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A NEEDS ASSESSMENT OF THE SEVENTH-DAY ADVENTIST
THEOLOGICAL SEMINARY'S MASTER OF DIVINITY PROGRAM AS
PERCEIVED BY THE GRADUATES, FACULTY, STUDENTS, AND
EMPLOYERS OF GRADUATES

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THEOLOGICAL SEMINARY'S MASTER OF DIVINITY
PROGRAM AS PERCEIVED BY THE GRADUATES,
FACULTY, STUDENTS, AND EMPLOYERS
OF GRADUATES

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Education

by

Edward L. Dower

June 1980

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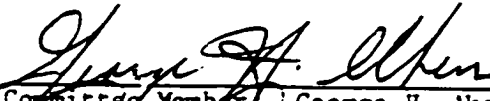
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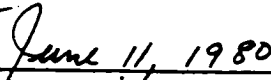
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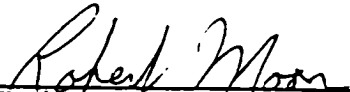
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ABSTRACT

A NEEDS ASSESSMENT OF THE SEVENTH-DAY ADVENTIST
THEOLOGICAL SEMINARY'S MASTER OF DIVINITY
PROGRAM AS PERCEIVED BY THE GRADUATES,
FACULTY, STUDENTS, AND EMPLOYERS
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Edward L. Dower

Chairman: Robert D. Moon Jr.

ABSTRACT OF GRADUATE STUDENT RESEARCH

Doctoral Dissertation

Andrews University

Department of Education

Title: A NEEDS ASSESSMENT OF THE SEVENTH-DAY ADVENTIST THEOLOGICAL
         SEMINARY'S MASTER OF DIVINITY PROGRAM AS PERCEIVED BY THE
         FACULTY, GRADUATES, STUDENTS, AND EMPLOYERS OF GRADUATES

Name of Researcher: Edward L. Dower

Name and degree of faculty advisor: Robert D. Moon Jr., Ph.D.

Date completed: June 1980

Problem

There is a lack of current data by which to evaluate how well

the Seventh-day Adventist Theological Seminary's Master of Divinity

program prepares its graduates for the actual practice of ministry.

The purpose of this study was to: (1) collect data from selected

groups regarding how well in their perception graduates are prepared

in specific areas and what they perceive ministers need or use most

in their daily work, (2) compare the perceived preparation with the

perceived need to identify areas of curricular need, (3) summarize

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the suggestions made by those surveyed, and (4) make recommendations regarding the ministerial preparation of Seventh-day Adventist ministers in North America.

Methods

The Seminary Preparation Survey, an instrument with two seven-point scales, was prepared with instructions modified for each group surveyed. This was given to four populations; faculty, graduates, the major employers of graduates, and students. The resulting data were analyzed and rankings were developed for, needed skill or knowledge, level of preparation, the scores indicating the difference between need and preparation, suggested curricular emphasis, and which items should be required, elective, or omitted from the curriculum. Responses to two open-ended questions were analyzed, catagorized, and reported.

Results

The survey dealt with five basic skill and knowledge areas considered to be important for the ministry. There was considerable agreement among the four groups in every area. Of the one hundred and one survey items, fifty-eight dealt with practical pastoral skills, twenty-two with doctrinal/Biblical knowledge, eight with historical knowledge, seven with scholarly skills, and five with the personal life of the minister. Among the fifty top-ranked items that indicated skills or knowledge that ministers need or use most, nineteen dealt with doctrinal/Biblical areas and eighteen dealt with practical pastoral skills. All four groups rated the

doctrinal/Biblical knowledge areas as being quite well prepared in comparison to the practical pastoral-skill areas. Rankings based on the scale indicating level of preparation show that seventeen of the top twenty-five items dealt with doctrinal/Biblical knowledge areas, while only one dealt with practical pastoral skills. Of those items that showed the greatest gap between need and preparation, forty-one of the top fifty were practical pastoral-skill areas. This general pattern was repeated in the section of the survey dealing with suggested curricular emphasis. The open-ended responses were widely varied but two themes tended to dominate all others, these were: (1) the need for a more wholistic program nurturing the person spiritually and personally as well as academically and 2) the need for greater emphasis on practical applications of knowledge and the development of practical skills.

Conclusions and Recommendations

Fourteen specific conclusions were drawn to highlight the major trends of the results. Seventeen recommendations were made to those responsible for the seminary curriculum. The recommendations fell into catagories, related to: (1) developing a competency-based core curriculum, (2) content areas which need greater emphasis in a competency-based core curriculum, (3) the ongoing development and evaluation of the Master of Divinity curriculum, (4) the internship period, and (5) the personal and spiritual development of the minister and his family.

DEDICATION

To the Seventh-day Adventist Church,

its ministry and laity united

in the service of our Lord

and Saviour Jesus Christ

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ACKNOWLEDGMENTS

This study would not have been possible without the assistance and cooperation of many individuals. I wish to express my sincere appreciation first of all to my doctoral committee for their assistance, and especially to three members who have played major roles in my education and professional experience over a span of fourteen years. Through the inspiration of his college homiletics class Carl Coffman nurtured within me a desire for a deep personal experience with Christ, and a life of spiritual ministry to others. George Akers pointed me to the cardinal principles and key issues in Christian education. He has challenged and inspired me in the formation of my philosophy of education. And Robert Moon through his classes, supervision of my student-teaching experience, many hours of personal discussion, and able assistance in this study has helped me develop an understanding of the principles, and an ability to apply the methods of teaching necessary to carry out the philosophy and goals of Christian education. To these I owe a great debt of gratitude.

I am also indebted to the many pastors, church administrators, and seminary students who took time from very busy schedules to respond to the survey, and to the seminary faculty many

of whom have shown a special interest in the study and have given personal encouragement.

To Andrews University for its assistance and gracious provision of time off for study—especially to Richard Orrison, my principal, for his quiet but strong support—I am indebted.

To my family I owe a great debt of love and appreciation for their confidence in me and their loving support. I wish to thank my parents for their encouragement; my children, Christy, Carla, and Erik who have patiently endured inconvenience and given up important family time; and my loving wife Donna, to whom more than any other person I wish to express my love and gratitude for her steady support, cheerful endurance, and constant encouragement.

My most profound gratitude flows to a loving God who has brought so many supportive people into my life and has given me a part in His ministry of reconciliation.

CHAPTER I

INTRODUCTION

Background of the Study

The primary purpose of the Seventh-day Adventist Theological Seminary is to prepare ministers for effective leadership in the Seventh-day Adventist Church by teaching biblically oriented theological knowledge, professional skills, and by increasing the spiritual life and sense of commitment in its students (Andrews University, 1977, pp. 14, iv). The Master of Divinity is the first professional seminary degree intended to provide the basic training for the Adventist ministry. Graduates should be born-again Christians wholly committed to God and prepared to communicate the Gospel of Christ through the many functions of the ministry (ibid., p. 14).

The Seventh-day Adventist Church is constantly seeking to improve its ministerial education as evidenced by the numerous committees which exist for the expressed purpose of studying ways to improve the seminary curriculum, such as: (1) the Ministerial Training Advisory Committee of the General Conference which meets annually to review the ministerial-training program of the denomination; (2) the Field Education committee which is made up of conference presidents, pastors, students, laymen, and seminary

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faculty for the purpose of studying ways to improve the field-education aspect of the seminary program; (3) the Seminary Courses and Curriculum Committee, and (4) special ad hoc committees.

While the church has sought to guide the seminary curriculum in these ways, no single study was found that analyzed parallel data from students, graduates, employers of graduates, and seminary faculty regarding their perceptions concerning how well Master of Divinity graduates were prepared by the curriculum for specific tasks of ministry. Others examining studies related to the Seminary have come to similar conclusions. Richard Hammill, a vice president of the General Conference of Seventh-day Adventists, in response to correspondence stated:

> I do not believe there have been any careful studies to evaluate theological education in the U.S.A. or oversees, especially those initiated by the General Conference, colleges, or unions. (Hammill, 1976, p. 1, cited by Currie, 1977, p. 40)

In a letter Leo Van Dolson (1976), executive editor for The Ministry, wrote that "no formal studies" had been undertaken (ibid).

Between 1949 and 1977 five studies were found which dealt with selected aspects of ministerial preparation for Seventh-day Adventists in North America. In 1949 the Ministerial Association of the General Conference conducted a study of 2,800 ministers in the North American Division. Of the 879 replies only 10.5 percent had taken any graduate work at the Seventh-day Adventist Theological Seminary, and 65 percent of these had completed only one quarter of study. In 1973 the Ministerial Association conducted another study.

This study surveyed ministers in North America who had been serving the church for ten years or less asking them to evaluate their needs, problems, and training (Dower, 1978). No attempt was made to distinguish between those who had received seminary training and those who had not. Jacobsen (1974) conducted a study of the 1969-1973 graduates of the Seventh-day Adventist Theological Seminary to discover how well the Master of Divinity graduates felt they were prepared for the tasks that they were assigned. Maxwell (1975) surveyed lay leaders across North America to discover how Master of Divinity graduates were regarded in the field. Phillips (1977) surveyed student opinion regarding required courses, their content, and the type of reading material assigned for use in all of the courses offered at the Seminary. The only studies which dealt with the seminary curriculum directly were Jacobsen's and Phillips', and these dealt only with graduates and students, respectively.

The Seminary itself is participating in the Readiness-for-Ministry Project being conducted by the Association of Theological Schools in the United States and Canada. This is a long-range project attempting to discover how well theological schools are meeting their objectives. Definitive results will not be available from this study for several years (Vitrano, 1978).

