, for he is one, not two persons. He serves as covenant-mediator and messenger-spokesman. As a PRIEST-PROPHET of God's word, God's grace and God's sovereignty, he serves as a teacher of truth, pastor of people, leader of worship and conscience of society. He speaks the Word of God in order to bring the grace of God into redemptive remedial juxtaposition. Though some methods and forms may vary from time to time, the role of the Christian clergyman as PRIEST-PROPHET will be perpetually contemporary, as long as the Church of Christ exists on earth.²

William P. Hamren, in a recent study of the minister's use of models within the Baptist General Conference, questions the validity of Kingdon's conclusion.

It is not exactly clear how the Old Testament functions of the priest and prophet relate to the New Testament office of minister. . . . It can be helpful to look to the Old Testament for suggestions on how to minister. But it is not possible to use the Old Testament roles as the standards to evaluate New Testament ministry. It may not even be

¹Harold I. E. Kingdon, "The Role of the Minister as Priest and/or Prophet" (D. Min. dissertation, Bethel Seminary, 1978), 193.

²Ibid., 236-237.

biblically correct to do so since the New Testament implies that this is a new era. The old is past and not appropriate for this new era. It is interesting that the New Testament does not attempt to reestablish the Old Testament ministerial offices.¹

To some extent, I must disagree with Hamren. As has already been discussed above, the office of Old Testament priest was redefined and reapplied to all New Testament believers whose work is a spiritual ministry. This, of course, includes those who serve as professional pastor priests. Likewise, the Old Testament office of prophet has continued in New Testament ministry. All of the major discussions of spiritual gifts (Rom 12: 1 Cor 12; Eph 4) include the gift of prophecy. The gift often was exercised, in New Testament times, in connection with the offices of apostle, elder, or deacon (e.g., John, Paul, Stephen, etc.). Closer to our time is the prophetic ministry of two individuals recognized by Seventh-day Adventists as having the genuine prophetic gift. William Foy joined the Baptists upon his conversion in the early 1800s. He studied for the ministry and became an ordained Episcopal minister but was known to have preached to Methodist groups as well. God gave Foy visions that were timely for the Advent movement prior to the 1844 Disappointment.² One who ministered prophetically to the Advent movement primarily after 1844

¹Hamren, 107.

²Delbert W. Baker, The Unknown Prophet (Hagerstown, Maryland: Review and Herald Publishing Association, 1987), 81, 147.

was Ellen G. White. Her prophetic gift is accepted as genuine by Seventh-day Adventists. She preached thousands of sermons, though she was never ordained a minister, and wrote thousands of pages of counsel, inspirational material, and prophetic messages received in visions and dreams.'

Summary. The prophet's primary role on both sides of the cross was to receive and communicate messages from God. This role can be seen today in the pastor's preaching role. Though he does not receive messages through visions and dreams and is not a recipient of new predictive prophecies (inspiration in the technical sense), God communicates His will to him through the written word of the apostles and prophets, and the Holy Spirit illuminates his mind and guides him to a timely message for the congregation's present need. So the pastor's prophetic ministry is primarily fulfilled through his biblical preaching of the prophecies and related gospel truths. For this reason, it is valid to study the Old Testament prophet's role, for his bold preaching, his courageous proclamation of God's will informs and illuminates the preaching role of New Testament pastors.

'See T. Housel Jemison, A Prophet Among You (Mountain View, California: Pacific Press Publishing Association, 1955); Rene Noorbergen, Ellen G. White Prophet of Destiny (New Canaan, Connecticut: Keats Publishing, 1972).

King

Kingly functions are the last of Calvin's three-fold paradigm. However, Warren E. Rust, writing for a theological magazine, uses only the Old Testament roles of prophet and priest to evaluate the ten models of ministry that he sees in contemporary Christianity.¹ Harold Kingdon, as noted above, considers the amalgamated term of PRIEST-PROPHET to best describe the role of the Christian minister today.² Noted by their absence in both Kingdon's and Rust's discussions are the kingly functions. It is not altogether clear why. Any comprehensive attempt to look at pastoral roles without considering the kingly functions is impoverished and incomplete.

Before attempting to draw any specific parallels between Old Testament kingly functions and modern pastoral roles, one must first study ancient biblical kingship. Israel functioned for centuries as a nation without a visible king. It was a theocracy; Yahweh was king. Visible leadership was vested in a prophet such as Moses or a judge such as Samson. During certain times, the roles of priest, prophet, and judge converged in the ministry of one individual (e.g., Samuel).

¹Warren E. Rust, "Emerging Forms of Ministry," Southwest Journal of Theology 15, no. 2 (1973), 33.

²Kingdon, 236.

Judges were first instituted by Moses on the advice of his wise father-in-law, Jethro (Exod 18:17-26). They were to be men of high moral character, have knowledge of God's laws, have leadership qualities, and possess wisdom to decide cases between disputing parties. In essence, their work as judges was identical to that of Moses except in degree and scope. A judge was a public civil officer appointed to preside over a specified segment of the society.

One Bible dictionary says that "In a special sense the term 'judge' is applied to the magistrates who governed Israel in the period between Joshua and the setting up of the monarchy."¹ But no attempt is made to explain in what way it was special. One could speculate its specialness somehow lay in the fact that Israel remained during this period a theocracy, Yahweh being the invisible King, and that unlike the monarchy the office of judge was not hereditary.

Israel became dissatisfied with this order of things and asked Samuel to "appoint a king for us to judge us like all the nations" (1 Sam 8:5). They understood clearly that their request meant a transfer of judicial power from the theocratic judge to the monarchical king. Though it was not

¹Seventh-day Adventist Bible Dictionary (1960), s.v. "Judge."

in God's plan for Israel to have a visible king, He allowed their request.

The more worthy kings considered themselves as but deputy kings under God (Ps 5:1, 2; 1 Kgs 3:6, 7; 2 Chr 20:5, 6; 2 Kgs 19:14-19; etc.), and were willing to be instructed by God's prophets (2 Sam 12:7-15). The less worthy completely ignored the Lord their God and led the nation into moral and spiritual degradation.¹

In order to understand the impact of kingly functions on role concepts related to today's pastoral ministry, the origins of the kingly functions are briefly restated. They came from three sources: cultic responsibility of the patriarchal head of the family; cultic and civil authority from the ancient priest-king model; and cultic and civil jurisdiction from the theocratic judges.

With respect to the king's cultic responsibility, it is clear that the monarchical kings were never priests in the same sense as the Levitical priesthood, but they did have various priestly functions. Clad in a priestly linen ephod, King David lead the procession of worshippers as the ark was brought up to Jerusalem where he offered burnt offerings and sacrifices to the Lord (2 Sam 6:14-18). King Solomon lead in the worship celebration at the dedication of the temple (1 Kgs 8). Scripture does not lack illustration to support this point. These religious roles were rightly theirs on the basis of their position as anointed leader-

¹Seventh-day Adventist Bible Dictionary (1960), s.v. "King."

king. In the king, the patriarchal head, the civil and religious authority, all converged in one visible person.

With respect to civil leadership roles, the king was required to administer the affairs of the nation according to the Laws of God. He was bound to provide for the managerial and organizational needs of the kingdom, to uphold justice and settle disputes.¹ These functions were carried over from the models of the priest-king and the theocratic judge.

Just as it was impossible for the king to completely separate his cultic functions from his civic functions, so it is impossible for the Christian pastor to separate his priestly and prophetic functions from his kingly functions. Lindgren and Shawchuck make this insightful statement:

The practice of ministry to which God calls the pastor involves ministry to the organization as well as to individuals. Any pastor who views management and organizational responsibilities as a necessary evil is threatened with an unbalanced ministry. Any pastor who prepares and renews himself or herself in the areas of the prophetic and priestly functions of ministry, and neglects preparation and renewal in the organizational functions, will not offer a balanced ministry to the church.

The kingly function of the pastor's role is a ministry to the organizational structures and processes of the church. The pastor should no more be willing to abdicate this ministry than he or she would the prophetic or priestly ministry. Indeed, since many of the personal goals, needs, and interests of individuals in the church can be met openly through organized programs and group activity, it becomes apparent that one way a pastor

¹S. Szikszai, "King," IDB (1962), 3:12-13.

can minister to human beings is to minister effectively to the organizational aspects of the church.¹

This straightforward talk about the necessary place of the kingly roles in ministry comes as hard words to many pastors. According to Blizzard's original research, the "minister's dilemma" is that he finds himself spending most of his time doing what he likes least, namely, kingly roles of management and administration.² One approach to releasing the minister from this dilemma is for him to accept the appropriateness of the kingly roles within ministerial function. He may not enjoy the administrative aspects of his role any more than before, but his guilt in spending as much time as he must in fulfilling the kingly roles will be dissipated.

An even better approach to relieving the stress of this dilemma is for the pastor to gain a true understanding of administration. Instead of thinking in terms of writing letters, preparing board meeting agendas, sitting on various committees, budgeting and planning, etc., the pastor must visualize himself as an "ad-ministrator," one who serves or ministers as a leader in the management and direction of others in ministry. Written directly to this point is Ellen White's statement:

¹Lindgren and Shawchuck, 18.

²Blizzard, 508-10.

In some respects the pastor occupies a position similar to that of the foreman of a gang of laboring men or the captain of a ship's crew. They are expected to see that the men over whom they are set, do the work assigned to them correctly and promptly, and only in case of emergency are they to execute in detail.

The owner of a large mill once found his superintendent in a wheel-pit, making some simple repairs, while a half-dozen workmen in that line were standing by, idly looking on. The proprietor, after learning the facts, so as to be sure that no injustice was done, called the foreman to his office and handed him his discharge with full pay. In surprise the foreman asked for an explanation. It was given in these words: "I employed you to keep six men at work. I found the six idle, and you doing the work of but one. Your work could have been done just as well by any one of the six. I cannot afford to pay the wages of seven for you to teach the six how to be idle."¹

Administration is then the profitable management of the time and skills of others. The key in local church management is to be able to motivate volunteers to do the clerical administrative duties, thus freeing the pastor for ministry in other areas.

Summary. This review of kingly roles has not addressed such royal functions as taxation, military defense, hereditary transmission of position, et al., because they have little in common with pastoral ministry. Roles which have been cited, management and administration, as well as cultic responsibilities, do have a proper place in pastoral ministry today. Though the specific administrative forms have changed, the managerial

¹Ellen G. White, Gospel Workers (Washington, D.C.: Review and Herald Publishing Association, 1948), 197.

responsibility of leadership has not. Therefore, the pastoral leader must understand and accept these roles as appropriate, necessary, and authentic functions of ministry.

So far we have looked at the three roles suggested by Calvin's paradigm. But as stated above, this project does not consider Calvin's threefold model to be a comprehensive statement concerning modern pastoral roles or even of Messianic roles, for he omits any discussion of the role of shepherd which Christ Himself identified. Inasmuch as Calvin is dealing primarily with Messianic roles and only secondarily with pastoral roles, one would not expect him to include the New Testament material dealing with church orders or spiritual gifts which inform pastoral roles but do not contribute to a discussion of the Messianic office. However, this material, along with shepherding model, is germane to our discussion of biblical conceptual models of modern pastoral roles and is included in this project.

Shepherd

The biblical images of Jesus as the "Good Shepherd" and our Lord's instruction to Peter to be a faithful under-shepherd are drawn from the ancient yet timely vocation of caring for a flock of sheep. The word shepherd comes from the Hebrew ro'eh which is a form of the verb ra'ah meaning "to feed," "to graze," or "to pasture."¹ The shepherd's

¹Seventh-day Adventist Bible Dictionary, s.v. "shepherd."

duties included providing leadership and protection as well as the physical needs of food and water. From the time of Abel, the role of shepherd has been a visible object lesson of caring compassion and devoted leadership.

The shepherd was not usually the owner of the sheep. They belonged to the master or king for whom the shepherd worked. But that fact only served to give the shepherd's daily, humble tasks a higher dimension, a greater purpose. His duties required him to tend the needs of animals, but his real service was to the owner of the sheep. Putting a splint on a broken leg, driving away a hungry lion, rescuing a lost lamb, and leading to lush pastures and cool waters were all part of the shepherd's ministry to the individual members of the flock. It was an even greater ministry because it was done in the name of and in the service of the owner of the sheep.

Abraham, Isaac, and Jacob were shepherds for at least part of their lives. So were Moses and David. The latter two learned as shepherds of literal sheep the lessons necessary for skillful shepherding of a mighty people. Jacob who had cared for His uncle Laban's flocks referred to God in Gen 49:24 as "the Shepherd, the Stone of Israel." Moses who had kept his father-in-law Jethro's sheep for forty years prayed at the end of his career as leader of Israel that God would appoint a new leader "who will lead them out and bring them in, that the congregation of the

LORD may not be like sheep which have no shepherd" (Num 17:17). God through the prophet Nathan said to David, the shepherd boy from Bethlehem, "I took you from the pasture, from following the sheep, that you should be ruler over My people Israel" (2 Sam 7:8).¹

Indeed, it is in the context of shepherding that Scripture first describes the office of king.

Then all the tribes of Israel came to David at Hebron and said, "Behold, we are your bone and your flesh. Previously, when Saul was king over us, you were the one who led Israel out and in. And the LORD said to you, 'You will shepherd My people Israel, and you will be a ruler over Israel.'"²

Thus is born the conceptual model of shepherd-king. The duties preformed on behalf of woolly animals were now translated into a caring, compassionate, protective provider for a nation. Unfortunately, few kings measured up to the standards of a good shepherd in the dispatch of their realm. They forgot that they were under-shepherds, responsible to God for the care of His people. Some acted as if their authority was self-derived and their power unlimited with respect to managing the flock. Few measured up to the lofty ideals of the office of shepherd-king because they refused to acknowledge the LORD as their Shepherd as King David so beautifully did in Ps 23.

¹Some concepts taken from (2 Sam 5:2, 10, 12), Pulpit Commentary, ed. H. D. M. Spence and Joseph S. Exell (Grand Rapids, Michigan: Eerdmans, reprinted 1977), 129.

²2 Sam 5:1-2.

Though at times Scripture envisions a combined model of shepherd-king, it also allows the roles of shepherd and king to be seen individually.

The shepherd model transcends the gap between Old Testament and New Testament. Jesus picks up the role and says in John 10:11, "I am the good shepherd; the good shepherd lays down His life for the sheep." In His three-fold questioning of Peter's love, Jesus charged the apostle with the responsibility of a shepherd: "Tend My lambs," "Shepherd My sheep," "Tend My sheep" (John 21:15-17). Guptill says that in this touching encounter between Peter and the risen Lord, we find "the biblical origin of the pastoral role."¹ By extension, then, all those who would assume care for any portion of God's flock must be spiritual under-shepherds of Christ.

Christian ministers who are gifted by God to be pastors (Greek poimen) joyfully exercise the shepherding functions within their sphere of responsibility. The matter of how the ministerial role of "shepherding" finds expression today is discussed below when New Testament orders are considered.

New Testament Conceptual Models

The purpose of this study has never been to attempt to produce a theology of New Testament ministry. However,

¹Nathanael Guptill, How to be a Pastor in a Mad, Mod World, (St. Louis, Missouri: Bethany Press, 1970), 46.

in order to glean an understanding of what constitutes pastoral ministry today, one must observe ministry as it happened in the New Testament Church and hear the instruction and exhortation of first-century leaders. Some would question whether it is even possible to find a model for today's ministry in the New Testament. James McCutcheon in his book The Pastoral Ministry asks, "What exactly is a Christian minister?" He responds to his own question by saying, "You will not find out from the New Testament."¹

Church Orders

McCutcheon makes a glancing attempt to find foundations for contemporary pastoral roles in Paul's letters. He calls the apostle's list of Spiritual gifts in 1 Cor 12 a "list of ministerial offices" and notes that 1 Tim 3 and Titus 1 "speak of deacons, elders (presbyters), and bishops." Because he cannot fit these two lists together into one coordinated system, McCutcheon abandons his biblical search for a definition of a Christian minister and turns to the non-biblical term "parson."² His work is representative of the reluctance of many to do serious study into the biblical foundations that undergird modern pastoral roles.

¹James N. McCutcheon, The Pastoral Ministry (Nashville: Abingdon Press, 1978), 127.

²Ibid.

Although Spiritual gifts are an important source of information on the backgrounds for ministry, Paul's lists of Spiritual gifts (1 Cor 12, Rom 12, and Eph 4) were never intended to comprise a job description for a professional clergy. These gifts were given to all born-again Christian people, the laos, who were to use their gifts in ministry. Those gifts which directly pertain to pastoral ministry (e.g., pastor, teacher, evangelist, etc.) are discussed below.

I believe a closer look at the orders mentioned in 1 Tim 3:1-5 and Titus 1:5-7 yields a wealth of information instructive of pastoral roles today. An article in the Seventh-day Adventist Bible Commentary has guided the following outline of the organizational development of leadership within the early Christian Church.¹

The Apostolate

Jesus, while on earth, was personally responsible for choosing the twelve men who became the twelve apostles. After receiving their training under His tutelage, they were sent out to share the gospel. The meaning of the Greek word apostolos is "one sent out." So after being "discipled" or trained, the twelve went out to evangelize the world for Jesus. There was no formal human organizational structure

¹"The Early Christian Church," Seventh-day Adventist Bible Commentary, ed. F. D. Nichol (Washington, D.C.: Review and Herald Publishing Association, 1953-57), 6:17-70.

of leadership in the Church at this time to chose, ordain, and commission ministers for none was needed. Jesus, the head of His Church, was physically present and directly in charge of all staffing needs of the fledgling organization.

Upon Jesus' departure to heaven and the rapid numerical growth of His Church, the apostles, in cooperation with the Holy Spirit, became involved in selecting appropriate leadership. Organizational problems, not apparent in the early days, necessitated stronger administrative structures. A solution was found in the election of deacons.

The Deaconate

The various tasks of organization and administration in the new church, taking care of the poor, the widows, and the orphans overwhelmed the apostles, using up their time for prayer, preaching, and leading individuals to Christ. Another level of leadership was required. This simple fact strongly indicates that the duties of this new order of Christian leadership were not to be largely assumed by the pastoral ministry. Seven honest, spiritually minded men were chosen and ordained to meet this need (Acts 6:1-6). The infant church then had individuals who were ordained to servanthood "to administer the material side of the church's affairs" as a spiritual ministry on behalf of fellow

¹Ibid., 25.

Christians. It could be argued that because these seven are not called "deacons" anywhere in the New Testament that they were possibly elders or some other distinct group.

Nonetheless, their activities were analogous to those of the deacons later described by the apostle Paul (1 Tim 3:8-11). The seven could have possibly served as the organizational basis for the orders of both elder and deacon.¹

The Greek word for "ministry" is diakonia: and it is significant that this term was in New Testament times, as it is still, the most favored way of referring inclusively to the church's workers and their work. . . . In ancient usage diakonos primarily meant "waiter," and there are those who find the origins of the Christian ministry in the exigencies of the common meal. The "deacons" were waiters. . . .²

Hamren, using mainly a word study of the Greek diakonos, makes a convincing argument in favor of considering "servant-leadership" as "the only authentic leadership in Christ's Church." So diakoneo which rightly describes the office of deacon, sometimes being translated "deacon" and sometimes "servant," also informs the ministry of the one who holds the office of minister, for the minister is first and foremost a servant of Jesus Christ who is head of the Church.³ Jesus, a minister without peer, using the verb

¹Ibid., 26.

²John Knox, "The Ministry in the Primitive Church," The Ministry in Historical Perspectives, ed. H. Richard Niebuhr and Daniel D. Williams (New York: Harper and Brothers Publishers, 1956), 1.

³Hamren, 7-10.

form diakoneo, describes Himself as One who "did not come to be served, but to serve. . ." (Matt 20:28).

The Elder

In Greek, two words are used to describe the office of elder. One is presbuteros, meaning "older" and signifying a position of dignity and respect typically accorded to individuals of experience and age. In English, it corresponds to "presbyter" or "elder" and was applied in the first century, as it still is today, to those chosen from the local laity to serve the local church. According to the J. B. Lightfoot "the name and office of the 'presbyter' are essentially Jewish."¹ Among the Israelites from the time of Moses to the Roman domination, one can observe 'elders' serving in civil presbyteries "as an integral part of the governing body of the country."² The religious development of the office is seen in the administration of the Jewish synagogue which was governed by a council of elders. As the Christian church took its place beside the Jewish synagogue, it was natural for a similar office to be adopted.³

¹J. B. Lightfoot, The Christian Ministry, ed. Philip Edgcumbe Hughes (Wilton, Connecticut: Morehouse-Barlow Co., 1983), 38.

²Ibid.

³Ibid.

The other term is episkopos, meaning "overseer" or "superintendent," and rendered "bishop" in English. In its early history the word was used chiefly among the Greeks and Romans as an official title to designate commissioners who were appointed to regulate the affairs of a newly acquired city or colony, magistrates who regulated the sale of provisions, or inspectors who reported to the king.¹

In the LXX the word is common. In some places it signifies 'inspectors, superintendents, taskmasters', as 2 Kgs 11:19, 2 Chr 24:12, 17, Isa 60:17: in others it is a higher title, 'captains' or 'presidents', Neh 11:9, 14, 22.²

Paul uses these two terms interchangeably, as witnessed in Titus 1:5-7, '. . . and appoint elders in every city as I directed you. . . . The overseer must be above reproach. . . ."

It happened presently in the church, however, that these two Greek words took on different meanings as applying to different offices. Though at first the "bishop" served more as a sort of chairman, or first among equals, he gradually assumed more and more authority over those associated with him in the administration of the affairs of the local church. The term episkopos thus came to designate a "bishop" as the presiding elder, and eventually, in the 2nd and 3rd centuries, as a sort of overlord in the church.³

These New Testament orders, without considering them from the perspective of particular individuals who held

¹Ibid., 37.

²Ibid.

³"The Early Christian Church," Seventh-day Adventist Bible Commentary, ed. F. D. Nichol, (Washington, D.C: Review and Herald Publishing Association, 1953-1957), 6:26.

office in a specific order, yield valuable information relating to the functions of individuals holding the office of pastor today. The pastor is first a servant of God, then a leader who serves a congregation. Leadership functions of the pastor include preaching, teaching, organizing, shepherding, and evangelizing for the advancement of the gospel. As helpful as this study of orders may be, I believe even more practical clues for pastoral ministry today can be drawn from New Testament leaders as we observe them carrying out the duties of their office.

Spiritual Gifts

As we approach the study of spiritual gifts several questions present themselves: Exactly what are spiritual gifts? What is their relationship to pastoral roles? Paul uses two words in his discussion of spiritual gifts. In 1 Cor 12:1 he speaks of "spiritual things,"¹ Greek twn pneumatikwn, but later in the same chapter he elaborates on spiritual gifts by using the plural Greek word charismata, which comes from the word charis, meaning "grace."

Who receives spiritual gifts? Unbelievers do not. But upon expression of belief and baptism, the Holy Spirit is promised to every believer (Acts 2:38). Peter makes it clear that every convert is given a gift to be employed in

¹twn pneumatikwn is genitive plural and could be either masculine or neuter. So Paul could be either saying "Concerning spiritual things" or "Concerning spiritual people."

serving the body of believers (1 Pet 4:10). Regarding their purpose, Paul told Christians in Ephesus that spiritual gifts were given "for the equipping of the saints for the work of service, to the building up of the body of Christ" (Eph 4:12). Thomas Edgar defines a spiritual gift given to an individual this way:

A spiritual gift is an ability supernaturally given to an individual by the Holy Spirit so that the recipient may utilize that ability to minister beyond his normal human capacity. Notice that this is an ability. It is given for service and it is supernatural.¹

At the inception of the Christian Church, without an organizational structure, God Himself chose its leaders: apostles and prophets. Once the church began to grow numerically, God worked through and in cooperation with those whom He had appointed to provide ongoing leadership for His Church. This is a significant developmental step in the administrative procedures of the Early Church.

Just as prophets of Old Testament times and Christ's apostles received "calls" from God for a particular ministry, so within the New Testament Church God "calls" individuals to specific ministries. Wagner says,

There is no better framework within which to interpret one's call than one's gift-mix. God does not give gifts which He does not "call" the

¹Thomas R. Edgar, Miraculous Gifts (Neptune, New Jersey: Loizeaux Brothers, 1983), 13, 14.

recipient to use, nor does He call someone to do something for Him without equipping that person with the necessary gift or gifts to do it.¹

The one who senses God's call to ministry needs to get confirmation from the body in its specific expression. For instance, if an individual feels God has called him/her to be a teacher, the body helps confirm whether the gift is evident or not by providing opportunity for teaching. The individual's performance is then evaluated. If the person enjoys the ministry of teaching, is happy and successful doing it, then it is likely that God has given the gift of teaching to that individual.

The scope of this biblical study does not include a review of all spiritual gifts. It is limited to those gifts which have been recognized in their primary expression as being applicable to the official positions of church leadership. This is a reasonable limitation because today's pastor is considered the leadership head of the local congregation, and the pastoral models are the focus of this study. Which, then, are the specific spiritual gifts that inform pastoral ministry today?

Most students of spiritual gifts believe Eph 4:11 identifies the leadership gifts. But this list is slightly different from Paul's other lists in that it refers to "offices rather than gifts as such,"² or to "men given by

¹Wagner, 42.

²Wagner, 60.

Christ to the Church."¹ These leaders are expected to have Spirit-given abilities (e.g., spiritual gifts including teaching, exhortation, ruling, governing, prophecy, word of wisdom, word of knowledge, and discernment, etc.) that are appropriate for the leadership office held. Thus, the prophet would necessarily have the gift of prophecy, and the apostle the gift of apostleship. A closer look at these leadership gifts is now in order. I am indebted to C. Peter Wagner for the definitions of these gifts.

Apostle. The gift of apostle is the special ability that God gives to certain members of the Body of Christ to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches.

A study of the Greek word apostolos, both in secular and biblical literature, reveals that the uses of the word include "commander of a naval expedition," "ambassador," "delegate," "envoy," "messenger," "missionary," and also the idea of "sending out."² The idea of "being sent" as a representative is more prominent than the idea of physical travel. Edgar says, "The word 'apostle' means 'a sent one'

¹Edgar, 11.

²William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (Chicago: The University of Chicago Press, 1957), 99

only in the sense of a representative sent to men and does not depend upon the idea of geographical travel."¹

Many attempts to understand the origin of the New Testament use and meaning for the term "apostle" have resulted in a study of the Jewish use of the Hebrew term shaliah. It was a rabbinic term used to describe "ordained Jewish emissaries of the Jerusalem patriarchate called 'apostles,' sent out to visit the Diaspora, especially to collect taxes for the support of the rabbinate."² These Jewish apostles, who usually traveled in pairs, sometimes preached or taught in synagogues, but usually were commissioned to deliver legal documents for the court, collect money, or convey instructions concerning religious festivals. Their commission as an apostle was not transferable by them to others and ended upon their return to Jerusalem.³ "In the Old Testament, Shaliah is used of four eminent figures, Moses, Elijah, Elisha, and Ezekiel, in the sense of 'God's agent' by reason of power committed to them to perform miracles on God's behalf."⁴

The office of apostle is considered extinct by some, belonging only to that original group of twelve plus Paul

¹Edgar, 47.

²M. H. Shepherd, Jr., Interpreters Dictionary of the Bible, 4 vols., ed. George Arthur Buttrick (Nashville: Abingdon, 1962), 1:171.

³Ibid.

⁴Ibid.

who are all now dead. "But to conclude from this, as some have done," say Donald Bridge and David Phypers, "that the gift of apostleship was itself therefore temporary is surely to take the argument too far."¹ Many others besides the twelve are described as apostles. James, the Lord's brother (Gal 1:19), Barnabas (Acts 14:14), and Silas and Timothy (1 Thess 2:6), all are called apostles but were not of the twelve. Because of this fact, the door is open for some to believe that the gift of apostleship is now evidenced by the Spirit-given ability, as God's special representative, to begin new work and build new churches. If one accepts this later position, as this writer does, then a clear pastoral role emerges.

Prophet. The gift of prophecy is the special ability that God gives to certain members of the Body of Christ to receive and communicate an immediate message of God to His people through a divinely anointed utterance. Its secondary application is represented in the Spirit-given ability to cause the Bible to speak plainly and pointedly, through preaching, the will of God. Neither Siegfried Schatzmann² nor Thomas Edgar³ agree with Wagner's secondary

¹Donald Bridge and David Phypers, Spiritual Gifts and the Church (Downers Grove, Illinois: Inter-varsity Press, 1973), 35.

²Siegfried S. Schatzmann, A Pauline Theology of Charismata (Peabody, Maine: Hendrickson Publishers, 1987), 21-39.

³Edgar, 83-84.

application: Schatzmann, because a prepared sermon lacks the essential element of a spontaneously uttered revelation from God, and Edgar, because he believes the prophet was a gift given only to the early Christian Church. I reject the narrow definition imposed by these writers and, along with Wagner, allow for a secondary application of the prophetic gift. This is in harmony with our previous discussion of the role of the Old Testament prophet. Expressing the Seventh-day Adventist view, one author writes:

In the highest sense the prophet was one who spoke by direct inspiration, communicating to the people the messages he had received from God. But the name was given also to those who, though not so directly inspired, were divinely called to instruct the people in the works and ways of God.¹

Pastors, being divinely called to communicate the word of God through preaching, can rightly identify here a pastoral role. In fact, Gilbert Guffin believes that "preaching is the pastor's chief responsibility."² This role can be compared to that of the "sons of the prophets" in Old Testament times who, though they were not direct recipients of the prophetic gift, became spiritual leaders, proclaimers of God's will, in Israel.

Evangelist. The gift of evangelist is the special ability that God gives to certain members of the Body of

¹Ellen G. White, Education (Mountain View, California: Pacific Press Publishing Association, 1952), 46.

²Gilbert L. Guffin, Pastor and Church (Birmingham, Alabama: Banner Press, 1963), 6.

Christ to share the gospel with unbelievers in such a way that men and women become Jesus' disciples and responsible members of the Body of Christ. Philip, one of the original seven to hold the office of deacon, was given by the Holy Spirit the gift of evangelist, and was instrumental in taking the gospel of Christ to the Samaritans and the Ethiopian court official (Acts 6:5, 8:5-40, 21:8). Some ministers do full-time evangelism because this gift is the dominate one of their gift-mix. Others who have the gift may also be involved in different leadership functions part of the time because of their particular gift-mix and personal preference.

Pastor. The gift of pastor is the special ability that God gives to certain members of the Body of Christ to assume a long-term personal responsibility for the spiritual welfare of a group of believers. The term "pastor" (Greek poimen) is borrowed from the vocation of sheep raising, which was discussed above under the role of shepherd. Because few today know firsthand its duties and responsibilities as conceived in biblical times, it is difficult to conceptualize. Psalm 23 gives a clear summary of the shepherd's role; providing nourishment for growth, and water for health and refreshment, physical protection from enemies and natural dangers. The Psalmist, a shepherd himself, could easily conceive of Yahweh relating to mankind as a shepherd cares compassionately for his sheep.

By New Testament times, shepherds were despised in everyday life as thieves and cheats, and were deprived of many of their civil rights.¹ Yet, as Jeremias points out in his discussion of the Greek word poimen,

The shepherd is never judged adversely in the New Testament. In the Gospels his sacrificial loyalty to his calling is depicted with loving sympathy in true-to-life pictures. He knows each of his animals, calls them by name (John 10:3, 14, 27), seeks the lost sheep, is happy when he finds it (Luke 15:4-5), and is prepared to hazard his life to protect the sheep from the wolf (John 10:11-13).²

Eph 4:11 is the only New Testament passage that uses poimen to refer to congregational leaders, but the shepherd metaphor is evident in other passages where the work of church leaders is discussed (John 21:15-17; 1 Pet 5:2-4), which include care of the congregation, seeking the lost, combatting heresy, and being an example to the flock (1 Pet 5:1-4; Matt 18:12-14; Acts 20:29).³

Peter Wagner describes the local congregation's shepherd this way:

The pastor of a group of Christians is the person responsible under Jesus, who is the Master Shepherd, for teaching, feeding, healing the wounds, developing unity, helping people find their gifts,

¹J. Jeremias, Theological Dictionary of the New Testament, 10 vols., ed. Gerhard Friedrich (Grand Rapids, Michigan: Wm. B. Eerdmans, 1968), 6:488-9.

²Ibid., 6:490.

³Ibid., 6:497-8.

and doing whatever else is necessary to see that they continue in the faith and grow in their spiritual lives.¹

Leslie Flynn summarizes the duties into three areas: "to guide," "to graze," and "to guard."² This gift includes the duties and privileges of church-member visitation, counseling, meeting with church groups, and identifying with individual needs of church family members. One thing that comes as a surprise to many is that the person who holds the office of pastor in a congregation is not the only one with the pastoral gift. Flynn wrote:

. . . though everyone divinely called to the office of pastor will of necessity receive the corresponding gift of pastoring from the Holy Spirit, not every one who has the gift of pastoring has been called to the office of pastor. You may have the gift of pastoring without being a pastor.³

Wagner seems to indicate, though he does not specifically say so, that probably 4 to 6 percent of the congregation have this gift.⁴ Those in the congregation having the gift but not holding the office of pastor use their gift in pastoring a small segment of the church population, usually eight to twelve families. It also comes as a shock to some that a successful pastor of a large congregation may not, and most likely does not, have the

¹Wagner, 147.

²Leslie B. Flynn, 19 Gifts of the Spirit (Wheaton, Illinois: Victor Books, 1974), 67-70.

³Flynn, 67.

⁴Wagner, 148-153.

gift of pastor. He may, however, have the gift of evangelist, teaching, or leadership. When the pastoral gift is understood properly, the outmoded view that the one holding the office of pastor is hired by the congregation to do all the work of the church will diminish. The concept that the better the pastor the more the church can relax and become spectators is not only outmoded but thoroughly unbiblical.

Teacher. The gift of teaching is the special ability that God gives to certain members of the body of Christ to communicate information relevant to the health and ministry of the Body and its members in such a way that others learn and come to spiritual decisions. This gift may find expression in the classroom, in the writing of books, or in a teaching style from the pulpit or broadcast media.

Much discussion relating to the dual gift of pastor-teacher is evident. Is it one gift with two dimensions or two individual gifts that are necessarily required to function together to be effective? There seems to be no definitive answer. Jeremias, apparently believing the Spirit's gift is an individual person, offers a solution when he asserts that because of the absence of the article before "teachers," it "shows that the pastors and teachers form a single group, obviously because both minister to the individual congregation."¹ Wagner, believing that the

¹Jeremias, 497.

Spirit's gifts are special attributes given to individuals, writes,

Most scholars would admit that teacher can stand alone as a gift because it does in some of the other lists. But this is the only list that mentions pastor and it is combined here with teacher. Furthermore, in a sense a pastor has to be "apt to teach" (1 Tim 3:2). But whether all of this means that every pastor needs the gift of teaching to go along with his or her pastoral gift is questionable.¹

The differences demonstrated by these two scholars views may never be resolved. However, the function of the teaching gift is now clear. It was not always the case, for many older translations of the Bible, including the King James Version, carried a "fatal comma" in Eph 4:12 "which made it seem that the work of the pastor-teacher was to do the work of the ministry rather than to equip all the saints to do this work."² The teacher's role is to equip members of the body for spiritual ministry, first, by nurturing that individual's character formation and, second, by teaching ministry skills. "Equipping implies a journey toward a distant destination. Character is not formed quickly and rarely by taking courses."³

Many more gifts for ministry are given, but those mentioned in Eph 4:11 appear to be the most important ones

¹Wagner, 77.

²R. Paul Stevens, Liberating the Laity (Downers Grove, Illinois: Inter-Varsity Press, 1985), 14.

³Ibid., 22.

for church leaders. Under the guidance of Spirit-filled and Spirit-gifted leaders the early church prospered.

It is anticipated that this brief review of spiritual gifts, specifically those informative of leadership roles, will allow helpful comparisons to be made with today's ministerial models.

Church Leaders

When one gets acquainted with the colorful personalities of the New Testament, one could hardly conclude that there is only one right way for Christian leaders to function. Nor can it be said that a particular leader always ministered in the same way no matter where the ministry was undertaken. Edward Schillebeeckx finds minimal interest in the Pastoral Epistles in the specific structure of ministry. It is not until later church writers such as Ignatius and Clement that we find the offices of ministry becoming fixed institutions. Schillebeeckx believes it is invalid to appeal to the New Testament "in order to make it a sine qua non for all time of the way in which the ministry is actually to function to the church" because ministry undergoes further historical development.'

Though dogmatism may not be possible, I believe observations of leadership as it functioned in the Early

'Edward Schillebeeckx, Ministry: Leadership in the Community of Jesus Christ, trans. John Bowden (New York: Crossroad, 1981), 18-19.

Christian Church and the instructions and exhortations of key leaders provides information that is at least suggestive and instructive of pastoral roles today. To the extent that humans today are the same as back then, and to the extent that situations are comparable, so are pastoral roles similar. From the biblical record of their ministry and testimony of their own writings, one can observe the various models of ministry in action.

Paul. The apostle Paul is considered first not because he was the first leader or even among the first group of leaders, but because of his visibility in the Early Church. Victor Furnish identifies three major facets of Paul's ministry: "his proclamation of the gospel, his establishing of congregations, and his nurture of them."¹ He bases these categories on Paul's own statement to Timothy when he wrote, "I was appointed a preacher and an apostle and a teacher" (2 Tim 1:11).

For Paul, preaching included more than the spoken word of the sermon. "He was able to conceive of his whole ministry as a proclamation of the gospel,"² says Furnish, basing his comment on what Paul wrote to the Philippians: "The things you have learned and received and heard and seen

¹Victor P. Furnish, "Theology and Ministry in the Pauline Letters," in A Biblical Basis for Ministry, ed. Earl E. Shelp and Roland Sunderland (Philadelphia: Westminster Press, 1981), 105.