The adequacy of the traditional seminary curricula has long been questioned and criticized (Hughes, Thorne, DeBaggis, Gurin, & Williams, 1973, p. 179). Many sources have indicated the need for continual study of education for the professions, including

ministerial-preparation programs, in order to meet the challenges of a changing society (Craven, Todd, & Zielger, 1969; Hughes et al., 1973; Schein, 1972).

Jacobsen and Phillips seem to provide the only available data regarding perceptions of the relevance of the ministerial preparation that has been offered at Andrews University. No single study was found that examined how Master of Divinity students, graduates, the seminary faculty, and the conference presidents as employers of graduates perceived the adequacy of preparation for ministers obtained through the Master of Divinity program and what might be done to improve the curriculum.

Statement of the Problem

The problem this study addressed was the lack of current data by which to evaluate how well the Seventh-day Adventist Theological Seminary's Master of Divinity program equips its graduates for the daily responsibilities of a Seventh-day Adventist minister. Without such data it is very difficult to objectively determine how the Master of Divinity curriculum might be improved.

Purpose of the Study

The purpose of this study of the Master of Divinity curriculum was to:

1. Collect data from seminary faculty, graduates, conference presidents as the major employers of graduates, and seminary students concerning:

a. their perceptions about how well recent graduates were prepared in selected knowledge and skill areas judged appropriate to the ministry

b. their perceptions of how much ministers need these same knowledge and skill areas

c. their suggestions regarding the amount of emphasis selected items should receive in the curriculum, and which items should be required, elective, or omitted from the curriculum

2. Compare perceived preparation with perceived needs

3. Summarize the recommendations made by those surveyed

4. Make recommendations based upon discrepencies between perceived preparation and perceived needs.

Statement of Questions to Be Examined

The specific questions addressed by this study were:

1. How do the seminary faculty perceive the Master of Divinity curriculum—in terms of

a. How well are Master of Divinity graduates being prepared in specific areas of knowledge and skill

b. To what extent are these areas of knowledge and skill needed or used by a minister

c. In which specific ways could the Master of Divinity curriculum be improved?

2. How do Master of Divinity graduates from 1970 to 1977 perceive the Master of Divinity curriculum— in terms of

    a. How well they have been prepared in specific areas of knowledge and skill

    b. To what extent they need or use each area of knowledge and skill in their work since graduation

    c. In which specific ways could the Master of Divinity curriculum be improved?

3. How do the North American Division conference presidents perceive the Master of Divinity curriculum—in terms of

    a. How well Master of Divinity graduates have been prepared in specific areas of knowledge and skill

    b. To what extent are these areas of knowledge and skill needed or used by a minister

    c. In which specific ways could the Master of Divinity curriculum be improved?

4. How do Master of Divinity students with at least one year prior field experience and within two quarters of graduating perceive the Seminary curriculum—in terms of

    a. How well they have been prepared in specific areas of knowledge and skill

    b. To what extent they will likely need or use each area of knowledge and skill in their ministry

    c. In which specific ways could the Master of Divinity curriculum be improved?

5. In what areas are the greatest discrepancies between perceived preparation and perceived need?

6. What specific suggestions are most frequently made by each group regarding curriculum changes?

Need for the Study

Because society is in a state of continuous change, it is necessary for curricula to be continually evaluated. Theological education is no exception. Current educational theory indicates that a curriculum can be assessed only in view of what it was designed to accomplish (English & Kaufman, 1975, p. 11). The recipients and supporters of the schools should be involved in determining their goals and their effectiveness (p. 8). Needs-assessment literature further reveals that it is important to know what the learner will be doing and to relate his education to what he needs in the performance of his job (Mayhew & Ford, 1974, pp. 12, 14, 76). Therefore, practicing ministers and Master of Divinity students with previous field experience were selected to determine what skills and knowledge they judge as important to effectively perform their job and how well they are being prepared, or have been prepared, for the ministry. Conference presidents as the chief supporters of the Master of Divinity program and the chief employers of its graduates were asked what skills and knowledge they perceive as important in preparing good ministers and how well they feel the Master of Divinity graduates they employ are prepared in these areas. Another group essential for this study was the seminary faculty. The comparison of perceived needs and perceived

preparation by selected constituencies is consistent with concepts
of needs assessment surveyed in the literature (Denton, 1978, p. 14;
English & Kaufman, 1975, p. 8; Jordan, 1973, p. 5; McNeil, 1977, p.
76; Witkin, 1977, p. 2). There has never been a needs assessment
conducted by the Seventh-day Adventist Theological Seminary
involving all of these constituencies; this study was designed to
accomplish this task.

Theoretical Framework

The present study is a curriculum study which grows out of
the Tyler model for curriculum planning which is the most widely
accepted model in America today. It is closely identified with
curriculum work at all levels (Molnor & Zahorik, 1977, p. 3).
Saylor and Alexander (1974, p. 159) identify the Tyler model as "the
model" for curriculum planning. Tyler (1950) identifies four
fundamental questions which must be answered in developing any
curriculum or plan for instruction:

1. What educational purposes should the school seek to
   attain?
2. What educational experiences can be provided that are
   likely to attain these purposes?
3. How can these educational experiences be effectively
   organized?
4. How can we determine whether these purposes are being
   attained? (pp. 1, 2)

This study is concerned primarily with the first and fourth
questions. The implications and recommendations of this study,
however, deal with questions two and three to a lesser extent. It

will be up to the seminary itself to examine questions two and three in a fuller way.

Tyler also suggests three sources from which data for formulating objectives may be obtained:

1. Studies of learners themselves as a source of educational objectives (p. 4)

2. Studies of contemporary life outside the school (p. 11)

3. Suggestions about objectives from subject specialists (p. 17).

Tyler further suggests that the objectives obtained from these sources should be screened through one's philosophy and psychological principles in order to provide a consistent and manageable list (p. 22, 24).

In this study both the past and present learner's responses to the questionnaire provide data concerning the educational objectives. Their responses also relate to the minister's responsibilities in contemporary life outside the school (the functioning of ministers). Conference presidents provide an additional source to indicate the needs of ministers in their daily work. The initial development and validation of the objectives as reflected in the questionnaire was done in consultation with subject specialists. Further input from subject specialists has been provided by the seminary faculty response to the questionnaire.

The further screening by philosophy that Tyler recommends has been provided by surveying sources that Seventh-day Adventists recognize as authoritative such as the Bible and writings of Ellen G. White.

Educational psychology, the other screen that Tyler mentions for filtering objectives, is usually concerned with developmental psychology and learning theory. As it relates to curriculum planning it is concerned with matching the learning tasks to the level of cognitive development on which the students are functioning. Since this study is concerned with the professional education of adults, this concern for developmental psychology is not critical. However, since learning theory is concerned with choosing appropriate instructional methods and strategies, it will be of greater concern to those involved with implementing the recommendations of this study.

The present study is concerned primarily with the identification of educational needs and giving them a priority ranking. Needs assessment which came into wide use in the early 1970s (Saylor & Alexander, 1974, p. 183) is a recognized procedure for doing this and has provided a guideline for this study.

Definition of Terms

Competency-based education is a form of education that derives a curriculum from an analysis of actual roles in modern society and attempts to certify student progress on the basis of

demonstrated performance in some or all aspects of that role. These demonstrations of competence are independent of time served in formal education settings (Grant, Elbow, Ewens, Gamson, Kohli, Neumann, Olesen, & Williams, 1979, p. 6).

Conference is the smallest economically and legally independent administrative unit in the Seventh-day Adventist Church. It is comprised of a number of local churches and/or districts within a given geographic area.

Conference President is generally an ordained minister of experience and reputation, who is the chief executive officer in the conference.

General Conference is the central governing organization of the Seventh-day Adventist Church. It is located in Washington D.C. It oversees the worldwide work of Seventh-day Adventists through sections called divisions. Each division operates within a specific territory assigned by the General Conference. The work of the General Conference is further divided into departments which give special attention to the various facets of church life and service. These departments have representatives on every level of church organization from the local church to the General Conference.

Master of Divinity is the basic professional degree for the Seventh-day Adventist ministry in North America. It is a nine-quarter program of graduate study in all areas of theology (Andrews University, 1977, p. 14, 17, 37).

Ministerial Association is a department of the General Conference. It endeavors to elevate the spiritual experience and increase the efficiency of the ministers, evangelists, and other gospel workers in the Seventh-day Adventist Church. This is done through its journal, conventions, institutes, and evangelistic field schools (Neufeld, 1966, p. 799).

Needs Assessment according to English and Kaufman (1975) is a process of defining the desired end, product, or result of a given sequence of curriculum development (p. 3). Needs assessment is a process of discovering what schooling should include.

North American Division of the General Conference is a large unit of church organization comprised of the United States, Canada, and Bermuda.

Seminary, unless otherwise indicated, refers to the Andrews University Seventh-day Adventist Theological Seminary. It is located in Berrien Springs, Michigan, and is the only Seventh-day Adventist school in North America which offers graduate and postgraduate ministerial degrees.

The Three Angels' Messages found in Revelation 14:6-11 contain God's last warning message and appeal to the world to accept salvation in Christ and to prepare for His imminent return (Neufeld, 1966, pp. 1314-1316).

Delimitations of the Study

This study is limited to the Master of Divinity graduates of

Andrews University from 1970 to 1977, during which time there were no major changes in the curriculum for the preparation of Master of Divinity graduates.

This study is concerned only with the Master of Divinity program because this is the first professional seminary degree. The Master of Divinity is one of several seminary degrees offered at Andrews University. It is the basic training for ministry required by the North American Division of the General Conference (Seventh-day Adventist Church, 1978. L 0505, L 0515).