²Ibid., 108.

in me, practice these things; and the God of peace shall be with you" (Phil 4:9). Ministry for Paul definitely included the role of spiritual example. Furnish obviously stretches Paul's preaching role to include the role of example. The adage, "I'd rather see a sermon than hear one any day," harmonizes with Furnish's observation. Though the practice of using broad categories to define ministry is widely employed, I believe it contributes to internal role ambiguity, a concept discussed in chapter 2. It is both legitimate and helpful to identify within Paul's proclamation ministry two clearly definable roles, preaching and spiritual example, blended together in a balanced ministry. By subdividing the broad categories of ministry into smaller segments, ministers will find it intellectually easier to conceptualize pastoral roles and understand how they personally relate to them.

As apostle, Paul described himself in agricultural imagery as a planter. He planted the seed of the gospel, another nurtured, and God gave the growth (1 Cor 3:6). Paul also uses a number of family metaphors to describe his apostolic role. He is the father who begot them (1 Cor 4:15), the mother who gave them birth and nursed them (Gal 4:19; 1 Thess 2:7); they are his children (1 Cor 4:14), then his brothers (1 Cor 1:10), and finally he is the father of the bride (2 Cor 11:2).

The third role suggested by Paul himself is that of teacher. He told the Christians in Corinth that Timothy was coming to remind them of the Christian principles he had taught them and that was his custom to "teach everywhere in every church" (1 Cor 4:17). Paul's teaching had the objective of building up the body of Christ. It was the purpose of his copious writings. Furnish says:

Basic to all of the different kinds of teaching in the Pauline letters, there is the apostle's concern for "building up" (Greek: oikodomein). That is Paul's own favorite expression for what we would call "Christian nurture."¹

Even though Paul does not list pastoring in the nurturing, shepherding sense, he sees his teaching ministry as fulfilling that function. It may be an indication of how closely he links together the dual gift of pastor-teacher.

The flexibility Paul felt in moving from one model of ministry to another is demonstrated in his comment, "I have become all things to all men, that I may by all means save some" (1 Cor 9:22). The role or function was situationally determined. Paul was the missionary apostle to the Gentiles, the world evangelist. He went into new territory starting new work, establishing new churches. In some cases, he labored for more than a year in a particular place, other times it was a weekend seminar or until he was driven from the city. Paul as preacher, church planter, and teacher are models for ministry which in their broad

¹Ibid., 113.

spectrum inform necessary models for Christian ministry today. The particulars of how these models functioned may have changed. But Christ is still calling pastors to preach, to plant, to teach, to evangelize, to nurture, etc., with the same ultimate objective today as in Paul's time. Like Paul pastors must be flexible, able to adapt to changing times and circumstances. To this point Furnish writes:

The church's obligation to reexamine the meaning and the practice of Christian ministry is ongoing, and its constant and difficult task is to accommodate its ministry to changing realities without abandoning the unchanging Reality of the gospel. The social, political, economic, and even the environmental, realities of our day differ fundamentally from those of Paul's day. The apostle's missionary tactics and pastoral strategies are not automatically applicable twenty centuries later.'

Peter. The apostle Paul's ministry was directed primarily to the Gentiles, while that of Peter was toward the Jews (Gal 2:7-9). Making his headquarters in Jerusalem, Peter was considered a pillar of that church, preaching and leading out in administrative matters (Acts 2, 3; Gal 2:9). Peter, along with James and John, appears to have provided long-term apostolic pastoral service for the Jerusalem congregation as well as serving administratively at the Jerusalem councils. Administrative duties also included involvement in the collection and distribution of gifts for the poor members (Acts 4, 5). Peter became well known for

'Furnish, "Theology and Ministry in the Pauline Letters," 105.

his exercise of the gift of healing. This reputation brought sick people to Jerusalem from the surrounding vicinity to be healed, with the result that many became believers in Christ (Acts 5:14-16). Being faithful to Christ's three-fold commission to shepherd the flock, Peter devoted part of his time to pastoral evangelism. He worked with a team in Samaria (Acts 8:25). He traveled to the cities of Lydda, Joppa, and Caesarea before reporting back to Jerusalem (Acts 9-11). As a seasoned pastor, Peter wrote his letters which contain exhortations to elders and general pastoral counsel in faithful, victorious Christian living. He was concerned that Christians experience growth (2 Pet 1:5ff). His ministry was one characterized by spiritual nurture, reminding Christians of the verities of the gospel of which he was an eye witness (2 Pet 1:16; 3:1-2).

An apostle to the Jews, Peter's ministry generally took the form of shepherding. He was at various times pastor-evangelist, pastor-administrator, and pastor-counselor, which demonstrates that he could be flexible in the models he used in ministry. Making a studied observation of Peter's ministry, Clayton Jenson writes:

So Peter's realistic view is that the flock--far from being a tower of strength to the unbelieving world--is itself weak, easily misled, vulnerable and dependent, and in need of organized, sympathetic shepherding. Hence the imperative: "Shepherd the flock of God."¹

¹Clayton R. Jenson, "Little Tin Gods?" Ministry, January 1988, 10.

Though a large segment of Seventh-day Adventist leadership would not agree with him, Jepson summarizes his counsel to pastors by saying that their shepherding work must come first so that the flock may be preserved and prepared for evangelism.¹ This was Peter's method of ministry and his valuable advice to local pastors.

Timothy and Titus. David Jarnes, writing for Ministry, observes that Timothy and Titus were pastor-shepherds to which the apostle Paul gave counsel.

The Pastoral Epistles (1 and 2 Timothy and Titus), written to individuals who filled a role similar to what we know today, may be the most helpful. As described in these Epistles, that role includes overseeing local church leaders and members (e.g., 1 Tim 3:1-15; 5:1ff.), leading in worship (e.g., 1 Tim 2:1ff.), maintaining pure doctrine (e.g., 1 Tim 4:1ff.), setting an example of Christian living (e.g., vss. 11-16), and preaching to unbelievers (e.g., 2 Tim 4:5). . .²

These three letters of Paul may be considered his manual for pastoral ministry. They contain his exhortations on qualifications for ministry and instructions in ministerial practicum. Paul's solemn charge to ministers may be his most concise description of pastoral roles. "Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction" (2 Tim 4:2). Without question, the roles and functions identified in the Pauline letters by Jarnes remain as contemporary functions

¹Ibid.

²David C. Jarnes, "Master of None?" Ministry, January 1987, 20.

of local pastors today. Though the forms of worship and structures of society have changed, the basic human need is similar, thus the need for similar pastoral models.

Jesus. It could be argued strongly that Jesus, because He was God and because He was a perfect human, should not be considered as a realistic example for the ministry of frail humans. However, it is not the point here to say that because Jesus was the perfect minister every minister today must be identical to Him. Jesus' ministry is here cited as informative of today's pastoral roles. Some would see all models of ministry converging in the one person, Jesus. William Hamren in his biblical study of the minister's roles writes:

The best example of the many ways in which a minister can discharge his responsibilities comes from Jesus. In the Sermon on the Mount, as well as throughout his ministry, Jesus ministered as a teacher. When he organized the disciples and sent them out on preaching missions, he ministered as an administrator (Matt 10:1-43, 16:16-18). When he denounced the cities of Korazin and Bethsaida, he ministered as a prophet (Matt 11:20-24). He often fulfilled the role of an evangelist (John 3; Matt 11:28-30, 28:19-20; Act 1:8). He is the model of the pastor as a shepherd ministering to the wounded and hurting (John 10:1-18, 11:17-37). He also ministered by providing a spiritual example for his disciples (Matt 26:36-46).¹

In His three-fold questioning of Peter, Jesus charged the disciple with a shepherding responsibility (John 21:15-17). After the resurrection Jesus commissioned His followers with the task of making disciples of all nations,

¹Hamren, 105.

baptizing, and teaching (Matt 28:19, 20). By incarnating Jesus' ministry, His followers would continue the saving work of Christ. Richard Broholm makes several theological assertions regarding ministry. Among them are these: "All ministry is Christ's ministry," "all Christians are called to incarnate this ministry in all the arenas of their lives," and that ministry manifests itself "in many diverse ways and utilizes a vast variety of gifts." Both persons and organizational structures participate in the incarnational ministry of Christ when they "incarnate Christian values."¹ Though all are charged as Christians to live a Christ-like life and thereby have a witness ministry, some will have a specialized ministry toward the community of believers much as contemporary Christian leaders and pastors do today. These ministries function at the local level and beyond "on the basis of mission, catechesis, prophecy, liturgy and many kinds of other activities through which particular Christians make their faith their work in order to build up the community."² says Edward Schillebeeckx. The theology of ministry in Ephesians, according to Schillebeeckx, consists of "proclamation,

¹Richard R. Broholm, "Toward Claiming and Identifying Our Ministry in the Work Place," in The Laity in Ministry, ed. George Peck and John S. Hoffman (Valley Forge, Pennsylvania: Judson Press, 1984), 150-151.

²Edward Schillebeeckx, The Church with a Human Face, trans. John Bowden (New York: Crossroad, 1985), 63.

leadership and building up the community in accordance with its apostolic foundation."¹

This biblical study of pastoral roles has been particularly important, for without Scriptural foundation for ministry, models are liable to be formed simply by sociological considerations. James Wharton raises this concern in the form of a question.

Is there an understanding of self and others within the biblical faith communities that is distinctive and not merely borrowed from the behavioral sciences? If so, is it sufficiently powerful to undergird professional ministry with a sense of its own authenticity that is not merely borrowed from other disciplines?²

Without reservation my response to the question is in the affirmative. Both Old Testament and New Testament conceptual models are sufficiently illustrated and clearly enough defined to be illustrative and instructive of modern pastoral roles.

¹Ibid., 83.

²Wharton, 18-19.

CHAPTER II

A PROFILE OF PASTORAL ROLES FROM CURRENT LITERATURE

Pastoral Role Theory

In connection with his discussion of prophetic roles in his book The Roles of Israel's Prophets, David Peterson outlines some helpful insights into role theory.¹ He says that the term "role" is borrowed directly from the theater and is a metaphor intended to denote that certain conduct adheres to a particular part or position rather than to the player who reads the part. For instance, one can think about teaching activities without necessarily thinking about a particular teacher. Role expectation is another important category of role theory

. . . which serves as a conceptual bridge between social structure and role behavior. "Role expectations are comprised of the rights and privileges, the duties and obligations of any occupant of a social position in relation to persons occupying other positions in the social structure." Though such expectations can and do change, they regularly act as imperatives on role enactment. "Role expectations can be said to define the limits or range of tolerated behavior."²

¹Peterson, 16, 93.

²Ibid., 93.

Role theory includes discussion of such complex role phenomena as role learning, multiple roles, and role conflict.

The direction for this project was suggested by Samuel Blizzard's pioneering work in the area of ministerial role theory in the 1950s. Since that time many studies have been conducted that show a relationship between role expectation and conflict in ministry. Benjamin Schoun summarizes and gives definitions for terms frequently used in the discussion of role theory:

We know, for instance, that "role senders" are individuals who expect something from a focal person, in this case, the minister. The minister is a "role receiver." The role senders or groups of senders, all those who relate to the role player in that role, make up the "role set." These include the members of the congregation, the church officers, fellow ministers, denominational leaders, community leaders, etc. The desires of the role senders are actually "role pressures," since the sender is trying to influence the receiver to conform to his expectations. The minister's ability to move quickly and efficiently from one role to another is "role flexibility." If the expectations of role senders are unclear or confusing, the role receiver experiences "role ambiguity." When two or more role expectations interfere with each other or contradict one another altogether, there is "role conflict."¹

Schoun defines "role set" in terms of individuals or groups of individuals who are role senders. Donald Smith notes that "a role set relates to only one particular position, such as the position of minister. A given person may have

¹Benjamin D. Schoun, Helping Pastors Cope (Berrien Springs, Michigan: Andrews University Press, 1981), 26-27.

several role sets, each related to one of the positions he occupies."¹ For example, a person may occupy the positions of husband, father, and "little league" coach as well as the position of minister. Each of these positions carries with it various privileges, obligations, and role expectations. But only those role expectations that relate to the position of minister are part of his ministerial role set.² Thomas Bennet defines role set as "the total compliment of behaviors and relationships which must be performed and maintained in order to function as a minister."³ The role set, according to Bennet, considers the boundaries and scope of ministry and is concerned with the shape and contours of the image of ministry the person carries in his mind. The term "role set" seems to be the specialized language of the sociologist. It has been used to describe both the group of role senders and the compliment of behaviors.

Rather than use the term "role" exclusively, this project chooses to also use the term "model." Model, however, refers more to the activities and behaviors associated with the position. This definition makes the term model interchangeable with the term role as earlier defined. So when this project speaks of a pastoral role, or

¹Smith, 25.

²Ibid., 25, 26.

³Thomas R. Bennett, "Can the Minister Risk Role Change?" Ministry Studies 2:1 (February 1968), 27.

a model, it refers to that conduct which is expected and the concept of it held within the mind.

Role Conflict

The existence of a variety of models leads to differing expectations of ministry which can result in role conflict. These expectations are often unexpressed and unexamined by both laity and clergy alike. Yet when expectations are repeatedly unmet, conflict is inevitable. It could come about in several ways.¹ The conflict could be "internal" within the minister. He may impose two equally important but conflicting expectations upon himself. He believes he should meet with the church board because of his sense of responsibility, but he wants to be home with his family for a birthday dinner. Or the sermon needs five hours more preparation time, but he feels obligated to Grandma who needs a visit in the hospital.

The role conflict could be "external." Role senders may not agree among themselves about expectations of the minister. One may expect the pastor to evangelize the community while another may think he should shepherd the flock. Or in the case of a multi-church parish, two or more congregations may have the same expectation of the minister (e.g., preach in their church at 11 a.m. every Sabbath) which is, of course, a scheduling impossibility.

¹Edgar W. Mills, "Types of Role Conflict among Clergymen," Ministry Studies, 2 (December 1986), 13.

A third example is "internal-external" role conflict where the minister is expected to perform a role that is in conflict with his own self-understanding and perception of his role. A good example is Blizzard's finding that the minister spent the largest portion of his day doing administrative tasks which he enjoyed the least and was the most poorly trained to do.¹

A final type of role conflict to be discussed is called "role overload." This form of conflict occurs "when the focal person wishes to respond to all of the tasks urged upon him by the members of his role set, but finds it impossible to comply within the limits of his time and energy."² The pastor of a multi-church parish is at extremely high risk of being overcome by role overload. He loves to be liked. He wants to please. He falsely believes that if he demonstrates that he is willing to sacrifice his health and family to meet all his parishioners needs he will have accomplished both. If he does not accept the fact of his limitations, his inability to meet two or more complete sets of expectations, he will develop a workaholic pattern, and eventually burn himself out physically and mentally, as well as spiritually.

¹Blizzard, 508-510.

²James D. Anderson, "Pastoral Support of Clergy-Role Development within Local Congregations," Pastoral Psychology 22 (March 1971): 11.

Role Ambiguity

More must be said about role ambiguity for it is a major player in the frustration of ministers. From my personal experience I have identified two types--internal and external. Internal role ambiguity results when the minister himself has unclear and confusing concepts of appropriate pastoral roles. The young or beginning minister, because of a lack of training and a poor self-understanding, likely is not aware of the various but well-defined models for ministry or his own relationship to them. With a little experience, he develops fuzzy hunches that his activities fall into identifiable roles, but he has no confirming information that these roles are legitimate models for ministry.

External role ambiguity results when the role senders have unclear and confusing concepts of appropriate pastoral roles. A steady stream of confusing expectations flow from the role senders to the pastor, who is frequently unequipped to decipher and sort them out. This only adds to his frustration because he does not know if the role sender's expectations are legitimate or appropriate pastoral roles.

Colin G. Kruse, with observations based upon studies of ministers in the United States, the United Kingdom, and Australia, says that, "Role confusion is one of the greatest sources of frustration experienced by Christian ministers

today."¹ In this respect, he says, ministers today are different from Jesus who was never confused about His role. Jesus came, undertook, and completed the work the Father had given Him to do (John 17:4). Ministers who are confused about their roles succumb to the pressures created by so many conflicting demands that they are unable to complete the work given to them.²

The personal struggle to legitimize my ministry and develop a clear understanding of a model of ministry that is uniquely appropriate for me is what motivated me to pursue this present study.

Comparing Pastor-Parishioner Role Expectations

One of the most difficult and problematic adjustments a beginning minister must make is the move from private to public personage. Who is he as a professional and what does he do to fulfill his role as a public servant while remaining faithful to his God-given call? The challenge of self-understanding is compounded by the fact that even the word "ministry," a term which is supposed to describe what he does, has become a nebulous term. It can and does mean different things to different people because ministry is not a precisely defined profession. Relating

¹Colin G. Kruse, New Testament Models for Ministry: Jesus and Paul (Nashville: Thomas Nelson, 1983), 1-2.

²Ibid.

his own personal struggle with this issue, James L. Jackson writes,

I can remember being intimidated during hospital visitation. It seemed to me that everyone from custodian to surgeon had a clearly defined role in that healing institution. But what was I doing there? Was I a modern day extension of the witch doctor? Privately I wondered, "What is my purpose and what is my product?"¹

Not only the fledgling minister, but all clergy, according to Jeffery Hadden, face an identity crisis stemming from societal changes. He writes:

The clergyman's crisis of identity emerges out of the fact that the value system for which he has traditionally assumed a major responsibility for defining, sustaining, and transmitting is in a most serious state of flux. The society is not sure what it believes and it is uncertain as to what the meaning and purpose of the church ought to be. Lacking a clear and coherent notion of the role of religious faith and religious institutions in a changing world, it lacks an understanding of the role of the clergyman. The failure to ascribe clearly defined roles to the clergyman, in turn, leaves the clergyman with enormous ambiguity and lack of clarity as to his role in society.²

Role ambiguity may be excusable for the intern and explainable for the seasoned veteran, but if he is to survive in parish ministry, the clergyman must develop (in some cases re-develop) a healthy self-identity both personally and professionally. It is not the purpose of this project, however, to discuss personal self-identity

¹James L. Jackson, "Learning to Be Happy in Ministry," Church Administration 25 (March 1983): 27.

²Hadden, "Role Conflict and the Crisis in the Churches," 2:18.

issues except where they have direct bearing on the professional.

The Minister's Understanding
of His Role

James D. Hamilton believes that many ministers experience a professional identity crisis because ministry is so imprecisely and variously defined that it gives rise to "a multiplicity of role expectations."¹ He believes in the premise that

Each minister must ultimately define ministry for himself. The word ultimately is an important one. It means that after he has heard all of the voices telling him what ministry is, he must finally determine for himself what he is to be and do.²

The minister "must have a clear and realistic sense of his identity as a minister, for this will give rise to a clear and realistic set of self-expectations" regarding his role.³

Several factors make this a challenging task. One is outdated models and myths about the ministerial profession whose role has been "so idealized and romanticized, so venerated and generalized, that its function in our society is left vague and undefined. Many ministers cannot therefore know what is expected of them."⁴

¹James D. Hamilton, The Pair in Your Parsonage (Kansas City, Missouri: Beacon Hill Press, 1982), 12.

²Ibid.

³Ibid., 19.

⁴David E. Richards, "Evaluation: Individual and Corporate," Christian Ministry (January 1973): 25.

Another factor relates to the very nature of pastoral work which is "relational and people-based rather than thing-oriented," asserts David Hawkins.¹ He goes on to say that discretionary work and prescribed work demand different kinds of energy. In his discretionary work, expending energy on people rather than upon things, the minister "needs tact, judgment, wisdom, common sense (being right without rules), intuition, autonomy (being a self-starter), imagination (the heart seeing before the head)," a work which "is short on tangible and visible results," and is never completed.² This introduces a third factor--the openendedness of the vocation. What constitutes a day's work? When can a minister ever say his work is done? With so many ministerial roles crying for time and fulfillment, the pastor inevitably feels the squeeze of time pressures knowing something has to give but wondering what it will be?³ Nathanael Guptill's insightful comment addresses the point by recommending prioritization of tasks.

Part of the personal wholeness necessary for a pastor is the ability to select--without making people mad and without blowing a fuse from overwork --which tasks are important enough to demand

¹David G. Hawkins, "As the Wine Runs Out," Christian Ministry (January 1984): 11.

²Ibid.

³William E. Hulme, "Coming to Terms with Clergy Burnout," Christian Century (January 1984): 6.

immediate attention, which to put on a secondary list (without forgetting them), and which to decide not to do.¹

A June 1970 Episcopal Church study of its clergy gives a rather pessimistic outlook stating that the parish clergyman is faced "with a role which, in trying to fulfill, he finds himself faced more and more often with the question: not how is he able to perform well or adequately, but how is he able to perform at all."² I believe there is room for optimism but only when roles and expectations are clearly understood by, and negotiated between, both pastor and pew. We must look at the weight of pastoral role expectations first from the pastor's and then from the parishioner's viewpoint and then compare their particular concerns.

The Pastor's Viewpoint

Earlier in this chapter, we discussed two types of role expectation--internal and external. Internal role expectation refers to the role pressures the minister imposes upon himself. External role pressure comes from the expectations of the minister's role set. Both impact the pastor's performance of his roles.

A major issue of internal role pressure is that the minister often "struggles to live up to unrealistic, self-

¹Guptill, 53.

²Anderson, 22:9.

imposed expectations," feeling that he can or must "be almost superhuman, possessing unusual gifts of intellect, social grace and moral strength."¹ Charles Rassieur calls it "being a messiah" and warns that "practicing heroics day in and day out is not ministry" because it amounts to "a denial of one's basic humanity and finitude."² A minister must resist the temptation to think that he will be the one to usher in the kingdom of God on his own strength. No single human effort can solve all the world's problems, even when coupled with God's strength. Therefore, "pastors must abandon all messianic behavior and affirm that the ministry is the work of the whole church."³ Gary Harbaugh sees it as a spiritual problem.

Most of the problems I have experienced with pastoral stress and role tensions have originated in my slowness to accept that I am only a minister among ministers. The harder I worked at being the minister in the congregation, accepting the role expectations of many and most importantly my own, the more imbalanced my ministry became. . . . The heart of the matter is spiritual. The pastor is only a man or a woman. The more self-sufficient the pastor becomes, the less he or she needs God and the less Christ can be seen in that pastor's ministry.⁴

¹Archibald D. Hart, "Why Do Many Pastors Suffer Depression?" Ministries (Fall 1984): 99, 100.

²Charles L. Rassieur, Stress Management for Ministers (Philadelphia: Westminster Press, 1982), 87.

³Ibid., 89.

⁴Gary L. Harbaugh, Pastor as Person (Minneapolis, Augsburg, 1984), 132.

A second issue is the conflict between internal expectations. Building on the premise that parsonage people feel ambiguous about their work because of "(1) the uncertain definition of labor, (2) the unclear division of labor, (3) the undefined location of labor, and (4) the undetermined timing of labor," James Hamilton asserts that a minister, while he is actively doing the tasks of one ministerial role, can feel guilty because he is not, or does not have the time to accomplish tasks related to his other roles. For instance, he can feel guilty while making a hospital call (a task that is good) because he should be getting his sermon ready to preach (another important task). Or he can feel guilty for spending time with his family because that eats into his time for meeting the expectations of the congregation.¹

The Datsun automaker's slogan of the early 1980s, "We are driven," may be good for cars "but it's a danger sign for pastors propelled by unrealistic expectations. Many ministers today are headed toward the mental, physical, and spiritual salvage yard because they expect too much of themselves."² The only practical solution for unrealistic expectations of himself and his situation is for the minister

¹Hamilton, 9, 59, 65.

²Louis McBurney and David McCasland, "The Danger of Aiming Too High," Leadership 5 (Summer 1984): 30.

to be cognizant of who he is, what his gifts are, and how they relate to his calling. The minister who sees himself as "the man with all the answers" or "the only one who can get the job done right" is headed for trouble just as surely as is the perfectionistic leader. We all have natural limitations and we need to be aware of and accepting of them.¹

The road to healthy expectations may not be an easy one. Louis McBurney and David McCasland suggest four ways to assess one's own expectations and to set realistic goals to attain them. (1) Get in touch with your own expectations by writing them on a sheet of paper. (2) Try to separate external expectations from internal ones. (3) Compare your conscious goals and expectations against the unconscious motivators of anger, fear, and guilt. (4) Examine how closely your sense of self-worth is wrapped up in fulfilling your expectations.² When internal expectations are based realistically upon recognition of one's humanness, individual skills, and situational strictures, then the minister can begin to sort through and deal with the external expectations of his role set.

The Parishioner's View

Internal and external expectations may be in conflict because the minister's image of his role could differ greatly from his parishioner's image of his role.

¹Ron Brewer, "Ministerial Burnout," Church Administration 24 (June 1982): 28.

²McBurney and McCasland, 32-34.

Roy Hinchey states that "perhaps the greatest tensions come because of the role in which the pastor sees himself and the role the congregation expects of him."¹ Hamilton calls it a

gap between the two sets of perceptions that causes many ministers to feel great frustration. Knowing their own identity and having realistic expectations regarding their role is met head-on by their laymen's view of their minister's identities and the layman's corresponding expectations of their pastors.²

Frequently external expectations are viewed by pastors as being unrealistic which places them in an adversarial relationship with their role senders resulting in a high levels of frustration for both. This need not be the case if all parties concerned realize that no two people think exactly alike and divergent opinions are part of life. Charles Keysor believes that "pastors and people need not feel guilty because there is a pulpit-pew gap."³ Just being aware of the potential for the gap to exist, and being tolerant of the potential for the gap to exist, and being tolerant and accepting of differing but equally valid positions helps manage role conflict.

If there were a way a minister could know exactly what was expected of him, he could carry out his ministry within the framework of that set of perceptions. But

¹Roy W. Hinchey, Plain Talk about the Pastorate (Nashville: Broadman Press, 1975), 12.

²Hamilton, 21.

³Charles Keysor, "Life under Glass," Christian Herald 107 (March 1984): 50.

because each institution and individual of the minister's role set projects a different set of expectations, the minister may find it impossible to incorporate them all into his professional role. "He may live continuously with the knowledge that he is a failure in the eyes of at least a few of his folks."¹

Congregational expectations run the gamut from wanting the pastor to be approachable and available at all times,² to addressing the Lions Club, consoling a man whose son just committed suicide, teaching the Bible to kindergartners and senior citizens, dedicating a new high school, to spiritual counseling, conducting a wedding and/or funeral, planning church budgets and a worship liturgy, to delivering a polished sermon.³ The list could be almost endless! Without a doubt, ministry is shaped by these expectations. It could be a positive motivational force moving pastors toward effectiveness and satisfaction in ministry or a negative power making ministers feel driven by the expectations of others which are often in conflict with the pastor's image of his role and with what the pastor believes is the main business of the church.

¹Hamilton, 94.

²Paul B. Rudd, "Congregational Expectations of Pastoral Care," D. Min. thesis, Ann Arbor, Michigan: University Microfilms International, 1978, 120.

³"How Many Hats Does Your Pastor Wear?" Christianity Today, February 3, 1984, 24.

"High expectations contribute to short-term pastorates," concludes Robert Nickell.¹ This conclusion is supported by a survey of twenty-six ex-pastors who gave "unrealistic standards of perfectionism" as a prime reason for their exit from parish ministry.²

They were simply not given the freedom or grace to fail. Many felt that while they were certainly less than divine, they were nonetheless supposed to be a little more than human. While churches seemed to demand so much, nonpastoral work seemed to have more realistic standards of behavior.³

At times the current pastor may not fit the congregation's historically developed image of the minister, giving rise to conflict of expectations.⁴

Paul Cedar wisely notes that "Part of the joy of ministry is to be sensitive to the people God has called you to serve and to recognize their expectations--but not be enslaved by them."⁵ Relating his own personal experience he says,

There have been several times over the years when I have said to someone, "I love you, and respect your expectations, but I want you to know neither I nor my family can live up to them. We're committed to be faithful to the Lord, and when all

¹Robert A. Nickell, "Musical Chair Pastorates," Church Administration 26 (November 1983): 13.

²Charles A. Wickman, "Ex-pastors: Why Did They Leave?" Christianity Today, January 21, 1983, 41.

³Ibid.

⁴Hulme, 5.

⁵Paul Cedar, Interview by Dean Merrill, "Pleasing God and Pleasing People," Leadership 5 (Summer 1984): 13.

of life is over, I want to be able to say we have been faithful to God's will, but that's as much as I can promise." There is no way I can live up to the expectations of all the people who call Lake Avenue their church home. I've said that publicly: my goal is not to live up to people's expectations but the Lord's, and I want everyone in the church family to have that same freedom.¹

In his book The New Shape of Ministry, Robert Kemper isolates a most probable cause for the lack of understanding between clergy and laymen concerning pastoral roles. He says that clergy too often assume that laymen know more about ministerial roles than they actually do. And when there is a gap of misunderstanding, the fault "is almost always the clergy's" because "they have forgotten to keep in touch with their constituencies"² in order to raise their understanding.

Another option to consider is that there may not in actual fact be as much of a gap between pulpit and pew over perceptions and expectations as ministers often believe. An admission ministers may be reluctant to make is that they may "perceive that their parishioners are placing heavier demands upon them than they actually are."³ Open discussion between a pastor and his congregation would verify whether or not a gap in fact exists.

¹Ibid., 16.

²Robert G. Kemper, The New Shape of Ministry (Nashville: Abingdon, 1979), 32.

³Hamilton, 60.

Part of the theory behind this present study assumes that there are differences between the pastor's view and the congregations's perception of his roles. Negotiation between the pastor and his congregation then becomes the tool for narrowing the gap. In 1973, John C. Harris recommended that pastoral-role negotiations become part of a larger "church stock taking activity."¹ Speed B. Leas, in his book Time Management published in 1978, outlined a procedure of pastoral role negotiation and prioritization for pastors to use with their congregations.² Although several tools for pastoral role negotiation have been available for some time, few pastors and congregations have used them. Their use will surely gain heightened importance as pastors face an ever-changing and increasingly more complex society that seems to demand a more widely skilled clergy.

Another factor moving pastors and parishes toward negotiations is the change of philosophy towards ministry that many young seminarians have adopted which challenges the workaholic styles of their older colleagues in ministry. "Workaholism demands too high a price from emotions and relationship, and they are deciding to shape their ministry

¹John C. Harris, "The Promise of Planned Self-Appraisal," Christian Ministry (January 1973): 12, 13.

²Speed B. Leas, Time Management (Nashville: Abingdon, 1978), 71-73.

around a work pattern that is more realistic and respectful of their own personal and family needs."¹

John C. Harris suggests that a pastoral evaluation instrument be the basis for intelligent dialogue between pastor and parish,² with Nathanael Guphill affirming that "the skill to talk over things like this with a congregation is one of the necessary talents of a pastor."³ This open dialogue could be the vehicle for "dealing with the discrepancies between perceptions and expectations."⁴

The need for understanding is a two-way street. Pastors and parishes must be willing to risk the encounter of face-to-face dialogue. Both must acknowledge that there are neither perfect congregations nor perfect pastors to minister to them. So the only hope for compatibility is for the pastor and congregation, by the grace of God, to negotiate a workable relationship. And the better the congregation understands their pastor's roles and tasks and chooses to become involved along with him in ministry, the less they think of him as their hired hand and the more likely it is that they have reasonable expectations of him.

¹Charles L. Rassieur, "Ministry Without Shame," Christian Ministry (January 1984): 7.

²Harris, 14.

³Guphill, 48.

⁴Hamilton, 109.

Changes in Pastoral Roles

Much of the current pastoral role ambiguity and conflict over expectations is due to the rapidly changing role of the Church and of professional ministry in society which has paralleled the technological and intellectual revolutions. Several important elements have contributed to these changes.

A most obvious development has been the change of the status of the minister in society. Murray Leiffer writes:

Under the influence of rising educational standards, the challenge of science to religion, the development of a technological economy, and the emergence of a pluralistic society, religion has ceased to be so dominant a mold of social life and culture, and the status of its ministers has correspondingly diminished.¹

The ministry was recognized in the early days of America as a major profession. "There was a day when the pastor was looked on as 'the parson,' which meant, 'the person' of the community. He was the wisest, the best educated, the most highly trained man in town, and he was looked to for leadership in every area of life."² Writing in 1921 James Snowden could say,

Due deference is paid to his person and opinions, character and dignity, by all classes.

¹Murry H. Leiffer, Changing Expectations and Ethics in the Professional Ministry (Evanston, Illinois: Mumm Print Shop, 1969), 123.

²James Harris, "Pastor and Staff Leading the Church in Its Mission," Church Administration 27 (June 1985): 14.

. . . Often he is the most conspicuous and influential man in his community or city. . . . The minister starts with all things in his favor, with the public presumption that he is a scholar and gentleman and man of pure character worthy of all respect and honor.'

However, since World War II, the educational level of the population has been steadily rising. This is particularly true of the younger adults, who "are now, on the average, more sophisticated, more confident, and usually better educated than their elders" which has speeded up "the rate of change and the acceptability of the new--not simply new artifacts but also new modes of thinking and new value systems."² "The time has come," say Urban Holmes, "when the clergyman can no longer trade on the image of being 'a well-educated, gentile (sic) person.'"³ Henri Nouwen speaks of the painful irony of today's minister wanting to touch the center of people's lives, but who now finds himself on the periphery, sidelined from the action. "There was a time, not long ago, when we felt like captains running our own ships with a great sense of power and self-confidence. Now we are standing in the way . . . we are powerless, on the side . . . not taken very seriously when the weather is

¹James H. Snowden, The Attractions of the Ministry (Philadelphia: Westminster Press, 1921), 46, 47.

²Leiffer, 152.

³Urban T. Holmes III, The Future Shape of Ministry (New York: Seabury Press, 1971), 145.

fine."¹ Leiffer reported in his 1969 study of five denominations that ministers "in all age groups, are highly aware that their profession carries less prestige in our society than it did fifty years ago." He concluded that the "decline in prestige probably is associated with the feeling that, while their task is greatly altered, they have difficulty in getting a suitable redefinition of their job accepted by the laity."²

Second, roles and expectations have been altered because society has experienced unparalleled change in the last century. By 1931 Edwin Byington could write of the olden days when people lived the simple life:

Travel was difficult and communication equally so. Business was devoid of complications and the methods of industry were almost primitive. Sports were amateur and occasional. Vacations were unknown and holidays few. Current literature was scarce. Temptations approached in a few well beaten paths. The church had no real rivals, the other two great institutions, the state and the home, being its allies. For such a situation Sunday services sufficed to meet the moral and spiritual needs of society.

These, however, unaided would be inadequate today, when life, all life, industrial, political, financial, social is extremely complicated. Well-nigh innumerable organizations . . . call for members and demand support and attendance. The beckoning hands of pleasure can be seen on every

¹Henri J. M. Nouwen, The Wounded Healer (New York: Image Books, 1972), 86, 87.

²Leiffer, 139.

side. New duties spring up daily. . . . Every hour is crowded with interests while many others stand outside the door clamoring for admission.'

If this could be said of 1931, how much more true is the analysis of today's society. Writing of the changes since the mid-1950s, Gordon MacDonald concludes, "While the broad themes of the pastor's role have continued the same, it is nevertheless indisputable that little similarity remains between the pastoral world of 1956 and that of 1981."² The troubles of society have impacted the ministerial profession. The rapid growth of technology, a mobile population, fear of war, affluence, and countless temptations have brought stress and strain to the minister as well as to the rest of the population. The role of the minister is changing because so many additional demands have been placed on the time and energies of his parishioners, as well as himself, that little time remains for the church as a voluntary organization. This has left the minister scrambling for ways to motivate his congregation to Christian service.

Changes in the role of preaching and the ability of the sermon to communicate is a third factor affecting ministerial function. "The post-Civil War period was the era of the reign of the great 'princes of the pulpit,'" says

¹Edwin H. Byington, The Minister's Week-day Challenge (New York: R. R. Smith, 1931), 5, 6.

²Gordon MacDonald, "Taking Potshots at the Pastor," Christianity Today, 17 July 1981, 52.

Robert Michaelson, when preachers like Henry Ward Beecher, Phillips Brooks, T. DeWitt Talmadge, and Russell Conwell were unmatched in national popularity.¹ At this time, conditions were right in the churches "for a major emphasis on the sermon and the personality of the preacher. Ministry meant pre-eminently preaching."² During this period, preaching was the chief means of education and entertainment. The success of a minister was based primarily on his abilities as a preacher, for the most critical event in the religious week was the sermon. His whole heart and life were focused on the pulpit. This is no longer true in the late twentieth century. Administrative and shepherding skills have risen in importance as the complexity in society and the churches has so demanded. Sermons which were then primarily long expository presentations have been largely replaced with shorter topical homilies. There is a greater emphasis today on the other elements of worship: prayer, Scripture reading, and hymn singing, requiring that the sermon play a lesser role in worship than formerly.³ Urban T. Holmes agrees, when he says that "the traditional sermon is a problematic tool of

¹Robert S. Michaelson, "The Protestant Ministry in America: 1850 to the Present," in The Ministry in Historical Perspectives, ed. H. Richard Niebuhr and Daniel D. Williams (New York: Harper and Brothers, 1956), 280, 281.

²Ibid., 281.

³Ibid., 280-287.

ministry today," and that "preaching the Word" cannot be considered "as the characteristic role of the clergyman."¹ Today's pressure of role expectations other than preaching has robbed "the minister of the quiet hours of study on which his predecessors could count,"² making it impractical if not impossible for the minister to allow preaching as high a priority. Ministers themselves "consider that preaching does not enable them to get ideas over to members and constituency as it once did."³ Contributing reasons for this cited in Murray Leiffer's research are the rising educational level where "many persons in the congregation may be better read than the minister, and the practice of telling others what they should believe or do is certainly out of vogue."⁴

Another role-change-inducing factor has been the significant impact of the various media competing with the church. Instead of leading worship and preaching the Word, many clergy feel that because of the competition of the media for attendance and participation, they have to be "running the show" that is "offering something better than

¹Holmes III, 142-3.

²William A. Brown, The Minister: His World and His Work (Nashville: Cokesbury, 1937), 163.

³Leiffer, 87.

⁴Ibid.

TV".¹ This challenge is not the private domain of city pastors. Today's "electronic competition demands continuing competency even in small, rural, or isolated parishes."² Jeff Bromme recently wrote, "Justified or not, those of us who have come of age since the advent of television and high tech may be more demanding of the Sabbath services than others in the church."³ "Television has changed the comparison base. It has changed people's expectations," says Lyle Schaller, who firmly believes that being a parish pastor is harder today than in the early 1950s.⁴ Among his list of more than twenty changes that have effected ministerial roles, he includes the decline in the stability of the family, reduced denominational loyalty, far greater emphasis on ministerial competence and performance, a dramatic increase in the expectation that the pastor be an effective pastoral counselor, and a widening gap between the value systems of the denominational leadership and the people in the pew.⁵

¹Holmes, 153.

²George Rice, "What Pastor's Are Reading," Preacher's Magazine, December 1980, 12.

³Jeff Bromme, "Why Go to Church?" Adventist Review, 24 March 1988, 16.

⁴Lyle E. Schaller, It's a Different World! (Nashville: Abingdon, 1987), 24.

⁵Ibid., 21-33.

Another factor moving the ministry towards change of roles has been the influence upon ministry "by insights and practices derived from the medical and behavioral sciences."¹ With the rise of many other helping professions, in general, and of the behavioral sciences, in particular, ministers often compare themselves unfavorably to psychiatrists and doctors. "The minister suffers from a sense of professional inferiority. In his own mind he is the low man on the professional totem pole."² As was noted above, parishioners in recent years have had a growing expectation that pastors be skilled in various types of counseling situations, but this expectation has paralleled a growing ambiguity on the part of pastors with respect to this role. Within the Seventh-day Adventist Church, there are conflicting expectations regarding the counseling role of pastors. Many pastors, feeling the pressure of parishioner's needs and expectations, have given more time and energy to this pastoral role. In fact, one major study concluded that much of the ministerial specialization in the twenty-year period from 1960 to 1980 was in the area of

¹Earl E. Shelp and Ronald Sunderland, eds. A Biblical Basis for Ministry (Philadelphia: Westminster Press, 1981), 11-12.

²William E. Hulme, Your Pastor's Problems: A Guide for Ministers and Laymen (Minneapolis: Augsburg, 1966), 20.

counseling skills.¹ Yet Seventh-day Adventist denominational leadership continues to discourage pastors from emphasizing their counseling ministry and encourages a greater emphasis upon evangelism.

Closely related to the rise of and specialization within other professions is the factor of specialization within ministry which has in the larger congregations significantly impacted roles of the individual minister. Back in 1931, Edwin Byington noticed the swing toward specialization in almost every realm except the ministry. He believed ministry was rapidly moving toward generalization, and that the minister was a composite of "a preacher, a devotional leader, a pastor, an educator, an executive, a financier, a lawyer, a doctor, a general, yes, even a detective."² The "generalist" model of ministry continued its development from the early twentieth century until after its midpoint. Even as late as 1971, Holmes could write, "The clergyman's profession is that of a 'generalist,' which is to say that he is expected whoever he may be to do everything (well?). He must possess all the skills."³ Holmes also recognized the futility of this model

¹David S. Schuller, "Basic Issues in Defining Ministry," in Ministry in America. David S. Schuller, Merton P. Strommen, and Milo L. Brekke, eds. (San Francisco: harper and Row, 1980), 6.

²Byington, 1-2.

³Holmes, 197.

with its overwhelming expectations. "The extent of these skills as currently described makes it impossible for any one man to do them all well," he writes, "and yet this is exactly what we seem to expect."¹ Increasingly more ministers began to accept the impossibility of the generalist model of ministry and sought specialization. While specialization had existed on the administrative level of denominations for decades, pastors felt trapped and frustrated by the generalistic expectations of the parish. Charles Prestwood writes:

The institutional norms demand specialization; the clientele expect specialization; the minister desires specialization; but the local parish organization prohibits specialization. The demands for specialization and the impossibility of achieving it therefore create ambivalence within the ministry as a profession.²

Although Prestwood portrays a bleak future for specialization in parish ministry, the trend has been toward functional specialism. Just ten years after Prestwood's comments, Roy Nicholson observed a growing group of specialized ministries including rural ministry, urban ministry, inner-city ministry, youth ministry, hospital and prison ministry, counseling ministry, and radio or television ministry.³

¹Ibid.

²Charles Prestwood, A New Breed of Clergy (Grand Rapids, Michigan: Eerdmans, 1972), 24.

³Roy S. Nicholson, "The Grandeur of the Pastoral Ministry," Preacher's Magazine, June 1982, 19.

Christianity Today carried an article in 1984 which observed that "Ours is obviously an age of specialization, and pastors may be among the last generalists. Since life cannot be cut up into slices that never overlap or intermingle, pastors will no doubt have to continue in a variety of duties."¹ While Seward Hiltner believes that functional specialization improves total ministry, he also believes that a pastor with a specialized focus cannot disidentify himself from preaching, pastoral care, and the various other major ministerial roles. He writes, "I am entirely against any conception of specialized ministry that tries, thereby, to 'protect' people from identification with ministry as a whole."²

Part of our problem in understanding the concepts of generalization and specialization is that some writers believe clergy generalization is the only possible model of successful parish ministry, though it is impossible in any realistic sense. Others claim to identify a growing list of clergy specialists, though they cannot ignore the other major ministerial roles in parish ministry. Can both pictures be accurate? The answer lies, I believe, in re-defining the role of the generalist in the same terms as the general practitioner of medicine. Years ago the general

¹"How Many Hats," 27.

²Seward Hiltner, Ferment in the Ministry (Nashville: Abingdon, 1969), 42.

practitioner of medicine was a true generalist, but today he is a specialist in his own right. He receives specialized training in family practice medicine and is usually the first contacted when a family member has a medical need. This requires a wide range of knowledge and skill, and a willingness to make referrals when a situation is beyond one's capabilities. I believe all ministers must be generalists, in a limited sense of the term, in order to be successful in parish ministry. But some will choose to specialize in parish "family practice" ministry and actually, through specialized and extensive training, prepare themselves to be general practitioner specialists. This, of course, requires not only a wide range of knowledge and skill but also a mature, richly developed personality. It should be remembered that the general practitioner by Blizzard's definition is a minister who balances three or more roles in a workable scheme. To be considered a specialist, the general practitioner is not required to have mastered all of the skills of every ministerial role.

Most congregations of under two hundred members can support only one minister. If that one minister is a general practitioner specialist, he can experience a long tenure in the same parish by being flexible and meeting a wide range of needs. If, however, his specialty is evangelism, it is very likely that he will move frequently unless he finds ways to meet the shepherding (and other)

needs of the congregation through volunteer staff within the group.

The changes in pastoral roles within the past century or so have been generally the same for pastors throughout Protestantism. Though there are small variations, role pressures and expectations are very similar for pastors of every denomination.

The Seventh-day Adventist ministry may be a slight exception to the general rule. It was a denomination in its infancy during the post-Civil War period when other Protestant denominations had long-established ministerial traditions. Ken Corkum has carefully documented the pastoral role changes in Adventism in his recent study titled, "The Role of the Seventh-day Adventist Minister in Public Evangelism."¹ The first Seventh-day Adventist ministers came from other denominations. These were primarily concerned with entering new territories, establishing new churches through public evangelism. By 1912 the denomination had a few settled pastors in the larger churches, but most were still itinerate ministers, visiting the established congregations occasionally, but primarily involved in new work. The next development was a shift in the 1940s and 1950s to the pastor-evangelist. He usually

¹Ken Corkum, "The Role of the Seventh-day Adventist Minister in Public Evangelism," D. Min project report, Andrews University, S.D.A. Theological Seminary, Berrien Springs, Michigan, 1986).

had charge of several small churches and his task was to build them up through evangelistic methods. The final development has been the shift toward all resident pastors who nurture the churches and prepare them for the evangelistic specialist to come and hold public meetings. Gottfried Oosterwal notes that "Adventist church growth in North America in the past did not rely at all on the work of the minister," but now it is "utterly dependent upon the minister (pastor) and the way he fulfills his role."¹ It appears that what has been the plight of other Protestant denominations has befallen Seventh-day Adventism, which has, since the final move to residential pastorates, been facing similar changes in role pressures and expectations.

C. Lee Huff, current president of the Minnesota Conference of Seventh-day Adventists, and Raymond Rouse, secretary/treasurer, are both convinced that most of our smaller churches need to be staffed with general practitioners who bring in specialists, particularly evangelists, when a specialty is needed at the local church level.²

It is my opinion that the Doctor of Ministry program should be, if it is not already, the preparatory course for

¹Gottfried Oosterwal, Patterns of Seventh-day Adventist Church Growth in America (Berrien Springs, Michigan: Andrews University Press, 1976), 66.

²C. Lee Huff and Raymond R. Rouse, Hutchinson, Minnesota (6 February 1990), personal interviews.

general practitioner specialists in parish ministry. Some taking the course will pursue other aspects of ministry besides pastoring local churches, but those pastors who take the classwork while in active ministry will have the opportunity to hone their skills and become general practitioner specialists in parish ministry.

Models of Ministry

Beginning with the pioneering work of Samuel W. Blizzard in the early 1950s there has been in modern times an ever widening circle of scholars, parish pastors, and denominations seeking clarification of pastoral roles. However, the material produced from various studies is at times more confusing than helpful because of a dreadful lack of consistency in the use of labels and definitions from study to study, the varying degree of sophistication between studies, and the extent to which a particular researcher finds a specific model present within his study group as compared to other research samples.

There is no standardized list of models for ministry in existence. One list may be a short collection of broad categories such as John Calvin's "Prophet, Priest, and King" or another may involve three levels of analysis of pastoral roles (e.g., master, practitioner, and integrative), and include twenty or more classifications, as does Samuel

Blizzard's definitive study.¹ A review of the various roles that have been suggested in current literature as models for ministry becomes a valuable information base for this study.

Samuel Blizzard and Pastoral Roles

Trained as both a pastor and a sociologist, Samuel W. Blizzard combined the skills of both disciplines in his definitive study of ministerial roles titled "Training for Ministry Project," conducted from 1953 through 1960. He published the results of these studies in three articles: "The Minister's Dilemma," "The Parish Minister's Integrating Roles," and "The Parish Minister's Self-Image of His Master Role."²

Blizzard defines the "master role" as a facet of the minister's self-image and is "his concept of the ministry as an occupation distinguishable from the occupational role of other persons."³ The image of the clergyman begins to form relatively early in life when an individual first recognizes a person as a minister. Concepts of the ministry are derived from history and culture, literature and stage, radio and television, and personal interactions with

¹Samuel W. Blizzard, "The Protestant Parish Minister's Integrating Roles," Religious Education 8, no. 4 (July-August 1958): 374-380.

²Gary D. Bouma, "Samuel W. Blizzard's Contribution to Ministry Studies and Theological Education," Pastoral Psychology 28, no. 3 (1980): 199 ff.

³Samuel W. Blizzard, "The Parish Minister's Self-Image of His Master Role," Pastoral Psychology 9, no. 89 (December 1958): 27.

ministers which shape the self-image of the individual who begins to think of himself professionally as a minister. His call, theological education, and ordination all serve to confirm his image of himself as a minister.

The clergyman qua clergyman plays a master role that distinguishes him from those in other professions (lawyers, physicians, social workers) and occupations (policeman, salesmen, plumbers). The master role not only identifies him as a minister but it also identifies his occupation in relation to other roles he plays.¹

The master role has both ideological and functional dimensions as demonstrated in a study of 1,111 college and seminary trained ministers serving local churches in the continental United States. Five dimensions of the master role were observed: (1) mediator between God and man, (2) servant of God, being the ideological and theological dimensions, (3) servant of humanity, (4) example for his people, and (5) pragmatic or practical religion, being the functional dimensions.²

A second level of role analysis is described by Blizzard as the "integrative role" which refers to "the minister's goal orientation, or frame of reference to his work."³

¹Blizzard, "The Protestant Parish Minister's Integrating Roles," 374.

²Blizzard, "The Parish Minister's Self-Image of His Master Role," 26-29.

³Blizzard, "The Protestant Parish Minister's Integrating Roles," 374.

It is the end toward which he is working in his professional relationship with parishioners, church associations, community groups, and the general public. It is what he is trying to accomplish with people in the professional practice of religion.¹

The integrative role orientation allows the minister to focus his master role on specific goals or objectives in ministry.

Fourteen integrative role categories are listed. Five of them have a traditional orientation meaning that they have a biblical definition, a theology or religious ideology associated with them as well as Church tradition supplying patterns for these roles.² They are (with qualifying descriptions): (1) believer-saint (exemplar, man of faith, prayerfulness, submissiveness); (2) evangelist (compelled by God's call to preach the Word and save souls); (3) scholar (search for truth, intensive study, full knowledge of church doctrine and its interpretation); (4) liturgist (aesthetical beauty of worship, liturgy as an end in itself or the means by which God's grace is mediated); (5) father-shepherd (strong man of faith, comforting father, pastoral calling of aged and sick, ministering to diffuse flock).

Eight of the integrative role categories appear to have a contemporary orientation, meaning that they are newer

¹Ibid.

²For Blizzard's definition of the terms traditional, neo-traditional, and contemporary, see Blizzard, "The Minister's Dilemma," 73:508.

to church practice and tradition and lack both a religiously oriented image and agreement on the legitimate behavior for the roles. They are: (1) interpersonal relations specialist (understands his members, psychological approach to counseling, works with specific interacting personalities rather than the diffuse flock); (2) parish promoter (applies skills of secular organizer and promoter, runs smooth organization, uses objective measures of success, businessman like); (3) community problem solver (organizer in the community, crusader for national and international issues, social problems); (4) educator (religious education the major program of the church, teach through sermons); (5) sub-cultural specialist (identifies closely with cultural sub-groups, e.g., factory workers, suburbanites, ethnic, rural, etc., and thinks it requires skills not required of other ministries); (6) lay minister (implicit anti-clericalism, lay identification, stresses priesthood of all believers); (7) representative of the church at large (mixes well with people, Christ-like Rotarian, no parish limits, ministry to churchless, friend of man); (8) church politician (organization man, conformity to hierarchical system, follows orders, stresses cooperative work).

One integrating role category is not classified as either traditional or contemporary; (1) general practitioner (evidences no identifiable dominant integrative role but

holds three or more integrative roles with the same relative intensity).

Blizzard points out that a minister may not have analyzed his behavior with respect to the integrative roles, nor is it necessary that he be aware of them. He may, or may not, be conscious of the way his goal orientation gives direction to his ministerial behavior.

The third level of pastoral role analysis involves Blizzard's six practitioner roles. These roles that are behaviorally oriented means¹, the professional skills, that the minister "may use to attain the goals of his ministry."² "These six roles (administrator, organizer, pastor, preacher, priest, teacher) distinguish the categories of work across which the minister proportions his actual time in performing his ministry."³

In "The Minister's Dilemma," Blizzard defined these six practitioner roles.⁴

Three are listed as traditional: (1) preacher (involves preparation and delivery of sermons); (2) priest (liturgist, leads people in worship); (3) teacher (religious instruction, study groups leadership and preparation). The

¹Blizzard, "The Protestant Parish Minister's Integrating Roles," 375.

²Blizzard, "The Parish Minister's Self-Image of His Master Role," 27.

³Bouma, 202.

⁴Blizzard, "The Minister's Dilemma," 508-510.

role of pastor (visiting of parishioners and prospective members, the sick and distressed, and counseling those seeking guidance) he considers neo-traditional, meaning that it has a biblical tradition and an ideological definition, but because of new developments in clinical psychology and counseling procedures, a new outline and direction has been given to this role. The roles of administrator (parish manager) and organizer (leadership, participation, and planning in local church associations and community organizations) are considered contemporary roles.

Blizzard's theoretical framework is undoubtedly correct. Yet with this level of sophistication in the study of ministerial roles, the potential for confusion is so great that the average parish minister may not be helped. Some of the categories seem to appear in both the integrating and practitioner roles (cf. priest with liturgist, administrator with parish promoter, and teacher with educator). It may be helpful to remember that the difference between integrating roles and practitioner roles is the difference between a goal and the means by which to achieve that goal.

Other Studies of Pastoral Roles

Jeffrey Hadden, professor of sociology at Purdue University, believing that Blizzard's work was to that date the most significant work in the area of ministerial role

theory, continued his work. In 1965 he published a report¹ establishing eleven role configurations based upon an analysis of the responses of 111 Protestant ministers in America to sixty-eight items related to ministry. The eleven role configurations were:

(1) Evangelist, (2) Secularist-Counselor, (3) Preacher, (4) Administrator, (5) Public Relations Specialist, (6) Teacher-Youth Leader, (7) The Undershepherd of the Great Shepherd, (8) Ritual Devotionalist, (9) Social Entertainer, (10) Denominational Orientation, and (11) Religious Counselor.²

Hadden's work demonstrates the fluid nature of role models from study to study and from group to group. The number and configuration of roles seem to be affected by changing times and culture, and by the particular researcher's orientation to the study, e.g., sociological, biblical, or religious tradition.

A 1977 study by Steward Ranson, Alan Bryman, and Robert Hinings³ of role differences between ministers of various denominations in England ranked seven roles in this order: (1) pastor, (2) celebrant, (3) preacher, (4) counselor, (5) leader, (6) administrator, and (7) official representative. Again, it is evident that the researchers

¹Jeffrey K. Hadden, "A Study of the Protestant Ministry of America," Journal for the Scientific Study of Religion 5, no. 1 (1965): 10-23.

²Ibid., 20.

³Steward Ranson, Alan Bryman, and Robert Hinings, Clergy Ministers and Priest (London: Routledge and Kegan Paul, 1977), 64.

feel no obligation to follow Blizzard's theoretical framework. Their list is also a mixture of integrative and practitioner roles.

Gerald Kennedy, a bishop of the United Methodist Church, suggested in 1968 a list of seven roles for the Methodist minister. Though they are not the result of academic research, and likely reflect Kennedy's personal view of ministry, they are worthy of note. The seven roles are: (1) the Preacher, (2) the Administrator, (3) the Pastor, (4) the Prophet, (5) the Theologian, (6) the Evangelist, and (7) the Teacher.¹

William P. Hamren reports on a 1986 National Doctor of Ministry study entitled, "Images of Pastoral Ministry" which included nine role images.² A description of each is included in parenthesis after each image.

(1) "Minister of the Word-Teacher of the Congregation" (finds primary fulfillment in preaching and teaching, and is attracted to a congregation with a strong educational emphasis); (2) "Parish Administrator" (fulfillment comes in administering and managing a productive and effective church organization); (3) "Social Activist" (ministry centers in relating the Gospel to the social context, enjoys being on the cutting edge of social concerns and involvement in community affairs); (4) "Enabler-Facilitator" (centers ministry around work with small groups of people, helping them relate particular interests and needs to the Gospel, organizes parish around a variety of interest and task groups); (5) "Celebrant-Liturgist" (is most at home in leading the congregation in

¹Gerald Kennedy, The Seven Worlds of the Minister (New York: Harper and Row, 1968), viii.

²Hamren, 68-69.

worship, deep appreciation for ritual and ceremonial in both formal and informal settings); (6) "Spiritual Guide" (encourages development of the spiritual life by all in the congregation, works intensely with those interested in pursuing spiritual disciplines, the minister's own spiritual life is exemplary); (7) "Witness" (focus of ministry is in sharing the Gospel with those in and outside of the church, developing the church's evangelistic witness is a primary task of ministry); (8) "Counselor-Healer" (spends a major part of each week in pastoral counseling and visiting in homes and/or hospitals, finds fulfillment in helping people face their crises); and (9) "Community Chaplain" (finds fulfillment in civic roles and leadership, often serves on community committees and task groups, may be chaplain to community groups).

Within the Southern Baptist Convention exist eight secular and three biblical models of ministry, contends William Hendricks, professor of Christian Theology at The Southern Baptist Theological Seminary. The eight secular are: (1) the corporate executive, (2) the entrepreneur, (3) the professional, (4) the general practitioner, (5) the guru, (6) the salesman, (7) the accommodator, and (8) the entertainer. The three biblical models are: (1) the Jesus model, (2) the shepherd, and (3) the counselor.² Hendrick's categories tend to be vague and generalized, showing either a lack of familiarity with the scholarly literature or a willful attempt to avoid use of more clearly understood labels. One could legitimately question, What is the "professional" model of ministry or the "accommodator"

¹Ibid.

²Ibid., 70.

model? Why are not the two biblical models of "shepherd" and counselor" combined as they are in most scholarly literature on ministerial roles? The "guru" model could have been labeled "teacher" and rightly placed with biblical models. Once again is demonstrated the need for some standardization in use of terms and parameters of categories.

Whether there are just two models, priest and prophet, as Harold Kingdon implies,¹ or fourteen, or some number in between, it is clear that there are ministerial roles that affect the shape of ministry. It also appears evident that some models, such as shepherd and general practitioner, can be expected to be identified in every denomination. Others may be unique to a particular religious group.

It seems safe to conclude that a particular denomination may have more or fewer models present within their ministerial work force as compared to another denomination. This may be due in part to the particular objectives and location of ministry which predominates in that group.

A major Readiness for Ministry study in 1980 was published in the book Ministry in America, edited by David

¹Kingdon, 3.

S. Schuller, Merton P. Strommen, and Milo L. Brekke.¹

Daniel O. Aleshire wrote a chapter identifying eleven major themes in ministry expectations that surfaced in the study. The themes are listed in the order of their rank from one to eleven.

Open, Affirming Style A style of ministry that reflects a minister who is positive, open, flexible; who behaves responsibly to persons as well as to tasks. Caring for Persons under Stress Psychologically informed counseling skills that are made readily available to people experiencing stress and delivered with minister's own empathetic involvement. Congregational Leadership An administrative style that implies shared leadership, that builds persons into a cooperative community, that is efficient, and that properly utilizes conflict. Theologian in Life and Thought Broad general knowledge and theological understanding built on careful thought and reflection; and conscious examination of minister's own life. Ministry from Personal Commitment of Faith An approach to ministry that reflects a deep personal faith commitment, is centered in strong biblical affirmation, and emphasized evangelistic and mission goals. Development of Fellowship and Worship The ability to promote a sense of mutuality in the entire worshiping community, to preach with competence and sensitivity, and to lead worship in aesthetically sensitive ways. Denominational Awareness and Collegiality Basic knowledge and prudent appreciation of collegial openness in relation to one's denominational identification. Ministry to Community and World An active concern for oppressed people and social issues evidenced by aggressive political leadership, promotion of understanding of issues, and championship of unpopular causes. Priestly-Sacramental Ministry A ministry reflecting priestly commitments and stressing the sacramental liturgical aspects of the faith and the celibacy of the priest. Privatistic, Legalistic Style A style of ministry that precludes involvement in community programs or politics; reflects a legalistic orientation to ethical issues,

¹Schuller, Strommen, and Brekke, eds., Ministry in America.

and dominates decision-making processes.
Disqualifying Personal and Behavioral Characteristics A self-serving ministry characterized by undisciplined living, irresponsibility, professional immaturity, and pursuit of personal advantage.¹

The last two themes, called factors in the research, were rated negatively, meaning that they were "undesirable or detrimental to ministry."² Because this was a study primarily of themes and perceptions in ministry expectations and not an attempt to identify ministerial roles or to classify duties and tasks according to those roles, it is of minimal value to this project. Though several roles can be identified through content analysis of the eleven themes, they deal too much with attitudes and styles of ministry to be helpful.

In 1987 William Hamren conducted a survey among the ordained parish ministers of the Baptist General Conference, one of the smallest Baptist denominations, to study the usage of certain roles. After wrestling with the available scholarly literature on ministerial role theory, he chose to test only nine models in his project. They are (1) Spiritual Example, (2) Pastor-Shepherd, (3) Preacher-Teacher, (4) Evangelism-Church Growth, (5) Prophet, (6) Worship Leader, (7) Equipper, (8) Parish Manager, and (9)

¹Daniel O. Aleshire, "Eleven Major Areas of Ministry," in Ministry in America, David S. Schuller, Merton P. Strommen, and Milo L. Brekke, eds. (San Francisco: Harper and Row, 1980), 25, 26.

²Ibid., 24.

General Practitioner.¹ He claims that his models "compare to Blizzard's integrating roles."² But under careful investigation, one can clearly see that Hamren mixes practitioner roles into his list of so-called integrating roles. For instance, he includes the role of Pastor-Shepherd; the role of pastor is in Blizzard's list of practitioner roles. The same is true of Hamren's Preacher-Teacher model. Blizzard sees preacher and teacher as two separate roles and places them both in his list of practitioner roles. Again this demonstrates the difficulty of trying to distinguish, in practical terms, the difference between Blizzard's integrative and practitioner roles. None of the researchers that I have studied have been able to maintain Blizzard's theoretical framework. This holds true for the roles established for this D. Min. project.

In 1984 G. Lloyd Rediger described a pastoral leadership model called the "megapastor model" which he believes "is a role too heavy for human shoulders to carry, even with God's help!"³ Though he believes that "there is no such thing as a typical model of pastoring which fits all pastors, congregations and denominations,"⁴ he warns that

¹Hamren, 85.

²Ibid., 61.

³G. Lloyd Rediger, "What Has Happened to the Megapastor Model?" Christian Century, January 1984, 17.

⁴Ibid.

there are serious problems with the current model of pastoral ministry which he calls the megapastor role. Rediger views the megapastor role as a combination of three new and two traditional pastoral ministry models.

1. Pastoral director. This model developed with the growth of urban, institutional churches and assimilated the business-executive model of leadership into a theology of active this-worldliness. The pastor was to run the church as a small business. The goal was to turn the church into an efficient helper and justice-seeker in the world.

2. Change agent. This social-activist model from the 50's and 60's pushed the pastor into the community-organizer style in the community and the top-sergeant style in the congregation. It was the pastor's task to know what needed to be changed in the church and community and see that change occurred. The goal was to do what Jesus had been unable to do: bring the Kingdom of God on earth!

3. Enabler. Many pastors became enamored of this role, for it seemed to blend the best of leadership and theological models. The pastor was supposed to know how to help people learn to do what the church was supposed to be doing. And church members were supposed to understand what the church was all about, flock to the pastor for training, and then go out into the world to minister.

Along with these three exciting and relatively new models of pastoral ministry there flowed the tried-and-true streams of theology and practice which still seemed valid--the priest and the shepherd. Where these five streams blended, they formed a mighty river of pastoral influence. The seminaries filled with eager idealists. And communities were awash with pastoral influence.¹

As a counselor of pastors, Rediger believes that the megapastor role is contributing dramatically to the breakdown of pastors. He has seen a sudden and dramatic

¹Ibid.

rise in the frequency of breakdown in the categories of divorce, rebellious children, mental health, suicide, and discontent with working conditions since 1970. He concludes that though all the ingredients of the megapastor role are valuable, the total load is too great for the average human being to carry. It also has usurped the role of lay leadership in many cases. His advice is to "Give the local pastor a realistic role once again--the theological resource person--instead of loading her or him down with megapastoring."¹

Seventh-day Adventist Studies

The material reviewed so far includes nothing which reflects the view of pastoral roles from the Seventh-day Adventist perspective. In fact, it is extremely difficult to find sources generated within Adventism that identify specific models deemed appropriate for parish ministers. No definitive study of role orientation has been done. Floyd Bresee, ministerial secretary of the General Conference of Seventh-day Adventists, admits "The subject of pastoral roles and expectations is a tough one for us."² The material that is available is largely found in pastoral training material (class syllabi) and pastoral evaluation forms.

¹Ibid., 18.

²Floyd Bresee to Bruce Juhl, personal letter.

Bresee included with his letter an early draft of all the basic areas in which a minister must develop. Designed primarily for ministerial intern training, the draft contains fifty-two items clustering around six headings: (1) Church Management, (2) Evangelism and Church Growth, (3) Pastoral Care, (4) Personal Growth, (5) Personal Relationships, and (6) Preaching and Worship.¹ With the exception of the role of teacher, this list is very comparable to the categories detailed in a pastoral evaluation form discussed below.

A sample job description for pastors, circulated in a D. Min. leadership and administration class at Andrews University, summarizes the pastor's job by saying that he is responsible for the spiritual condition of the church members, for the smooth operation of the church program, and for outreach evangelism. The pastor is an advisor to the local church administration, liaison between the church and the Conference, and a promoter of Conference programs. Job duties are grouped into seven so-called categories. The first three really are lists of various administrative duties. Then follow the various tasks of the pastor as evangelist, preacher/priest, shepherd, and finally promoter.² This instrument was revised by a committee of

¹Ibid.

²Class handout, Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan.

pastors of the Minnesota Conference of Seventh-day Adventist's and distributed to the whole pastoral staff at their regular winter meeting.¹ Incremental improvements were made in some of the wording and in the fact that the three groups of administrative duties were combined into two. But the overall effect of the revision was to add confusion rather than clarification to the understanding of pastoral roles. For instance, where the classroom handout had two separate categories, preacher/priest and shepherd, the Minnesota document has only one labeled pastor, but the descriptive notations indicate that the duties of preacher, priest, and shepherd are all included in one role category. This demonstrates vividly that even experienced parish pastors are ambiguous about pastoral roles. When asked to what degree this job description represented the official conference position on pastoral roles and expectations, C. Lee Huff, conference president replied, "Very little." The job description and evaluation form (described below) were produced as "good tools" and "helpful" in understanding the pastor's job and performance of it, but they do not represent an official statement by conference leadership.²

¹Minnesota Conference of Seventh-day Adventist Workers Meeting, 18 January 1989, Hutchinson, Minnesota, personal file.

²C. Lee Huff, Hutchinson, Minnesota, 6 February 1990, personal interview.

Other material from the same D. Min. leadership class included a pastoral evaluation form. It allows the evaluator to respond to items in six categories, many of which correspond to Blizzard's practitioner roles. They are: (1) The pastor as organizer/administrator, (2) the pastor as preacher/leader of worship, (3) the pastor and evangelism, (4) the pastor as teacher/trainer, (5) the pastor and nurture, and (6) the pastor as a person/minister.¹

Very similar in content to the class form is a pastoral rating instrument from the Southeastern California Conference of Seventh-day Adventists.² It contains all six role categories listed in the instrument noted above, though the labeling of them and the listing of duties within them is slightly different. A major difference in the two instruments is the addition of a seventh category in the latter. It is labeled "The Pastor as a Communicator." The skills of able communication with children, youth, the elderly, service clubs, civic organizations, as well as through a church newsletter and the local news media are necessary ministerial skills. But they are skills that apply to all of the role categories in general and to some

¹Class handout, Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan.

²"Southeastern California Conference of Seventh-day Adventist Church and Pastoral Rating Graph," Ministerial Department Southeastern California Conference, 9707 Magnolia Ave, Riverside, California 92503.

of them more specifically. Granted, this is an evaluation tool and not a scholarly masterpiece. However, it does elevate in the mind of the evaluator using the instrument the skill of communication to a level on par with the other categories which are clearly defined pastoral roles. This is a false impression which should be avoided.

The Minnesota Conference, using the same committee of pastors who produced the job description for pastors, developed a Pastor's Evaluation Form¹ which was also distributed to the whole pastoral staff at their 1989 winter meeting. It depends heavily upon the evaluation instruments mentioned above listing tasks and responsibilities in five categories. When compared with the Southeastern California Conference form, it omits the categories of communicator and personal life (called example in some literature). Both the California and Minnesota instruments avoid the category of teacher/trainer listed in the classroom handout.

New in 1989 from the General Conference Ministerial Department is a manual containing a pastoral job description and several types of pastoral evaluation instruments.² Nowhere in the manual does it state that any of the material

¹Minnesota Conference of Seventh-day Adventists Pastor's Evaluation Form, distributed 18 January 1989 in Hutchinson, Minnesota.

²"Manual of Evaluation Instruments for Pastors, Churches, Church Administrators," Central Departmental Services, 12501 Old Columbia Pike, Silver Springs, Maryland, 20904.

represents the official position of the Seventh-day Adventist Church with respect to ministerial roles. But because it comes from the General Conference Ministerial Association which is currently headed by a former parish pastor and long-time trainer of ministers, Dr. Floyd Bresee, the manual represents a statement regarding pastoral roles with the implied approval and authority of the Church.

A quick look at the Pastoral Job Description prepared by the North American Division reveals four categories of tasks. The first is labeled "Inspiring Leadership" and consists mainly of administrative and managerial duties along with some aspects of the teaching role responsibilities. The second, labeled "Reaching the Community," and the third, "Winning Converts" are both part of the evangelism/church growth model. The last category is the largest, labeled "Nurturing the Churches" and includes the tasks of four major models of ministry: teaching, preaching, leading in worship, and shepherding. Spiritual example as a model of ministry is not listed in the job description but gets a high profile in the "Pastoral Expectations" form of the Manual.

Only one instrument in the Manual deals specifically with pastoral roles. It is titled "Rank Order of Pastoral Roles" and is adapted from an article by Michael McBride

published in Ministry magazine¹ which was based on research McBride did for a Doctor of Ministry project.² In the article, McBride says he expanded and modified Blizzard's six practitioner roles (preacher, pastor, priest, teacher, organizer, administrator) and came up with nine (counselor, preacher, teacher, visitor, administrator, public evangelist, personal evangelist, denominational representative, social reformer) which he believed would better determine the sources and extent of role strain experienced by Adventist ministers. Neither the article nor the instrument contain any definitions of the roles suggested. What McBride calls a modification of Blizzard's model is, in fact, a rather arbitrary selection of roles from both the practitioner and integrative roles identified in Blizzard's research. What he calls an expansion of roles is in reality a subdivision of the evangelist role into personal and public, the pastor role into counselor and visitor, the prophetic role into preacher and social reformer, and the kingly role into administrator and denominational representative. There is no presentation of the legitimate roles of spiritual example, worship leader,

¹Michael G. McBride, "Vocational Stress in Adventist Ministers," Ministry, February 1989, 12.

²Michael G. McBride, "Role Conflict and Role Ambiguity Applicable to the Local Pastor in the North Pacific Union Conference of Seventh-day Adventists" (D. Min. project report, S.D.A. Theological Seminary, Andrews University, 1984).

or general practitioner in McBride's material or the resulting Evaluation instrument included in the manual.

In summary, as the various instruments provided in the General Conference Ministerial Association's manual are compared, one notices a lack of uniformity in the presentation of pastoral role categories and definitions, and in some cases legitimate pastoral roles are simply omitted. These characteristics, evidenced within and between the various manual instruments, reflect a situation that is generally true throughout the literature on pastoral roles when one individual's work is compared with that of others.

Rex D. Edwards in the Ministry (November 1989) magazine lumps all ministerial functions into three groups: servant, proclaimer, and priest.¹ What Edwards describes as a service function of ministry actually is an attitude toward ministry, humble service. The only identifiable role in the first category is the role of enabler which Edwards believes describes very well the kind of service he attempts to portray. The functions of his proclaimer model include the tasks of the roles of prophet, evangelist, and teacher, though he never specifically identifies them as separate roles. The only lucid, non-confusing role that Edwards is able to enunciate is the priestly role. He aptly calls it

¹Rex D. Edwards, "Servant, Proclaimer, Priest," Ministry, November 1989, 4-7.

the role of "representing the church in humility before God and representing God's authoritative word to the church."¹

Currently in production by Jay Gallimore of the Michigan Conference of Seventh-day Adventists is a video titled, "Pastoral Expectations Video: The Martha Complex!"² The material makes no attempt to present a balanced summary of pastoral roles, but rather gives strong priority to the role of evangelist. The video script, in fact, suggests that all other pastoral roles and associated tasks must become the responsibility of lay ministers within the church so that the pastor may be freed to evangelize through preaching, teaching, baptizing, and training. One cannot disagree with the premise that the mission of the church is to fulfill Jesus' command to "make disciples of all nations, baptizing them" and "teaching them" (Matt 28:19,20), and that pastors should not be so encumbered with daily ministerial tasks that they are unable to devote themselves "to prayer, and to the ministry of the word" (Acts 6:4). But to imply that the role of evangelist must take priority over all other legitimate biblical pastoral roles in every parish situation may overstate the point.

¹Ibid., 6.

²Jay Gallimore, "Pastoral Expectations Video: The Martha Complex!" Michigan Conference of Seventh-day Adventist, 320 W. St. Joseph St., Lansing Michigan 48933. At the time of this writing only a printed script was available.

Models Considered in This Project

After careful study of the scholarly literature and material produced within various Seventh-day Adventist organizations, I determined that of the more than two dozen possible role categories suggested, only eight apply in any significant way to the local Seventh-day Adventist parish minister. These eight are strongly Bible based and are not primarily sociologically or culturally determined, though their expression will definitely be affected by the society and culture in which ministry happens. This current study of pastoral role theory concludes that all legitimate models of ministry have their basis in Scripture and are informed by Scripture, but it also recognizes that the modern expression or shape of ministry may not conform in all respects to the ancient biblical expression. This project views the eight models chosen for investigation and presentation as modern representations and expressions of the biblical models. No purpose is served for the objectives of this study to identify the various models as traditional, neo-traditional, or contemporary. Neither is it important to the outcome of this project to follow Blizzard's sophisticated theoretical framework. No scholarly writer available to me felt obliged to continue in his three-level structure of ministerial roles. Though it is indeed helpful for parish pastors to understand Blizzard's material and thereby clarify and sharpen their

own thinking, it is also true that few, if any, parishioners would be qualified to make distinctions between practitioner and integrative models, nor need they be. So what we are looking at is the modern expression of eight biblical models of ministry. Seven of them, priest, prophet, king, shepherd, teacher, evangelist, and example find their labels deeply rooted in Scripture. The eighth model, general practitioner, borrows its label from the modern world of medicine. Its duties and functions, however, find ample illustration in Scripture.