Although there are numerous other employers of Master of Divinity graduates, this study is confined to researching the perceptions of the North American Division conference presidents. Upon completion of their seminary program the great majority of Master of Divinity graduates are employed by these conference presidents.

Overview of the Study

The remainder of this study is divided into four chapters. Chapter 2 examines five areas of related literature: (1) methodology of evaluation, (2) selected principles of instruction, (3) related studies, (4) the role and preparation of ministers, and (5) the role and preparation of ministers from sources Seventh-day Adventists accept as authoritative. Chapter 3 describes the methodolgy used. Chapter 4 reports the results. And chapter 5 presents the summary, conclusions, and recommendations.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter is divided into six sections. The first, methodology of evaluation, surveys educational decision making and three approaches to evaluation. The second presents an overview of needs assessment as a means of educational evaluation. These two sections show the theoretical base for the study and build support for the methodology used. The third introduces several selected principles of instruction which are frequently violated on all levels of education and which are referred to again in the final chapter. The fourth reviews related studies, including the Readiness-for-Ministry Project which is perhaps the most comprehensive study of ministerial preparation in America, and previous studies of Seventh-day Adventist ministerial training in North America. The fifth deals with the role and preparation of ministers in general and Seventh-day Adventist ministers more specifically. From these previous studies a general profile of contemporary ministry and ministerial training emerges along with the specific roles Seventh-day Adventist ministers are expected to fill. The sixth presents the role and preparation of ministers as revealed in sources Seventh-day Adventists accept as authoritative, the Bible and the writings of Ellen G. White (Seventh-day Adventist

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Church, 1971, pp. 32, 37, 57, 60). This section provides the philosophical basis for Seventh-day Adventist ministerial training.

Evaluation in Theological Education

Nelson (1975) made a major effort to locate evaluation studies of theological education. He located very few studies aside from the self-study evaluations done by seminaries in connection with accreditation (p. 83, 84). Nelson suggests several possible reasons why seminaries make so little use of evaluation: (1) failure to see how it can be of any real help, (2) a fear of negative judgment that may result from evaluation, (3) a doubting of the validity of evaluation since experts themselves disagree about results, or (4) memories of expensive evaluations that yielded inconclusive data (pp. 38, 39). Nelson indicated that most of the studies which he located involved summative evaluation, evaluation done after instruction is completed, rather than formative evaluation which allows changes during the course of instruction (p. 2). Nelson classified the studies he found into categories: professional judgment, educational measurement, and educational objectives.

Professional Judgment

The first type of evaluation Nelson calls professional judgment, developed in relation to the accreditation of schools. It is made by experienced, mature people who are knowledgeable about all phases of the program under evaluation (p. 26).

Educational Measurement

The second type of evaluation grows out of E. L. Thorndike's work (1918) with educational measurements. Thorndike, as cited by Nelson, believed that educational measurement was the same as all scientific measurement. This resulted in the development of standardized tests for I.Q., achievement, aptitude, etc. By developing a testing program, norms can be established by which to evaluate overall class performance as well as individual progress and deficiencies. An example of this in theological education is the National Presbyterian Ordination Examination which is administered annually to seminary students. This helps seminary students assess their progress in relation to national norms and helps individual seminaries assess the adequacy of their educational program compared to other seminaries (p. 29).

Educational Objectives

A third evaluation type is that which has grown out of the work of Ralph W. Tyler (1950) with educational objectives. Evaluation of this type is concerned with how well an educational program helps its students achieve its objectives. It is criterion-referenced education rather than norm-referenced, as is the measurement type of evaluation. It is this third type, Nelson (1975) points out, that currently has tremendous appeal to seminaries because of the emphasis on professional aspects of ministry in both Master of Divinity and Doctor of Ministry programs.

This type of evaluation involves: (1) developing objectives based on competencies the student is to acquire for ministry, (2) planning educational activities to help students develop these competencies, and (3) providing tests to see if these objectives have been reached and the competencies developed. These objectives are formed by all those involved in the educational process--faculty, administration, board, students, and alumni, thus theological education becomes the responsibility of all those who have a direct interest and involvement in it. This contributes to a sense of cooperation and collegiality among all those involved (p. 30). After considering these alternatives, Nelson's study found the Tyler rationale described in chapter 1 under theoretical framework, most appropriate.

A new purpose for educational evaluation has emerged in recent years which states that the purpose of evaluation is not to prove, but to improve education (Nelson, 1975, p. 38). This new purpose makes use of formative evaluation which occurs at various stages of the educational program in order to improve the work while it is in process (p. 2). Based on this new emphasis, Nelson defines evaluation as "a critical analysis of information about an educational institution or its program in order to help decision makers create and select from alternative programs" (p. 39).

Educational Decision Making

Nelson described, in addition to the types of evaluation, the

following steps in the process of making educational decisions: (1) awareness which includes both identifying and defining a felt need; (2) forming a hypothesis, including such things as stating the issue clearly, identifying those responsible for making the decision, and identifying alternatives; (3) reasoning, including the development of a set of criteria by which to make the decision, identifying the kind of information necessary to illuminate the alternatives under consideration, careful reflection, and making the decision; and (4) experimental testing, a step which involves fixing responsibility for implementing the decision, identifying the kind of data needed to judge the consequences of the decision, and planning for feedback of the results to the person or group responsible (pp. 50-52).

Nelson, borrowing from theorists in decision making, further classifies decisions for large scale educational enterprises into four broad categories: (1) transformative, (2) restorative, (3) developmental, (4) innovative (p. 54).

Needs Assessment

Needs assessment is a form of evaluation which has grown out of the Tyler model of curriculum planning and evaluation by educational objectives. Needs assessment as a form of evaluation is not new. It actually goes back to ancient China but has received only limited use in American education until recently (Witkin, 1977, p. 11). As a procedure for defining the purposes of a school

program it has come into wide use since the early 1970s (Saylor &
Alexander, 1974, p. 183).

Definition of Needs Assessment

More than any other single factor the Elementary
and Secondary Education Act of 1965 is responsible for this new
interest in needs assessment. This act offered federal support to
local educational programs provided they were designed to meet the
specific educational needs of educationally deprived children in the
greatest need of assistance. The manual for the administration of
this act describes the way by which these needs were to be
ascertained:

> Educational needs assessment is a technique for indentifying
> those educational objectives which most need to be
> accomplished in a given instructional situation. The concept
> of educational needs assessment provides for (a) the
> identifying of a desired learner outcome and (b) the
> ascertaining of the learner's current status with respect to
> the outcome. The educational needs constitute the difference
> between the current status and the desired status. . . . Such
> needs assessment is essential to making any significant
> improvement in educational outcomes and should be carefully
> planned and implemented with both short and long range
> objectives. (U.S. office of Education, 1971, p. 20)

Since this 1965 definition of needs assessment by the federal
government, certain trends have developed, many forms of needs
assessment have emerged, and the purposes of needs assessment have
been expanded.

Needs assessment, according to McNeil (1977) is the process
by which one defines educational needs and decides what their
priorities are (p. 74). Witkin (1977) defines it as the procedure

for discovering the gaps between what learners know and can do and what they should know and be able to do. A need may be defined as the discrepancy between what is and what should be (p. 4). Witkin defines needs assessment more fully as a systematic or formal procedure for determining:

1. A desired state of affairs--that is, a set of educational goals or other statements about "what ought to be" in the area(s) to be assessed.
2. The present conditions that exist in that area.
3. The kinds and degrees of discrepancy that exist between (1) and (2).
4. The reasons or causes for the discrepancies.
5. Which discrepancy (need) areas should be given the highest priorities for action. (p. 10)

There is a great deal of variation in contents and procedures among needs-assessment models. There is, however, substantial agreement that at least four components must be present in a complete model. These four components are essentially the same as items 1, 2, 3, and 5 above (p. 24).

Purposes of Needs Assessment

Witkin (1977) indicates four major reasons why schools may undertake a needs assessment: (1) to improve curricular planning, (2) as a means of evaluation, (3) to improve accountability to students, as well as supporters of the schools, and (4) to support applications for federal funds (p. 11).

The 1965 Act urged that needs assessment be directed to students needs and specific behavioral outcomes. More recent trends recognize that institutional needs may also be assessed in a similar

manner (Witkin, 1977, p. 10). Another trend is an increasing interest by the institutions of higher education in needs assessment. These institutions look to the needs of the community, to manpower needs, and to the requirements of the professions as the focus of the assessments (p. 11).

Assumptions of Needs Assessment

The assumptions of needs assessment have been identified by English and Kaufman (1975) as follows:

1. Reality can be known, understood, and represented in symbolic form. . . .
2. Reality is not static; assessment must be a continuing process. . . .
3. Perceptual fields can and should be changed relative to the ends of education. . . .
4. Everything can be measured.
5. The aims or outcomes of education can be made specific.
6. The recipients and supporters of the schools should be involved in determining their goals and effectiveness.
7. There is a relationship between organizational specificity and productivity.
8. Productivity and humanization are compatible as dual outcomes of improved schools. (pp. 5-10)

Components of Needs Assessment

As noted earlier, recently needs assessment has taken on many forms and its content has varied from one model to another. Yet there is general agreement that four components must be present in a complete needs assessment model. These are as follows:

1. Determining what should be. This usually involves goal setting or generating other statements about what ought to be. For professional education these goals may be established by looking at the requirements of the profession and the skills needed by the

professional in his work (Mayhew & Ford, 1974, pp. 12, 14, 76; Witkin, 1977, pp. 7, 75).

2. Determining what is. Many widely used models rely mainly on perceptions of different groups of concerned respondents, including employers of the school's graduates who rate the extent to which goals are being met, usually using a five-point scale of perceived attainment (Witkin, 1977, p.26, 27).