Model Specifications

In order to facilitate comparison between models and highlight the uniqueness of each, information is provided for each model that describes its theory of ministry, skills valued, primary tasks, and personal traits.¹

Priest. Planning and leading the congregation in worship that is pleasing to God is the priestly model's theory of ministry. Blizzard calls this model the liturgist; Ranson, Bryman, and Hinings, the celebrant; and Hamren, simply worship leader. Skills most valued include that of knowledge of the purpose and function of each element of worship (hymns, prayers, Scripture, etc.), and how to effectively plan liturgy that facilitates the corporate worship of all believer priests. Tasks typically

¹Hamren's study contributed to the organizational structure and formulation of these models.

fulfilled within the priestly role include conducting baptisms, officiating at communion, weddings, funerals, anointings, dedications, ordinations, and leading in intercessory prayer and testimony services. The priestly minister will have a strong personal sense of the awesome glory and majesty of God and will view his ministry as in His very presence.

Prophet. The prophet's theory of ministry is communication of the righteousness of God, His justice and mercy, through preaching. Primary skills include the ability to identify injustice and unrighteousness, and to prepare and deliver sermons that cause the Bible to speak the will of God plainly and pointedly. The pastor who views ministry as predominately prophetic demonstrates that belief by placing a high priority on his preaching. He sees preaching as his main task. In a multi-staff situation, it is likely that he is known as the preaching pastor and delegates tasks in the other roles (shepherding, administration, and liturgical aspects, etc.) to other members of the staff. The pastor whose dominant model is that of prophet views himself as a bold reformer declaring the will of God and proclaiming the good news of the gospel.

King. The minister whose dominant role orientation is kingly believes ministry is managing and administering the varied resources of the church effectively and efficiently so that ministry is accomplished through the

skillful involvement of other people. Ministry within the kingly model also takes the form of inspiring leadership; leadership with a charisma and vision that sees new opportunity for advancement and the ability to articulate a course of action. Blizzard labels this role the administrator. Hamren calls it the parish manager. Intro- and inter-group management skills are highly valued for staff supervision, motivation of volunteers, and chairing committees. Monitoring budgets, preparing bulletins and agendas, organizing programs, planning and scheduling the church year, advising departments and committees, establishing useful policies for use of church property, and chairing various board meetings and committees are all tasks of the kingly model of ministry. The pastor who has chosen this as his dominant model of ministry is very organized, often a detail person, who approaches his ministry in a very business-like manner.

Shepherd. The ministry theory behind the shepherd model is that of developing and maintaining right God-human and human-human relationships. Interpersonal relations and counseling skills are valued in this model. It is called the pastor role by many, including Blizzard. The National Doctor of Ministry study gives it the hyphenated label counselor-healer. The minister who has chosen the pastor role spends a major part of his week visiting in the homes of church members, hospitals, and nursing homes, and is

likely to have a ministry to singles, the grieving, and the divorced. He enjoys individual counseling, pre-marital and marriage counseling, and helping people face their crises. He is known as a good listener, a person who has genuine concern for his parishioners, caring for them like a kind father or as a shepherd cares for his sheep.

Teacher. The theory behind the teacher model is that ministry is accomplished primarily through education. Hamren includes teaching with preaching, but Blizzard allows teaching to stand as an independent model, as does Kennedy. Hadden combines this role with youth leadership. Others view the teaching role as part of the contemporary enabler and/or equipper models. Necessary skills include knowledge of the Bible and its study aids and the ability to communicate that knowledge in a teaching situation. Primary tasks associated with the teaching role are preparation for and teaching of the pastor's Bible class and/or Sabbath School lesson, baptismal preparation classes, non-member Bible studies, and seminars on various topics. It is part of the teacher's role to disciple and train church members for service, enabling them to fruitfully employ their spiritual gifts in ministry. The pastor who chooses teaching as his model for ministry reads widely, and is perceived as a scholar with a study instead of an office.

Evangelist. The minister choosing the evangelist model believes ministry is primarily winning people to

Christ and numerically building up His Church. Hadden and Blizzard call this role the evangelist; Hamren, the evangelist-church growth specialist; Ranson, Bryman, and Hinings do not include evangelist in their study. The evangelist is skilled in persuasion, communication theory, and church-growth strategies evidenced by his ability to win the lost and unchurched to Christ. Primary tasks include conducting public evangelistic crusades, visiting interests, and gaining decisions. Everything in the local church is geared for outreach ministry and gaining new accessions to the church.

Example. The example model is the presence theory of ministry. Blizzard calls this the believer-saint role. Hamren labels it spiritual example; others call this role spiritual guide. Skills are more of being than of doing; being a Christ-like example for the congregation, a model of Christian living. His primary task is to demonstrate in his life what the church stands for, and by his lifestyle show how the gospel informs issues of personal health (diet, rest, exercise), family life, the marriage relationship, stewardship of time and financial resources, prayer, and devotional life. This representational life is not lived to draw attention to oneself, but rather "to attract attention to the reality of God in all of life."¹ The minister who

¹Robert G. Kemper, What Every Church Should Know about Clergy (New York: Pilgrim Press, 1985), 23.

chooses example as his dominant role has an exceptionally strong devotional life, is positive and encouraging, and has a relatively long pastoral tenure to allow time for his presence in the church and community to bear fruit.

General Practitioner. The general practitioner's ministry is not dominated by any one particular model. His is a needs-oriented, pragmatic ministry based upon the needs of the congregation generally, and of its groups and individuals specifically. Therefore, his goals are relative to that need, and the role he assumes depends upon the current situation. He has the skills to hold three or more roles with the same relative intensity, is flexible and adaptable, and makes a "conscious effort to include the many aspects of the minister's work in some workable scheme."¹ If his skills are weak in the roles that he assumes, he may be perceived as a jack-of-all-trades and master of none. Yet, if the minister is widely skilled, a powerful preacher, an adept counselor, wins souls through regular, public evangelism, and leads in a well-planned aesthetically beautiful, yet powerfully spiritual worship, he will have successfully fulfilled the demanding role of general practitioner.

This role is widely compared to the general practitioner of medicine which has been considered a medical

¹Blizzard, "The Protestant Parish Minister's Integrating Roles," 376.

specialty for many years. However, with the trend toward specialization in ministry in recent decades, the general practitioner has found it more difficult to legitimize his role. Hamren posits that the general practitioner model "is chosen by default" when a minister "is unable to choose a dominant model."¹ He adversely implies that the general practitioner is somehow flawed because he does not demonstrate a dominant role choice. This reasoning is itself flawed. A general practitioner of medicine is not considered to have become so by default, but rather by conscious choice he has prepared himself for this specialty. Likewise, the general practitioner of ministry has evaluated his own gifts, skills, and interests, and made a deliberate choice to prepare himself to minister as a general practitioner specialist. Jesus was, of course, the original and only completely successful minister to move with perfect ease from one role to another, demonstrating how the roles of prophet, priest, king, example, shepherd, teacher, and evangelist can be harmoniously balanced in one ministry.

Summary

In this chapter we have discussed pastoral role theory and have observed a gap between the pastor's and parishioner's perceptions of pastoral roles. We have also noted that much of the current pastoral role ambiguity and

¹Hamren, 142.

conflict over expectations is due in part to the rapidly changing role of the Church and of professional ministry in society. Since the 1950s various researchers and authors have tried to conceptualize the roles of the minister in modern times. We have noted that each chooses his own terminology and formulates the roles in different ways, some from a sociological orientation and others from a more Scriptural perspective, naming roles ranging from traditional to contemporary. After careful study, eight roles were formulated and defined which seem to have significant application to the local Seventh-day Adventist parish minister. Chapter 3 considers how these eight roles--priest, prophet, king, shepherd, teacher, evangelist, example, and general practitioner--combine to form various individual and group profiles. The process of how these profiles were obtained follows below.

CHAPTER III

PRE-NEGOTIATION PROFILES OF PASTORAL ROLES

Obtaining Profiles of Pastoral Role Expectations

The biblical study and the review of current literature on pastoral roles, reported in chapters 1 and 2, respectively, were both preparatory to discussion and negotiation of pastoral roles with the Anoka congregation in a weekend "Pastoral Roles Seminar." Prior to the Seminar it was necessary to seek the givens of the various role sets so that profiles for each would be available for presentation during the Seminar as a basis for pastoral role negotiation. The pastor's primary role sets include those from within his denomination, his community, and his congregation. Profiles for these, as well as for the pastor, were obtained through the use of written materials, anecdotal evidence, and, in three cases, a survey.

Survey Rationale and Development

It was my suspicion that information parishioners have about pastoral roles is limited, imprecise, and ambiguous. In order to test this theory, a survey was conceived to measure information in two areas: the

parishioners' knowledge of pastoral roles and their expectations of the pastor serving their congregation. Because of the type of information sought, the survey questions had to be designed so as to provide no information. The object was to measure the knowledge of the parishioners before any information was shared. This precluded the use of any objective-type questioning, because by their very nature objective questions provide information.

Initially, a list of twenty-three questions was submitted to Dr. Benjamin Schoun, project committee chair, who helped clarify, condense, and focus the proposed list by requiring that a detailed survey rationale be written. The rationale was to give the philosophy and objectives of the survey by stating what I perceived as problems the in parishioners' understanding of pastoral roles and by describing the desired change. The questions would be written so as to elicit information from the respondents that would indicate if, and to what degree, the theoretical problem existed.

Five problems were identified, and the desired change was stated for each. They are as follows.

Problem one: Church members lack precise information regarding pastoral roles which results in role ambiguity and conflict of expectations. They ask, "What does the pastor do besides one hour of work on Sabbath?"

The desired change would be that parishioners' understanding of pastoral roles expand through the educational process-- instruction and dialogue. To measure parishioner's conscious knowledge of pastoral roles, it was decided that rather than asking a question it would be better to instruct the participants to "Make a list of roles and tasks a local church pastor performs." Numbered spaces for up to forty items were provided for in the survey.

Problem two: Church members place pastoral tasks in a different order of priority than does their pastor. They ask, "Why aren't you doing . . . now (or today, or this week)?" The desired change was to reduce differences between the parishioner's and the minister's perceptions of pastoral roles. After completing their lists, the survey respondents were asked to rank their responses by placing number 1 beside the task or role they thought to be most important, number 2 beside the second most important, etc., until they had numbered the complete list.

Problem three: Church members do not understand how much time pastors spend (or need to spend) fulfilling various roles and tasks. For example, how much time is needed for sermon preparation? Have they considered the time requirements and expectations placed on the pastor serving a multi-church district? The desired change was to increase parishioner's understanding of pastoral time management so their expectations regarding time investments

required to fulfill the various pastoral roles would more closely reflect the pastor's reality. Survey respondents were asked, "How much time would you expect the pastor to spend each week fulfilling each of the roles or tasks you have mentioned? Write the number of hours, or fraction of an hour (e.g., 1/8, 1/4, 1/2, 3/4), on the line beside each task in your list."

Problem four: Church members measure their pastor's performance subjectively from a self-oriented perspective. That is, they either like him or dislike him based upon their personal expectations of him and not on an objective evaluation of overall pastoral ministry needed in the congregation to help it meet its objectives. The desired change would be to have pastoral evaluation, accountability, and expectation based upon objective measures of performance in relation to the mission of the church and the objectives of the local congregation, NOT individual personal preference of pastoral performance. Two questions were deemed necessary to access this information. Respondents were asked to describe the pastor they admired the most, or what they thought was an ideal pastor. What kind of personality characteristics did or does he have? In his pastoral work, what did or does he do that appeals to them? After writing their responses to this series of questions, they were asked, "What kind of a pastor do you think your church needs to help it meet its objectives? What

personality traits would he have? What ministry skills should he have? By analyzing the content of the responses and comparing them to those of question 4, it could be determined whether their personal preferences and expectations were different from what they perceived the congregation as a whole needed in pastoral ministry. It also would make possible a determination of whether they wanted a pastor who specialized in one of the models of ministry, or whether they felt their congregation needed a general practitioner.

Problem five: The pastor's public role, his visibility in the church and community, makes him vulnerable to constant scrutiny and sometimes unwarranted criticism, not only in the areas of pastoral performance but also in his personal lifestyle in the areas of diet, exercise, rest, dress, devotional life, use of leisure time, and standard of living. In other words, all the matters that pertain to the pastor being an "example" for his parishioners of Christ-like living. Though the pastoral role of example has great potential for positive spiritual influence, it also risks putting the pastor up on a pedestal and denying or ignoring his humanness resulting in unrealistic expectations. The desired change would be to have parishioners remove the pastor from the pedestal and recognize he is human, with feet of clay, as are they. He must be allowed room for honest mistakes, errors in judgment, even failure, and given

the grace to recover and learn from those mistakes. He must be permitted the risk of letting his humanness show without damaging the dignity of the office he holds. To access this information, each survey participant was asked to answer the question, "What lifestyle expectations do you have of your Pastor? In what way or ways (if any) do your expectations of him differ from your expectations of other church members?"

The survey asked for two additional pieces of information. One, whether the respondent had served on the church board within the past five years (it was theorized that those who had worked closely with the pastor in this leadership capacity would have a better understanding of his roles than those who had not); and two, if the respondent had attended all of the information/dialogue/negotiation sessions of the Pastoral Roles Seminar. This second bit of information was requested only on the post-seminar survey to determine whether the survey results could be used as a valid comparison with the pre-seminar survey results.

In the early stages of the survey design, Dr. Roger Dudley, director of the Institute of Church Ministry at Andrews University and a research specialist, was consulted. He suggested that the survey sample include all active members of the Anoka and Maple Plain Seventh-day Adventist Churches over the age of 18 years who would choose to participate in the project. Anoka members would participate

in the Pastoral Roles Seminar but the Maple Plain members would not. Maple Plain was thus to be used as a control group, providing a means to measure the testing bias of the survey. With slight wording changes, the survey sample would also include the members of the Minnesota Conference Executive Committee and the pastor of the Anoka/Maple Plain district. Survey results from these latter two samples would be used as informational material for the Pastoral Roles Seminar and as part of the basis of negotiations between the pastor and his congregation.

Before officially administering the survey to any of the above-mentioned groups, a pilot test of the survey was run at the Minneapolis Southview Seventh-day Adventist Church as part of their mid-week service. (After administering the survey a short biblical study on pastoral roles concluded the meeting.) Seventeen participated in the pilot test of the survey, two of which were men. Verbal instructions were given as to how to complete the survey. All of the questions were read aloud before anyone started working. The first person done took 15 minutes; half were finished within 30 minutes, and only three were still working after 40 minutes.

When all had completed the survey, the floor was opened for discussion. Were there questions that needed clarification? Could wording be improved? Were instructions adequate? Several helpful points came out of

the discussion that were incorporated as changes in the final draft on the survey.

First, it was advised to instruct all participants to continue working until the survey was completed. This was noted and was done each time the survey was officially administered for the project.

Second, they felt that the wording of question 1 needed to be improved by making it clear that they were to make a list that would comprise a job description for a local church pastor. The wording, "Make a list of roles and tasks a local church pastor performs," was changed in the final draft to, "Make a list of the roles, tasks, and expectations that comprise a job description for a local church pastor."

A third change suggested was in the wording of question 2 dealing with rank. The temptation for some in the pilot was to number the items in their list as either a 1 or a 2, and not 1 through the highest number in their responses. A one-sentence clarification was added to the instruction which stated, "If you listed 30 items, you will number them 1 through 30, from the most important (1) to the least important (30)."

A final suggestion from the pilot was to include at the top of the survey definitions for "role," "task," and "expectation." At first, technical definitions were provided. Role was defined as "that conduct which adheres

to a particular position." A task was defined as "a duty required of the individual in that position." Expectation was defined as "the rights and privileges, the duties and obligations of any occupant of that position in relation to other persons which define the limits or range of tolerated behaviors." On the advice of Dr. Schoun, who stated that the definitions were "too esoteric," the wording was changed to make direct mention of the pastoral position. In the final draft the definitions read: "Role--The position and functions of a pastor; Task--Work required of the individual in a pastoral position; Expectation--What you think the pastor should do, or be doing, in relationship to your needs and the needs of the congregation."

After the changes suggested in the pilot were made, approval to use it for the project was given. Copies of the final drafts used for the Minnesota Conference Executive Committee, the Anoka/Maple Plain samples, and for the pastor appear in appendix A.

To insure anonymity for all respondents while making it possible to determine if comparable pretest and posttest surveys were returned, an alpha-numeric code was written in the upper left hand corner of the first page of each survey.

Survey Adaptations

As noted above, in three cases, profiles were dependent upon information provided in surveys. These three include the profile of the pastor and two of his role sets:

the Executive Committee of the Minnesota Conference of Seventh-day Adventists and the Anoka congregation. For simplicity of describing how the survey was adapted for use in these three cases, they are listed in reverse order.

The Anoka Congregation Survey. In its initial design, the survey was prepared with wording appropriate for use with the congregation. Therefore, the first end result of the survey's development was an instrument which could be used to collect information from the Anoka congregation as the first order of business of the Pastoral Roles Seminar. The survey questions were worded exactly as reported above in the section titled "Survey Rationale and Development."¹

The Minnesota Conference Executive Committee Survey. Very few changes were necessary to adapt the survey for use with the Conference Executive Committee. Wording was altered only in questions 5, 6, and 7 to reflect the Committee's different frame of reference as compared to the congregation's. Question 5 for the congregation reads, "Describe the kind of pastor you think your congregation needs to help it meet its objectives. What personality traits are desirable and what ministry skills should he have?" In the first sentence, the word "pastor" was made plural "pastors" and the word "congregation" was changed to "conference." In the second sentence of the question, the

¹An example of the survey is contained in Appendix A.

pronoun was changed from "he" to "they." The resulting question for the Conference Executive Committee reads, "Describe the kind of pastors you think your conference needs to help it meet its objectives. What personality traits are desirable and what ministry skills should they have?" In question 6 the phrase "your pastor" was changed to "Conference pastoral staff," and the phrase "of him" was changed to "of them," resulting in a question for the congregation which read, "What 'lifestyle' expectations do you have of your pastor? In what way or ways (if any) do your expectations of him differ from your expectations of other church members?" But for the Conference Executive Committee it read, "What 'lifestyle' expectations do you have of the Conference pastoral staff? In what way or ways (if any) do your expectations of pastors differ from your expectations of other church members?" To allow for stratification of responses, question 7 for the congregation asked, "Have you served on the Church Board within the last 5 years?" The Conference Executive Committee, for the same reason, was asked to "Please indicate whether you are a ____ Conference Officer, ____ Pastor, or ____ Layman."¹

The Pastor's Survey. For the pastor's use the survey required only minor revisions. The words "the pastor" were omitted from question 3 so instead of reading "How much time would you expect the pastor to spend each

¹A sample of this survey is contained in Appendix A.

week fulfilling each of the roles or tasks you have mentioned?" it asked, "How much time would you expect to spend each week fulfilling each of the roles or tasks you have mentioned?" The first sentence of question 5 on the congregation's survey which asked the respondent to "Describe the kind of pastor you think your congregation needs to help it meet its objectives," was changed on the pastor's survey to read, "Describe the kind of pastor you think the Anoka congregation needs to help it meet its objectives." Question 6 needed minor re-wording also. Whereas for the congregation it read, "What 'lifestyle' expectations do you have of your pastor? In what way or ways (if any) do your expectations of him differ from your expectations of other church members?" For the pastor it asked, "What 'lifestyle' expectations do you have of yourself as a parish pastor? In what way or ways (if any) do your self-expectations differ from your expectations of other church members?" Questions 7 and 8, dealing with Church Board service and participation in the Pastoral Roles Seminar, respectively, were superfluous for the pastor and were omitted from his survey.¹

¹A sample of the Pastor's Survey is included in Appendix A.

Survey Scoring Sheet

For the purpose of compiling the survey information into usable categories, a scoring sheet was developed.¹ At the top right corner of the sheet, boxes are provided to record the survey's alpha-numeric code and a "yes" or "no" to indicate church board membership within the past five years.

On the basis of content analysis, information provided on the thirty-five surveys, from questions 1 through 3, was transferred to the survey scoring sheet (one for each survey) which listed the seven pastoral roles and gave space for tabulating how often each role was mentioned, the hours noted for each, and the assigned rank. The total number of role notations equaled the number of items that the survey respondent listed in question 1. Because whole hours or fractions of an hour were assigned for each role or task listed, a subtotal box was provided for each role in the "Hours" column and then the total number of hours was recorded at the bottom on the totals line. Rank for each role was determined by observing the highest ranked task within each role and allowing it to represent the ranking of the entire role. For instance, if a respondent listed four shepherding tasks (hospital calls, marriage counseling, home visits, involvement with youth) and ranked them 6, 4, 1, and

¹A representative sample of a completed scoring sheet is included in Appendix D.

15, respectively, the role of shepherd was scored with a rank of 1 in the box at the right of the "Rank" column.

Columns of boxes on the far right of the scoring sheet headed by the numerals 4, 5, and 6 were provided to record the presence of roles noted in responses to questions 4 through 6 of the survey. For example, if while answering question 4 a respondent said, "The pastor I admire the most is a good preacher," it would be scored by placing a star in the box in column 4 that corresponds to the role of prophet.

The role of general practitioner was omitted from the scoring sheet in terms of recording number of tasks, hours, and rank. It is essentially a combination of several of the other seven roles which are balanced in a workable ministry scheme and cannot be tested except by inference from the content of survey questions 4 through 6. However, at the bottom of the scoring grid, a long rectangular box was provided in which was written the pastoral roles in descending order of their rank as determined by the survey respondent. This allowed for a visual check of the roles in their order of importance to each respondent, and provided a possible suggestion of the role cluster (those ranked 1 through 3) the individual may prefer in the general practitioner model.

From the content analysis of question 6, it was determined if a respondent viewed the pastor as being on a "pastoral pedestal." For example, when respondents wrote

that the pastor is "Just one of the membership, yet their leader," "Does not stand out, away, and above anyone," "Have the same expectations of any member of my church," "Does not have to be perfect; don't mind seeing the human side of the minister," or "No different than anyone else in the church," it was scored as "No" beside the word "Pedestal" on the scoring sheet. On the other hand, when written comments appeared which stated that the pastor is to be "Above the petty sins many church members fall into," "As leader, he must be more blameless," "More is expected because people look up to their pastor," "Higher than other church members," or the pastor is to be "Living pure and sinless," it was scored as "Yes" beside the word "Pedestal." Besides the yes and no responses, the scoring sheet also provides a space to check "Not Indicated" if the respondent failed to write anything that would indicate their philosophical position.

Space for notes (lines numbered 1 through 5) was provided at the bottom of the survey scoring sheet. Typical information recorded here included: roles respondents omitted; whether they listed only pastoral roles, or only tasks and expectations, or a mixture of both; and representative statements that could later be used for illustrative purposes when writing the project report.

Survey Scoring Summary Sheet

After all information from the surveys had been transferred to individual scoring sheets, summaries were compiled on survey scoring summary sheets which then provided the profile for the group. The summary sheets consisted of a grid with the seven pastoral roles listed vertically on the left and numbers, corresponding to the seven positions of rank, across the top. A seven-point system, much like the four-point grading system, was used to produce a group raw score for each of the seven pastoral roles tested. In the four-point grading system an "A" receives four points, a "B" gets three, and so on until a grade of "F" receives no points. In other words the "A" grade receives the greatest number of points because it is the highest ranked position. The same holds true for the summary sheet point system, except there are seven positions instead of four. The seven-point system worked by giving seven points for a role that was ranked first, six points for a role ranked second, and so on until a role with a ranking of seven received only one point. If a role was omitted it received as many points as an "F" grade does on the four-point grading system, zero. To illustrate concretely, when an individual gave the role of shepherd a rank of one, that information was placed on the summary sheet by making a mark to the right of the role of shepherd in the box under the number seven, meaning seven points.

When an individual respondent gave the role of priest a rank of six, it was placed on the grid under the number two, meaning that it received only two points. That process continued until all ranked roles from all respondents were noted on the grid. Then the marks in each box of the grid were counted and the total written in numerically. Each of the roles thus could be converted into a raw score by multiplying the number of individuals choosing a particular rank by the number of points given for that ranking position. For instance, if three respondents gave the role of prophet a rank of one, 21 points resulted. This process proceeded across the grid from left to right until the total number of points for each role was recorded as a raw score. When all of the roles had raw scores recorded, the one with the highest number of points was given a group rank of one, the second highest a group rank of two, and so on until the role with the fewest points received a rank of one. By this method a group profile of pastoral roles and expectations could be obtained.

Below the grid on the summary sheet, space was provided to the right of the word "PEDESTAL" to record the total number of individuals from a particular group who gave "yes," "no," or "not indicated" responses to survey question number 6. Space was also provided to record the total number of respondents that indicated an hourly work-week for the pastor of below 10 hours per week, and in each of the

categories of hours per week, ranging upward in increments of ten, from 10 to over 60 hours per week.

To the immediate right of the hourly information, a scale was provided to record the number of role/task notations, in increments of five, indicated by each respondent. For example, if a person listed a total of seventeen roles/tasks in survey question number 1, a mark was made in the category "16-20" notations. When every survey total was marked on the summary sheet, the total number of marks within each category was added and the total written in numerically, representing the number of respondents who provided lists of the various lengths.

A final scoring procedure was to note how many respondents listed only pastoral roles, the number who listed only tasks and expectations, and those who mixed both in their lists, and recording the totals on the appropriate line at the lower left of the scoring sheet. Both pretest and posttest figures could then be compared for a possible indication of the effectiveness of the "Pastoral Roles Seminar."¹

We can now turn to the assessment of expectations that arise from all of the pastor's role sets prior to the negotiations.

¹Survey Scoring Summary Sheets with actual information from the various groups and subgroups are included in Appendix D.

Denominational Profiles

In this segment of our study, we are seeking information which would suggest to us a denominational profile of pastoral roles.

There are really only four sources to which Seventh-day Adventist ministers could turn expecting to find information regarding pastoral roles and expectations from the denomination's perspective; the General Conference Working Policy, the Seventh-day Adventist Church Manual, the Manual for Ministers, and the writings of Ellen G. White.

General Conference Working Policy

The North American Division edition of the General Conference Working Policy discusses the role and status of the licensed minister by saying that "The responsibility and authority of the licensed minister may in certain circumstances be extended to include the performance of specific functions of the ordained minister in the churches to which he is assigned."¹ Nowhere in the policy are the functions of the ordained minister delineated. So the reader is left to assume what the policy refers to, and its interpretation is based upon one's level of knowledge of ministerial functions.

¹General Conference Working Policy, North American Division of the General Conference of Seventh-day Adventist (Hagerstown, Maryland: Review and Herald Publishing Association, 1986-1987), 240.

Several ministerial roles are specifically noted in the discussion of the ministerial internship plan.

Conferences shall place ministerial interns where there is prospect for a well-rounded development in all phases of the ministry--evangelistic, pastoral, teaching (i.e., personal and group instruction) and various departmental activities.'

Other areas of development include home evangelism, community Bible schools, baptismal classes, leadership experience in youth camps, ingathering promotion, educational conventions, and leading out in public evangelistic efforts.² But far too much is left unsaid regarding duties, roles, and privileges of the ordained minister for the parish pastor to get a handle on his job description. It is my opinion that the General Conference Working Policy is of little value to the reader seeking clarification of pastoral roles and expectations.

Seventh-day Adventist Church Manual

The Seventh-day Adventist Church Manual is much more available to pastors and church members at large than the General Conference Working Policy. In fact, copies of the latest edition are always available at Adventist Book Centers, and pastors as well as local leaders are encouraged to own their own copy of the Church Manual. Chapter 9 contains a section titled "Relation of Ordained Minister to

¹Ibid., 279, 280.

²Ibid.

Church Work," which is the most specific information the manual has on ministerial function.

By virtue of his ordination to the ministry he is qualified to function in all church rites and ceremonies. He should be the spiritual leader and adviser of the church. He should instruct the church officers in their duties and plan with them for all lines of church work and activity. . . . The minister, with the assistance of the elders, is expected to plan for and lead out in all spiritual services of the church, such as Sabbath morning worship and prayer meeting, and should officiate at the communion service and baptism.'

Though several specific roles are noted, too much is left unsaid.

A patient reader willing to read the whole manual will glean additional information regarding the minister's duties, e.g., assisting the conference evangelist when a crusade is held in the pastor's territory, chairing or being counselor to various committees, and being an example in tithe paying and in fostering reverence in the sanctuary. The frustrating conclusion is, however, that the matter of pastoral roles and expectations is given so little treatment in the manual that it leaves the local pastor with ambiguity concerning his roles.

'Seventh-day Adventist Church Manual (General Conference of Seventh-day Adventists, 1981), 183, 184.

Manual for Ministers

The material found within the Manual for Ministers pertinent to pastoral roles consists mostly of quotations from Ellen White's Gospel Workers and Testimonies to Ministers. It is predominantly philosophical rather than practical information.

God has a church, and she has a divinely appointed ministry. . . . Men appointed of God have been chosen to watch with jealous care, with vigilant perseverance, that the church may not be overthrown by the evil devices of Satan, but that she shall stand in the world to promote the glory of God among men.¹

From Gospel Workers there are several short statements.

"The sweet influences that are to be abundant in the church are bound up with these ministers of God, who are to represent the love of Christ."² "To win souls to the kingdom of God must be their first consideration."³ Some of the pastoral roles are alluded to in the text of the Manual for Ministers. For instance, one comment talks of the roles of example and prophet with these words: "God's ministers are to represent their blessed Lord in life and service. As ambassadors they are to speak for God; as heralds they are

¹Ellen G. White, Testimonies to Ministers (Mountain View, California: Pacific Press, 1962), 52, 53. Quoted in Manual for Ministers (Takoma Park: The General Conference of Seventh-day Adventists, 1964), 9.

²White, Gospel Workers, 13, 14; quoted in Manual for Ministers, 11.

³Gospel Workers, 31; quoted in Manual for Ministers, 12.

to speak to man."¹ Example is also highlighted in the statement, "In his life he will exemplify the Master whom he serves."² The teaching role is emphasized in this statement: "The responsibility of the servant of God is twofold. He is not only 'to make disciples,' but he is to teach these disciples."³

In chapter 4 titled "Practical Counsels," some of the kingly functions are mentioned in connection with the minister's work in new fields of labor.

As the minister labors in new fields, there will rest upon him the responsibility of overseeing and fostering all branches of the work. He will have occasion to organize Sabbath schools and Missionary Volunteer Societies, and to foster the missionary work of the church. He should familiarize himself with the methods of organizing and carrying on all these church activities.

The soul-winning endeavors of the church, the Sabbath school, the Missionary Volunteer Society, the church school, the prayer meeting, as well as the Sabbath services, all come under the care of the pastor. Development of the church school will be an important feature of his work. This will often require careful instruction and encouragement of the church.⁴

The paragraph from the Church Manual, pages 183 and 184 cited above, which discusses the relationship of the ordained minister to the local church is repeated in the Manual for Ministers. Additional comment that emphasizes

¹Manual for Ministers, 11.

²Ibid., 13.

³Ibid.

⁴Ibid., 46, 47.

the role of example appears in the latter. "The minister is to be a man of God and an example to the flock, not only in the pulpit but in all the relations of life."¹ Personal lifestyle matters such as dress, attendance at places of sport or amusement, personal finances, and deportment in the pulpit, quoted primarily from the book Gospel Workers, concludes the brief chapter.²

The remainder of the manual is devoted primarily to counsels and suggestions pertaining to the priestly functions of public prayer, officiating at communion, dedications, weddings, and funerals. These are provided for the purpose of fostering uniformity of worship throughout the Seventh-day Adventist congregations around the world.³

The material available to parish pastors from these three sources give guidance in some general areas and underscore in some specific areas roles and expectations of the minister. But it is not cast in a systematic framework of Biblical models of ministry. No comprehensive overview of ministry is provided which would allow the individual pastor to conceptualize for himself the scope of parish ministry and evaluate, based upon his own gifts and preferences, where and how he personally can function best

¹Ibid., 48.

²Ibid., 48-54.

³This is the stated purpose of the manual as found in the preface, 5.

in ministry. This comprehensive overview is badly needed. I believe the biblical study augmented by the survey of literature that this project provides could possibly serve to meet that critical need.

Ellen G. White Writings

While seeking to learn how the role of the ancient prophet informs pastoral roles today,¹ it was noted that Seventh-day Adventists accept the ministry and writings of Ellen White as authentically prophetic and authoritative. Although she has been dead since 1915, her writings live on and are cherished by the Adventist ministry.

Particularly in the early years of the Seventh-day Adventist Church, but ranging from the 1860s through the 1950s, White's writings, along with the Bible, were seen as sufficient to meet every need and answer every question facing ministry. The high regard for White's writings is reflected in the preface to the compilation of her material in the book titled Evangelism which appeared in 1946.² There the Trustees of the Ellen G. White Publications write:

This volume is now sent into the field with the conviction that its appearance will

¹Full discussion of this material is found in chapter 1.

²Ellen G. White, Evangelism (Washington, D.C.: Review and Herald, 1946).

mark a definite advance in methods of evangelism. Its constructive, up-to-date counsel, its timely cautions, its views of the triumph of the message, will, we believe, constitute a "blueprint," guiding an evangelism that will reach its glorious climax under the loud cry of the third angel.¹

With this positive regard for her writings as a primary resource to guide ministers in their work, it is little wonder why, for at least a century, the denomination felt no need to produce pastoral job descriptions and manuals defining pastoral roles. Basically, there was no perceived need for role clarification during this period. Everyone entering the ministry knew that his job was primarily to evangelize and establish churches in new territories, and White's counsel sufficed. Denominational leadership during that period was noticeably more authoritarian than are its leaders today, and pastors were assigned specific tasks with a clear expectation of compliance to instructions. Also, as noted in chapter 2, it was a simpler time in American society, without many of the role pressures felt by pastors today. But as life became more complex and pastoral role demands increased, White's counsel seemed to address increasingly fewer of the issues pastors were facing. As the decade of the 1960s developed into a period of reassessment and questioning of the authority of institutions and individuals, so too the writings of Ellen White became fair territory for re-evaluation. As we moved

¹Ibid., 8.

into the decades of the 70s and the 80s, pastors turned less and less to her writings, for circumstances arose that seemed to demand a greater clarification of pastoral roles than what could be found there.

However, this fact should not discourage pastors from seeking counsel from her writings. The books, Testimonies to Ministers, Gospel Workers, and Evangelism, contain a wealth of advice that is informative and instructive of pastoral roles today. Although White herself did not attempt a systematic treatment of pastoral roles, her writings have in fact contributed to my personal understanding of pastoral role expectations, and to the development of the pastoral role model specifications for this project.

Because White's writings in the area of ministry are so voluminous (nearly 1,800 pages in just the three books cited), her counsel is diffuse and sometimes situation bound. To do a careful study of her writings that would attempt to produce a profile of pastoral roles that is representative of her views is a point of study in its own right and completely out of the scope of this project. This fact should not discourage pastors from seeking her advice in the areas of preaching, worship, training of members, evangelism, personal piety, or any other counsel instructive of pastoral roles. Her writings which served for a century in place of, and instead of, a systematized pastoral job

description should not be ignored or discarded. However, because of issues arising today, e.g., changes in the status of the minister, changes in the role of preaching, and specialization in ministry, and issues in the field of behavioral science, to name a few, there has developed an increasing need for greater clarification of pastoral roles within the Seventh-day Adventist Church. This project may be a small step in that direction.

Minnesota Conference Executive Committee

Within Seventh-day Adventist church governance, the line of accountability runs from the pastor to the conference committee and not to the parish he serves as some might expect. The Church Manual makes the point clear when it states:

All conference workers--ministers, Bible instructors, departmental secretaries, et cetera--are under the direction of the conference committee. They receive their credentials from and are responsible to the conference, and not to any local church in the conference.¹

Because of this, the Minnesota conference executive committee was asked to fill out this project's survey² before the negotiations took place between the pastor and the Anoka Seventh-day Adventist Church. The information provided on the survey of the conference committee was then

¹Seventh-day Adventist Church Manual, 187.

²Complete information on the design, development, and scoring of the survey instrument appears at the beginning of this chapter.

used to demonstrate to the Anoka congregation the expectations of the committee, thus helping the congregation to realize that their pastor's role sets include a much larger group of role senders than just members of the congregation.

Arrangements were made to meet with the Minnesota conference committee on Tuesday, October 17, 1989. Besides the conference president and the secretary/treasurer (referred to as the conference officers), five laymen and four pastors filled out the survey, making a total of eleven respondents. They were asked to make a notation on the survey indicating whether they were responding as a pastor, layman, or conference officer. This allowed for stratification of responses into these three groups.

Because only general information relating to pastoral roles and expectations from the Minnesota conference committee's perspective could be productively shared with the Anoka congregation as part of the basis for negotiations, only the broad findings of the survey are presented here with further detail, including discussion of ambiguities and conflicts and their possible implications, presented in subsequent chapters.¹

The conference committees's composite profile of pastoral roles and expectations reveals a ranking of roles

¹Detailed results of the survey are found in Appendix D.

from 1 (the most important) to 7 (the least important) in this order: example, prophet, shepherd, king, evangelist, teacher, priest. I did not anticipate and, indeed was initially surprised to discover that the role of example received such a high ranking. In fact, example does not receive a ranking lower than three by any total group surveyed. Only one sub-group, those not having served on the Anoka Seventh-day Adventist church board within the past five years, ranked example as low as fourth.

Why did the role of example receive such a consistently high ranking? A possible explanation may have been found in the written responses, negotiation discussions, and personal interviews that were part of this project. Many respondents indicated that the pastor's primary role was that of living a Christ-like life as an example to the congregation. This role expectation had more to do with Whom the pastor represented (Jesus Christ), sanctified character development, and personal spirituality, than it had to with any of his activities. In essence, it is more a matter of "being" than it is of "doing." The active component of the role involves the pastor being present at informal church gatherings, such as youth activities, gym night, church socials, etc. . . , where his Christ-like example can be observed by his parishioners. Example is by its very definition a role of "presence" ministry. It is a foundational role, a supporting role, to

all of the other pastoral roles. One respondent made this point clear when he said that none of the other roles could function effectively unless the role of example was in order. Though not every one was able to express the reason for why they ranked example so high, the survey indicates the high priority the respondents place on the pastor's role of personal, victorious Christian living. Seven of the group of eleven wrote specifically that they expected the pastor to be an example regarding his personal devotional and prayer life, family time, and other lifestyle issues such as diet, rest, exercise, dress, and standard of living, all of which rightly come under the role of example.

The philosophical discussion of the role of example has been given so that a point could be made regarding the other six "doing" roles. Of them, the role of prophet (primarily preaching and preparation for it) is ranked first. In fact, four individuals ranked prophet above example. Second is the nurturing, shepherding role, then the administrative tasks of the kingly role. Laymen ranked the kingly role ahead of preaching, but the pastors on the committee ranked it behind all the other roles, or in seventh place.

Pastors were more likely to require more hours in their work week than were the officers or laymen, with three of the four indicating over 60 hours, one being 78 and another 84. This seems to verify the workaholic tendency of

pastors. The officers who administer the business of the conference between monthly meetings, and who are the committee's direct link to the pastoral staff of the conference, required considerably fewer hours per week, one a 40-hour minimum, and the other only 57. Sermon preparation time of at least 10 hours per week is included in their time requirements.

Laymen were more likely to omit some of the pastoral roles in their survey responses than were the conference officers, with pastors on the committee the least likely.

Personal, 90-minute interviews with the conference officers on February 2, 1990, indicate that the two most important pastoral roles are shepherd and evangelist, in that order. Under the shepherding role, a five-to-ten-minute, in-the-home spiritual visitation of every church family once a quarter was clearly and forcefully indicated. Counseling was considered a very low-priority shepherding task. It was stated that the parish pastor must balance his evangelist role with the shepherding role. For if he is overbalanced with too strong an emphasis on evangelism (speaking primarily of public outreach evangelism), he can expect to move frequently from parish to parish because parishioners feel he is neglecting his other roles and they become dissatisfied with his ministry.

From the officer's view point, pastors are expected to support the local conference objectives which include being

present at the three-day semi-annual minister's meetings, serving on various committees, promotion of conference-wide programs (fund raising, youth meetings, and church growth), and accepting campmeeting assignments (in Minnesota it requires being out of the parish for twelve days annually, and usually requires heavy investments of time for planning, organizing, and scheduling).

From a practical perspective, according to the conference officers, the small Adventist church in Minnesota requires pastors to be general practitioners. They must have a general knowledge of all areas of ministry, be proficient in as many roles as possible, and be willing to invite specialists into their churches to give assistance in specific areas. This approach to ministry in Minnesota's Adventist churches will be more productive than specializing in one of the roles. An observation worthy of note by one of the officers is that the longer a pastor stays in a parish, the more specialized he can become because he will have trained the local leadership who can then assume many of his tasks.

Community Expectations

Because much of the local pastor's ministry is not seen by his parishioners, many tend to conclude that he has a lot of free time. With the exception of outreach evangelism, the pastor is expected to spend his time ministering to the needs of the congregation. Therefore, it

was deemed necessary to demonstrate the validity and extent of community expectations; the presence of another group of role senders which place demands upon the pastors time, energy, and resources. Homer Kent made this lucid comment:

The ministry of the pastor has an outreach far beyond the confines of his own parish. He belongs to the public in a very literal sense. His first responsibility, of course, is to his own church. But by reason of his calling as a servant of the Lord whose concern is for a lost world, he is a public man and dare not restrict himself to a prescribed field. If he surrenders this idea of the farther outreach, he is apt to become a second-rate man.¹

Kent identifies several areas of community service in which pastors become involved. These include public school assemblies, commencement addresses, service clubs (Rotary, Lions), politics (when moral issues are involved), hospitals, nursing homes, and jails.²

Commenting on the validity of the pastor's ministry to the community, James Hamilton writes:

There will be many times when ministry for Jesus' sake cannot be seen by the local church, much less benefit it directly. An example of this kind of ministry is calling on an out-of-town person whose illness has brought him to the minister's city for hospitalization. Such activity will not likely benefit his local church, but it is ministry nonetheless.³

¹Homer A. Kent, The Pastor and His Work (Chicago: Moody Press, 1963), 175.

²Ibid.

³Hamilton, 72.

For pastors living near major hospitals, Hamilton's example is an oft repeated reality. Having pastored in Anoka for nine years with the University of Minnesota Hospitals close by, as well as other major hospitals serving rural Minnesota and the upper mid-west, I have been frequently called to visit out-of-town Adventists and acquaintances who have come for an organ transplant or other specialized treatment.

Besides ministry to the hospitalized, the community calls for service in many other areas. My personal file includes a letter from the Anoka County Sheriff's Department requesting participation in the volunteer Anoka County Chaplain Corps that assists the various police departments with difficult situations such as death notifications, suicides, ministry to inmates of the county prison, and chaplain to the police force.¹ Requests to serve as chaplain or counselor for various emergency service organizations in the community come continuously to pastors. Most have to be declined. Nonetheless, there is an expectation in the community that local clergy minister beyond the four walls of their church.

Other requests for ministry come from the high schools and colleges in the community. Teachers offering classes on comparative religions or denominations that started in the 19th century often call Adventist pastors to

¹Sgt. Bill Erickson, Anoka County Sheriff's Office, to Bruce Juhl, personal letter.

address their classes. I have a letter from Michelle Breyen, a public high-school senior, asking for assistance in starting a spiritual support group for students in her school. I have been privileged to respond to several of these requests.

Communities also expect their pastors to minister "at large." For instance, one of the small newspapers in our area ran a continuing series of articles called "Pastorally Speaking" to which the local pastors took turns contributing.

Every experienced parish pastor knows the truth of Kent's statement. Ministry does have an outreach beyond the confines of one's own parish. Most requests for involvement, of necessity, have to be declined. But when opportunity meets willingness and availability, the pastor has open to him areas of ministry in the community which are valid and appropriate, though they do not directly benefit the congregation he serves. It is extremely important that parishioners realize this, understand and accept it, and enable their pastor to serve in this wider ministry.

The Pastor's Profile

Spiritual Gifts Inventory

From the earliest days of Christianity, the Holy Spirit has gifted and empowered His ambassadors "for the equipping of the saints for the work of service, to the building up of the body of Christ" (Eph 4:12). All too

often pastors begin their parish ministry, some even pastor for many years, without carefully studying this New Testament teaching or discovering their own spiritual gifts. In my case, it was the second year of ministry in the late 1970s when I studied spiritual gifts and took my first spiritual gifts inventory. I have no record of the results of that inventory.

In the fall of 1983 I took a Doctor of Ministry intensive from Dr. Roy C. Naden from Andrews University titled "Nurture and Religious Education." My project for the class was to organize a small-group ministry in my church. I began by inviting four men to meet with me for a weekly Bible study in the home. Our topic of study was Naden's series of booklets titled "Discovering Your Spiritual Gifts."¹ Again, the results of that inventory were not retained. However, the series of booklets along with the "Spiritual Gifts Inventory" was still available. So for the purpose of refreshing my mind, and having recent inventory results available to share during the Pastoral Roles Seminar prior to the actual negotiations, the inventory was retaken. Two gifts surfaced. Out of a possible 15 points for each gift, the gift of pastoring received the maximum of 15, and the gift of helps received

¹Roy C. Naden, Discovering Your Spiritual Gifts (Berrien Springs, Michigan: Institute of Church Ministry, 1982). A series of seven booklets exploring the New Testament teaching of spiritual gifts.

12. A cluster of three, apostleship, knowledge, and leadership, scored 11 points each. A very important caution at the end of the inventory states that "This is your probable 'gift cluster.'" It continues by saying:

You have just taken an important step in discovering your spiritual gift or gifts. But a test can only indicate areas of high probability. It does not mean for certain that these are your gifts. You now need to go further to confirm what gifts God has given you for use in His service. These would include such important activities as daily prayer, a study of the New Testament chapters dealing with spiritual gifts that show the greatest promise. Hopefully, under the guidance of the Holy Spirit, you will do all this and more.

The data from over 2,000 Christians whose responses have been analyzed suggests that any score below 9 represents such a low probability of giftedness in any area that it ought not to be considered positively at this time.¹

This caution was carefully and prayerfully considered. Confirmation for the gifts indicated in the inventory was sought by reflecting back upon 15 years of active pastoral ministry.

The gift of pastoring received the highest score in the inventory. This gift is described in Booklet 5, as having five facets. They are:

a) One with the gift of pastoring must first feed himself/herself so as to be able to feed others, and this requires diligent study (1 Tim 4:13-16; 2 Tim 2:15). b) One with this gift both feeds and guides the "flock" as did the Master Shepherd (Isa 40:11; John 21:16). c) The one with the gift of pastoring teaches sound doctrine (Titus

¹Roy C. Naden and Robert J. Cruise, The Spiritual Gifts Inventory (Berrien Springs, Michigan: Institute of Church Ministry, 1981), 10.

1:9) d) Those with the gift of pastoring facilitate outreach by members of the congregation (Eph 4:11, RSV). e) Those who are genuinely gifted as pastors are a good example to their members (1 Pet 5:1-3).¹

Naden goes on to explain that one must differentiate between the office and the gift of pastoring. Many pastors, especially those of larger churches, quite possibly do not have the gift of pastoring. They more likely have gifts of faith and administration. Pastors of smaller congregations most probably do have the gift of pastoring, but so do many of the lay people in the congregation.² My ministry over the past 15 years gives solid confirmation of the presence of the spiritual gift of pastoring. My greatest joy has been to nurture the flock, to feed and guide the flock through the preaching of expository sermons; to shepherd my congregations, to minister both directly and indirectly to the needs of the individual members through visitation, counseling, and Christ-like example.

The spiritual gift of helps received the second highest score on the inventory. This gift is mentioned by the apostle Paul in 1 Cor 12:28 and in Rom 12:7.

In describing the gift of helps, Paul uses one word in 1 Cor and another in Rom; but they essentially have the same meaning. The Corinthians expression is from two Greek words: The first anti meaning "opposite" and the second lambanomai meaning "to take" or "to take together". Thus the meaning "to lift something together from opposite ends" or

¹Naden, Discovering Your Spiritual Gifts Booklet 5, 12.

²Ibid.

"to step in and help someone carry his or her load." In Romans the word is the same as the English term deacon and is usually translated "minister", and the verb form "to minister" or "to serve".¹

This gift also has found solid confirmation in my ministry. I find great satisfaction in helping the church as a body and its individual members, not only in spiritual matters, but also in practical, tangible ways. I enjoy helping the deacons with the physical plant of the church; helping to install the new church organ, pouring cement for the new handi-cap ramp, fixing a leaky baptistery. I also find pleasure in helping members of the congregation with specific projects; helping a young father make a doll cradle for his daughter, helping a senior citizen locate a source of inexpensive lumber for his woodworking hobby, or a neighbor take out a dead tree. I have responded to many calls to help someone unload a moving van, help repair a broken water pipe, pour a driveway, or tow a stranded vehicle. I feel rewarded when I can help my parishioners understand God's second book better by sharing my gardening skills; pruning and caring for fruit trees, transplanting raspberries, or tilling the soil and planting seeds. For me, parish ministry is far more than preaching, teaching, and pouring oil on troubled waters. Through the exercise of the gift of helps, I am able to get close to people on a practical human level where I can rub shoulders with them,

¹Naden, Booklet 6, 6, 7.

share a common challenge, and demonstrate in very concrete terms a life of practical Christianity.

The gifts of pastoring and helps are the primary ones in my cluster. But the presence of at least two of the other three gifts noted above have also received confirmation. The gifts of knowledge ("The Spirit's gift to study and understand God's word so others are blessed by this knowledge.")¹ and leadership ("The Spirit's gift to establish objectives for a congregation, and to lead out in their accomplishment in ways that bring growth and harmony to the body.")² are evident in my ministry. The gift of apostleship ("The Spirit's gift to pioneer and raise up organized churches for God at His command, and in ways that are clearly recognized by the body; and to ordain local leadership.")³ though potentially present, is as yet untested in the sense of pioneering new work.

The findings of the spiritual gifts inventory, with the information presented above, were shared during the Pastoral Roles Seminar for the purpose of demonstrating my self-understanding as a professional minister called of God, and also to build bridges of understanding between parishioners and myself, and thereby narrow differences in expectations.

¹Naden, Booklet 4, 5.

²Naden, Booklet 5, 9.

³Naden, Booklet 6, 11.

Survey Profile

Because of my extensive study in the area of pastoral roles, it was not the purpose of the project to measure my level of knowledge, but rather to ascertain my ranking of the roles and how much time I assigned to each. Naturally, the survey was completed before the weekend seminar. During the seminar it would be compared to the pre-negotiation profile of the group and become part of the basis for negotiations.

The roles were listed in order of most importance (rank of 1) to the least important (rank of 7). The resulting order was: shepherd, prophet, priest, teacher, evangelist, king, and example.

I assigned the number of hours that I believed were realistic, weekly time investments for each role. Weekly time (in hours) assigned to each role was as follows: shepherd - 13, prophet - 12, priest - 4, teacher - 6, evangelist - 3, king - 9, and example - 1, making a weekly total of 48 hours. Admittedly, there are some conflicts between rank and time. The most obvious is in the kingly role which is ranked 6 in order of importance but 3 in number of hours assigned. However, it was noted when the time analysis report was completed that, in fact, slightly more than 9 hours per week (9 hours, 8 minutes) was invested in kingly functions, which does verify the existence of a conflict in this role.

Question 5 of the survey asked for a description of the kind of pastor Anoka needed to help it meet its objectives. I believe it needs a pastor with good shepherding skills, especially in the area of family and marriage counseling. I also believe Anoka needs a pastor with evangelistic skills, an area in which I am weak. It needs a strong preacher and worship leader, and one who will live a good Christ-like example before the congregation.

On question 6, the pedestal question, I have to admit that my response was in favor of eliminating the pastoral pedestal. My whole ministry and department is calculated toward a shared ministry, a common humanness. My weaknesses, lapses in judgment, even failures, have had ample time in the last 9 years of ministry in the Anoka Seventh-day Adventist Church to become painfully obvious. I have in several instances publicly acknowledged making specific mistakes. I do believe, however, that the pastor's life and lifestyle should exemplify a growing, maturing relationship with Christ as He lives it before the congregation and in the community.

Time Management Study

The average church member has very little idea of how the minister spends his time. This hypothesis was proven true in the pre-negotiations survey results. Half of the respondents did not know enough about the pastor's work to assign even 30 hours of work per week. When they glibly

ask the pastor, "What do you do with all your spare time," the pastor's ire is raised because he knows that he has, in all likelihood, worked 15 to 20 hours more per week at his pastoral profession than the one asking the insensitive question did at his work place.

It may be a pardonable offense if parishioners lack knowledge of how the pastor spends his time, but this grace is not available to the professional minister. In order to be proficient in ministry, the pastor must be efficient in the use of his limited time. This he cannot do if he is having trouble making a clear separation between family, personal, and professional time. The only possible way for a pastor to get a grip on the way he spends his time is to do a comprehensive time-use analysis. A simple system of time record keeping could be developed by most pastors. However, I chose to use the system suggested by Speed B. Leas in his book Time Management.¹ Because it is a system of time analysis designed for church leaders, it has subdivided categories of time expenditure that correspond to the pastor's use of professional time. It is a system ready for pastors to use without having to make adaptations or modifications. Leas divides time into three major categories; family, personal, and professional. These are broken down, respectively, into four, seven, and fifteen subdivisions.

¹Leas, 59-65.

Family Time: A. Family maintenance--laundry, dishes, cleaning house, yard work, fixing the car; B. Time with spouse--meals, trips, sports, talking, making love, shopping together; C. Time with children--taking them to school, helping with homework, supervising their activities; D. Time with spouse and children--meals, vacations, family worship, traveling together.

Personal Time: A. Sleeping; B. Personal maintenance and hygiene--eating alone, grooming, medical appointments; C. Physical exercise--done alone; D. Hobby--done alone; E. Goofing off--window shopping, napping, watching TV; F. Personal growth and development--therapy, growth groups; G. Spiritual deepening--private devotions, prayer, Bible study (not sermon preparation).

Professional Time. Please note that all preparation, transportation, and practice time is counted with the actual doing of the activity. A. Planning; B. Preaching; C. Calling--initiated by you to take "temperature" of person or family; D. Counseling--initiated by client in crisis or need of assistance; E. Church administration--finance committee, board meetings, coordinating council; F. Social action--attending meetings, writing letters; G. Organization-building--calling on potential members, raising money, training committee members; H. Church-building maintenance--supervision or implementation; I. Public worship and celebration--not

including preaching; J. Non-member evangelism; K. Funerals, weddings, baptisms, representing the church publicly (invocations and benedictions); L. Building church fellowship and leading personal growth groups; M. Transportation--significant commutation not related to one task; N. Teaching; O. Continuing education and professional development.¹

My personal two-week time-management analysis was done Sunday, January 17 through Saturday, January 30, 1988. In many ways it was a normal two-week segment of parish ministry. I was home during all of the period. There were no family vacations or out-of-town meetings. I prepared sermons to preach on both weekends and prayer meetings for mid-week. There were no big once-in-a-year projects or public evangelistic crusades, nor did an annual religious holiday come during the analysis period. But in other ways the analysis period did not reflect an overall, annual, time-and-task average. For instance, during this two-week period there were no weddings, no funerals, no public seminars, no marriage or pre-marriage counseling situations. None of the time for the two annual, required Minnesota Conference sponsored, four-day minister's meetings, or the required twelve-day annual campmeeting (making an annual total of 20 days required away from the parish) came during the analysis period and, consequently, is not reflected in

¹Ibid., adapted.

the results of the study. The aforementioned irregularities notwithstanding, the period was representative of an abnormally quiet two weeks in a multi-church parish.

Twice every hour, or when a prolonged activity ended, the type and time of activity was logged on a daily worksheet. At the end of the 14 days each activity was assigned to one of the sub-categories of either the family, personal, or professional time categories, and the time, in minutes, was recorded. This could have been done after each day's entries and a running tally kept for each category. However, to keep from being tempted to artificially "manufacture" a time-analysis profile, one that I would want to see, to keep myself honest, I waited until the two-week period was over to make any calculations.

Except for the sermon preparation and preaching time, which I knew averaged just 10 hours per week, I was surprised by what the analysis revealed.

Family time averaged 4 hours, 53 minutes per day. Daily averages for the sub-categories are as follows: A. Family maintenance--50 minutes; B. Time with spouse--33 minutes; C. Time with children--54 minutes; D. Time with spouse and children--2 hours, 36 minutes.

Personal time averaged 10 hours, 54 minutes per day. Daily averages in the sub-categories look like this: A. Sleep--7 hours, 26 minutes; B. Personal maintenance and hygiene--30 minutes; C. Physical exercise--12.5 minutes; D.

Hobby--none; E. Goofing off--2 hours, 17.5 minutes; F. Personal growth and development (therapy)--none; G. Spiritual deepening--27.5 minutes.

Professional time averaged 8 hours, 14 minutes per day (57 hours, 35 minutes per week). Because survey respondents were asked to assign "hours per week" in their pastoral job description, time listed in this category also has a weekly average noted in parenthesis. Daily and (weekly) averages for the sub-categories are as follows: A. Planning--3 minutes (20 minutes); B. Preaching--1 hour, 40 minutes (11 hours, 40 minutes); C. Calling on members--1 hour, 42 minutes (11 hours, 55 minutes); D. Counseling--none; E. Church administration--1 hour 18 minutes (9 hours, 8 minutes); F. Social action--none; G. Organization building (calling on potential members, raising money, training members)--11.5 minutes (1 hour, 20 minutes); H. Church--building maintenance - 2 minutes (15 minutes); I. Public worship (not preaching)--57 minutes (6 hours, 37 minutes); J. Evangelism--none; K. Funerals, weddings, baptisms-- none; L. Building church fellowship--1 hour, 3 minutes (7 hours, 22 minutes); M. Transportation--none; N. Teaching--none; O. Continuing education--1 hour, 16 minutes (8 hours, 50 minutes).

I mentioned above that the analysis was full of surprises. I note here just a few. I spent more time with the family than I had expected. Actually, I am proud of

that, because my three children were ages 7, 11, and 11 at the time and I enjoy being their father. The Anoka congregation has 37 couples with a total of 64 children in the under-12 age group, and I want them to know that my family is important to me. I was also surprised that I had spent no time with my hobbies (in the winter it's usually woodworking, in the summer it's gardening). I was astonished and shamed to realize how little physical exercise I was getting. I was also troubled by the fact that little or no planning, teaching, or evangelism was done during the two-week period.

The information presented here, but in somewhat less detail, was presented during the Pastoral Roles Seminar as part of the basis for negotiations.'

Congregational Profile

Parish Profile-Demographics

The Anoka Seventh-day Adventist Church has for most of its 90-year existence been part of a multi-church district and has for the past 4 years shared its pastor with the Seventh-day Adventist Church in Maple Plain, 32 miles away. Because the Anoka congregation was the only group that participated in the Pastoral Roles Seminar (information sharing and negotiations), Maple Plain serving only as the

'A graph of the time analysis appears in Appendix C.

control group, specific and detailed demographic information is given only for Anoka.

The Anoka congregation began as a small company of believers in 1899, but by 1900 their ranks grew to twenty-one and they were able to purchase a small church building the Baptists had built in 1858. After serving the group for over 70 years, the church property was sold to a real estate developer and the membership, now numbering 100 strong, built a new church approximately four miles out of Anoka on the edge of a small lake in the rapidly growing suburb of Andover. They began worshipping in their new sanctuary in 1974 with a seating capacity of 250. The membership did not break through 110 until 1979. That was the year the pastor of 11 years retired and a young, energetic man helped begin an upward trend in church growth. The Anoka membership in the first quarter of 1990 numbered 187. The growth is attributed to the blessing of the Holy Spirit in three areas: modest public evangelism through crusades and seminars, the opening of a very successful church-operated elementary-school program, and the general trend of people moving from the inner city to the suburbs. Of the \$38,750.00 budget for the fiscal year 1989-90, 41.3 percent, or \$16,000.000 was designated for the private educational program. The school operates in two classrooms, with two teachers and thirty students, in the basement of the church. Membership data includes 64 in the ages of 0 to 12 years (57

are unbaptized, and thus not counted in the membership of 187), 10 in the ages of 13 to 18, 86 in the age group of 19 to 35, 44 in the age group from 36 to 60 years, and a total of 34 over the age of 60. Six were not included in the tally because age information was not available. The average worship attendance, by actual weekly count, is 125. The Anoka congregation is predominately young to middle-age married couples (37), averaging two under-age children per home. Most are blue and white collar workers, two are doctors, one a lawyer. With so many young families just starting out with their first house and raising their children, finances are tight. This is reflected in the difficulty the church has in trying to maintain a healthy financial picture. Forty-five adults chose to attend the Pastoral Roles Seminar. Thirty-five usable responses resulted from the Anoka group.

Maple Plain had a 1990 first quarter membership of 79. Most members are middle to senior age, with only 13 children under the age of 12. It has an average worship attendance of 49 including the unbaptized non-member children. Twenty-five initially chose to participate in the control group survey, but only 14 returned the second survey, resulting in only 14 valid returns to function as the control group.

Seminar Planning

Neither the Anoka nor the Maple Plain group had any pre-information concerning the topic of the project. This presented a motivational challenge. What carrot could be dangled that would entice the most possible to attend the Pastoral Roles Seminar? Any discussion of the subject matter would void the survey results, so the only option left was to say what the seminar would NOT be. It was not a marriage or family seminar, they were told. It was not a stewardship or church officer training seminar. It was not an evangelistic outreach seminar. The board, along with the rest of the congregation, was asked to trust the pastor, based upon their ~~were~~¹ more than eight years of pastor-parishioner relationship.

At the January church board meeting, the members were appraised of the progress of the project and asked for input concerning the logistics and planning for the as yet "un-named" seminar. The teaching/dialogue/negotiation format was discussed, and the need for a minimum of 5 hours for the seminar explained. By consensus, it was decided to promote a weekend format to take place on February 24 and 25. One-half hour for completing the survey and 2 hours for lecture and discussion on Saturday afternoon the 24th, and the balance of the seminar on Sunday morning the 25th. A special fellowship meal was planned for Saturday after the worship service so people would not have to leave, get their

meal, and return to the church for the afternoon seminar. Announcements appeared in the "Anoka Notes," the church newsletter, and for several weeks in the church bulletin. Two weeks before the seminar date, a prepared announcement was read from the pulpit and members were encouraged to sign up for the seminar on a sign-up sheet provided in the foyer of the church. One week in advance of the seminar, every worshipper received a half-page bulletin insert describing the pastor's progress towards the Doctor of Ministry degree and the need for their help in participating in the seminar.¹

A seminar folder was prepared which contained in order of use; the pre-seminar survey, study sheets titled "Biblical Models for Modern Pastoral Roles," the seminar discussion outline, the pastor's two-week time management analysis, blank pages for taking notes, and finally the follow-up survey with an addressed, post-paid envelope for return to the pastor during the third week following the seminar. Each folder and the two surveys within had an alpha-numeric code written in the upper left-hand corner. This permitted anonymity for respondents but also made it possible to determine if comparative surveys were received from individuals.²

¹Bulletin insert appears in Appendix B.

²Samples of each appear in Appendix C.

After the fellowship meal, tables and chairs were arranged in seminar style, and the folders were distributed with instructions to keep them closed until instructed to remove the first survey. When all were ready, the survey was retrieved, careful instructions given, questions answered, and then forty-five adults proceeded to fill out the survey.

Survey Results

Using the scoring formula described above, the composite group ranking of pastoral roles is as follows: 1 = shepherd, 2 = prophet, 3 = example, 4 = king, 5 = teacher, 6 = evangelist, 7 = priest. Stratifying the group into church board members (17), and non-church board members (18), reveals a different order of rank for the two sub-groups. Board members ranked pastoral roles in this order: 1 = prophet, 2 = shepherd, 3 = example, 4 = king, 5 = evangelist, 6 = teacher, 7 = priest. Non-board members placed them in this order: 1 = shepherd, 2 = king, 3 = prophet, 4 = example, 5 = teacher, 6 = priest, 7 = evangelist. Roles showing a ranking difference of two positions were prophet, king, and evangelist. Board members ranked prophet (primarily the task of preaching) much higher than did non-board members. Board members ranked kingly tasks much lower than did non-board members, possibly because they work closely with the pastor in church administration and assume or accept some of the

responsibility for these tasks, where non-board members attribute them more to the pastor. Board members also rank the role of evangelist higher than do non-board members. Neither sub-group assigned a high rank to the role of evangelist, ranking it fifth and seventh, respectively, but board members, as church leaders, quite probably have a better overall concept of the mission of the church than do non-board members, and therefore they rank the role of evangelists higher.

Problem one of the survey rationale theorized that church members lack precise information regarding pastoral roles resulting in ambiguity and conflict of expectations. Several indicators from the survey proved this theory true. One obvious indication was the number of respondents who listed only tasks and expectations (32 out of 35). Only three individuals were able to use any of the model names, and these were the commonly known roles of shepherd and evangelist. These roles were listed by the respondents along with other tasks and expectations. No one attempted to conceptualize the pastor's work by using role designations exclusively. Another indicator that was initially looked to to provide information concerning participants knowledge of pastoral roles was list length. Theorizing that those with limited information would provide short lists and those with a greater knowledge would provide longer lists, the information on list length (number of

role/task notations) was tabulated and compiled on the survey scoring summary sheets. For several reasons, however, it was determined that list length was not a valid indicator. First of all, list length for those listing tasks only, increased only fractionally from 11.8 items per list on the pretest to 11.9 items per list on the posttest, not enough to be used as an indicator. Second, lists on the posttest, when considered as a group, contained very different information than the pretest lists contained. Only 8.5 percent of respondents to the pretest even listed a pastoral role by name, and none of them used role designations exclusively, while on the posttest 51.4 percent used role names, 31.4 percent exclusively. Because role names are summary labels for a larger pool of role tasks, the lists would understandably be shorter when role names are used exclusively than when tasks are delineated. As it turned out, the group average list length was reduced from 11.3 items per list on the pretest to 9.4 items per list on the posttest. Because composite group list length did not support the theory, and would have been an exercise of comparing apples and oranges, it was discarded as an indicator of the level of knowledge of pastoral roles. Other indicators, however, seemed to be supportive of the theory.

If all 35 respondents had identified all seven pastoral roles, there would have been a potential of 245

role identifications. However, 69 times roles were omitted completely from the list, making only a 71.8 percent role identification rate. Non-board members were twice as likely to omit roles (2.55 omissions per person) than were board members (1.27 omissions per person).

Of the 176 times roles were identified, 81 times it was by listing only one task or expectation for that particular role. Priestly tasks were omitted most often (17 times), followed by the role of teacher (15 times), evangelist (13 times), example (11 times), prophet (7 times), king (5 times), and shepherd (1 time).

The number of hours respondents assigned to the various tasks, and the weekly totals, also indicate a lack of knowledge of pastoral roles. Possibly because the average list length was short, the corresponding number of hours per work week were few, averaging 34.5 hours. (The post-negotiation profile indicated a longer work week of 46.4 hours for the pastor.) Seven of the 35 participants assigned less than 10 hours per week. Three indicated from 11 to 30 hours per week, seven indicated from 21 to 30 hours, and another five indicated from 31 to 40 hours per week. One individual assigned more than 60 hours per week, one indicated from 51 to 60 hours, and eleven indicated 41 to 50 hours per week. Of the twenty-eight respondents who remembered that preaching was part of the pastor's job description, eight of them assigned two hours or less for

both preparation and delivery of weekly sermons. Only two individuals, those indicating over 51 hours per week, came close to what most pastors believe is an average work week for them.

Other supporting evidence of deficient and ambiguous information is the high number of ambiguous statements that respondents listed as items in the pastor's job description. Some samples follow: "allows time for the unexpected--8 hours," "put on a good service," "try to get new members," "head of his church," "leader of church togetherness," "keep church running smoothly," "call sin by its right name," "lend a helping hand," "live a respectable life," "a student of God's leading," "example of Conference concern," "musical skills," "prepare members for the second coming," "be able to read minds," and "have it all together." These are only representative samples of a much larger pool of ambiguous statements supplied on the survey. When one reviews these statements, admittedly they are things pastors do, or should do, or that some pastors do sometimes and more pastors need to be doing all of the time. If that sounds confusing, so is the task of translating these statements into identifiable job duties or expectations that correspond to a legitimate pastoral role. Most of the examples cited were categorized under roles because close association with a specific role can be seen. Two items, "Allows time for the unexpected--8 hours" and "be able to read minds" were

both omitted from the role categories because they neither resembled nor represented an identifiable pastoral role task.

Questions 4 and 5 of the survey were designed to measure differences, if any, between the respondents personal preferences for the pastoral roles needed for ministry towards them personally (question 4), as compared to their perception of the roles needed most to help the congregation meet its objectives (question 5). Some indication for the need for a general practitioner was also anticipated.

For comparative purposes, numbers appearing in parenthesis () indicate the number out of the 35 respondents who noted a particular role. The survey results for question 4 reveal a high personal preference for the strong presence of the shepherding role (34), followed closely by example (25). Of lesser but significant importance for ministry toward them personally were the roles of prophet (10) and king (9). Of little importance were the roles of evangelist (4), teacher (3), and priest (1). Responses to question 5 indicate strongly the need for presence of the roles of shepherd (25) and example (20) to help the congregation meet its objectives, though somewhat less so than for personal needs. However, the roles of prophet (11), king (11), and teacher (6) are perceived to have an increased need within the larger, parish setting. The same

number noted the role of evangelist (4) in question 4 as they did in question 5. The priestly functions were not mentioned in anyone's responses to question 5, which probably indicates more a deficiency of conscious knowledge than it does of a total absence of a perceived need for the functions of the role.

The term "general practitioner" was not used by anyone responding to questions 4 and 5. Nonetheless, by the descriptions given for the pastors they liked the most and the ministry skills that he had, it is clear that a general practitioner was desired by a majority of participants. The same top four roles surface in both questions; shepherd, example, prophet, and king. It would seem evident that for a parish minister, the Anoka group desires a general practitioner who has skills in these four roles instead of a pastor who has skills in one of them. This conclusion is supported by the information compiled from responses to questions 1 through 3 where the composite ranking in descending order of importance is shepherd, prophet, example, and king.

For question 6 the "pastoral pedestal" question, it was anticipated that in responding to the instructions to indicate in what ways, if any, their expectations of the pastor differed from their expectations of other church members, that respondents would reveal their bias for or against the concept of the pastor being on a pedestal. The

results were disappointing. Only twelve of thirty-five filling out the survey made an indication one way or another. Nine said "no" the pastor was not on a pedestal. A sample of the phrases used included: "no different than anyone else in the church," "don't expect more of the pastor than of other church members," "not expected to be perfect," and "lifestyle expectations the same." Several hedged a little by saying that their expectations were the same, but the interpretation of lifestyle matters was more strict for the pastor than for other church members because of his greater responsibility to be a good example. Only three indicated that the pastor was on a pedestal. One said, the pastor is "looked up to as a role model." Another stated that he "expected more of the pastor and his family's actions than of other members." The third said that the pastor was to be "living pure and sinless." One may challenge the decision to interpret these responses as positive indication of a pastoral pedestal in the minds of the respondents, but it does appear that the tendency of these individuals was to measure the pastor by a different standard than the standard by which other members are measured. One can definitely conclude that of those responding to the question, a strong majority was willing to recognize the humanness of the pastor and allow for "imperfections" and the making of "some mistakes" as long as he was a "growing" Christian. Six respondents to question

6, five board members and one non-board member, clearly stated that the pastor was to "be an example."

CHAPTER 4

IMPLEMENTATION OF ROLE NEGOTIATIONS

Pastoral Roles Seminar

Introduction. Prior to the introduction of the Seminar, I obtained verbal permission from the group to use an audio tape recorder. This aided in accurately reporting the seminar discussions. Sentences or phrases enclosed in quotation marks attributed to participants are verbatim quotations transcribed from the tape recordings. When all had completed the pre-negotiation survey, the Pastoral Roles Seminar was introduced by sharing several humorous pieces of writing that have circulated in various form in church-related papers, newsletters, and bulletins for years. Original or even secondary sources are not available, so no credit can be given. In a gentle way they introduce the subject of conflicting pastoral roles and expectations and emphasize the dilemma pastors face in trying to meet them all. The first one is titled, "The Perfect Pastor."

The perfect pastor preaches exactly 10 minutes. He condemns sin, but never hurts anybody's feelings. He works from 8 a.m. until midnight; is also the church janitor. The perfect pastor makes 40 dollars a week, wears good clothes, drives a good car and donates 30 dollars a week to his parish. He is 29 years old, has 40 years of experience. The perfect pastor makes 15 house calls a day, and is always in

his office. He is tall and short, thin and heavyset, and handsome. He has one brown eye and one blue, hair parted in the middle, left side dark and straight, the right brown and wavy. He has a burning desire to work with teenagers, and spends all his time with older folks. He smiles all the time with a straight face because he has a sense of humor that keeps him seriously dedicated to his work. If your pastor doesn't measure up, send this letter to six other parishes that are also dissatisfied with their pastor. Then bundle up your pastor and send him to the church at the top of the list. In one week you will receive 1,643 pastors and one of these should be perfect. Have faith in this letter. One parish broke the chain and got their old pastor back in three months.

A short anecdote illustrating how some view the pastor's work reads:

Two little boys were talking about their father's occupations. One was asked, "What does your father do?" The reply, "He's a carpenter; he builds houses." The minister's son was asked the same question to which he responded, "Oh, my father doesn't work; he's a preacher!"

Russell Blowers gives the following description of the ministerial profession:

Somewhere between the call of God and the heart ward of the local hospital, there exists a specialist variously called a "minister," a "preacher," a "pastor," a "clergyman." He is a hero to his wife, a stranger to his children, a fine boy to his mother, an "easy touch" to down-and-outers, a name on the mailing list of hundreds of agencies and organizations, an example to his flock. To some he's a stuffed shirt, to some he's a character who has never lived it up, to some he's "Reverend," to some he's a guy who has nothing else to do but get ready for a twenty-minute sermon once a week. To some he's the person in whose presence you must not cuss, drink, or smoke.

To others he is a dear friend, a "Johnny-on-the-spot" when death's angel hovers near; he's the one whose ministry continues when the medics have done all they can do; he's the man who can mend marriages, but who can't find time to fix his wife's toaster; he's the nice man at church who pats the

babies' heads, even though he's not running for a political office. He's the one who marries young lovers, prays with the sick, and buries the dead. He's a financial expert, a public orator, janitor, errand boy, typist, file clerk, writer, public relations expert, poor golfer, professional teasipper and punch-drinker, journalist, reformer, evangelist, pastor, business executive, counselor, prophet, bookworm, diplomat, human being, sinner, bass, tenor (whichever is needed), planner, and a teetotaler.

Ministers are found everywhere - preaching in churches on Sunday, listening in meetings, teaching a class, looking at a clock, not looking at a clock, giving invocations, giving benedictions, waiting in maternity wards, sympathizing beside caskets, standing behind pulpits, pleading causes, serving on committees, reading the Bible, playing football with the kids on the vacant lot near the church, watching someone take a final breath, driving expectant mothers to the hospital, sitting behind a desk, laying underneath a car, standing on the roof of buildings under construction, meditating, dreaming, at home at dinner time, not at home at dinner time, standing before women's groups, delivering addresses, meeting in conventions, diagnosing the world's sickness and prescribing the cure--God.