3. Identifying discrepancies. This is the process of identifying the discrepancies between the situation as it should be and the situation as it is. This will result in a needs statement (p. 31).

4. Assigning priorities to the needs. There are many ways of prioritizing the needs. The simplest method consists of computing the mean ratings of importance and then ranking the needs from highest to lowest. The most complex methods use decision rules based on complicated formulas (p. 33).

Generic Types of Needs Assessment

Kaufman (1972) has identified three generic types of needs assessment. Type I he calls inductive, which is illustrated by such models as the Fresno and the Dallas models. They are called inductive because they do not begin with the generation or ranking of goals.

The Dallas model is used as a part of the annual budgeting process. Within the budget-cycle evaluation and needs assessment

precede goal determination, so this model begins not with goals but the determination of high priority needs. A survey using a fifteen-point scale is administered to principals, teachers, parents, and students. Output shows the priorities desired by each group, the areas of greatest difference between perceived present and desired conditions, and composite rankings of priorities and greatest difference areas (Witkin, 1977, p. 43).

The Fresno model is built around a conference which considers two questions: "What are the things which are keeping our school from doing the job it should do for the students?" and "What are the things our school should be doing for the students of this community?" The statements of what should be are generated at a one-day community conference made up of parents, teachers, students, and community, with a total attendance of about one-hundred persons. These statements are developed and prioritized through small group interaction. Statements are later sorted into categories and given overall priority rankings, then they are passed on to a steering committee (Witkin, 1977, p. 45).

Kaufman's second type he calls the deductive type or Type D. Models which fall into this category offer a comprehensive list of goals and specific methods for identifying the performance data. The CSE Kit is an example of this model. There are four steps in this process which the principal directs. For step one there are 106 goal statements or descriptions. Goals are rated on a five-point scale by questionnaire or card sort. A comprehensive

list of tests is furnished for step two. Each test is specifically related to each goal and subgoal area. These are used to determine what the current situation is. Step three includes data and step-by-step processes for determining local school norms from the national norms provided with the tests. The fourth step is a decision model and decision rule for establishing priorities (Witkin, 1977, pp. 42, 43).

A variation of Kaufman's deductive type begins with ranking a set of goals by identifying certain types of discrepancies, without gathering specific student-performance data. In such models the "data" gathered are perceptions of different groups as to the importance of each goal and the extent to which the schools are meeting the goals (p. 23). An example of this model is the Battelle model. (This study used a modified Battelle model.) The Battelle model uses four preprinted questionnaires designed separately for parents, students, staff, and the community. These contain statements made up from a master list of 174 items. Participants in the assessment are chosen on a stratified random-sample basis. Respondents rate each statement on two five-point scales--one for their perception of the extent to which the condition actually exists and one for their perception of the extent to which the condition should exist. The need index for each goal statement is the numerical difference between the two scale values. The need indices are then arranged in order of magnitude to show the rankings of the goals (pp. 39, 40).

Kaufman's third type of generic strategy he calls the classical type, Type C. This type begins with generic goals and proceeds to develop programs, to implement these educational programs, and also to evaluate them in the typical systems-analysis approach (pp. 23, 140).

Methods for Prioritizing Needs and Goals

Several studies illustrate how one might assign priorities by relating goal importance to goal attainment in graphic form. One method begins with mean scores of importance and mean scores of attainment and establishes a Cardinal Rank. A goal area becomes a critical educational need if it met two criteria: (i) its mean score of importance must be greater than the overall average importance score and (2) its mean perceived extent of attainment must be less than or equal to the overall average attainment score.

Analyses were made separately for each group of respondents. Priorities were given to those goals to which several of the groups assigned a critical need (p. 34).

Another technique by which response patterns on scales can be presented to provide information in addition to distributions and descriptive values involves organizing the responses from each item into a bivariate distribution (Denton, 1978, p. 15). The method involves converting the bivariate distribution into a matrix score and then comparing the score with a specified standard. The matrix scores are obtained by assigning a decision-weight to each cell of

the matrix, multiplying each cell frequency by the corresponding decision-weight for that cell, and summing the resulting values across all cells of the matrix (Denton, 1978, p. 15).

The decision-weights are the differences between scale values (1-7) for each cell. The mathematical expression is:

$$\text{Matrix Scores} = \Sigma \ \Sigma \ f\%(Rv-Cv),$$

where f% represents the cell frequency expressed as a percentage, and (Rv-Cv) represents the decision-weight for the particular cell. The numerical values of the row and column for each cell is represented by Rv and Cv; that is, Rv = 1, 2, 3, 4, 5, 6, 7, and Cv = 1, 2, 3, 4, 5, 6, 7, respectively (Denton, 1978, p. 15).

Denton goes on to say,

> While the magnitude and sign of the matrix score depends on the decision-weight and the distribution of responses, computation of these values does not provide a procedure to categorize acceptable from not-so-acceptable distributions. Assuming the foregoing procedure is applied to all items appearing on a dual-scaled instrument, an array of matrix scores will result. (1978, p. 16)

A standard is based on the number of standard-deviation units the matrix score is from an optimum score, seven. When seven is substituted into the decision-weight formula, Rv-Cv, the result is zero. Therefore, zero is selected as an optimum matrix score. Since the questionnaire yields information to assess the various program components related to preparation and skill, the standard consists of three categories:

1. acceptable range (between + or - 1S)

2. review range (+ 1S to + 2S or - 1S to - 2S)

3. revise range (greater than + 2S or less than

   - 2S) (Denton, 1978, p. 16).

A third method of prioritizing needs and goals is to simply rank the items of need in order from highest to lowest as used in the Battelle Model, the Dallas Model, and as suggested by Witkin (1977, p. 33). This was the method used in this study.

Selected Instructional Principles

There are several selected principles of instruction that are referred to in the recommendations because of their particular relevance. They include the principle of moving from concrete to abstract, appropriate practice, vicarious experience, and instructional consistency.

The principle of moving from concrete to abstract states that it is best to move from concrete examples or illustrations to the generalization they support. Studies of human growth and learning reveal that learning comes first by dealing with concrete objects and then based on these experiences moving to a more abstract statement of the generalization. This requires many illustrations and examples leading up to the generalization. If the generalization is stated first it should be followed immediately by many illustrations that provide support for it. The failure to provide sufficient concrete examples to illustrate the more abstract generalization is a common mistake in instruction (Moon, 1977, p. 10).

The second selected principle states that students should be given an opportunity to practice doing what the objectives require. Such practice may be performing the exact task the objective requires, that is, equivalent practice. It could be doing something similar to the stated behavior, or analogous practice. It could also include doing prerequisite tasks necessary to performing the the specified behavior (ibid., pp. 8,9).

The principle of vicarious experience states that

> When a person sees, reads, or listens to characterizations of human experience, they, to a greater or lesser extent, experience emotions related to those experiences, identify with one or more of the characters, and relate to the values, attitudes, and beliefs portrayed in the experience. (ibid., p. 12)

This can provide a form of appropriate practice in the affective domain.

The fourth and perhaps the single most important principle of instruction is the principle of instructional consistency. It states simply that the stated terminal behavior—or the objective; the instruction given; the learning experiences—or appropriate practice; and the evaluation all ought to be consistent. This principle is violated when there is inconsistency between any of these four elements. For that which is required by the objective instruction should be given, opportunity for practice afforded, and evaluation determined (ibid., p. 9). Unknowingly these principles are frequently violated. Such violation results in frustration for both student and teacher.

Related Studies

Two types of related studies were found, one dealing with readiness for ministry and others dealing with Seventh-day Adventist theological education in North America.

Readiness for Ministry

The Readiness-for-Ministry Project of the Association of Theological Schools began in the Spring of 1973 as an attempt to discover how well theological schools are meeting their objectives. It has since developed other purposes related to serving the needs of seminary students and the denominations they serve (Schuller, 1976, p. v). In writing about the purpose of the study, Schuller (1975) observed that there is a growing conviction among educators that

> the only valid test of an educational system lies in the results it effects in its graduates. Denominational leaders are also coming to share this conviction. They find that the questions a congregation raises about a potential minister do not concern the number of courses completed but revolve about such areas as wisdom and knowledge, pastoral skills, psychological maturity, and the strength of faith.
> Several denominations and individual seminaries have begun to define the "competencies" they value in a person ready to serve in the ministry of their churches. (p. vi)

The first stage of the project was to describe the criteria used by people in North America to judge the readiness of an individual to enter the ministerial profession (Schuller, 1976, p. vii). This was complicated because many laymen and church leaders alike lacked clearly defined criteria. Their evaluation was based

on what they perceived intuitively rather than on objective criteria (Schuller, 1975, p. 3). Eight-hundred and fifty statements regarding seven areas of ministry and service were developed to provide concrete criteria. These were then ranked by laymen and clergy according to priority and were then refined. This process resulted in criteria for ministry. These criteria were distributed for ranking again. Responses came from 4,895 individuals who represented 47 denominations. Of those responding one-half were lay persons and the other half consisted of theological professors, active clergy, denominational leaders, and senior seminary students (Schuller, 1976, p. 110). From this ranking clusters of qualities or dimensions emerged as major criteria for evaluating the clergy (1975, pp. 4-6). The result of this first stage of the project has been the gathering of objective data regarding how people and denominations perceive ministry. These perceptions go beyond subjective personal intuitions and even careful observation (1976, p. 110).

The six qualities of ministry found to be most important across all denominational lines were: (1) a high degree of service without regard for acclaim, (2) personal integrity, (3) Christian example, (4) responsible functioning, (5) community building, and (6) perceptive counseling (1975, pp. 6-7).

Schuller noted with interest that four of the six most commonly valued characteristics deal with the person of the pastor himself. It is not until number 4 (responsible functioning) and

number 6 (perceptive counseling) that one sees specific skills emerging as significant in how people evaluate their ministers. At the other end of the scale the three items considered most detrimental to ministry again dealt with the minister as a person, i.e., (1) self-serving ministry, (2) undisciplined living, and (3) emotional immaturity (p. 8). Schuller concludes with three observations based on these findings. First, the gap between clergy and lay expectations for ministers is not as great as anticipated. Second, the place where this gap seems largest is in the area of social concerns and ministering to nonmembers. Clergy feel a greater duty here than laypersons feel they should. And third, the laity still tend to view their clergyman as the person in charge, running the program while they look on as spectators (pp. 82, 83). The clergy see themselves more as involved in a mutual task shared with and actively involving the laity.

The second stage of the Readiness for Ministry Project dealt with discoveries about how denominational families vary in their expectations of the ministry. There is a strong similarity among denominations regarding almost one-half of the 64 criterion for ministry. The six most highly ranked areas of common agreement regarding skills and personality characteristics that are desirable in the minister are: building up the community, relating faith to the contemporary world, competent preaching and leading out in worship, caring through existential involvement, co-ministry to the alienated, and person-centered relationships (1976, p. 117).

There are also areas of distinct difference between the expectations of clergy and laity as well as differences between denominational expectations for their ministers. There are eighteen areas in which the lay person's expectations clash with the views of the clergy regarding ministerial expectancies. These areas of difference are common within most denominations. One-third of these areas deal with the minister's expectation that he will have to be a theologian, thinker, and scholar with a wide background of knowledge, while the laity show a much lower expectation in this area (p. 123). The second group deal with ministry to the community and the world, or the minister as the champion of social and community concerns. Lay persons generally place far less importance on ministry outside the congregation than ministers do (p. 125). In the final areas of clergy-laity differences, the laity show less concern than do their clergy for various items such as enabling counseling and realistic tolerance of diversity. The laity, however, are much more concerned with how well the young minister relates to children and youth than are the clergy (pp. 127, 128). In spite of these differences, there is a great deal of agreement among clergy and laity regarding their expectations for ministry. Clergy and laity alike desire ministers who

> clearly affirm and live the gospel they have been called to proclaim. They want to share their ministry with clergy who both know God and acknowledge their human limitations. . . . God's people are not looking for a small god or one who must pretend to be perfect. Rather they are looking for one who is able to face all human limitations and yet be a vehicle of God's witness and service in the world of need. It is clear that ministry lies at the center of people's expectations.

It is not intellect or counseling skills, preaching ability and all the rest they want, incarnate in a person who seeks to minister to them as persons. (Schuller, 1975, p. 20)

Two patterns emerge which highlight differences among denominations. The first pattern deals with the spiritual emphasis in the ministry. Denominations in this group expect ministers to exhibit a Christian example, religious commitment, theocentric Biblical ministry, spiritual renewal, skills as a pastoral counselor, and an interest in personal evangelism. Seventh-day Adventists along with other evangelicals, Baptists, Lutherans, and Reformed churches, value these qualities more highly than do Episcopal, Christian, United Church of Christ, and Catholic churches (1976, pp. 129, 130). A second pattern is one which values the priestly sacramental ministry very highly. In this pattern it is the Catholic, Episcopal, and Orthodox churches which rate this emphasis highly (p. 130).

In summary, about one-half of the sixty-four dimensions of ministry are viewed quite universally among all denominational families and groups within them. These deal with desirable and undesirable personality characteristics and ministerial functions related to building up the community of believers. The other half of the items show marked variation between laity and clergy as well as among denominational families. Clergy value more highly theological pursuits, ministry to nonmembers, and a humane approach to people in crisis; while laity show a higher concern than do the clergy for the minister's ability to relate well to youth.

The most striking contrasts are those patterns which show denominational families endorsing different approaches to ministry with strong lay and clergy agreement within the individual denominations. The group of denominations with a conversion theology values a spiritual ministry based on a personal faith commitment. The second group highlights a priestly-sacramental ministry. There is yet a third group which shares a common sensitivity to a broader view of the ministry as the champion of social and community causes, open to current and different life-styles, ideas, and people (p. 131).

Schuller wrote about the use of the project materials suggesting that there is a fundamental link between the educational outcomes of a seminary program and the curricular offerings within that seminary.

> Consequently, if the outcomes in its students are not in line with the expectations of the curriculum measured in ways which make sense for an individual school then the inputs must be changed in ways to bring the experiences of the students more in line with the outcomes which are desired. Extremely useful, then, to the entire educational process in a given seminary will be the formulation of a seminary curriculum and course objectives in behavioral terms. Thorndike cites this development as one of the half dozen major conceptual developments in educational measurement in the last twenty years. He writes that central to any educational enterprise is a "clear, explicit statement of the objectives the program is designed to achieve and that, in consequence, the test should be expected to assess." (ibid., p. 106).

Seventh-day Adventist Theological Education
in North America

The earliest known study of ministerial preparation in the Seventh-day Adventist Church was conducted by the Ministerial Association of the General Conference in 1949. At that time a questionnaire was mailed to 2,800 ordained, licentiate, and licensed ministers in the North American Division. There was about a 35 percent return distributed rather evenly across the division. A report entitled The Training Program for the Seventh-day Adventist Ministry was prepared. Of the 879 replies only ninety-three indicated that they had had the privilege of doing graduate work in the Seventh-day Adventist Theological Seminary. Of these, 64.5 percent had completed only one quarter of study. Of those responding, 72.6 percent indicated that they would like to have had a longer or different kind of preparation for ministry. The general feeling was of a need for more practical help in the very thing a minister is expected to do in his job (1949, p.4). Out of a list of twenty-five duties performed by ministerial interns, pastoral work, district leadership, and evangelism were by far the most commonly checked items (p. 10). The subjects or phases of the minister's work which the respondents felt most inadequately prepared for were in order: (1) church polity; that is, organization and administration, (2) personal evangelism (3) pastoral counseling, (4) pastoral work, (5) homiletics, (6) speech, (7) evangelism, and (8) field work, that is, practice in evangelism.

Between 1949 and 1974 many changes took place in the preparation of Seventh-day Adventist ministers, including making the Master of Divinity study program a requirement for those entering the ministry. Jacobsen (1974) conducted a study of the seminary graduates from 1969-1973 for the purpose of ascertaining how well the Master of Divinity graduates felt they were prepared for ministry. Of the twelve items listed in the area of knowledge, all but one were considered by at least one-half of the respondents as being understood very well or quite well. The exception was knowledge of various social and community resources to which a person in need might be referred. In spite of this generally favorable response to knowledge areas, the objective data revealed the need for giving greater emphasis to the central teachings of Scripture, history and development of the Christian church, and the development of the student's own doctrinal positions (p. 47). This was further highlighted by responses to a subjective open-ended item from which three major themes regarding knowledge emerged. The first dealt with the need for more specific instruction in the unique beliefs of the Seventh-day Adventist Church (p. 61), the second with the graduates' desire for a better command of Scripture itself (p. 63), and the third concerned the need for better racial and ethnic understanding (p. 65).

In the area of professional skills ministers felt that they were only partially prepared to totally unprepared in ten of the twenty-eight areas listed. Two of the areas concerned the pastor's

personal life, three dealt with his personal ministry, two his public ministry, and three with church administration. The two that dealt with the pastor's personal life were the ability to plan one's own professional growth and the ability to apportion time priorities between family and ministerial responsibilities. The three that dealt with his personal ministry were the ability to help a family through a grief crisis, the ability to identify and mediate conflicts in counseling situations, and the ability to lead young people in meaningful Christian growth. The two concerned with public ministry were the ability to inspire laymen to meet the church's financial commitments and the ability to inspire and train laymen for Christian service. The three church administration items were the ability to delegate significant responsibility to laymen, the ability to define church and group goals, and the ability to define and evaluate church growth. The most frequently recurring theme which emerged from the open-ended question addressed the need for more practical preparation for specific pastoral duties (p. 66). Of those remaining areas the most frequently recurring concern dealt with personal ministry, "especially in knowing how to confront people with the gospel on a one-to-one basis and give 'Bible studies', that is, study the Bible with them in a meaningful way" (p. 70). The remaining categories of professional skills include, counseling and personal relationships, how to train and inspire laymembers, how to be better preachers, how to conduct health ministry, working with youth, and the pastor's role as public

evangelist (pp. 72-75).   In the area of curriculum changes, six items appeared in over half of the questionnaires as needing more emphasis, they were (1) personal evangelism, (2) health, (3) counseling, (4) preaching, (5) church administration, and (6) practicum, which is an integration of learning with field experience and evaluation sessions. In addition to these the four most frequently mentioned responses indicating curricular changes that needed to be made called for additional emphasis upon the uniqueness of Seventh-day Adventist theology, how to give Bible studies, comparative religion, and how to train laymen. Other frequently recurring responses called for more flexibility in planning individual student's programs, better college and seminary course coordination, more overall coordination within the Seminary, more varied teaching methods, more recent pastoral/evangelistic experience for the professors, and improved person-to-person relationships and fellowship.

Phillips (1977) conducted a survey of seminary students at Andrews University to evaluate student opinion about the required core courses and their content along with the type of reading material assigned for use in all the courses offered in the Seminary. Of the twenty required core courses the six which rated highest in terms of perceived value were: (1) history of the Seventh-day Adventist Church, (2) pastoral counseling, (3) Johannine writings, (4) Pauline epistles, (5) church leadership and administration, and (6) preaching practicum. Well over one-half

indicated that they considered each of the core courses to be relevant to the work of the pastor.