Another clipping emphasized the "no win" situation pastors often find themselves in.

If the pastor is young, they say he lacks experience. If his hair is gray, he is too old for the young people. If he has five or six children, he has too many. If he has no children, he is setting a bad example. If he preaches from notes, he has canned sermons and is dry. If his messages are extemporaneous, he is not deep. If he is attentive to the poor people of the church, he is playing to the grandstand. If he pays attention to the wealthy, he is trying to be an aristocrat. If he uses many illustrations, he is neglecting the Bible. If he does not use enough stories, he is not clear. If he condemns wrong, he is cranky. If he does not preach against sin, he is a compromiser. If he preaches the truth, he is offensive. If he does not preach the truth, he is a hypocrite. If he fails to please everybody, he is hurting the church and ought to leave. If he does please everybody, he has no convictions. If he drives an old car, he shames his congregation. If he drives a new car, he

is setting his affections on earthly things. If he preaches all the time, the people get tired of hearing one man. If he invites guest preachers, he is shirking his responsibility. If he receives a large salary, he is mercenary. If he receives a small salary--well, then, they say it proves he is not worth much anyway!

These bits of humor were shared to inform and warm the group up to the issues ministers face in relation to their pastoral roles and parishioners' expectations of them.

Before turning to the Biblical study of pastoral roles, I shared very personally that during the seminar I would be taking some risks that I felt were necessary to take if bridges of understanding were to be built. The concept of risk, and the type of risk of which I spoke is characterized by an anonymous author with these words:

To laugh is to risk appearing the fool. To weep is to risk appearing sentimental. To reach out to another is to risk involvement. To expose feeling is to risk exposing your true self. To place your ideas, your dreams before the crowd is to risk their loss. To love is to risk not being loved in return. To live is to risk dying, and to hope is to risk despair. To try is to risk failure. But risks must be taken because the greatest hazard in life is to risk nothing. The person who risks nothing, does nothing, has nothing, is nothing. He may avoid suffering and sorrow, but he simply cannot learn, feel, change, grow, love, live. Chained by his certitudes, he is a slave. He has forfeited freedom. Only a person who risks is free.

I explained that during the course of the seminar, I would risk exposure of my ideas and feelings. I would risk sharing some of my frustrations, even some hurts. I would risk being misunderstood, having my motives questioned or misinterpreted. But the risks are worth it, I explained, if

we could grow in our understanding of each other, increase our knowledge of God's Word, and discover ways to work more closely together for the accomplishment of God's purpose in Anoka.

To help participants become oriented to the topic of pastoral roles, I gave a brief lesson in role theory giving definitions and illustrations of key terms used in this field of knowledge. The terms role, role sender, role receiver, role set, role expectation, and the various types of role conflict (internal, external, internal-external, and role overload) were defined and illustrated using the resources in chapter 2 of this project and personal experiences of recent occurrence.

This was followed by reading a compiled list of more than a hundred specific tasks, duties, and skills that are basic to pastoral ministry and then stating that this long list can be reduced to a very few roles. These roles are clearly defined in Scripture. These biblical roles become the focus of study for the remaining 90 minutes.

Biblical models. Participants were instructed to retrieve from their folders the outline titled "Biblical Models for Modern Pastoral Roles." Eight biblical models were presented in a teaching seminar format. The names of the roles were omitted from the outline and a blank line provided for them to write it on when the discussion came to it. This was the only required writing. Some participants

took additional notes. The discussion, using the specifications for each role presented in chapter 2 of this project, progressed from the biblical role of priest to prophet, then to king, shepherd, teacher, evangelist, example, and finally general practitioner. This presentation concluded the first half of the seminar conducted on February 24, 1990.

Sunday morning, February 25, 1990, found 43 returned participants eager to continue the seminar. Before negotiations were possible the ecclesiastical and community profile of pastoral roles had to be discussed as well as the results of the pretest and the pastor's personal profile.

Ecclesiastical and Community Profile. An outline of material for Sunday's session was included in each folder so everyone could see the progression of the discussion. The material used for presentation of the ecclesiastical (the name was changed in the project report to "Denominational Profile") and community profile was a condensation of the material recorded in chapter three of this project.

Pre-negotiation Group Profile. Then it was time to share the results of the pretest. Only the broad outline of results could be shared, for too much information would confuse rather than clarify. It was noted that as a group they gave the role of shepherd a rank of (1) (the role they perceived to be most important), prophet was assigned a rank of (2), and example a rank of (3). Also noted was the low

ranking assigned to the roles of evangelist (6) and priest (7).

Representative statements from responses to question 4 through 6 were shared, e.g., "Anoka needs a pastor who can minister effectively to children, youth, and families."

"Anoka needs a pastor who can set goals and is a good decision maker and organizer"; "a young energetic, congenial, flexible pastor who will preach a good sermon and practice what he preaches by setting a good example"; "take time for his family"; and, "okay to make some mistakes and let humanness show."

Several atypical statements were shared to demonstrate the extremes in expectations within the group, e.g., "preach sermons that step on toes"; "pastor to give evangelistic thrust"; "be slim and trim"; "willing to make sacrifices in his family for the sake of the church"; "work a 70-to 80-hour work week"; and "the pastor should be a perfect leader not having the same temptations and feelings as others have." Two individuals indicated that they wanted a "weekly" pastor who did not have to alternate between two churches. These were the only indications whatsoever that group members were consciously aware of their pastor's multi-church responsibility. This point was a springboard for discussion and a basic point of negotiation.

Pastor's profile. Before negotiations could begin, I had to share the results of my self study. The

information on my profile, as reported in chapter 3 above, was presented in abbreviated form. The spiritual gifts inventory which indicated strong giftedness in the areas of pastoring and helps/service, as well as my priority of pastoral roles was presented: shepherd, prophet, and priest being the top three. This material along with the supporting evidence compiled in the two-week time analysis comprised the presentation of my perception of, and relationship to, pastoral roles. Now everything was in place for the negotiations to begin.

Negotiations

Though there had been enthusiastic discussion and two-way dialogue throughout the seminar, when it came time for negotiation of roles, tasks, and expectations, the group was reluctant at first to say what they were thinking and feeling. I had difficulty eliciting from them ideas and positions to negotiate. Sensing this, one of the participants said, "I get the idea you want us to tell you what we want changed. Maybe that's why we don't have so many ideas. Maybe a lot of us are quite happy with what we have already seen. Why disturb something that works so well?" Others agreed. But I knew if the discussion ended with that comment (though I was affirmed by it, already in my ninth year as their pastor), the negotiation process would not have accomplished its anticipated purpose.

I immediately suggested that we brainstorm for ideas of what they would like me to be doing as their pastor. I would then respond by telling them how I related to their suggestion, and if there were differences of opinion, through the process of dynamic dialogue we would attempt to arrive at a consensus.

Immediately, it was suggested that Anoka needed a full-time pastor. With its growing membership, prospering elementary school, and potential for growth in a rapidly developing suburb, I had to agree with the suggestion but cautioned that neither I nor they had the authority to make such a decision. On that basis, this issue was a non-negotiable. However, I suggested that in our discussion and negotiation that they be clearly and consciously aware of my multi-church responsibility; that they do share me with another congregation who also has expectations and places demands upon my time and energies.

One of the participants asked for a brief comparative review of the group's and pastor's profiles highlighting the areas of agreement and difference. Believing that this would be helpful to the discussion, I reminded them that we both gave the role of shepherd the rank of one (the most important pastoral role), and that we both agreed that the role of prophet was the second most important. Also in close agreement was our ranking of the roles of evangelist and teacher. The areas of greatest

difference came in the roles of priest, king, and example. I ranked the priestly role four positions higher than they had, the kingly duties two positions lower, and the role of example four ranking positions lower than the group.

I was also asked to give my personal reaction to the possible implications of the compared profiles and how I related personally to the duties and expectations of the various roles. I agreed to do so as the various roles were discussed. The resulting lively participation in the negotiation process was thrilling. Though the discussion jumped around from one role to another during the process of negotiation, a very healthy consensus was achieved for many of the roles. The report, as it continues, brings the discussion for the individual roles together and reports on each as if they were taken separately.

Prophet

Because there was such close agreement on this role, no one expressed any need to bring it up for negotiation.

Shepherd

Though there was a high level of agreement on the importance of the role of shepherd, I expressed that I was having some conflict regarding it. The Minnesota Conference administration expects the pastor to make four visits to each home every year; though I was already spending considerable time with shepherding tasks, I would like to do

more pastoral calling. However, the time for it would have to be taken from one of the other roles, as I was already averaging more than 57 hours of ministry per week.

The group discussion centered around the fact that the conference expectation was excessive, and that they themselves did not expect a quarterly visit from the pastor. Several of the local church elders suggested that they themselves could do much of the visitation and shepherding currently being done by, or expected of, the pastor. Others noted that church members do expect a visit from the pastor at least once a year in the home, and in hospital and crisis situations, and that they do not accept the shepherding ministry of the elders as being the same as that of the pastor. One member remarked, "When the pastor comes to visit me in the hospital, his visit is considered as a visit from the Lord." Humbled beyond words by that statement, I remembered that pastors are ordained to minister as God's representatives and ambassadors, under-shepherds on earth, until the Great Shepherd comes to gather His flock.

The consensus of the group was that the pastor's presence (a personal visit) meant more to them than the visit of a fellow church member, even though he/she be an elder of the church. They felt that the pastor could not delegate all of the shepherding tasks, especially hospital calls and yearly visits. I acknowledged their right to these expectations and agreed to fulfill them, but stated

that the membership needs to learn to accept the ministry of the church leaders as legitimate pastoral ministry from the church. The board of elders (all five were present at the seminar) agreed to subdivide the congregation into five parishes and each would be responsible for spiritual visitation in one of them.

Evangelist

Again, as with the role of shepherd, the role of evangelist was ranked very similarly by both the group and myself. I gave it a rather low rank of 5, the group a 6. As was noted by a participant, even the Minnesota Conference leadership ranked it a low 5 on their survey inventory of pastoral roles. The low ranking is not to indicate that all of those sampled are opposed to evangelism. It may suggest that traditional public evangelism crusades conducted by the pastor in his own church is of low priority. Conference administration, during the personal interview phase of their survey, indicated that they desired their ministers to be pastor/evangelists, but that the evangelist role should not be as prominent as the role is with a full-time specialist in evangelism, so that parish pastors are overbalanced toward it. They recognize that pastors who specialize in traditional forms of evangelism move frequently because other pastoral role are neglected.

The Anoka Adventist group believes in evangelism. It sponsors a major public campaign approximately every five

years, conducts Daniel and Revelation seminars, cooking schools, sponsors a health booth annually at the nearby shopping center, gives out food baskets, and provides a two-teacher elementary school for the children of the church. All of these activities are planned and executed primarily by the laymen of the church, the exception being the public crusade which an invited specialist organizes.

I told them frankly that the thought of me planning, organizing, and presenting a public evangelistic effort on my own tied my stomach in knots. I am not a detail person!

Though I could have anticipated the answer, I presented this question to the group: "Do you want a pastor who will gear the church up for frequent public evangelistic crusades and focus a majority of the church's time and resources on it?" Members commented that public evangelism, as it has traditionally been done, is not the only way a church grows. A good outreach Bible study program coupled with the activities already in place was suggested. "What we need is more active members," one person remarked.

The consensus which developed out of the discussion allowed me, as their pastor, to let the role of evangelism remain at its current or reduced level of priority and that they would accept more of the outreach responsibility themselves. The group was willing to invite a specialist in evangelism to come and conduct public crusades, and I responded by saying I would, and am willing to, function in

a supportive role by participating in his program where possible and making evangelistic visits.

A rather profound comment by one of the participants summarizes the laity's concern for reducing the pastoral role pressure induced by the roles of shepherd and evangelist.

I think there needs to be a balance between roles. I don't think there is a solution to this problem (excessive pastoral role pressure) until we as laymen come to the point of willingness to be taught; until we recognize our responsibility to take on many of the duties that you (the pastor) are doing. Until we dedicate ourselves (and I'm the worst offender, I'm trying to recognize this) and ask to be taught, and go out and take care of what we are supposed to be doing individually, there is not a solution to this either. Because, if we were doing what we are supposed to be doing, we could practically wipe out the shepherding and evangelism duties of the pastor. Instead of there being one minister in a church this size, there should be a hundred. It seems very hypocritical for us to sit here and say, "this is what we expect of you," but we are not willing to do our part.

King

The group assigned a rank of 4 to the role of king; I assigned it a 6. I explained that I did not possess every ministry skill nor did I function well in all pastoral roles. Even some that I may be skilled at are not particularly enjoyed. Many of the kingly tasks fall in this category. The detail work of planning and organizing is difficult and unpleasant. The responsibility of chairing or attending the seeming endless stream of board and committee meetings is tedious. Did the group see this as a valuable

use of my time and energy? The response was definitely encouraging to me. It was offered that the pastor should not be required to attend all of the various sub-committee meetings, but get information from them by way of report. I offered that I would be willing to pass the chair of even the church board to a qualified individual if they so desired. No, that was not in their thinking. But they felt that by freeing me from some of the committee meetings, I would have more prime evening time for visitation.

The consensus was that I, the pastor, should be more directive and delegate more of the administrative duties and responsibilities to lay members. Communication of the need for more assistance in specific areas would help parishioners to know what the pastor expects of them and thereby enable them to respond. "After all," one commented, "Jesus chose 12 helpers and delegated to them both authority and responsibility." I am fully in favor of a trend in the direction suggested.

Teacher

There was only one position difference in my rank (4) and the group's rank (5) of the teaching role. Though I ranked it above the kingly duties in importance, it too is a role that produces a degree of internal conflict. The teaching format is uncomfortable and stressful for me, and I do not like preparation for classroom type or group teaching. I told those attending the seminar that I would

choose to write and preach ten sermons before I would choose to teach a Sabbath School class. The group's expectations of their pastor's teaching role were ranked low anyway. But in a few areas they wanted training, e.g., in stewardship and in giving Bible studies.

A consensus was reached when I assured the group that I did enjoy the one-to-one teaching format of the individual Bible study setting, and would be willing, indeed have offered, to take individuals with me for the purpose of training and involving them. In the case of stewardship and other specialized areas, we agreed that with my encouragement and involvement (as pastor), the best course of action would be to invite a specialist to come and do the teaching and give the training.

Priest

Of all the pastoral roles, the priestly role and the role of example had the largest degree of difference in rank. I ranked the priestly role third, the group ranked it seventh (last). In this case it turned out to be not so much a matter of disagreement as it was a lack of knowledge. They were not aware of the time and energy required to plan and prepare an aesthetically beautiful worship service with hymns and scripture, children's story, ordinations and dedications, all coordinating into one harmonious theme. Also many were not aware before the seminar that funerals

and weddings were considered priestly functions, though I recorded them as such if they were noted on the survey.

Because there was no substantial verbal disagreement or advice the group wanted to share regarding priestly duties (no one offered to conduct a communion service, or plan a dedication), there was very little consensus to be reached. I must note, however, in the follow-up survey, the group composite ranking was increased from seventh position to sixth indicating a greater understanding and appreciation for the priestly role.

Example

As noted above, the roles of example and priest showed the greatest difference in rank of any of the roles. The group ranked example third but I ranked it seventh (last). For the most part the difference was in understanding of the function of this role and not disagreement of substance. I accept the fact that the pastor must be exemplary in lifestyle matters and should not be ostentatious, sloppy, or crude, to repeat themes that surfaced on the survey. I have for years believed that the longer a pastor remains in the same parish, the more prominent the role of example becomes. Yet I ranked it last in importance partly because I had trouble conceiving of assigning last place to any one of the other six roles. Another reason I ranked it last is because, by definition, the role of example is more a role of "being" than of

"doing." Because I am a practical person, "doing" is more my nature, and "being" has very little conscious awareness in my thinking.

I felt a little reprimanded by the group when they reminded me of the cliché, "I'd rather see a sermon than hear one any day." They also encouraged me to spend more time in personal spiritual development, private prayer, and devotions. An average of 27.5 minutes per day did not seem adequate for the one who was their pastor. Though I was proud that the amount of family time I spent was well above national averages for husbands and dads, the group wanted me to take more time with my family. I began to see where they were coming from when they ranked the role of example so high. Rationally, I agreed with them that "being" must come before "doing" and that the role of example should be ranked higher than I had ranked it. Accepting the fact intellectually is much easier, however, than putting it into practice.

General Practitioner

The general practitioner role was not tested per se in the survey because it could not be ranked. But during the seminar discussion it was asked how I viewed myself in relation to the pastoral roles on the basis of my skills and interests. I reminded them of my spiritual gifts inventory, a high degree of giftedness in pastoring and helps/service, and told them that I viewed myself as a general

practitioner. In my ministry, I attempt to balance the roles of shepherd, prophet, and priest (and, of course, now mentally the role of example) into a coordinated scheme of ministry. Most acknowledged and affirmed that I was indeed a general practice minister and that that was the kind of pastor the Anoka congregation needs.

Work Week

The length of the pastoral work week was indeed a negotiating point. One individual indicated on the survey up to an 80-hour work week for pastors. It was, I suspect, more a recognition of pastor's work-a-holic tendencies than it was a requirement, but it served to introduce the subject. I asked, if I had an extraordinarily long work week, 80 hours for instance, would they be willing to allow me to take a few days off the next week to balance things out. The consensus was, and I was assured that no one would be checking, that if I had to put in an 80 hour week, I would be permitted to invest as few as 20 hours the next week in pastoral duties. One individual was quick to point out that the example still averaged out to a 50-hour work week.

Pastoral Pedestal

The pastoral pedestal phenomenon was only a point of discussion rather than negotiation. But many in the group, particularly those over 50, were not willing to view the

pastor on a level with themselves. The comment was, that "because of his office, the pastor will always be on a pedestal, and he should not be taken off." Though that concept makes me a little uncomfortable (I know all too well my own humanness), I, too, have respect for the office of pastor, and for those dedicated individuals who honorably minister in it. The younger generation in the churches today are more ready than the older ones to remove the pastoral pedestal and accept the pastor as a peer, even allowing his humanness to show. "Example" is still in the parishioner's vocabulary for pastors, but "perfect example" is reserved for the Senior Pastor.

Consensus Statement

Initially, it was the intention to develop a consensus statement at the conclusion of the negotiations. As things worked out, it seemed better to attempt consensus on the roles and issues individually instead of trying to include them all in one comprehensive statement. The report has reflected that adjustment.

CHAPTER 5

POST-NEGOTIATION PROFILE

Control Group

The philosophy behind using the Maple Plain Seventh-day Adventist Church, Anoka's sister church in the district, as a control group was to determine to what degree a testing bias existed in the results of the pre- and post-negotiation surveys. Maple Plain did not have the benefit of the Pastoral Roles Seminar or the negotiations between the completion of the two surveys and, therefore, would not be expected to demonstrate an increased understanding of pastoral roles or show movement toward their pastor's ranking of roles. It was theorized that if changes were evident, it could be attributed to an increased awareness of pastoral roles based on a personal reflection stimulated by the process of completing the survey, rather than an increased understanding of pastoral roles based on biblical instruction and negotiation of roles.

The survey was administered in Maple Plain on March 12, 1990 to twenty-five adults, using the same format and

instructions as with the Anoka group.¹ Only fourteen individuals returned the follow-up survey, a 56 percent return rate as compared to Anoka's 77.8 percent return rate. Without having participated in the Pastoral Roles Seminar as Anoka had, they were possibly less motivated than the Anoka group to complete the follow-up questionnaire.

Using the same scoring procedure as with Anoka, Maple Plain had on the pretest a composite group ranking of pastoral roles as follows: 1--shepherd, 2--example, 3--prophet, 4--king, 5--teacher, 6--priest, 7--evangelist. The posttest rank changed slightly: 1--example, 2--shepherd, 3--prophet, 4--king, 5--priest, 6--teacher, 7--evangelist. Raw scores were very closely compared between the two surveys, but there was enough variance to allow the roles in positions 1 and 2 to exchange places, and roles in positions 5 and 6 to switch with each other. The group had a relatively high role identification rate of 80.6 percent in the pretest as compared to 81.6 percent in the posttest, but the significant point here is that there was only a very slight increase of 1 percent from the pretest to the posttest which would indicate very little increased understanding of pastoral roles.

The average hours per work week was reduced from 38.2 hours on the pretest to 34.35 hours on the posttest.

¹Demographics for Anoka and Malple Plain were given in the previous chapter.

Experience with the Anoka group indicates that as knowledge of pastoral roles increases, the average length of the work week assigned also increases, just the opposite of the Maple Plain result.

It seems safe to conclude that the testing bias was very small. As was theorized above, evidence points to a slight increase of awareness of pastoral duties resulting from personal reflection which was stimulated by the process of completing the pretest. An increase in genuine understanding of pastoral roles without the benefit of the Pastoral Roles Seminar does not seem to be supported by the evidence from the control group.¹

Comparison of Anoka's Pretest and Posttest Profiles

The first meaningful comparison of the pretest and posttest profiles is of the order in which the roles were ranked.² Both rank shepherd first, but the posttest raw score is a much higher 213 as compared to the pretest score of 183. The role of prophet remains second, but again the raw score moves up from 161 points to 185. Similarly, the role of example, ranked third in the pretest, remained in third position on the posttest with an increase in raw score from 143 to 163. The fact that the top three roles are

¹Pretest and posttest profiles for Maple Plain are found in Appendix E.

²Pretest information is contained in Appendix D, Posttest information in Appendix F.

ranked the same in both profiles indicates the strong position these roles hold in the minds of the respondents. The remaining four roles all changed rank from the pretest to the posttest. The roles of king (raw score of 133) and teacher (raw score of 91), which were ranked fourth and fifth, respectively, in the pretest, traded positions in the posttest (king with a raw score of 95 and teacher with 106). The roles of evangelist (raw score of 75) and priest (raw score of 62) ranked sixth and seventh, respectively, in the pretest, also swapped positions in the posttest (priest with a raw score of 77 and evangelist with 58). At first blush, these changes may appear to be random and meaningless. However, other supporting evidence suggests reasons why the changes in rank moved in the direction in which they did.

One indicator of increased knowledge of pastoral roles as a result of attending the seminar is the rate of role identification. The pretest showed a rate of only 71.8 percent as compared to 79.2 percent for the posttest, for an overall increase of 7.4 percent. This is significant when compared to the control group which showed only a 1 percent increase. Another way of looking at the same information, but on an individual basis, is to say that on the pretest respondents omitted 1.97 roles, on the average, per person, while on the posttest it was reduced to 1.46 roles per person.

One indicator that seems to suggest an increased knowledge of pastoral roles came as a surprise. The research did not anticipate that participants would require a longer work week for the pastor after having attended the seminar than prior to it. The explanation appears to be that because on the pretest information was limited and imprecise, the group's average number of hours per week assigned was a low 34.5 hours. After participation in the seminar, respondents were able to identify more of the roles and tasks, and understood more fully the broad scope of pastoral responsibility and, therefore, assigned an average of 46.4 hours, a significant 11.9 hours increase, to accomplish it. A breakdown of the responses in the hourly categories follows: The number of individuals assigning more than 60 hours per week went from one in the pretest to six in the posttest. Those assigning 51 to 60 hours increased from one in the pretest to three in the posttest. In the category of 41 to 50 hours per week there was very little change; eleven in the pretest as compared to twelve in the posttest. The 31-to-40-hour category was chosen by five respondents in both tests. While seven indicated from 21 to 30 hours in the pretest, only three did so in the posttest. Three people indicated 11 to 20 hours in the pretest as compared to four in the posttest. In the final category, seven indicated fewer than 10 hours in the pretest as compared to only 2 in the posttest.

Another indicator suggesting participants gained knowledge and understanding of pastoral roles comes from the number who, on the posttest, actually used the names of the biblical models shared in the seminar. Not one respondent used the biblical name of the roles exclusively in the pretest. On the pretest, only three out of thirty-five individuals identified at least one or more of the roles and mixed it in with their list of tasks and expectations. The other thirty-two listed tasks and expectations exclusively. Comparing this with the posttest, we find eleven individuals using the biblical model names exclusively, seven mixed both role names and tasks together in their lists, and only seventeen used none of the names for the biblical models.

Questions 4 and 5, designed to measure parishioner's personal preferences for pastoral ministry toward themselves (question 4) as compared to what they believe their church needs (question 5), also show a measured increase of knowledge but do not indicate any significant shift in perceived importance from the pretest to the posttest. Comparing the responses of both pre- and post-tests, it is noted that the role of shepherd was indicated most frequently (34 in the pretest, 30 in the posttest), followed by example (25 in the pretest, 28 in the posttest). Of lesser but significant importance for ministry toward themselves personally were the roles of prophet (10 in the pretest, 17 in the posttest), and king (9 in the pretest,

and 11 in the posttest). Of little importance were the roles of teacher (3 in the pretest, 4 in the posttest), evangelist (4 in the pretest, 5 in the posttest), and priest (1 in the pretest, none in the posttest). The role showing the greatest increase, from the pretest to the posttest, in the number of times it was indicated was the role of prophet, from 10 to 17. The role showing the greatest decrease in the number of times it was indicated from the pretest to the posttest was the shepherd role, from 34 down to 30. None of the increases or decreases were significant enough to change the overall order of importance for the group, but the slight adjustments do seem to indicate small changes in personal preference.

Responses to question 5 show a general increase in the number of times some roles were indicated but that increase fails to change the order of importance for the group. The roles of shepherd and example were tied in the posttest with the most number of indications with 27 each, but in the pretest they received 25 and 20, respectively. The roles of prophet and king which were tied at 11 indications each in the pretest increased to 16 and 15 times indicated, respectively. Again, as in the pretest, the roles noted the least number of times as being important for the church to meet its objectives were the roles of teacher (6 in the pretest, and 1 in the posttest), evangelist (4 in the pretest, and 5 in the posttest), and priest (none in the

pretest, and 1 in the posttest). Significant increases in the number of times a role was noted was experienced in the roles of example (7), prophet (5), and king (4). The largest decrease in times noted for any role was in the role of teacher (5). There was a general increase in the times most roles were noted, possibly suggesting increased knowledge, but except for the role of teacher, which shows a decline, the posttest indicated the same order of importance for pastoral roles, in relation to church objectives, as in the pretest. When the role of teacher, in question 5, is compared to the rankings recorded in question 3, there appears to be a contradiction in the group's responses. It should be remembered, however, that the two questions are measuring pastoral roles for different purposes and this may explain the seeming contradiction.

The role of general practitioner, though not identified in the pretest by name, seemed to be indicated by a large percentage responding to question 5 as they identified roles and skills their pastor would need to help their congregation meet its objectives. As noted above, the number of times roles were noted in question 5 increased significantly in the posttest. In addition to that, seven individuals used the term "general practitioner" when identifying the kind of pastor their church needs. This conclusion is corroborated by the discussion of the general practitioner role during the negotiations.

The final area of comparison between the two profiles is the responses to question 6, the "pastoral pedestal" question. Of thirty-five respondents, only twelve (34%) answered the question on the pretest and only eighteen (51.4%) did so on the posttest. Those saying that the pastor is not, or should not be, on a pedestal increased from nine on the pretest to eleven on the posttest. The most significant information to come from the responses was a surprising increase, from three in the pretest to seven in the posttest, in the number of those indicating the pastor was, or should be, on a pedestal. The only plausible conclusion, in looking for a reason why this resulted, seems to be the persuasiveness of the comments made during the negotiation phase of the seminar in favor of the pastor being on a pedestal.

The Pastor's Reassessment of His Roles

The experience of negotiating my pastoral roles with the congregation I have pastored for almost nine years was a very gratifying and a positive experience for me as well for those attending the Pastoral Roles Seminar. After it was over, numerous individuals made comments stating that the whole church should have attended the seminar.

Because there already existed a high level of agreement in the function of the roles of shepherd and prophet, ranking first and second, respectively, by both parties in the pretest as well as in the posttest, very

little reassessment was necessary. I have made adjustments in the role of shepherd to include in my schedule five more hours per week for those tasks, and to assist the elders in becoming more involved in membership visitation which will help to reduce my labor in that aspect of the shepherding role. The role of prophet remains essentially the same, but because of having shared my time analysis I have the intellectual satisfaction of knowing that my 12 hours spent on the functions of this role are appreciated by the congregation beyond the 30-minute sermon they hear preached.

As I thought of the role of priest and personal importance I place on a well-planned worship celebration, including the deeply spiritual elements of priestly ministry for the special occasions of baptism, ordination, dedication, wedding, and funeral, I could not conceive of lowering the rank from third position. It therefore remains in the same position after negotiations as it was before.

The role of example was the focus of the most dramatic reassessment of any of the roles. Before the negotiations I placed great value on this role, and at times even preached sermons on the importance of being a Christ-like example. I was not prepared, however, for the insistence of the group that I rank this pastoral role a great deal higher than in last place, as I had done. After reading the survey responses and listening to the discussion during negotiations, I have re-evaluated my posture towards

this role. Because much of the essence of the role of example stresses "being" rather than "doing," much of the reassessment would necessarily involve an intellectual adjustment rather than a practical one, unless, of course, one is not attempting to live a Christian lifestyle. Therefore, I have attempted intellectually to value the role of example much more after the negotiations, and have represented that change by increasing the rank from seventh position to fourth position. The one practical aspect of the role of example that parishioners seemed to desire more of a time investment was in the area of personal spiritual devotions and prayer. Recognizing that this is indeed a personal need, I have covenanted with myself and with my God to spend more time in daily devotional reading, including the Bible, the writings of E. G. White, and/or other religious material, and to commune more with God in prayer. This activity will be guided somewhat by a study of the literature on spiritual formation.

The role of evangelist remains in the fifth position after negotiations, but I am more comfortable with my relationship to its tasks now than before. I no longer have to flog myself for not giving more prominence to this role, because I know my congregation does not expect it of me. This reduced the internal conflict I was experiencing with regard to evangelistic duties. I now know that my congregation is just as happy and willing as I am to invite

a specialist in for the big public campaign and allow me to function in supportive ways rather than in leadership.

My reassessment of the teaching duties caused me to reduce its rank from fourth to sixth position. This was made possible when the group, recognizing my conflict with this role, agreed to invite guest specialists to come and provide training in specific areas of perceived need. This has reduced considerably the role pressure induced by unmet expectations.

Upon reassessment, it was not difficult for me to downgrade the kingly duties from sixth position to seventh position when the group enabled me to do so by offering to reduce the number of committee meetings I was expected to attend. I, of course, understand that a good pastor must manage well all temporal and human resources within the congregation. But this can be done without having to attend every sub-committee meeting if information from these meetings is communicated by report to the pastor.

Implications of Narrowing of Differences

No narrowing of difference occurred in the roles of shepherd and prophet since both the group and I ranked them the same before and after negotiations.

The role of example showed the greatest movement in narrowing of differences. The group consistently ranked it third, but I adjusted my ranking of it from seventh to fourth position after negotiations. This reflects my

increased awareness of my responsibility to live a good Christ-like lifestyle before the congregation and the community. Intellectually, I now value more the impact the pastoral role of example has on parishioners.

In the case of the priestly functions, which I consistently ranked third, the group moved toward my position by increasing their rank of this role from seventh to sixth position. Though the adjustment was small, I think it reflects an increased understanding and appreciation, on the part of parishioners, for the pastor's responsibility in preparation of liturgies.

The only other role that moved in the direction of my assigned importance was the role of king. I cannot say that differences were narrowed in this case because the group adjusted their ranking of it from fourth to fifth position while I moved it from sixth to seventh position. So the actual difference remains at two ranking points. But it is worth noting that because of the negotiations the congregation lowered by one position their perceived importance of this pastoral role which matches my reduction of it. For the kingly tasks this implies a welcome reduction in role pressure but not to the degree I had hoped.

The other two roles (teacher, evangelist) showed a widening of difference from one position of rank to two positions. In the case of the role of teacher, the group

increased the rank from fifth to fourth position and I reduced it from fourth to sixth position. The changes are both related to the negotiations where several individuals expressed a need for more training in specific areas, which appears to have raised the importance of the teaching role in the minds of the group as a whole. But the increased importance of teaching was not translated into greater expectation of me as their pastor, because they were willing to invite specialists in to meet those teaching needs, thereby allowing me to reduce the ranking of the teaching role in my personal profile.

Discussion during the negotiation session may offer an explanation for the changes in rank of the evangelist role as well. Understanding the great need for outreach in our growing community, and knowing my personal willingness to support the laymen as well as the specialists in evangelism, I chose to keep the ranking of this role in fifth position. The group, possibly sensing that I did not function well in the role of evangelist, and accepting my expressed willingness to function in supportive capacities, reduced the ranking of the role from sixth to seventh position, reflecting their reduced expectation of me in this role.

Summary

The comparison of profiles demonstrates that the sharing of information concerning pastoral roles with

parishioners in a seminar format does increase their knowledge and understanding of these conceptual models. It also develops rapport and camaraderie between pastor and parishioner because of narrowed differences in perception and expectation of these roles in what came to be viewed as a shared ministry.

The negotiations fostered a mutual appreciation and respect for the challenges of professional pastoral ministry as well as for the ministry of the laity. Those individuals who participated in the seminar now have an increased knowledge and understanding of pastoral roles which has been demonstrated in the weeks following the seminar by their greater sensitivity toward pastoral duties and increased protectiveness of the pastor's work schedule.

CHAPTER VI

HOW THE PROJECT EFFECTED THE RESEARCHER AND HOW IT HELPED HIM TO GROW AS A PASTOR

The project was stimulated from the very beginning by an underlying frustration that stemmed from a deficient knowledge of pastoral roles, a poor professional self-understanding, and an ambiguous approach to dealing with parishioner's expectations. Internal role conflict continued to build daily, and I grew resentful of the role pressures thrust upon me. I was developing a bad attitude, and questioning my own abilities to minister effectively in a multi-church parish. In a brief journal, which I kept while working on the project, I wrote in 1985 of the frustration and anger I was experiencing in relation to my ministry. A contributing factor to my self doubts and insecurities at that time was a Minnesota Conference administrator who, because of his own insecurities, was letting strong pastors go if they disagreed with him because they were a threat to his administration. I wondered almost daily if I would be the next pastor to begin packing my moving boxes.

Then in 1986, just as the project proposal was being developed, the Minnesota Conference administration undertook an extensive project of re-districting which reorganized many of the territories served by the pastoral staff. This reorganization affected my district. One of the churches that I had pastored for more than five years was reassigned to another pastor, and a different small church became my new assignment along with my larger congregation in Anoka. I advised the administration against this new arrangement because it would adversely affect my ministry at Anoka by requiring that I alternate weekends with the two churches instead of being available on a more regular schedule. Administration proceeded with its plan to redistrict, however, and I was trapped in a web not of my making, which increased my frustration and fed my anger. In this frame of mind, experiencing increasing role pressures, I began my research for the project on pastoral roles and expectations.

I quickly learned that the conflicts and ambiguities I was experiencing were not unique to the pastoral profession. All others who structure their own time, do not have close supervision by a superior, are expected to perform a wide variety of job skills competently, primarily work alone, do not have a clear separation between work and personal time, work in jobs that are not universally understood, and who are supposed to meet an extensive list of unwritten expectations to which they have not agreed in a

written contract are all ripe for conflict and confusion with respect to their job.¹ I now felt better because I knew I was not alone in my frustration, but I still needed answers to many questions. I determined that I would keep searching until I found substantive answers to my many questions, and found ways and means to deal with my pastoral role conflicts.

In my search I discovered a wealth of scientifically gathered information documenting the rank and time investments of the various roles pastors are required to perform. I found various labels attached to these roles and a great inconsistency in the boundaries drawn for the various roles. Some listed twenty or more roles, others as few as seven or eight. I was guided by John Calvin's paradigm, which summarized ministry into three biblical models (prophet, priest, and king), to turn to Scripture for both the labels and definitions for all of the authentic biblical models for ministry. I was rewarded with the information that I have shared in the biblical study portion of this project report. Now I had the information and knowledge of pastoral roles which I had previously lacked. I was affirmed by the biblical information because it validated my ministry and confirmed the authenticity and genuineness of the pastoral roles which I had been performing. I now began to see how my unique blend of

¹Leas, 56, 57.

spiritual gifts and personal interests were coordinated into a meaningful approach to pastoral ministry. Through increased knowledge of biblical models for modern pastoral ministry I discovered my professional self-identity. I no longer felt pressured to be something professionally that I was not, or that I could not become.

The two-week analysis done as part of the self study for the project helped to quell the rising guilt for not working long and hard enough in pastoral ministry. After discovering that I was averaging more than 57 hours per week in parish ministry, I sat back and asked myself, "Why are you feeling guilty about not working enough?" Now it is easier for me to say "no" when others try to add duties to my responsibility instead of doing the task themselves.

A major contribution to my professional development was the negotiation process built into project. I developed skills in expressing my professional self-understanding and in handling differences in perception of pastoral responsibility. I gained skills in exploring ways to satisfactorily meet congregational needs in areas in which I am not qualified by tapping into outside resources. Through the negotiation process, my ministry in the Anoka Seventh-day Adventist Church was reaffirmed, as together we discovered that I had the major skills and qualities that they were looking for in a pastor to help the congregation meet its objectives.

Professionally the project has given me a sense of meaning and accomplishment as I have now mastered a small body of information directly related to my profession, which has already made a positive contribution to my pastoral ministry, and that perhaps could benefit some of my pastoral colleagues.

Conclusion

In this project we have looked at the biblical models for modern pastoral roles that inform pastoral ministry today. The Bible, reaching back to the origins of mankind, has the prescription for mankind's spiritual needs and the foundational framework for modern pastoral ministry which must continue to find new forms and new methods to minister to society's needs as pastors engage in a cooperative effort with God to accomplish the old objective of restoring mankind in His image.