In response to nine statements regarding the role for which an Adventist minister is to be prepared, the students ranked them according to priority as follows: (1) know what the Bible says about what God expects of Christians, (2) be able to clearly present the issues of the great controversy between Christ and Satan so that people can choose the right side intelligently, (3) be able to clearly present the important facts of Bible doctrine, (4) be able to communicate effectively with the less educated members of the church, (5) be knowledgable concerning the current issues of theology, (6) be able to deliberate with sophistication about the theological arguments of the past, (7) be able to challenge the thinking of the well-educated persons in the church, (8) be able to argue convincingly Seventh-day Adventist doctrine, and (9) be able to meet the learned arguments of the theologians of other persuasions. When asked how much emphasis was placed on these items at Andrews, the first four listed as deserving top priority were rated as underemphasized.

A fourth study was conducted by the Ministerial Association of the General Conference in 1973. This study surveyed the ministers in North America who had been serving the church for ten years or less. These ministers were asked to evaluate their needs, problems, and training. There were 298 respondents. When asked how well (excellent, good, fair, or poor) college or the Seminary

prepared them in specific areas, the majority responded as follows: (1) pastoral preaching—college, rated good to excellent; seminary, rated fair to good, (2) evangelistic preaching—college, rated poor to fair; seminary, rated fair to good, (3) pastoral care—college, rated poor to fair; seminary, rated fair to good, (4) board and committee meetings—college, rated poor to fair; seminary, rated poor to fair, (5) organizing the church—college, rated poor to fair; seminary, rated poor to fair, (6) giving Bible studies— college, rated poor to fair; seminary, rated poor to fair.

In 1974 Maxwell (1975) on behalf of an Ad Hoc Committee to Review Seminary Training sent a survey to 1,604 lay leaders in twenty-six conferences across North America to discover how Master of Divinity graduates from Andrews University were regarded in the field. Five hundred and thirty-two local elders and Sabbath School superintendents responded.

Maxwell judged their responses as favorable on the whole. When asked whether seminary graduates know their Bibles well, uphold church standards, and inspire confidence in the basic Seventh-day Adventist doctrines and the ministry of Ellen White, 80 percent responded positively, while only 1-3 percent responded negatively (p. 5). To the statement, the Seminary helps its graduates to become deeply spiritual, only 56 percent said yes while 11 percent said no (p. 6). About 60 percent responded positively dealing with preaching and the conduct of worship, 3-4 percent were negative (p.6). In the area of soul-winning 61 percent of the lay leaders

thought graduates were capable of giving effective Bible studies. However, only 41 percent thought that they were clearly successful at soul-winning. Regarding church organization 60 percent rated the pastors well in sharing responsibility, 42 percent felt that the pastors understood the needs of the church school, and only 37 percent reported that pastors from the Seminary were able to organize the church for soul-winning. On all three of these areas 8 percent responded negatively (p. 7).

Lay leaders saw seminary graduates as being particularly weak in counseling and visitation—48 percent of the officers felt that seminary men were skilled in visiting the sick and 41 percent were skilled in counseling people with personal problems. Only 20 percent responded positively to the statement "Seminary alumni visit their church members systematically" (p. 7).

In spite of weaknesses revealed by this survey, 69 percent of the lay leaders felt that "every young minister ought to attend the Seminary," and only 11 percent responded negatively. Maxwell concludes by observing that in spite of its weaknesses there seems to be a generally favorable attitude toward the Seminary and its graduates by lay leaders. The greatest weaknesses this survey revealed dealt with organizing the church for soul-winning and with old-fashioned pastoral visitation (p. 15).

In summary these studies have shown a perception of comparative strength among Andrews University Seminary graduates in Biblical knowledge and doctrinal areas. Those knowledge areas that

students see as needing the highest priority are (1) knowledge of what God expects of Christians, (2) ability to clearly present the issues between God and Satan, (3) ability to clearly present Bible doctrines, and (4) ability to communicate well with less educated church members.

In all studies ministers felt a need for more help with church organization and administration. The lay leaders felt that generally this was not an area of concern, except in terms of organizing the church for soul-winning. There is strong agreement in all of these studies that weaknesses exist in the areas of personal and public evangelism and in pastoral counseling. Preparation in the area of pastoral visitation has declined, pastoral preaching shows some improvement through the years, and organizing and training the church for ministry has emerged as a major concern. Each of these previous studies indicated the need for practical job-related, Bible-based ministerial preparation.

The Minister's Work, Role, and Preparation

The Role and Preparation of Ministers in General

Blizzard (1956) in a study of 690 Protestant ministers in the United States found that ministers performed six major roles: administrator, organizer, pastor, preacher, priest, and teacher. The pastors were asked to evaluate these six roles in terms of: (1) their importance, (2) the effectiveness with which they were carried out, and (3) the enjoyment they derived from them. Of the six roles

ministers considered the role of preacher to be the most important, they felt that they were effective as preachers but received most enjoyment from their role as pastor. The role that they enjoyed the least and felt was least important was that of administrator (pp. 508-509). Ministers felt most comfortable with the roles of preacher, teacher, and priest. They considered as most troublesome the roles of pastor, organizer, and administrator (p. 509).

In spite of the fact that ministers considered preaching their most important role and pastoring the most enjoyable, they reported spending only one-fourth of their time functioning in the role of a pastor and one-fifth of their time in the work of preacher and priest. They spent two-fifths of their time in administration, one-tenth as an organizer, and one-twentieth as a teacher (p. 509).

Hagelberg (1971) studied the needs of 791 Michigan clergy to discover what roles they were filling and what continuing education they felt was necessary to their work. Of those ministers surveyed, 9.4 percent were in their twenties, 33.6 percent were in their thirties, 23.4 percent were in their forties, 24.4 percent were in their fifties, and 9.2 percent were over sixty. More than 78 percent had seven or more years of formal education at the college level (p. 3).

One-third of those responding felt that a minister was expected to assume inappropriate roles such as: administering the church school, planning church building, raising church funds, church publicity, and involvement in political and economic affairs (p. 4).

Ministers felt the need for continuing education in all areas of counseling, training layleaders, teaching both youth and adult classes, use of the media, and ministry to the poor (p. 5). More than two-thirds of the respondents felt that they most needed additional training in the specific areas of psychology; marriage and family life; social problems; theology, philosophy, and religion; and communication (p. 11). Hagelberg concluded that those ministers surveyed felt that counseling was a major part of their work and that they needed additional training in this area. These clergymen felt inadequate primarily in helping people relate to others (p. 6). One implication of this study is that seminaries might re-evaluate and broaden their curriculum so that their graduates would be better educated in these areas (p. 12).

J. I. Packer writing in <u>Ministry in the Seventies</u> (Porthouse, 1970) states that today's theological education must take into consideration what the clergyman of tomorrow should be. Packer projects that tomorrow's pastor: (1) will not be the central figure, (2) must not maintain traditional approaches to problems, (3) must be willing to take the gospel into homes, (4) must share his ministry with the laymen, whom he will lead and train, (5) must be able to criticize conventional ideas of his own role, and (6) needs training. This training is needed:

> (1) to apply God's truth to contemporary people, in and outside the organized church, (2) to lead a local church into God-honoring self fulfillment, in worship and service, (3) to teach individual Christians to witness and behave in a way that effectively communicates Christ, (4) to keep updating his thought and practice regarding (1), (2), and (3) in the

light of swiftly changing mass culture and social conditions. (pp. 157-159)

Fukuyama (1972) studied nearly 2,500 ministers and seminarians of the United Church of Christ to obtain information regarding the minister's work, theological education, and to some extent the expectations of the laity concerning their pastors.

Ministers reported spending "too much time" doing office and administrative work, organizing church programs, and raising money for the church; and "too little time" working for social justice, studying and preparing sermons, and calling on nonmembers. Laymen agreed that they spent too much time in the office and administrative work and raising money for the church. They also agreed that they spent too little time calling on nonmembers. In addition, however, they felt ministers spent too much time working for social justice and too little time calling on members (p. 13).

Only 6 percent of the seminarians and 11 percent of the pastors felt that, on the whole, theological education is doing a good job of training ministers (p. 43). The three areas of educational emphasis to which pastors attached great importance were: (1) extensive knowledge of practical fields such as preaching, Christian education, etc; (2) providing opportunities for active involvement in contemporary social movements; and (3) learning how to engage effectively in political action groups and to influence legislation. The three they say as least important were: (1) developing professional or academic expertise in some nonreligious

field, (2) becoming knowledgable about the program and structure of one's denomination, and (3) a reading knowledge of Biblical languages (p. 55). Seminarians felt the most valuable part of their training was working with a professional minister who is a trained supervisor in field-intern programs (p. 56).

Fukuyama (1972) concludes that a new style of theological education is needed, one that will make a minister not only a Biblical theologian but also a social reformer. He suggests that the minister must be "trained for equal competencies or as a multi-specialist" (pp. 142-143).

The Role and Preparation of the Minister as Defined by the Seventh-day Adventist Church

In the December 1976 issue of The Ministry an official action of the General Conference Annual Council was published which restated the primary goal of the church, and in light of this goal redefined the role of the ministry in the Seventh-day Adventist Church. This statement identifies the real issue facing the church today as "finishing the work." This is defined as

> an inward and outward work—a people saved by grace working to save others. It is the reaching of every person on earth with the claims and promises of God's message of love and salvation, so that this generation may have opportunity to be restored in His image, now and forever. Thus, the "finishing of the work" means one thing: communicating God's message through the power and ministry of the Holy Spirit to all of earth's population so that God can proclaim His work finished. When this happens Jesus will come. (p. 5)

In order to reach this objective, the following plan of action was adopted:

1. That every effort be made to bring about a clear, unequivocal, church-wide understanding of the crucial nature and primacy of evangelism. (p. 5)

Evangelism is defined as

the communicating of the essential elements of the gospel of Jesus Christ in the setting of the three angel's messages in such a way as to make possible a provision of salvation from sin and His provision for victory over sin. (p. 6)

A second provision stated that the role of the pastor be clarified. This role clarification is explained in the following four paragraphs.

a. Church policy shall clearly state that the pastor-evangelist's first work and that for which he be held accountable is the giving of the gospel of Jesus Christ in the setting of the three angel's messages. This shall be done through Biblical preaching, teaching, and dynamic witness in personal and public evangelism, according to the gifts God has given.

b. Pastors who lead churches shall accept the responsibility of training and organizing ALL laypersons in the church for involvement in effective pre-evangelistic and evangelistic action with conference assistance in harmony with the Spirit of Prophecy instruction.

c. Pastors, with the help of conference leadership, shall select and train strong, capable laypersons to carry the various necessary "overhead" programs of the church, including financial, plant construction, maintenance, janitorial, and budgeting responsibilities, church school administration and planning, and certain departmental programs that the conference may promote. This shall be done in order that the pastor can be more free to do the spiritual work he is uniquely qualified to do—that of being soul-winning leader of the people and shepherd of the flock in personal and corporate redemptive witness and ministry.

d. The pastor's relationship to conference departments shall be such that he, as the leader of the church, can expect the active, practical support of the departmental leaders. Rather than submerge the shepherd of the flock in promotional material, the departmental leader will ever strive to make the pastor's work more productive by keeping such material to an effective minimum. He shall make his skills available to

the soul-winning program of the church. While the pastor will lend his influence and encouragement to departmental programs, the departmental leader shall keep in mind that the soul-winning leader, with his church, and in the climate of complete evangelistic priority, must be allowed to make decisions as to which departmental materials and programs, aside from the conference-recommended projects, will enable him to have maximum success in his and the church's endeavors. All programs must serve the evangelistic enterprise of the local church. (pp. 6, 7)

In summary, the General Conference in annual session has defined the primary task of the church as "finishing the work" through evangelism and has stated that every effort is to be made to clarify the nature and primacy of this evangelism. To help accomplish this evangelistic task the minister's role is defined as: (1) preaching, teaching, and witnessing in personal and public evangelism; (2) training and organizing all lay members to assist in the evangelistic mission of the church; and (3) selecting and training lay persons to run the business of the church so that the pastor is free to lead the people in soul-winning and shepherding the flock in personal and corporate witness and ministry.

The educational requirement for entrance into the ministry of the Seventh-day Adventist Church is the completion of a seven-year ministerial training program. Four years of college are to lead to a Bachelor of Arts degree with a Bible or religion major. The fifth and sixth years are to be spent at the Andrews University Theological Seminary in studies leading to a Master of Divinity degree. This degree consists of nine quarters of study with approximately 25 percent in the field of applied theology. Upon

completion of the Master of Divinity program the graduate is
eligible for a twelve-month internship assignment to complete the
seven-year training program (Seventh-day Adventist Church, 1978,
L0505, L0510, L0515).

The Role of the Minister as Identified
in Authoritative Sources

Seventh-day Adventists accept the Bible as authoritative and
the writings of Ellen G. White as inspired by the Holy Spirit to
illuminate scripture and impress its truth upon the heart
(Seventh-day Adventist Encyclopedia, 1966, p. 1254). This section
will examine Old and New Testament concepts and terms related to
ministry, selected New Testament examples of ministry, and the
perception of the role and preparation of ministers as found in the
writings of Ellen G. White. It will draw conclusions regarding the
function, purpose, and person of the minister as revealed in these
sources. A careful study of the Bible where one is looking for
concepts and terms related to ministry could be a dissertation in
itself. To facilitate identifying this information theological
writings dealing with the doctrine of the church and its ministry
were consulted and the findings were confirmed through an
examination of the supporting scripture references.

The Biblical Picture of the Ministry

The ministry as it is known today was not clearly defined in
Biblical times. Many of the concepts and terms related to ministry
were given to the church in general. The counsel to "study to show

thyself approved" (2 Tim 2:15), for example, or to be ready to give to any man the reason for your faith (1 Pet 3:15) is applicable to all Christians, but it is especially pertinent to the one engaged in professional ministry.

The church in New Testament times was in its infancy. There is no general agreement among scholars about the doctrine of the church that emerges from the New Testament. Without a clearly defined doctrine of the church in the New Testament it is difficult to develop a clear statement of the doctrine of the ministry. John Knox (Niebuhr & Williams, 1956) stated that anyone who attempts to give an account of the organization of the ministry and its various functions in the primitive church is undertaking a task that is "definitely insurmountable. A clear picture of the early ministry is simply beyond our reach" (p. 2).

Many words are used in the Bible to describe the ministry of the church. While it is not clear at what point some of these words changed from a description of a general function of the church to a specific title or office of ministry, yet they provide insights into the kinds of things that early Christians associated with ministry. A study of these words and the concepts that they convey can help one discover various responsibilities and functions of ministry.

The Old Testament

Jacob (1958) identifies four offices in the Old Testament set apart by God for ministry and mediation. God's special

representatives were the king, the prophet, the priest, and the wise man. The aim of all four of these offices was to assure God's people of His presence among them.

> The king guarantees God's rule on earth, the prophet expresses by his person and his message God's action in history, the priest, through the administration of sacred things gives reminders of God's sovereignty over time and space, lastly, the wise man shows and teaches still more that there is no happiness possible outside God's love. (pp. 253, 254)

In the patriarchal period there was no specially organized and consecrated ministry. But the patriarch himself gave blessings, built altars, offered sacrifices, and intercession (p. 247).

The group first designated for spiritual ministry in the Old Testament was the Levitical priesthood. To the priest was intrusted the law. He was to instruct and guide the people in their everyday life. He was also the mediator between man and God. In offering sacrifices on behalf of the people his mediation was going mainly from man to God rather than mediating God to man (Jacob, 1958, p. 249). The priests were in a real sense the pastors of the people (Purkiser, 1969, p. 31). Up until the time of the Judges, however, the head of the family still acted as priest for his family, but the presence of a Levite added prestige to the religious celebration (Jacob, 1958, p. 247). While the importance of the priestly office increased and priests were recognized as God's representatives, they never attained a status equal to the king's or the prophet's. The king had an immediate link to God through his enthronement and the prophet through his calling, but the priest's link with God was of an institutional rather than a personal nature (p. 249).

The most important spiritual figure in the Old Testament according to Vriezen (1958, p. 256) was the prophet. The prophets were men who knew God in an intimate, personal way. They were God's spokesmen bringing His word to the world in a timely and timeless way. They mediated God to man (Purkiser, 1969, p. 31). Jacob points out that along with the prophetic function of speaking for God, the prophets exercised a priestly intercession before God on behalf of the people (1958, p. 240). With the exception of Moses, David, and Samuel, who participated in all of the mediatorial functions at once, the title "man of God" in the Old Testament is given only to the prophets (p. 239). This title is used for Moses (Deut 3:31, Josh 14:6), Samuel (1 Sam 9:6), Shemiah (1 Kgs 12:22), Elijah (1 Ki 17:18, 24) and others. Prophets were also called watchmen (Isa 21:11, Jer 6:17, Ezek 3:17-21, Hos 9:8, Mic 7:4) and the servant of the Lord (Ex 14:13, Josh 9:24, 1 Chr 6:49, Dan 6:20).

The New Testament

The imagery associated with ministry in the New Testament broadens. More than twenty-five terms are used to refer to the work of the minister. He is a messenger, a voice, fisherman, shepherd, witness, vessel, servant, fellow laborer, and a master builder. He is cast as a steward, an athlete, an ambassador, a prisoner of Jesus Christ, a pattern or model, soldier, husbandman, and, based on the concepts in Eph 4:11, 12, Trueblood (1967) calls him a playing coach (p. 43). In addition to these graphic images there are other terms which give

a still broader view to the concept of the ministry in the New Testament. These are disciple, apostle, elder, bishop or overseer, minister, preacher, prophet, evangelist, pastor, teacher, and man of God (Purkiser, 1969, pp. 36-52). Each of these titles or roles suggests some facet of the complex role of the ministry today.

The remainder of this section will present a brief discussion of a number of the titles and concepts listed above. They fall into several broad groupings that will be presented as follows. First come words that deal with concepts related to speaking for God, or the prophetic role of the minister. Secondly come words related to the concept of nurture in the Christian community, or the pastoral role. The third grouping contains those words that portray the theme of service or ministry. And finally there are a few terms which Paul used to show the kind of person the minister should be.

The prophetic role of the minister

The first word to be examined in this grouping is messenger. It comes from the Greek word most commonly translated angel (aggelos) in the New Testament. It means simply messenger, an envoy, or one who is sent (Arndt & Gingrich, 1957, p. 7). In the time of Homer the messenger was sacred, under the protection of the gods (Grundmann, 1964, p. 74). In the time of Josephus the word was used both for angel and a human messenger (p. 76). The primary New Testament use of the term is angel; however, the human messenger also plays a limited role (p. 83). Aggelos is used seven times in

the New Testament when it clearly refers to human beings (Matt 11:10, Mark 1:2, Luke 7:24, 7:27, 9:25, 2 Cor 12:7, Jas 2:25). Three of these (Matt 11:10, Mark 1:2, Luke 7:27) speak of John the Baptist as the messenger preparing the way of the Messiah.

The word messenger or angel is also used in Rev 1-3, apparently to designate the leader or overseer of each of the seven churches addressed there (Nichol, 1957, 7:741). In Rev 1:20 the seven stars are identified as the seven angels of the seven churches. It seems unlikely that God would give a message to an angel to give to John to give to other angels to give in turn to the churches (Rev 1:1), so John here pictured the leaders or ministers of the seven churches as being upheld in the right hand of Christ.