We have discovered that increased knowledge of pastoral roles can result in a mutual improvement of understanding between pastor and parish concerning these roles, which can contribute to reduced conflict regarding the expression and fulfillment of those roles.

There is a general need for pastors to receive instruction in the area of biblical models for pastoral ministry early in their professional training. Then, after a period of several years in active ministry so as to give time to develop in the direction of individual giftedness

and skill, each parish pastor should undergo a careful self-study to determine and/or confirm his professional identity. It should include a time management study, a spiritual gifts inventory, and a careful comparison of one's active ministry with the biblical models. This would give early direction to young pastors and could help them chart a future direction for their ministry, whether it be in general practice parish ministry, or as a ministry specialist in one of the biblical roles.

As I have shared the progress of this project with my ministerial colleagues from sister Seventh-day Adventist churches in the Twin Cities metro area, they have expressed an urgent need for tools that would allow them to negotiate their pastoral roles with the congregations they serve. This could be representative of a general feeling among parish pastors across the country. The project has demonstrated that a positive result can be gained from the negotiation process even when implemented after a relatively long tenure in the same parish. It could also prove beneficial at the point of entry into a new parish and at various intervals afterward. Those participating in the negotiations as part of the project encouraged a program of on-going negotiations; open dialogue with the real potential for midstream adjustments or redirection. If pastors were to adopt this approach to parish ministry, I believe, based on the results of this project, that the average length of

pastoral tenure could increase because differences in perception of pastoral roles and expectations would be narrowed.

Proficiency of knowledge and practical skill in the areas outlined above could improve satisfaction in pastoral ministry because it would give direction and purpose to it. But the study of pastoral roles is not a new panacea for all pastoral woes. It should be considered as part of the whole learning process that has as its objective a ministry with a healthy self-identity and a holy zeal supported by knowledge of appropriate pastoral roles. A study of the biblical material, reinforced with current scientific research in the field of modern pastoral roles, will assist pastors in reaching this objective.

Because there is some overlapping of pastoral duty between roles, and a blending of their purpose and function, one cannot always neatly divide pastoral tasks and expectations into exclusive categories. But these eight conceptual models are helpful for study and discussion purposes, and for the development of mutual understanding of biblical models for modern pastoral roles as pastor and parishioner together face the immense challenge of parish ministry.

APPENDIX A

ANOKA/MAPLE PLAIN CONGREGATIONS SURVEY
MINNESOTA CONFERENCE EXECUTIVE COMMITTEE SURVEY
PASTOR'S SURVEY

SURVEY

PLEASE NOTE: This survey is not an evaluation of the ministry of your present pastor but of pastoral work in general.

DEFINITIONS:

Role - The position and functions of a pastor.

Task - Work required of the individual in a pastoral position.

Expectation - What you think the pastor should do, or be doing, in relationship to your needs and the needs of the congregation.

1. Make a list of the roles, tasks, and expectations that comprise a job description for a local church pastor. Your list may be longer or shorter than the number of spaces provided.

Role, task, or Expectation	Rank	Time
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____
6. _____	_____	_____
7. _____	_____	_____
8. _____	_____	_____
9. _____	_____	_____
10. _____	_____	_____
11. _____	_____	_____
12. _____	_____	_____
13. _____	_____	_____
14. _____	_____	_____
15. _____	_____	_____

Role, Task, or Expectation	Rank	Time
16. _____	_____	_____
17. _____	_____	_____
18. _____	_____	_____
19. _____	_____	_____
20. _____	_____	_____
21. _____	_____	_____
22. _____	_____	_____
23. _____	_____	_____
24. _____	_____	_____
25. _____	_____	_____
26. _____	_____	_____
27. _____	_____	_____
28. _____	_____	_____
29. _____	_____	_____
30. _____	_____	_____
31. _____	_____	_____
32. _____	_____	_____
33. _____	_____	_____
34. _____	_____	_____
35. _____	_____	_____
36. _____	_____	_____
37. _____	_____	_____
38. _____	_____	_____
39. _____	_____	_____
40. _____	_____	_____

2. Rank your responses by placing number 1 beside the task or role you think is most important; number 2 beside the second most important, etc. until you have numbered your complete list. If you listed 30 items you will number them 1 through 30 from the most important (1) to the least important (30).
3. How much time would you expect the pastor to spend each week fulfilling each of the roles or tasks you have mentioned? Write the number of hours or fraction of an hour (e.g. 1/8, 1/4, 1/2, 3/4) on the line beside each task.

NOTE: Use the back of the page if you need more space to respond to questions 4 through 6.

4. Describe the pastor you admire the most or what you think is an ideal pastor. What kind of personality characteristics did/does he have? In his pastoral work, what did/does he do that appeals to you?
5. Describe the kind of pastor you think your congregation needs to help it meet its objectives? What personality traits are desirable and what ministry skills should he have?

6. What "lifestyle" expectations do you have of your pastor?
In what way or ways (if any) do your expectations of him
differ from your expectations of other church members?

7. Have you served on the Church Board within the last
5 years?

YES _____ NO _____

8. Did you participate in all information/negotiation
sessions?

YES _____ NO _____

SURVEY

PLEASE NOTE: This survey is not an evaluation of the ministry of your present pastor but of pastoral work in general.

DEFINITIONS:

Role - The position and functions of a pastor.

Task - Work required of the individual in a pastoral position.

Expectation - What you think the pastor should do, or be doing, in relationship to your needs and the needs of the congregation.

1. Make a list of the roles, tasks, and expectations that comprise a job description for a local church pastor. Your list may be longer or shorter than the number of spaces provided.

Role, task, or Expectation	Rank	Time
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____
6. _____	_____	_____
7. _____	_____	_____
8. _____	_____	_____
9. _____	_____	_____
10. _____	_____	_____
11. _____	_____	_____
12. _____	_____	_____
13. _____	_____	_____
14. _____	_____	_____
15. _____	_____	_____

Role, Task, or Expectation	Rank	Time
16. _____	_____	_____
17. _____	_____	_____
18. _____	_____	_____
19. _____	_____	_____
20. _____	_____	_____
21. _____	_____	_____
22. _____	_____	_____
23. _____	_____	_____
24. _____	_____	_____
25. _____	_____	_____
26. _____	_____	_____
27. _____	_____	_____
28. _____	_____	_____
29. _____	_____	_____
30. _____	_____	_____
31. _____	_____	_____
32. _____	_____	_____
33. _____	_____	_____
34. _____	_____	_____
35. _____	_____	_____
36. _____	_____	_____
37. _____	_____	_____
38. _____	_____	_____
39. _____	_____	_____
40. _____	_____	_____

2. Rank your responses by placing number 1 beside the task or role you think is most important; number 2 beside the second most important, etc. until you have numbered your complete list. If you listed 30 items you will number them 1 through 30 from the most important (1) to the least important (30).
3. How much time would you expect the pastor to spend each week fulfilling each of the roles or tasks you have mentioned? Write the number of hours or fraction of an hour (e.g. 1/8, 1/4, 1/2, 3/4) on the line beside each task.

NOTE: Use the back of the page if you need more space to respond to questions 4 through 6.

4. Describe the pastor you admire the most or what you think is an ideal pastor. What kind of personality characteristics did/does he have? In his pastoral work, what did/does he do that appeals to you?

5. Describe the kind of pastors you think your Conference needs to help it meet its objectives? What personality traits are desirable and what ministry skills should they have?

6. What "lifestyle" expectations do you have of the Conference pastoral staff? In what way or ways (if any) do your expectations of pastors differ from your expectations of other church members?

7. Please indicate whether you are a:

_____ Conference Officer

_____ Pastor

_____ Layman

SURVEY

PLEASE NOTE: This survey is not an evaluation of the ministry of your present pastor but of pastoral work in general.

DEFINITIONS:

Role - The position and functions of a pastor.

Task - Work required of the individual in a pastoral position.

Expectation - What you think the pastor should do, or be doing, in relationship to your needs and the needs of the congregation.

1. Make a list of the roles, tasks, and expectations that comprise a job description for a local church pastor. Your list may be longer or shorter than the number of spaces provided.

Role, task, or Expectation	Rank	Time
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____
6. _____	_____	_____
7. _____	_____	_____
8. _____	_____	_____
9. _____	_____	_____
10. _____	_____	_____
11. _____	_____	_____
12. _____	_____	_____
13. _____	_____	_____
14. _____	_____	_____
15. _____	_____	_____

Role, Task, or Expectation	Rank	Time
16. _____	_____	_____
17. _____	_____	_____
18. _____	_____	_____
19. _____	_____	_____
20. _____	_____	_____
21. _____	_____	_____
22. _____	_____	_____
23. _____	_____	_____
24. _____	_____	_____
25. _____	_____	_____
26. _____	_____	_____
27. _____	_____	_____
28. _____	_____	_____
29. _____	_____	_____
30. _____	_____	_____
31. _____	_____	_____
32. _____	_____	_____
33. _____	_____	_____
34. _____	_____	_____
35. _____	_____	_____
36. _____	_____	_____
37. _____	_____	_____
38. _____	_____	_____
39. _____	_____	_____
40. _____	_____	_____

2. Rank your responses by placing number 1 beside the task or role you think is most important; number 2 beside the second most important, etc. until you have numbered your complete list. If you listed 30 items you will number them 1 through 30 from the most important (1) to the least important (30).
3. How much time would you expect to spend each week fulfilling each of the roles or tasks you have mentioned? Write the number of hours or fraction of an hour (e.g. 1/8, 1/4, 1/2, 3/4) on the line beside each task.

NOTE: Use the back of the page if you need more space to respond to questions 4 through 6.

4. Describe the pastor you admire the most or what you think is an ideal pastor. What kind of personality characteristics did/does he have? In his pastoral work, what did/does he do that appeals to you?
5. Describe the kind of pastor you think the Anoka congregation needs to help it meet its objectives? What personality traits are desirable and what ministry skills should he have?

6. What "lifestyle" expectations do you have of yourself as a parish pastor? In what way or ways (if any) do your self expectations differ from your expectations of other church members?

APPENDIX B

CHURCH BULLETIN INSERT

Pastor Juhl's Weekend Seminar - February 24 & 25

In March of 1982 Pastor Juhl began a program of study through Andrews University Seminary which included practical courses in Worship, Church Doctrine, Nurture, Church Growth Principles, Leadership, Preaching, and many others, all designed to improve pastoral skills and earn credit toward the Doctor of Ministry degree.

All of the classwork was completed in 1986, and for the past 3 years he has been researching and writing on a topic of practical importance to his ministry in this congregation.

He has prepared a 5 hour seminar which he plans to conduct on the weekend of February 24 and 25, when he will share the results of his research and Biblical study.

He knows it is asking a lot, to expect people to attend a seminar without even knowing the topic of study, but pre-information would invalidate the survey results.

He would like as many church members over the age of 18 years to participate, but a minimum of 40 to 50 participants are needed to make it a valid project.

On Sabbath afternoon, Feb. 24, after a special potluck meal, each one attending will be asked to fill out a questionnaire consisting of 8 questions. (You will NOT be asked to put your name on it.) Then 2 hours of study and dialogue will follow.

On Sunday morning, Feb. 25, beginning at 9:30 the Pastor will share the results of the questionnaire and compare that information with his personal understanding of and relationship to the topic of study.

At the conclusion of the discussion (approx. 11:30) the group will work with the Pastor in developing a consensus statement which will reflect points of common agreement.

Please sign up on the sheet provided in the foyer to indicate your desire to attend. This will facilitate planning.

Child care will be provided.

APPENDIX C

PASTORAL ROLES SEMINAR FOLDER MATERIAL

1. Pretest
2. Study Syllabus--"Biblical Models of Modern Pastoral Roles"
3. Outline of Material for Sunday Sessions
4. "Two-Week Time Management Analysis" Chart
5. "Time Management" Copyrighted material from:
Speed B. Leas, Time Management (Nashville:
Abingdon Press, 1978, 59-65. Used by permission.
6. Posttest

SURVEY

PLEASE NOTE: This survey is not an evaluation of the ministry of your present pastor but of pastoral work in general.

DEFINITIONS:

Role - The position and functions of a pastor.

Task - Work required of the individual in a pastoral position.

Expectation - What you think the pastor should do, or be doing, in relationship to your needs and the needs of the congregation.

1. Make a list of the roles, tasks, and expectations that comprise a job description for a local church pastor. Your list may be longer or shorter than the number of spaces provided.

Role, task, or Expectation	Rank	Time
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____
6. _____	_____	_____
7. _____	_____	_____
8. _____	_____	_____
9. _____	_____	_____
10. _____	_____	_____
11. _____	_____	_____
12. _____	_____	_____
13. _____	_____	_____
14. _____	_____	_____
15. _____	_____	_____

Role, Task, or Expectation	Rank	Time
16. _____	_____	_____
17. _____	_____	_____
18. _____	_____	_____
19. _____	_____	_____
20. _____	_____	_____
21. _____	_____	_____
22. _____	_____	_____
23. _____	_____	_____
24. _____	_____	_____
25. _____	_____	_____
26. _____	_____	_____
27. _____	_____	_____
28. _____	_____	_____
29. _____	_____	_____
30. _____	_____	_____
31. _____	_____	_____
32. _____	_____	_____
33. _____	_____	_____
34. _____	_____	_____
35. _____	_____	_____
36. _____	_____	_____
37. _____	_____	_____
38. _____	_____	_____
39. _____	_____	_____
40. _____	_____	_____

2. Rank your responses by placing number 1 beside the task or role you think is most important; number 2 beside the second most important, etc. until you have numbered your complete list. If you listed 30 items you will number them 1 through 30 from the most important (1) to the least important (30).
3. How much time would you expect the pastor to spend each week fulfilling each of the roles or tasks you have mentioned? Write the number of hours or fraction of an hour (e.g. 1/8, 1/4, 1/2, 3/4) on the line beside each task.

NOTE: Use the back of the page if you need more space to respond to questions 4 through 6.

4. Describe the pastor you admire the most or what you think is an ideal pastor. What kind of personality characteristics did/does he have? In his pastoral work, what did/does he do that appeals to you?

5. Describe the kind of pastor you think your congregation needs to help it meet its objectives? What personality traits are desirable and what ministry skills should he have?

6. What "lifestyle" expectations do you have of your pastor?
In what way or ways (if any) do your expectations of him
differ from your expectations of other church members?

7. Have you served on the Church Board within the last
5 years?

YES _____ NO _____

Biblical Models for Modern Pastoral Roles

- 1.) _____ - primary role one of mediation between God and man.
(Hebrews 5:1-3)
- a. Patriarchal Priesthood = priesthood of first-born or head of family. (Adam, Noah, Abraham, Jacob) leader of family worship, instruct own household
 - b. Levitical Priesthood = tribe of Levi, sons of Aaron (Numbers 3:6-13) leaders of public worship, teach Torah (Deuteronomy 33:10)
 - c. Royal Priesthood = universal priesthood of believers (1 Peter 2:5,9): offers living sacrifices of self, body, time, talents, resources, prayers, praises, thanksgiving (Romans 12:1; Hebrews 13:15-16)

***Modern Pastoral Role**

Planning and leading the congregation in worship that is pleasing to God is the priestly model's theory of ministry. He is sometimes called a liturgist, or celebrant, or simply worship leader. Skills most valued include knowledge of the purpose and function of each element of worship (hymns, prayers, scripture, etc.), and how to effectively plan liturgy that facilitates corporate worship. Tasks typically fulfilled within the priestly role include conducting baptisms, officiating at communion, weddings, funerals, anointings, dedications, and ordinations, leading in intercessory prayer and testimony services. The minister who holds the priestly role primary, will have a strong personal sense of the awesome glory and majesty of God and will view his ministry as in God's very presence.

Worshippers will be moved by the aesthetical beauty of the service and will invite and encourage others to be present for worship, resulting in numerical growth for the congregation.

- 2.) _____ - primary role is to receive and communicate special messages from God; God's mouthpiece; charismatic leader and teacher of righteousness.
Abraham (Genesis 20:7), Elijah, Moses, Hosea, John the Baptist, Wm Foy, EGW. Samuel founded schools of the prophets. These students were not direct recipients of the prophetic gift, but were divinely called as gospel ministers are today. (Ed 46)

***Modern Pastoral Role**

The prophet's theory of ministry is communication of the righteousness of God, His justice and mercy, through preaching. Primary skills include the ability to identify injustice and unrighteousness, and prepare and deliver sermons that cause the Bible to speak the will of God plainly and pointedly. The pastor who views ministry as predominately prophetic will demonstrate that belief by placing a high priority on preaching. He sees preaching as his main task and other roles will likely be delegated to others or neglected. The pastor who's dominant model is that of prophet views himself as a bold reformer declaring the will of God.

The church will grow because many will come to hear the powerful preaching of the Word, and choose to become a member of the congregation.

- 3.) — - the primary roles are that of management, administration, organizing, planning, strategizing. Anciently good kings understood themselves to be "deputy kings" under God (1 kings 3:6-9; Ps 5:1-2). Cultic functions - David, Solomon.
GW197 - foreman.

***Modern Pastoral Role**

The pastor's kingly roles are fulfilled as he skillfully manages the time and skills of parishioners for the most efficient advancement of God's kingdom. It's a ministry to the organizational structures of the church. He is the parish administrator, having good management skills, chairs committees, monitors budgets, prepares agendas, organizes programs, plans and schedules the church year, advises departments and committees, develops policies, etc. The pastor who has chosen King as his dominant model of ministry will be well organized, often a detail person, and will approach ministry in a very business-like manner.

The church grows because it provides well organized programs, and it's members are working together with team spirit.

- 4.) _____ - this role is characterized by a caring, compassionate, protective, provider, counselor ministry.
This conceptual model transcends gap between OT & NT.
(Psalm 23; John 10 - Jesus the Good Shepherd)
*1 Peter 5:1-4 - Elders are shepherds
John 21:15-17 - Jesus' charge to Peter

***Modern Pastoral Role**

The ministry theory behind the shepherd model is that of developing and maintaining right God-human and human-human relationships. Interpersonal relations and counseling skills are valued in this model. It is sometimes called the "pastor" or "counselor/healer" model. The pastor fulfills his shepherding role when he does member visitation, hospital and nursing home calls, seeks the "lost" members, meets with church groups, identifies individual needs of church family members, develops unity in the flock, helps people find their spiritual gifts, pre-marital and marital counseling, and helping people face their crises. He is known as a good listener, a person with genuine concern for his parishioners, caring for them like a kind father, or as a shepherd cares for his sheep.

The church grows numerically because those with pain are drawn by its caring atmosphere.

- 5.) _____ - the primary role is that of education. It comes into prominence as a separate role in the NT in the context of Spiritual Gifts, while in the OT it was a part of the priestly and prophetic roles.
(Eph 4:11,12 - list of most important gifts for church leaders; 1 Tim 3:2)

***Modern Pastoral Role**

Ministry under the teaching model is accomplished primarily through education. It is sometimes called the enabler or equipper model where members come to the pastor to be trained to do the work of the church. It is part of the teacher role to disciple and train church members for service, enabling them to fruitfully employ their spiritual gifts in ministry. Ministry skills include knowledge of the Bible and its study aids, and the ability to communicate that knowledge in a teacher-student setting. Primary tasks include preparation for and teaching the pastor's Bible class and/or Sabbath School lesson, baptismal preparation classes, non-member Bible studies, and seminars on various topics. The pastor who chooses teaching as his primary model for ministry reads widely,

being perceived as a scholar with a study instead of an office.

Church growth results from enabling the members to use their spiritual gifts, and through seminar evangelism.

- 6.) _____ - primary role is outreach evangelism through public crusades and other church growth strategies. Evangelist is one of the spiritual gifts given to church leaders (Eph 4:11). Though technically the office of apostle is extinct, the role of beginning new work and establishing new churches is part of the evangelist model. (2 Tim 4:5 - do the work of an evangelist)

***Modern Pastoral Role**

Winning people to Christ and numerically building up His Church through public evangelism is the evangelist's theory of ministry. He is sometimes called a church growth specialist. The evangelist will be skilled in persuasion, communication theory, and church growth strategies evidenced by his ability to win the lost and unchurched to Christ. Primary tasks include conducting public evangelistic crusades, visiting interests and gaining decisions for Christ. He will gear the local church for outreach ministry. The pastor who chooses this as his primary model of ministry will usually depreciate or diminish the shepherding role, and will often experience short tenured pastorates.

Church growth is accomplished through public evangelism.

- 7.) _____ - the primary role of example is "presence" ministry. One of the highest responsibilities of church leaders. (Titus 1:5-9; 1 Tim 3:1-7)

***Modern Pastoral Role**

This is sometimes called the believer-saint model, the social exemplar, or spiritual guide. Skills are more of "being" than of "doing;" being a Christ-like example for the congregation, a model of Christian living. His primary task is to demonstrate in his life what the church stands for, and by his lifestyle show how the gospel informs issues of personal health (diet, rest, exercise, temperance), family life, the marriage relationship,

stewardship of time and financial resources, prayer and devotional life. The minister who chooses example as his dominant role will have an exceptionally strong devotional life, will be positive and encouraging, and will experience relatively long pastoral tenure which will allow time for his presence in the church and community to bear fruit.

The church grows primarily spiritually, but individuals will join the congregation because of its spiritual witness and Christ-like living.

- 8.) _____ - this model of ministry is not dominated by any one particular role. Three or more roles are included in balanced, workable scheme. (2 Tim 4:1-5 - preach, teach, evangelize, example) Jesus' ministry - ALL THE MODELS EVIDENT.

***Modern Pastoral Role**

This model has been widely compared to the general practitioner of medicine who specialized in family practice medicine. He is the professional of first resort but is willing to refer when another specialist is required. The general practitioner of ministry is a needs oriented, general practice parish minister. His role at any one time is determined by the needs of the congregation in general, and individual members in particular. He will have the skills to hold three or more roles with the same relative intensity, is flexible and adaptable. If his skills are weak in the roles that he assumes, he may be perceived as a jack-of-all-trades and master of none. Yet, if the minister is widely skilled, a powerful preacher, an adept counselor, wins souls through evangelism, leads well planned, aesthetically beautiful yet powerful worship services, (at least three of these) he will have successfully fulfilled the demanding role of general practitioner.

OUTLINE OF MATERIAL FOR SUNDAY SESSIONS

- I. ECCLESIASTICAL AND COMMUNITY PROFILES OF PASTORAL ROLES
 - A. As outlined in the Church Manual
 - B. As defined in the Manual for Ministers
 - C. As expressed by the Minnesota Conference Committee
 - D. As expressed in interviews with Minnesota Conference Officers
 - E. As expressed by individuals/institutions in the Anoka community

- II. DEVELOPMENT OF A BASIS FOR ROLE NEGOTIATION
 - A. The pre-negotiation profile from the congregation's survey
 - B. The Pastor's personal understanding of his roles
 - 1. The Pastor's spiritual gifts
 - 2. Two week time management analysis
 - 3. Pastor's survey profile

- III. IMPLEMENTATION OF ROLE NEGOTIATION
 - A. Role priority
 - B. Time allotted for each role or function

- IV. DEVELOPMENT OF A CONSENSUS STATEMENT

TWO WEEK TIME MANAGEMENT ANALYSIS

	DAY 1	DAY 2	DAY 3	DAY 4	DAY 5	DAY 6	DAY 7	DAY 8	DAY 9	DAY 10	DAY 11	DAY 12	DAY 13	DAY 14	<u>Totals</u>
1. FAMILY															Hrs-Min
A.	60	65	10	35	40	40		25	40	80	90	170	45		11-40
B.		65	35	20	75	80		15	15	20		120	20		7-45
C.	30		70	35	65	220		65	165			55	50		12-35
D.	90	180	45	105	180	255	255	115	170	85	100	105	195	300	36-20
Subtotal	180	310	160	195	360	595	255	220	390	185	190	450	310	300	68-20
2. PERSONAL															
A.	455	410	440	435	485	420	505	450	460	445	460	425	395	480	104-05
B.		30	25	25	10	35	25	60	40	25	30	50	15	40	7-00
C.			20	70		55		30							2-55
D.															
E.	360	60	265	280	185	50	55	75	260	35	125	75	70	30	32-05
F.															
G.	30	60	35	10		25		40	70	25		50		40	6-25
Subtotal	845	560	785	820	680	585	585	655	830	530	615	600	480	590	152-30
3. PROFESSIONAL															
A.														40	0-40
B.					190	85	115			240		130	620	25	23-25
C.		390	15	120				315	190	330		70			23-50
D.															
E.	10	15	340	15	25	30		5	40	20	500	95			18-15
F.															
G.		30										130			2-40
H.	15							15							0-30
I.				150			155	20		85	150			235	13-15
J.															
K.															
L.				90	60	160	315							260	14-45
M.															
N.															
O.	350	135	140	105	100			190	20	20					17-40
Subtotal	375	570	495	480	375	275	585	545	250	705	650	425	620	560	115-10
TOTAL	1400	1440	1440	1495	1415	1455	1425	1420	1470	1410	1455	1475	1410	1450	336-00

Time Management

Analysis

There are three things that you can do to deal with role conflict: analyze, choose, and plan. The three activities need to happen in sequence, and no step can be left out.

The first step is analysis of what you are already doing. You begin the process by keeping track of your time in a time log. The time log is a tool to help you as a pastor identify the way you invest your personal and professional time. The essence of the process is keeping track of what you do and then analyzing the information you have gathered.

I recommend that, over a two-week period, you write down everything you do and how long it takes to do it. A sample is provided for this purpose, but you may use your datebook or other record-keeping device, if it is large enough, to keep track of everything you do in fifteen-minute segments. Pick two weeks that are relatively normal for you. In other words, Holy Week or a week in which a holiday or other special event or vacation occurs should not be used. It is not necessary that these weeks be consecutive; they can be separated by several weeks if that is best for you.

If you use the form provided in this book, in the column labeled "activity," write down every fifteen to thirty minutes those items in which you have been engaged or at the end of any activity that lasts longer than that. Indicate the time you begin and the time you finish. It is very important that you keep this form (or your datebook) with you and that you write down what you have just done at least twice an hour. If you don't do this, you'll forget what you have done and lose track of how you spend your time.

After you have kept track of your time for two weeks, carefully read the information about categories below. Then, as you look at each activity in the left-hand column of the form, assign a category to it and put the number of minutes that you were engaged in that activity in the column with the proper category label. For example, if your day began with fifteen minutes of calisthenics and then twenty minutes of showering and grooming, under "Activity" you will write down "sleeping" 11:30 P.M.-7:00 A.M., then you will have "exercised" 7:00-7:15 A.M. and "shower and grooming" 7:15-7:35. Put 450 (for the number of minutes) under II-A; put 15 under II-C and 20 under II-B. Your chart would then look like this:

Activity	Time Begun	Time Finished	II						
			A	B	C	D	E	F	G
Sleep	11:30 P.M.	7:00 A.M.	450						
Exercise	7:00 A.M.	7:15 A.M.			15				
Shower, etc.	7:15 A.M.	7:35 A.M.		20					

[illegible]

After categorizing all our activities for two weeks, total the number of minutes in each column, A–G. Some people prefer to total the number of minutes for each day and for each week, and then total the two weeks. When you have your column totals, add all your columns to find the total number of minutes in two weeks. Then divide the number in each column by your two-week total. This will give you the percentage of time you spend on each activity. (Some people prefer to use hours rather than minutes in their calculations. This is OK; do whatever is most comfortable for you.) To check your work make sure your totals account for all your time. There are 168 hours or 10,080 minutes in a week.

Categories for Clergy Time Analysis

I. Family

- A. Family maintenance: laundry, dishes, house cleaning, yard work, paying bills, getting the car fixed

All activities under this category are to be noted when you primarily do them alone. If you wash dishes with the kids, put that under I-C because it has the value of providing interaction time with them. If there is little interaction, you clean the living room and someone else does the dining room, that goes under this category.

- B. Time with spouse: meals, trips, sports, talking, making love, shopping together

Put activities here that you do with your spouse alone (when the kids are doing something else). If you play tennis together, that has the value of physical exercise (II-C) but has more value as interaction with your spouse.

- C. Time with children: taking them to school, helping with homework, supervising yard work

Time with the children individually or in groups (even mobs) goes here. If you go with your spouse also, it's I-D; if you take the kids to a football game, count the time in the car as well as time at the game. Regular transportation to or from school also goes here. That is a time to relate to your youngsters, and it has value for more than transportation.

- D. Time with spouse and children: meals, driving to Grandma's house, family prayer, vacations

Here include those activities that you all do together: vacations, family prayer, spring cleaning, traveling together, landscaping the front yard (if all are involved—it doesn't matter how happily) are significant family time and should be so indicated.

II. Personal

These are things you do alone or with no interaction with your family members or church members:

A. Sleeping

Though you are in the same bed with another person, sleeping is not interactive. Making love goes under I-B.

B. Personal maintenance and hygiene: eating alone, grooming, medical appointments, etc.

Here put those activities you do to keep healthy and feeling good. When you eat alone it goes here; when you eat with family it goes in section I; with church members there is also a dual function, so list that under another category in section III.

C. Physical exercise (done alone or with nonfamily or nonchurch member):

Physical exercise done alone, like jogging, goes here. Team sports that you play at the Y or other places that do not directly involve family or church members go here. If they watch you play as spectators, it goes here; if they are on your team—or with the opposition—put it under I or III.

D. Hobby: done alone or with nonfamily, non-church members

The same thing applies here as above.

E. Goofing off: window-shopping, napping, TV-viewing, talking to neighbors, going to movies (alone)

In this category put those activities that you do that give you "space" from work and family. Maybe you like to window-shop (especially in bookstores) or read the Sears catalogs, or sneak off to a movie by yourself—those things go here. All TV watching, including the news, "60 Minutes," "Nova," and "Hour of Power" goes here (whether you are with your family members or not). TV watching is a solitary activity—going to a movie with someone else is not because the trip there and back and the discussion of the movie is social.

F. Personal growth and development: therapy, growth groups

If you are in therapy or a growth group, it goes here. Professional development goes under III-O.

G. Spiritual deepening: Bible study, private prayer and meditation, theological reflection time that is not for something else. Sermon preparation, in other words, goes under III-B.

III. Professional

In all the categories below, transportation time, preparation, and practice are counted with the actual doing of the related activity. The only exception is III-M, where the commuting is lengthy and is done regularly (like driving to work) that its significance must be understood separately from the task itself. Even if it takes a long time to get to your call, funeral, or whatever, include that under the professional activity. The reason we include preparation, transportation, etc., under the task area is these activities are "costs" related to the product. Your plumber charges for transportation time, and your dentist charges for the making of an inlay as well as for installing it.

Therefore, only a few items should show up under III-M or III-E and H. With regard to III-E and H, only those meetings and activities that are purely or significantly administrative should be there, like building the budget or coordinating a variety of ministries (staff meetings/coordinating council meetings). If you set up chairs *for worship*, put that time under III-I and not III-H. Its primary purpose is providing the setting for worship; it is not just building maintenance. If you have the building painted, that is III-H; when you can assign the activity to another product or result area, it should go there.

- A. Planning
- B. Preaching
- C. Calling: initiated by you to take "temperature" of a person or family
- D. Counseling: initiated by client in crisis or in need of assistance
- E. Church administration: budget committee/coordinating council
- F. Social action: attending meetings, writing letters
- G. Organization-building: calling on potential members, raising money, training committee members
- H. Church-building maintenance: supervision or implementation
- I. Public worship and celebration (not including preaching)
- J. Evangelism (not membership): helping people understand their own faith and Jesus in their life
- K. Funerals, weddings, baptisms, representing the church publicly (invocations and benedictions)
- L. Building church fellowship and leading personal growth groups
- M. Transportation: only where there is a significant commutation not related to one task
- N. Teaching
- O. Continuing education and professional development

SURVEY

PLEASE NOTE: This survey is not an evaluation of the ministry of your present pastor but of pastoral work in general.

DEFINITIONS:

Role - The position and functions of a pastor.

Task - Work required of the individual in a pastoral position.

Expectation - What you think the pastor should do, or be doing, in relationship to your needs and the needs of the congregation.

1. Make a list of the roles, tasks, and expectations that comprise a job description for a local church pastor. Your list may be longer or shorter than the number of spaces provided.

Role, task, or Expectation	Rank	Time
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____
6. _____	_____	_____
7. _____	_____	_____
8. _____	_____	_____
9. _____	_____	_____
10. _____	_____	_____
11. _____	_____	_____
12. _____	_____	_____
13. _____	_____	_____
14. _____	_____	_____
15. _____	_____	_____

Role, Task, or Expectation	Rank	Time
16. _____	_____	_____
17. _____	_____	_____
18. _____	_____	_____
19. _____	_____	_____
20. _____	_____	_____
21. _____	_____	_____
22. _____	_____	_____
23. _____	_____	_____
24. _____	_____	_____
25. _____	_____	_____
26. _____	_____	_____
27. _____	_____	_____
28. _____	_____	_____
29. _____	_____	_____
30. _____	_____	_____
31. _____	_____	_____
32. _____	_____	_____
33. _____	_____	_____
34. _____	_____	_____
35. _____	_____	_____
36. _____	_____	_____
37. _____	_____	_____
38. _____	_____	_____
39. _____	_____	_____
40. _____	_____	_____

2. Rank your responses by placing number 1 beside the task or role you think is most important; number 2 beside the second most important, etc. until you have numbered your complete list. If you listed 30 items you will number them 1 through 30 from the most important (1) to the least important (30).
3. How much time would you expect the pastor to spend each week fulfilling each of the roles or tasks you have mentioned? Write the number of hours or fraction of an hour (e.g. 1/8, 1/4, 1/2, 3/4) on the line beside each task.

NOTE: Use the back of the page if you need more space to respond to questions 4 through 6.

4. Describe the pastor you admire the most or what you think is an ideal pastor. What kind of personality characteristics did/does he have? In his pastoral work, what did/does he do that appeals to you?
5. Describe the kind of pastor you think your congregation needs to help it meet its objectives? What personality traits are desirable and what ministry skills should he have?

6. What "lifestyle" expectations do you have of your pastor?
In what way or ways (if any) do your expectations of him
differ from your expectations of other church members?

7. Have you served on the Church Board within the last
5 years?

YES _____ NO _____

8. Did you participate in all information/negotiation
sessions?

YES _____ NO _____

APPENDIX D

1. Sample Survey Scoring Sheet
2. Survey Scoring Summary Sheets
 - a. Minnesota Conference Committee-Composite
 - b. Minnesota Conference Committee-Officers
 - c. Minnesota Conference Committee-Layman
 - d. Minnesota Conference Committee-Pastor
 - e. Anoka Pretest-Composite
 - f. Anoka Pretest-Church Board Members
 - g. Anoka Pretest-Non-Church Board Members
 - h. Pastor's Pretest

CODE	CH BD
A8	yes

SURVEY SCORING SHEET								
ROLE/MODEL	TIMES NOTED	HOURS		RANK		4	5	6
PRIEST	11	2, 2	4	10, 9	5		*	
PROPHET	1	18	18	1	1	*	*	
KING	111	1, 1, 3	5	11, 5, 13	3			
SHEPHERD	1111	5, 2, 6, 3	16	3, 8, 2, 4	2	*	*	
TEACHER	11	3, 2	5	6, 7	4			
EVANGELIST							*	
EXAMPLE	1	1	1	12	6	*	*	*
TOTALS	13	49						
GENERAL PRACTITIONER		Prophet, Shepherd, King, Teacher, Priest, Example						

PEDESTAL: Yes _____ No _____ Not Indicated ☒

NOTES

1. Roles omitted: Evangelist
2. Listed: Mix of Roles and Tasks
3. Ambiguous statement: "have it all together"
"allows time for the unexpected"
- 4.
- 5.

MINNESOTA CONFERENCE COMMITTEE - COMPOSITE

SURVEY SCORING SUMMARY SHEET

	Points Given →								Omitted	Group Raw Score	Group Rank
	7	6	5	4	3	2	1	0			
PRIEST		1	1		1	2	3	3		21	7
PROPHET	4	2	2	2		1				60	2
KING	1	1	2	1	2	3	1			40	4
SHEPHERD	1	4	1	1	4					52	3
TEACHER			2	2	2	2		3		28	6
EVANGELIST		1	1	3	2	2		2		33	5
EXAMPLE	5	2	2	2						65	1

PEDESTAL: Yes _____ No 6 Not Indicated 5

HOURS/WEEK: Under 10 2
 11-20 _____
 21-30 1
 31-40 _____
 41-50 1
 51-60 2
 Over 60 5

NUMBER OF ROLE NOTATIONS:

1-5 _____
 6-10 3
 11-15 3
 16-20 3
 21-25 1
 26-30 _____
 Over 30 1

NUMBER OF RESPONDENTS LISTING:

Only Roles _____ Only Tasks _____ Mix of Both _____

MINNESOTA CONFERENCE COMMITTEE - OFFICERS
SURVEY SCORING SUMMARY SHEET

	Points Given →								Group Raw Score	Group Rank
	7	6	5	4	3	2	1	0		
PRIEST						1		1	2	7
PROPHET	1			1					11	2/3
KING			1	1					9	4
SHEPHERD	1		1						12	1
TEACHER					1			1	3	6
EVANGELIST		1						1	6	5
EXAMPLE		1	1						11	2/3

PEDESTAL: Yes _____ No 1 Not Indicated 1

HOURS/WEEK: Under 10 _____

11-20 _____

21-30 _____

31-40 _____

41-50 1

51-60 1

Over 60 _____

NUMBER OF ROLE NOTATIONS:

1-5 _____

6-10 1

11-15 1

16-20 _____

21-25 _____

26-30 _____

Over 30 _____

NUMBER OF RESPONDENTS LISTING:

Only Roles _____ Only Tasks _____ Mix of Both _____

MINNESOTA CONFERENCE COMMITTEE - LAYMEN
S U R V E Y S C O R I N G S U M M A R Y S H E E T

	Points Given →								Omitted	Group Raw Score	Group Rank
	7	6	5	4	3	2	1	0			
PRIEST			1				2	2		7	7
PROPHET	1	1	1	1		1				24	3
KING	1	1	1	1						25	2
SHEPHERD		2	1		2					23	4
TEACHER			1		1	2		1		12	6
EVANGELIST				2	1	1		1		13	5
EXAMPLE	3	1		1						31	1

PEDESTAL: Yes _____ No 4 Not Indicated 1

HOURS/WEEK: Under 10 2
 11-20 _____
 21-30 1
 31-40 _____
 41-50 _____
 51-60 _____
 Over 60 2

NUMBER OF ROLE NOTATIONS:

1-5 _____
 6-10 2
 11-15 1
 16-20 _____
 21-25 1
 26-30 _____
 Over 30 1

NUMBER OF RESPONDENTS LISTING:

Only Roles _____ Only Tasks _____ Mix of Both _____

MINNESOTA CONFERENCE COMMITTEE - PASTORS
SURVEY SCORING SUMMARY SHEET

	Points Given →	7	6	5	4	3	2	1	Omitted 0	Group Raw Score	Group Rank
PRIEST			1			1	1	1		12	5/6
PROPHET	2	1	1							25	1
KING						3	1			7	7
SHEPHERD		2			2					18	3
TEACHER			1	2				1		13	4
EVANGELIST			1	1	1			1		12	5/6
EXAMPLE	2		1	1						23	2

PEDESTAL: Yes _____ No 1 Not Indicated 3

HOURS/WEEK: Under 10 _____
 11-20 _____
 21-30 _____
 31-40 _____
 41-50 _____
 51-60 1
 Over 60 3

NUMBER OF ROLE NOTATIONS:

1-5 _____
 6-10 _____
 11-15 1
 16-20 3
 21-25 _____
 26-30 _____
 Over 30 _____

NUMBER OF RESPONDENTS LISTING:

Only Roles _____ Only Tasks _____ Mix of Both _____

ANOKA PRETEST - COMPOSITE
SURVEY SCORING SUMMARY SHEET

	Points Given →	7	6	5	4	3	2	1	Omitted 0	Group Raw Score	Group Rank
PRIEST		1		3	4	5	4	1	17	62	7
PROPHET		11	8	3	4	3			7	161	2
KING		2	6	6	7	7	2		5	133	4
SHEPHERD		4	13	11	4	2			1	183	1
TEACHER		4	1	5	6	1	2	1	15	91	5
EVANGELIST			2	2	5	7	6		13	75	6
EXAMPLE		13	4	2	3	2			11	143	3

PEDESTAL: Yes 3 No 9 Not Indicated 23

HOURS/WEEK: Under 10 7
 11-20 3
 21-30 7
 31-40 5
 41-50 11
 51-60 1
 Over 60 1

NUMBER OF ROLE NOTATIONS:

1-5 2
 6-10 17
 11-15 10
 16-20 3
 21-25 2
 26-30 _____
 Over 30 1

NUMBER OF RESPONDENTS LISTING:

Only Roles _____ Only Tasks 32 Mix of Both 3

ANOKA PRETEST - CHURCH BOARD MEMBERS
SURVEY SCORING SUMMARY SHEET

	Points Given →								Omitted	Group Raw Score	Group Rank
	7	6	5	4	3	2	1	0			
PRIEST				3	3	2	1	8		26	7
PROPHET	6	5	3	1	2					97	1
KING		2	2	5	4	2		2		58	4
SHEPHERD	3	6	5	2	1					93	2
TEACHER	1		2	4	1	2	1	6		41	6
EVANGELIST		1	2	2	5	3		4		45	5
EXAMPLE	7	3	2	1	1			3		84	3

PEDESTAL: Yes 2 No 6 Not Indicated 9

HOURS/WEEK: Under 10 1
 11-20 1
 21-30 3
 31-40 4
 41-50 6
 51-60 1
 Over 60 1

NUMBER OF ROLE NOTATIONS:

1-5 _____
 6-10 5
 11-15 7
 16-20 2
 21-25 2
 26-30 _____
 Over 30 1

NUMBER OF RESPONDENTS LISTING:

Only Roles _____ Only Tasks 15 Mix of Both 2

ANOKA PRETEST - NON-CHURCH BOARD MEMBERS
SURVEY SCORING SUMMARY SHEET

	Points Given →	7	6	5	4	3	2	1	Omitted 0	Group Raw Score	Group Rank
PRIEST		1		3	1	2	2		9	36	6
PROPHET		5	3		2	1			7	64	3
KING		2	4	4	2	3			3	75	2
SHEPHERD		1	7	6	2	1			1	90	1
TEACHER		3	1	3	2				9	50	5
EVANGELIST			1		3	2	3		9	30	7
EXAMPLE		6	1		2	1			8	59	4

PEDESTAL: Yes 1 No 3 Not Indicated 14

HOURS/WEEK: Under 10 6
 11-20 2
 21-30 4
 31-40 1
 41-50 5
 51-60 _____
 Over 60 _____

NUMBER OF ROLE NOTATIONS:

1-5 2
 6-10 12
 11-15 3
 16-20 1
 21-25 _____
 26-30 _____
 Over 30 _____

NUMBER OF RESPONDENTS LISTING:

Only Roles _____ Only Tasks 17 Mix of Both 1

PASTOR'S PRETEST
S U R V E Y S C O R I N G S U M M A R Y S H E E T

	Points Given →								Omitted	Group Raw Score	Group Rank
	7	6	5	4	3	2	1	0			
PRIEST			1							5	3
PROPHET		1								6	2
KING						1				2	6
SHEPHERD	1									7	1
TEACHER				1						4	4
EVANGELIST					1					3	5
EXAMPLE							1			1	7

PEDESTAL: Yes _____ No 1 Not Indicated _____

HOURS/WEEK: Under 10 _____
 11-20 _____
 21-30 _____
 31-40 _____
 41-50 1 _____
 51-60 _____
 Over 60 _____

NUMBER OF ROLE NOTATIONS:

1-5 _____
 6-10 1 _____
 11-15 _____
 16-20 _____
 21-25 _____
 26-30 _____
 Over 30 _____

NUMBER OF RESPONDENTS LISTING:

Only Roles 1 Only Tasks _____ Mix of Both _____

APPENDIX E

Control Group Survey Scoring Summary Sheets

1. Pretest

- a. Maple Plain Pretest-Composite**
- b. Maple Plain Pretest-Church Board Members**
- c. Maple Plain Pretest-Non-Church Board Members**

2. Posttest

- a. Maple Plain Posttest-Composite**
- b. Maple Plain Posttest-Church Board Members**
- c. Maple Plain Posttest-Non-Church Board Members**

MAPLE PLAIN PRETEST - COMPOSITE
SURVEY SCORING SUMMARY SHEET

	Points Given →								Omitted	Group Raw Score	Group Rank
	7	6	5	4	3	2	1	0			
PRIEST			2	2	2	2	1	5		29	6
PROPHET	2	7	1	2	1			1		72	3
KING	1		3	5	3	1		1		53	4
SHEPHERD	4	3	4	1	2					76	1
TEACHER		2	1	1	1	3		4		30	5
EVANGELIST		1	1	1	2	3		6		27	7
EXAMPLE	7	1		3		2	1			74	2

PEDESTAL: Yes 2 No 5 Not Indicated 7

HOURS/WEEK: Under 10 2

11-20 _____

21-30 1

31-40 7

41-50 2

51-60 1

Over 60 1

NUMBER OF ROLE NOTATIONS:

1-5 _____

6-10 4

11-15 6

16-20 2

21-25 2

26-30 _____

Over 30 _____

NUMBER OF RESPONDENTS LISTING:

Only Roles _____ Only Tasks 13 Mix of Both 1

MAPLE PLAIN PRETEST - CHURCH BOARD MEMBERS
SURVEY SCORING SUMMARY SHEET

	Points Given →								Omitted	Group Raw Score	Group Rank
	7	6	5	4	3	2	1	0			
PRIEST			1	1	1	2	1	3		17	7
PROPHET	1	4	1	1	1			1		43	3
KING			2	3	2	1		1		30	4
SHEPHERD	3	2	3		1					51	1
TEACHER		1	1	1	1	1		4		20	5/6
EVANGELIST		1	1	1	1	1		4		20	5/6
EXAMPLE	5	1		1		1	1			48	2

PEDESTAL: Yes 1 No 3 Not Indicated 5

HOURS/WEEK: Under 10 2
 11-20 _____
 21-30 _____
 31-40 5
 41-50 _____
 51-60 1
 Over 60 1

NUMBER OF ROLE NOTATIONS:

1-5 _____
 6-10 3
 11-15 3
 16-20 2
 21-25 1
 26-30 _____
 Over 30 _____

NUMBER OF RESPONDENTS LISTING:

Only Roles _____ Only Tasks 8 Mix of Both 1

MAPLE PLAIN PRETEST - NON-CHURCH BOARD MEMBERS
S U R V E Y S C O R I N G S U M M A R Y S H E E T

	Points Given →	7	6	5	4	3	2	1	Omitted 0	Group Raw Score	Group Rank
PRIEST				1	1	1			2	12	5
PROPHET		1	3		1					29	1
KING		1		1	2	1				23	4
SHEPHERD		1	1	1	1	1				25	3
TEACHER			1				2		2	10	6
EVANGELIST						1	2		2	7	7
EXAMPLE		2		2		1				27	2

PEDESTAL: Yes 1 No 2 Not Indicated 2

HOURS/WEEK: Under 10 _____
 11-20 _____
 21-30 1
 31-40 2
 41-50 2
 51-60 _____
 Over 60 _____

NUMBER OF ROLE NOTATIONS:

1-5 _____
 6-10 1
 11-15 3
 16-20 _____
 21-25 1
 26-30 _____
 Over 30 _____

NUMBER OF RESPONDENTS LISTING:

Only Roles _____ Only Tasks 5 Mix of Both _____

MAPLE PLAIN POSTTEST - COMPOSITE
SURVEY SCORING SUMMARY SHEET

	Points Given →	7	6	5	4	3	2	1	Omitted 0	Group Raw Score	Group Rank
PRIEST			1	3	1	3	2		4	38	5
PROPHET	1	6		5	1				1	66	3
KING	2		1	2	5	2	1			47	4
SHEPHERD	2	4	4	4						74	2
TEACHER			4	2		3			5	34	6
EVANGELIST		2			2	2			8	22	7
EXAMPLE	9	1	2		1		1			83	1

PEDESTAL: Yes 3 No 2 Not Indicated 9

HOURS/WEEK: Under 10 3
 11-20 _____
 21-30 1
 31-40 6
 41-50 4
 51-60 _____
 Over 60 _____

NUMBER OF ROLE NOTATIONS:

1-5 1
 6-10 4
 11-15 5
 16-20 2
 21-25 2
 26-30 _____
 Over 30 _____

NUMBER OF RESPONDENTS LISTING:

Only Roles _____ Only Tasks 13 Mix of Both 1

MAPLE PLAIN POSTTEST - CHURCH BOARD MEMBERS
S U R V E Y S C O R I N G S U M M A R Y S H E E T

	Points Given →	7	6	5	4	3	2	1	Omitted 0	Group Raw Score	Group Rank
PRIEST				2		2	2		3	18	6
PROPHET			3		4	1			1	37	3
KING		2			1	3	2	1		32	4
SHEPHERD		1	4	2	2					49	2
TEACHER				3	2		1		3	25	5
EVANGELIST			2			1	1		5	17	7
EXAMPLE		6		2				1		53	1

PEDESTAL: Yes 2 No 1 Not Indicated 6

HOURS/WEEK: Under 10 3
 11-20 _____
 21-30 1
 31-40 3
 41-50 2
 51-60 _____
 Over 60 _____

NUMBER OF ROLE NOTATIONS:

1-5 _____
 6-10 4
 11-15 2
 16-20 1
 21-25 2
 26-30 _____
 Over 30 _____

NUMBER OF RESPONDENTS LISTING:

Only Roles _____ Only Tasks 8 Mix of Both 1

MAPLE PLAIN POSTTEST - NON-CHURCH BOARD MEMBERS
S U R V E Y S C O R I N G S U M M A R Y S H E E T

	Points Given →								Omitted	Group Raw Score	Group Rank
	7	6	5	4	3	2	1	0			
PRIEST		1	1	1	1			1		18	4
PROPHET	1	3		1						29	2
KING			1	1	2		1			16	5
SHEPHERD	1		2	2						25	3
TEACHER			1			2		2		9	6
EVANGELIST					1	1		3		5	7
EXAMPLE	3	1			1					30	1

PEDESTAL: Yes 1 No 1 Not Indicated 3

HOURS/WEEK: Under 10 _____
 11-20 _____
 21-30 _____
 31-40 3
 41-50 2
 51-60 _____
 Over 60 _____

NUMBER OF ROLE NOTATIONS:
 1-5 1
 6-10 _____
 11-15 3
 16-20 1
 21-25 _____
 26-30 _____
 Over 30 _____

NUMBER OF RESPONDENTS LISTING:

Only Roles _____ Only Tasks 5 Mix of Both _____

APPENDIX F

- 1. Anoka Posttest-Composite**
- 2. Anoka Posttest-Church Board Members**
- 3. Anoka Posttest-Non-Church Board Members**
- 4. Pastor's Posttest**

ANOKA POSTTEST - COMPOSITE
SURVEY SCORING SUMMARY SHEET

	Points Given →	7	6	5	4	3	2	1	Omitted 0	Group Raw Score	Group Rank
PRIEST			1	3	8	7	1	1	14	77	6
PROPHET	9	5	16	3					2	185	2
KING		1	5	6	7	9	1	6		95	5
SHEPHERD	18	10	3		4					213	1
TEACHER		7	4	6	3	5	1	9		106	4
EVANGELIST	2	1		4	5	2	3	18		58	7
EXAMPLE	7	9	4	6	4	1	2	2		163	3

PEDESTAL: Yes 7 No 11 Not Indicated 17

HOURS/WEEK: Under 10 2
 11-20 4
 21-30 3
 31-40 5
 41-50 12
 51-60 3
 Over 60 6

NUMBER OF ROLE NOTATIONS:

1-5 10
 6-10 15
 11-15 5
 16-20 1
 21-25 3
 26-30 1
 Over 30

NUMBER OF RESPONDENTS LISTING:

Only Roles 11 Only Tasks 17 Mix of Both 7

ANOKA POSTTEST - CHURCH BOARD MEMBERS
SURVEY SCORING SUMMARY SHEET

	Points Given →	7	6	5	4	3	2	1	Omitted 0	Group Raw Score	Group Rank
PRIEST			1		3	3		1	9	28	7
PROPHET	3	2	11						1	88	2
KING		1	2	3	6	4	1			55	4
SHEPHERD	11	4	1		1					109	1
TEACHER		2	2	3	1	4	1	4		46	5
EVANGELIST	1	1		3	4	1			7	39	6
EXAMPLE	3	5	1	5	1	1	1			82	3

PEDESTAL: Yes 3 No 5 Not Indicated 9

HOURS/WEEK: Under 10 _____
 11-20 1
 21-30 1
 31-40 4
 41-50 6
 51-60 2
 Over 60 3

NUMBER OF ROLE NOTATIONS:

1-5 3
 6-10 9
 11-15 3
 16-20 _____
 21-25 1
 26-30 1
 Over 30 _____

NUMBER OF RESPONDENTS LISTING:

Only Roles 6 Only Tasks 8 Mix of Both 3

ANOKA POSTTEST - NON-CHURCH BOARD MEMBERS
SURVEY SCORING SUMMARY SHEET

	Points Given →								Omitted	Group Raw Score	Group Rank
	7	6	5	4	3	2	1	0			
PRIEST			3	5	4	1		5		49	5
PROPHET	6	3	5	3				1		97	2
KING			3	3	1	5		6		40	6
SHEPHERD	7	6	2		3					104	1
TEACHER		5	2	3	2	1		5		60	4
EVANGELIST	1			1	1	1	3	11		19	7
EXAMPLE	4	4	3	1	3		1	2		81	3

PEDESTAL: Yes 4 No 6 Not Indicated 8

HOURS/WEEK: Under 10 2
 11-20 3
 21-30 2
 31-40 1
 41-50 6
 51-60 1
 Over 60 3

NUMBER OF ROLE NOTATIONS:

1-5 7
 6-10 6
 11-15 2
 16-20 1
 21-25 2
 26-30 _____
 Over 30 _____

NUMBER OF RESPONDENTS LISTING:

Only Roles 5 Only Tasks 9 Mix of Both 4

PASTOR'S POSTTEST
SURVEY SCORING SUMMARY SHEET

	Points Given →								Omitted	Group Raw Score	Group Rank
	7	6	5	4	3	2	1	0			
PRIEST			1							5	3
PROPHET		1								6	2
KING							1			1	7
SHEPHERD	1									7	1
TEACHER						1				2	6
EVANGELIST					1					3	5
EXAMPLE				1						4	4

PEDESTAL: Yes _____ No 1 Not Indicated _____

HOURS/WEEK: Under 10 _____
 11-20 _____
 21-30 _____
 31-40 _____
 41-50 _____
 51-60 1 _____
 Over 60 _____

NUMBER OF ROLE NOTATIONS:

1-5 _____
 6-10 1 _____
 11-15 _____
 16-20 _____
 21-25 _____
 26-30 _____
 Over 30 _____

NUMBER OF RESPONDENTS LISTING:

Only Roles 1 Only Tasks _____ Mix of Both _____

BIBLIOGRAPHY

Books

- Aleshire, Daniel O., "Eleven Major Areas of Ministry." Ministry in America, eds. David S. Schuller, Merton P. Strommen, and Milo L. Brekke. San Francisco: Harper and Row, 1980.
- Arndt, William F., and Gingrich, F. Wilbur. A Greek-English Lexicon of the New Testament. Chicago: The University of Chicago Press, 1957.
- Baker, Delbert W. The Unknown Prophet. Hagerstown, Maryland: Review and Herald Publishing Association, 1987.
- Boettner, Loraine. Roman Catholicism. Philadelphia: Presbyterian and Reformed Publishing Company, 1962.
- Bridge, Donald, and Phypers, David. Spiritual Gifts and the Church. Downers Grove, Illinois: Inter-varsity Press, 1973.
- Brown, William A. The Minister: His World and His Work. Nashville: Cokesbury, 1937.
- Buttrick, George A. ed., The Interpreters Dictionary of the Bible. 4 vols. Nashville: Abingdon, 1962.
- Byington, Edwin H. The Minister's Week-day Challenge. New York: R. R. Smith, 1931.
- Calian, Carnegie Samuel. Today's Pastor in Tomorrow's World. Philadelphia: Westminster Press, 1982.
- Calvin, John. Institutes of the Christian Religion. Translated by John Allen. 2 vols. Philadelphia: Presbyterian Board of Christian Education, 1936.
- deVaux, Roland. Ancient Israel. 2 vols. New York: McGraw-Hill Book Company, 1961.
- Dittes, James. "Why Conflicts?" Growth in Ministry, ed. Thomas E. Kadel. Philadelphia: Fortress Press, 1979.

- Edgar, Thomas R. Miraculous Gifts. Glendale, California: Regal Books, 1974.
- Fackre, Gabriel. "Christ's Ministry and Ours." The Laity in Ministry, eds. George Peck and John S. Hoffman. Valley Forge, Pennsylvania: Judson Press, 1984.
- Flynn, Leslie B. 19 Gifts of the Spirit. Wheaton, Illinois: Victor Books, 1974.
- Friedrich, Gerhard, ed. 10 vols. Theological Dictionary of the New Testament. Grand Rapids, Michigan: Wm. B. Eerdmans, 1968.
- Furnish, Victor P. "Theology and Ministry in the Pauline Letters." A Biblical Basis for Ministry, eds. Earl E. Shelp and Roland Sunderland. Philadelphia: Westminster Press, 1981.
- General Conference of Seventh-day Adventists. General Conference Working Policy--North American Division. Hagerstown, Maryland: Review and Herald Publishing Association, revised 1986.
- Glasse, James D. Putting It Together in the Parish. Nashville: Abingdon Press, 1972.
- Grider, Edgar M. Can I Make It One More Year?: Overcoming the Hazards of Ministry. Atlanta: John Knox, 1980.
- Guffin, Gilbert L. Pastor and Church. Birmingham, Alabama: Banner Press, 1963.
- Guptill, Nathanael M. How to Be a Pastor in a Mad, Mod World. St. Louis, Missouri: Bethany Press, 1970.
- Hamilton, James D. The Pair in Your Parsonage. Kansas City, Missouri: Beacon Hill Press, 1982.
- Handspicker, M. B. "A Holy Priesthood." The Laity in Ministry, eds. George Peck and John S. Hoffman. Valley Forge, Pennsylvania: Judson Press, 1984.
- Harris, John C. Stress, Power, and Ministry: An Approach to the Current Dilemmas of Pastors and Congregations. Washington, D.C.: Alban Institute, 1977.
- Harbaugh, Gary L. Pastor as Person. Minneapolis: Augsburg, 1984.
- Harvey, Van A. A Handbook of Theological Terms. New York: Macmillan, 1964.

- Hedley, George. The Minister Behind the Scenes. New York: Macmillan, 1956.
- Hiltner, Seward. Ferment in the Ministry. Nashville: Abingdon, 1969.
- Hinchey, Roy W. Plain Talk about the Pastorate. Nashville: Broadman Press, 1975.
- Holmes, Urban T. III. The Future Shape of Ministry. New York: Seabury Press, 1971.
- Hoppin, James M. Pastoral Theology. New York: Funk and Wagnalls, 1884.
- Horn, Siegfried H. Seventh-day Adventist Bible Dictionary. Washington, D.C: Review and Herald, 1960.
- Hulme, William E. Your Pastor's Problems: A Guide for Ministers and Layman. New York: Doubleday and Company, 1966.
- Jemison, T. Housel. A Prophet among You. Mountain View, California: Pacific Press Publishing Association, 1955.
- Jeremias, J. Theological Dictionary of the New Testament, 10 vols., ed. Gerhard Friedrich. Grand Rapids, Michigan: Wm. B. Eerdmans, 1968.
- Kadel, Thomas E., ed. Growth in Ministry. Philadelphia: Fortress Press, 1979.
- Kemper, Robert G. The New Shape of Ministry. Nashville: Abingdon Press, 1979.
- _____. What Every Church Should Know about Clergy. New York: The Pilgrim Press, 1985.
- Kent, Homer A. The Pastor and His Work. Chicago: Moody Press, 1963.
- Kennedy, Gerald. The Seven Worlds of the Minister. New York: Harper and Row, 1968.
- Knox, John. "The Ministry in the Primitive Church." The Ministry in Historical Perspectives, ed. H. Richard Niebuhr and Daniel D. Williams. New York: Harper and Brothers Publishers, 1956.
- Kruse, Colin G. New Testament Models for Ministry: Jesus and Paul. Nashville: Thomas Nelson Publishers, 1983.

- Lavender, Lucille. They Cry Too! New York: Hawthorn Books, 1976.
- Leas, Speed B. Time Management. Nashville, Abingdon Press, 1978.
- Leiffer, Murray H. Changing Expectations and Ethics in the Professional Ministry. Evanston, Illinois: Mumm Print Shop, 1969.
- Lightfoot, J. B. The Christian Ministry, ed. Philip Edgcumbe Hughes. Wilton, Connecticut: Morehouse-Barlow Company, 1983.
- Lindgren, Alvin J., and Shawchuck, Norman. Management for Your Church. Nashville: Abingdon Press, 1977.
- Manual for Ministers. Takoma Park, Maryland: General Conference of Seventh-day Adventists, 1964.
- McCutcheon, James N. The Pastoral Ministry. Nashville: Abingdon, 1978.
- Michaelson, Robert S. "The Protestant Ministry in America: 1850 to the Present." The Ministry in Historical Perspectives, eds. H. Richard Niebuhr and Daniel D. Williams. New York: Harper and Brothers, 1956.
- Naden, Roy C. Discovering Your Spiritual Gifts. Series of 7 booklets. Berrien Springs, Michigan: Institute of Church Ministry, 1982.
- Naden, Roy C., and Cruise, Robert J. The Spiritual Gifts Inventory. Berrien Springs, Michigan: Institute of Church Ministry, 1981.
- Nichol, F. D., ed. Seventh-day Adventist Bible Commentary. Washington, D.C.: Review and Herald Publishing Association, 1953-1957, 6:17-70.
- Niebuhr, H. Richard, and Williams, Daniel D., eds. Ministry in Historical Perspectives. New York: Harper and Brothers Publishing, 1956.
- Noorbergen, Rene. Ellen G. White Prophet of Destiny. New Canaan, Connecticut: Keats Publishing, Inc., 1972.
- Nouwen, Henri J. M. The Wounded Healer. Garden City, New York: Doubleday, 1972.
- Oosterwal, Gottfried. Patterns of Seventh-day Adventist Church Growth in America. Berrien Springs, Michigan: Andrews University Press, 1976.

- Palmer, Albert W. The Minister's Job. Chicago: Willett, Clark and Co., 1937.
- Peck, George, and Hoffman, John S., eds. The Laity in Ministry. Valley Forge, Pennsylvania: Judson Press, 1984.
- Peterson, David L. The Roles of Israel's Prophets. Sheffield, England: JSOT Press, 1981.
- Prestwood, Charles. A New Breed of Clergy. Grand Rapids, Michigan: Eerdmans, 1972.
- Ranson, Stewart, Bryman, Alan, and Hinings, Robert. Clergy, Ministers and Priests. London: Routledge and Kegan Paul, 1977.
- Rassieur, Charles L. Stress Management for Ministers. Philadelphia: Westminster Press, 1982.
- Schaller, Lyle E. It's a Different World! Nashville: Abingdon, 1987.
- _____. The Pastor and the People. Nashville: Abingdon Press, 1973.
- _____. Survival Tactics in the Parish. Nashville: Abingdon Press, 1977.
- Schatzmann, Siegfried S. A Pauline Theology of Charismata. Peabody, Maine: Hendrickson Publishers, 1987.
- Schillebeeckx, Edward. Ministry, Leadership in the Community of Jesus Christ. Translated by John Bowden. New York: Crossroad Publishing Company, 1981.
- _____. The Church with a Human Face. Translated by John Bowden. New York: Crossroad, 1985.
- Schoun, Benjamin D. Helping Pastors Cope. Berrien Springs, Michigan: Andrews University Press, 1981.
- Schuller, David S., Strommen, Merton P., and Brekke, Milo L., eds. Ministry in America. San Francisco: Harper and Row, 1980.
- Seventh-day Adventist Bible Dictionary. 1960.
- Seventh-day Adventist Church Manual. Washington, D.C.: General Conference of Seventh-day Adventists, revised 1981.

- Shelp, Earl E., and Sunderland, Ronald, eds. A Biblical Basis for Ministry. Philadelphia: Westminster Press, 1981.
- Shepherd, M. H. Jr. Interpreters Dictionary of the Bible. 4 vols., ed. George Arthur Buttrick. Nashville: Abingdon, 1962.
- Sparks, James A. Potshots at the Preacher. Nashville: Abingdon, c1977.
- Smith, Donald P. Clergy in the Crossfire. Philadelphia: Westminster Press, 1974.
- Snowden, James H. The Attraction of the Ministry. Philadelphia: Westminster Press, 1921.
- Spence, H. D. M., and Exell, Joseph S., eds. Pulpit Commentary. 23 vols. Grand Rapids, Michigan: Eerdmans, reprinted 1977.
- Stevens, R. Paul. Liberating the Laity. Downers Grove, Illinois: Inter Varsity Press, 1985.
- Switzer, David K. Pastor, Preacher, Person: Developing a Pastoral Ministry in Depth. Nashville: Abingdon, 1979.
- Szikszai, S. "King," IDB, 1962. 3:12-13.
- Wagner, C. Peter. Your Spiritual Gifts Can Help Your Church Grow. Glendale, California: Regal Books, 1979.
- Walker, Daniel D. The Human Problems of the Minister. New York: Harper and Row, 1960.
- Wharton, James A. "Theology and Ministry in the Hebrew Scriptures." A Biblical Basis for Ministry, eds. Earl E. Shelp and Roland Sunderland. Philadelphia: Westminster Press, 1981.
- White, Ellen G. Education. Mountain View, California: Pacific Press Publishing Association, 1952.
- _____. Gospel Workers. Washington, D.C.: Review and Herald Publishing Association, 1948.
- _____. Testimonies to Ministers. Mountain View, California: Pacific Press, 1962.
- Wiersma, William. Research Methods in Education. New York: J. B. Lippincott Company, 1969.

Periodicals

- Anderson, James D. "Pastoral Support of Clergy-Role Development Within Local Congregations." Pastoral Psychology 22 (March 1971): 9-14.
- Bartlett, G. "The Pastor's Role in Public Worship." Preacher's Magazine, June 1982, 6.
- Bell, A. D. "A Pastor Can Share His Shepherding Load." Church Administration 27 (June 1985): 17-18.
- Bennett, Thomas R. "Can the Minister Risk Role Change?" Ministry Studies 2, no. 1 (February 1968): 27.
- Berkley, J. D. "Burning Out, Rusting Out, or Holding Out." Leadership 4 (Winter 1983): 36-40.
- Blizzard, Samuel W. "The Minister's Dilemma." The Christian Century 73 (April 25, 1956): 508-510.
- _____. "The Parish Minister's Self-Image of His Master Role." Pastoral Psychology 9, no. 89 (December 1958): 27.
- _____. "The Protestant Parish Minister's Integrating Roles." Religious Education 8, no. 4 (July-August 1958): 374-380.
- Borthwick, P. "Leadership Bibliography: Roles and Expectations." Leadership 5 (Summer 1984): 53.
- Bouma, Gary D. "Samuel W. Blizzard's Contribution to Ministry Studies and Theological Education." Pastoral Psychology 28, no. 3 (1980): 119.
- Brewer, R. "Ministerial Burnout." Church Administration 24 (June 1982): 26-28.
- Brooks, S. "Pastoral Evaporation: Help for the Overloaded Pastor." Church Administration 25 (July 1983): 19-21.
- Bromme, Jeff. "Why Go to Church?" Adventist Review, March 24, 1988, 16.
- Cedar Paul. Interview by Dean Merrill. "Pleasing God and Pleasing People." Leadership 5 (Summer 1984): 13.
- Cartwright, C. "The Minister: An Impossible Figure." Christian Ministry, July 1982, 25.
- Cleal, Clifford. "The Role of the Ordained Minister Today." The Baptist Quarterly 25 (January 1974): 194-203.

- Dudley, R., and Cummings, Des Jr. "Factors Related to Pastoral Morale in the SDA Church." Review of Religious Research, December 1982, 127.
- Edwards, Rex D. "Servant, Proclaimer, Priest." Ministry, November 1989, 4-7.
- Griffin, D. L. "Pastor and His Humanity." Leadership 1 (Summer 1980): 28-32.
- Hadden, Jeffrey K. "Role Conflict and the Crisis in the Churches." Ministry Studies 2 (December 1968): 18.
- _____. "A Study of the Protestant Ministry of America." Journal for the Scientific Study of Religion 5, no. 1 (1965): 18.
- Hagerty, D., Jr. "Evaluating Clergy Performance." Christian Ministry, January 1983, 24.
- Hansen, R. P. "The Sound of Clashing Expectations." Leadership 5 (Summer 1984): 78-83.
- Hart, Archibald D. "Why Do Many Pastors Suffer Depression?" Ministries, Fall 1984, 99-100.
- Hardy, K. "What Teenagers Want from Their Pastor." Ministry, November 1980, 18.
- Harris, James. "Pastor and Staff Leading the Church in Its Mission." Church Administration 27 (June 1985): 14.
- Harris, John C. "The Promise of Planned Self-Appraisal." Christian Ministry, January 1973, 14.
- Hawkins, David G. "As the Wine Runs Out." Christian Ministry, January 1984, 11.
- Higgins, Paul S., and Dittes, James E. "Change in Layman's Expectations of the Minister's Role." Ministry Studies 2 (February 1968): 5-8.
- Holloway, L. "Too Many Hats for One Head." Church Administration 27 (October 1984): 39.
- "How Many Hats Does Your Pastor Wear?" Christianity Today, February 3, 1984, 24-27.
- Hulme, W. "Coming to Terms with Clergy Burnout." Christian Century, January 1984, 5.

- Jackson, J. L. "Learning to Be Happy in Ministry." Church Administration 25 (March 1983): 26-28.
- Jarnes, David D. "Master of None?" Ministry, January 1987, 20.
- Jepson, Clayton R. "Little Tin Gods?" Ministry, January 1988, 10.
- Keysor, C. "Life under Glass." Christian Herald 107 (March 1984): 48-50.
- Kuyper, N. "Are Pastors 'Called' to Home Visitation." Christianity Today, November 21, 1980, 38.
- Liftin, A. D. "Nature of the Pastoral Role: The Leader as Completer." Bibliotheca Sacra 139 (January-March 1982): 57-66.
- Nickell, Robert A. "Musical Chair Pastorates." Church Administration 26 (November 1983): 13.
- Nicholson, Roy S. "The Grandeur of the Pastoral Ministry." Preacher's Magazine, June 1982, 19.
- MacDonald, G. "Taking Potshots at the Pastor." Christianity Today, July 17, 1981, 52.
- McBride, Michael G. "Vocational Stress in Adventist Ministers." Ministry, February 1989, 12.
- McBurney, Louis., and McCasland, David. "The Danger of Aiming Too High." Leadership 5 (Summer 1984): 30.
- Means, J. "The Madness of the Ministry." Preacher's Magazine, June 1983, 4.
- Mills, Edgar W. "Types of Role Conflict among Clergyman." Ministry Studies 2 (December 1968): 13-15.
- Mollette, G. W. "The Pastor's Role in the Rural Church." Church Administration 25 (December 1982): 32-33.
- Noyce, G. "The Tensions of Our Calling." Christian Ministry, September 1980, 18.
- Rassieur, Charles L. "Ministry Without Shame." Christian Ministry, January 1973, 14.
- Rediger, G. "What Has Happened to the Megapastor Model?" Christian Ministry, January 1984, 17.

- Rice, George. "What Pastor's Are Reading." Preacher's Magazine, December 1980, 12.
- Richards, David E. Evaluation: Individual and Corporate." Christian Ministry, January 1973, 25.
- "Role Conflict among Clergy." Ministry Studies 2 (December 1968): 13-18.
- Rust, Warren E. "Emerging Forms of Ministry." Southwest Journal of Theology 15, no. 2 (1973): 33.
- Scott, D. "What do These People Want of Me?" Christianity Today, July 1984, 60.
- Shelley, M. "Problems of Battered Pastors." Christianity Today, May 1985, 34-37.
- Stone, H. "Pastoral Care in the 1980's--A Call for Its Return to Christian Roots." Religion in Life, Fall 1980, 349.
- Wickman, Charles A. "Ex-Pastors: Why Did They Leave?" Christianity Today, January 21, 1983, 41.
- Wilson, Robert L., and Willimon, William H. "Give Us Leaders, Not Managers." Adventist Review, January 25, 1990, 8-10.
- Wyatt, C. "What I Owe My Parishioners." Vital Christianity, June 6, 1982, 5.

Unpublished Materials

- Corkum, Ken. "The Role of the Seventh-day Adventist Minister in Public Evangelism." D. Min. project report, Andrews University Theological Seminary, 1986.
- Dudley, Roger L., Cummings, Des Jr., and Clark, Greg. "The Pastor as Person and Husband: A Study of Pastoral Morale." Berrien Springs, Michigan: The Institute of Church Ministry, 1981.
- Gallimore, Jay. "Pastoral Expectation Video: The Martha Complex!" Michigan Conference of Seventh-day Adventist, 320 W. St. Joseph St., Lansing, Michigan 48933.
- General Conference Ministerial Association. "Manual of Evaluation Instruments for Pastors, Churches, Church Administrators." Central Department Services, 12501 Old Columbia Pike, Silver Springs, Maryland 20904.

- Hamren, William P. "A Study of the Use of Models for Ordained Parish Ministry in the Baptist General Conference." D. Min. dissertation, Bethel Seminary, 1987.
- Kingdon, Harold I. E. "The Role of the Minister as Priest and/or Prophet." D. Min. dissertation, Bethel Seminary, 1987.
- McBride, Michael G. "Role Conflict and Role Ambiguity Applicable to the Local Pastor in the North Pacific Union Conference of Seventh-day Adventist." D. Min project report, Andrews University Theological Seminary, 1984.
- "Pastor's Evaluation Form." Minnesota Conference of Seventh-day Adventist. 8384 Kirkwood Court, Maple Grove, Minnesota 55369.
- Rudd, Paul G. "Congregational Expectations of Pastoral Care." D. Min dissertation, Ann Arbor, Michigan: University Microfilms International, 1978.
- "Southeastern California Conference of Seventh-day Adventist Church and Pastoral Rating Graph." Ministerial Department Southeastern California Conference, 9707 Magnolia Ave., Riverside, California 92503.

VITA

Name: Bruce Teel Juhl

Date and Place of Birth: December 24, 1952; Walla Walla,
Washington

Undergraduate and Graduate Schools Attended:

Southern College, Collegedale, Tennessee

Andrews University, Berrien Springs, Michigan

Degrees Awarded:

Bachelor of Arts, Southern College, Collegedale,
Tennessee, 1975

Master of Divinity, Andrews University, Berrien
Springs, Michigan, 1979

Doctor of Ministry, Andrews University, Berrien
Springs, Michigan, 1990

Date of Ordination: June 3, 1981; Hutchinson, Minnesota

Professional Experience:

1975-1976 Minister, Minnetonka, Minnesota

1978-1981 Minister, International Falls, Minnesota

1981-1990 Minister, Anoka, Minnesota