Another word used of John the Baptist, apparently in a parallel meaning with messenger, is voice. The Greek word (phone) means sound, tone, or voice. It is generally any form of speech or other utterance (Arndt & Gingrich, 1957, p. 878). Mark 1:2 speaks of John as a messenger, and Mark 1:3 calls him a voice. In each case he is preparing the way of the Lord. The term voice, referring to John, is found in all four gospels (Matt 3:3, Mark 1:3, Luke 3:4, John 1:23). As a prophet John was the voice of God speaking to the men of his generation. The prophet was the one who spoke for God. He was in a special sense the messenger or voice of God (Nichol, 1957, 5:295, 296). The term messenger, voice, and prophet as applied to John seems to be used interchangeably.

The term prophet (prophetes) is used frequently in the New Testament. It means the proclaimer and interpreter of divine revelation (Arndt & Gingrich, 1957, p. 730). Many times it refers to the Old Testament prophets, but there is also a prophetic ministry in the New Testament church. John the Baptist (Luke 7:28) and Jesus (Matt 21:11) are both called prophets. Jesus promises to send prophets (Matt 23:34) to the church. In 1 Cor 12:28 prophets are listed along with apostles, teachers, and other gifts of God to the church. The New Testament prophet, because of the special knowledge revealed to him by the Holy Spirit, has knowledge of the future (Acts 11:28), knows of a man's past without prior knowledge (John 4:19), and can see into the hearts of those he meets (Luke 7:39) (Friedrich, 1968, pp. 828, 829).

Prophecy in the apostolic church is further described by Friedrich as the inspired speech of charismatic preachers through whom God's plan of salvation for the world and the community, as well as God's will for individual Christians is made known. One of the prophet's chief tasks is declaring imminent eschatological events. The prophet's work includes disclosing future events, keeping alive the expectation of the second advent, and speaking out on contemporary issues. The prophet admonishes, consoles, and encourages (p. 848). The verb to prophecy means, generally, "to proclaim the revelation, the message of God, imparted to the prophet" (p. 829).

The word preacher is used only four times in the New Testament. Once by Paul as a proclaimer or herald in Rom 10:14. Twice Paul used it of himself (1 Tim 2:7, 2 Tim 1:11), and once Peter used it of Noah (2 Pet 2:5). The word means herald, preacher, or one who proclaims (Arndt & Gingrich, 1957, p. 432). Perhaps it is used so little in the New Testament because the focus of the Bible is not on the preacher but rather on the preaching—or the content of the message the heralds were to bring. Thus the preaching was more important than the preacher (Friedrich, 1965, p. 696) and the New Testament has quite a lot to say about preaching.

In the New Testament the term witness (martus) occurs frequently as a title and function of ministry (Luke 24:48, Acts 1:8, 22-26, 26:16). A witness is anyone who can or should testify to anything. It is used in a legal sense and also as a term for one who witnessed unto death, a martyr (Arndt & Gingrich, 1957, p. 495). In non-biblical Greek the word carried the concept either of witness to facts or of making known truths and confessing convictions. Both of these meanings of the word occur in the New Testament, sample texts include: Matt 26:65, and Acts 22:20 (Strathmann, 1967, p. 489). The original New Testament sense is to witness to facts that can be spoken of from one's direct personal experience . Luke combines the meaning of witness to facts with the use of witness in the sense of evangelistic confession. Strathmann noted that

> . . . the term first denotes one who declares facts directly
> known to himself. The facts in question, however, are the
> facts of the history of Jesus, especially His resurrection,
> which is treated by Luke as no less an objective fact than

the passion. But witness cannot be borne to these facts
unless their significance is also indicated and an emphatic
appeal is made for their recognition in faith. (p. 492)

Thus beginning with Luke one sees that witness as it applies to the
apostles was not just testifying to facts but was doing so in an
earnest, evangelistic way. In Acts 1:8 the apostles were given
their missionary commission and told that they would be witnesses.
Strathmann sees in this passage both meanings of witness.

The primary thought is that they can and will proclaim from
first-hand knowledge the story of Jesus. . . . and especially
the fact of His resurrection. . . . But in so doing they will
always emphasize its saving significance. (p. 493)

As the original apostles began to fade off the scene of the
New Testament it was no longer possible to have witnesses to the
factual events of Jesus' life as in 1 John 1:1-3. And so the
meaning of the term witness moved away from the sense of direct
personal knowledge of events toward the sense of an evangelistic
confession.

Paul is not a factual witness in the same sense as the other
apostles. For he cannot guarantee the story of Christ from
first-hand knowledge. He is, however, a witness to truth who
seeks to propagate the Christian faith by confession. (pp.
494, 495)

When the term witness is used of the apostles the idea of
witness to facts is predominant. When used of Paul the other idea
of confession of conviction predominates. When used of Stephen in
Acts 22:20 the term can no longer be used for one who has direct
first-hand knowledge of the facts of Jesus' history. He is simply a
confessional witness who by his death gave proof of the seriousness

of his confession (ibid., p. 494). It is in this sense of confessional witness that ministers today are witnesses of Jesus Christ.

The term apostle (apostolos) is found at least seventy-nine times in the New Testament. As used in the New Testament it can mean delegate, envoy, messenger, or missionary. It is used especially of God's messengers--particularly the first twelve disciples (Matt 10:2). It always means one who is sent with full authority (Rengstorf, 1964, p. 421). It can mean the "commissioned representative of the congregation," as in 2 Cor 8:23 or simply the "bearers of the New Testament message" (p. 422). It originally applied to the twelve disciples and later to the first Christian missionaries. The apostles are not chosen by the congregation as chief officials; they are, rather, officers of Christ by whom the church is built (p. 423). In 1 Cor 12 and Eph 4 they are listed first among the gifts Christ gave to the church.

Ambassador (presbeuo) is a term that carries a meaning similar to apostle but with a significant difference. An ambassador is one who is sent to legally represent the political authority that sent him (Bornkamm, 1968, p. 681). In Roman times, Barclay (1956) points out that the direct representative of the emperor in the provinces was the ambassador. He was the man who administered the province on behalf of the emperor. Barclay asserts that there is no more responsible position than that of ambassador. The ambassador represents his country and king on foreign soil. When he speaks his

voice is the voice of his country. The honor of his country is in his hands. His country is judged by his words and his behavior (pp. 233-235). Paul does not use the term to establish his personal credentials but rather to establish the authority and official character of the message he proclaims for his King.

> The authority of the message rests on the fact that Christ Himself speaks the word of His ambassador . . . God himself uses the apostle as a mouthpiece to utter His own admonition. (Bornkamm, 1968, p. 682)

In this sense the minister of today represents God, the one who sent him. Others judge God on the basis of the minister's behavior and his words. To a large extent the honor of God's kingdom is in his hands.

Two other closely related terms used in the New Testament for ministry are fisherman (halieus) and evangelist (euaggelistes). Each of the synoptic gospels mentions the concept of becoming fishers of men in connection with the call of Peter and Andrew (Matt 4:19, Mark 1:17, Luke 5:10). It seems clear that Jesus was calling them to an aggressive work of luring others to Christ.

An evangelist is one who announces good tidings (Young, 1970, p. 309). Arndt and Gingrich (1957) define an evangelist as a preacher of the gospel (p. 318). The term occurs only three times in the New Testament. Acts 21 speaks of Philip the evangelist. Evangelists along with apostles, prophets, pastors and teachers are listed in Eph 4. And in 2 Tim 4:5 Paul urges Timothy to do the work of an evangelist.

The word evangelist means one who proclaims the gospel (Friedrich, 1964, p. 737). The word originally denoted a function rather than an office. There was little difference between an apostle and an evangelist. All apostles were evangelists, although not all evangelists were apostles in the sense of having been called by Jesus Himself. In the New Testament evangelists are subordinate to apostles. In the early church the evangelists were regarded as the successors of the apostles. They were not just missionaries, for announcing the gospel was for the congregation of believers as well as for the nonbelievers. The leader of the community of believers could be called an evangelist and his task was to preach the word (ibid.).

This grouping of New Testament terms that refer to ministry reflects the prophetic role of the minister. He is God's spokesman, His voice. He is one sent with the full authority and power of God as His herald. He speaks as a witness making known God's truth. From deeply held convictions he confesses his faith in God. His role may include speaking out for God in contemporary issues, keeping the expectations of the second coming high, and declaring with an emphatic appeal to faith God's plan of salvation to the church and to the world.

The pastoral role of the minister

A second group of terms associated with ministry in the New Testament are those that cluster around the concept of shepherd or

pastor. These terms deal largely with functions performed within the Christian community. The Greek word used in the New Testament for shepherd (poimen) is the same word translated pastor (Young, 1970, p. 734, 877). Only in Eph 4 are congregational leaders called pastors or shepherds. The concept of shepherd, however, is well established in other places. The leaders are told to shepherd the flock of God in 1 Pet 5:1, 2. In Acts 20:28 the elders are told to take heed "to all the flock, over the which the Holy Ghost hath made you overseers, to shepherd the church of God". These shepherds arc the leaders of the local church. Their task is to care for the congregation, to seek the lost, to combat heresy, and to be an example for the church (Jeremias, 1968, p. 498).

The absence of the article between pastor and teacher in Eph 4 indicates that the pastors and teachers are identical (Rengstorf, 1964, p. 158). The pastor is responsible for the life of the community; therefore teaching is part of his office. The teacher is the expositor of the law who makes possible a right fulfillment (p. 157). The teacher is one who does himself what he teaches (p. 158). Rengsdorf sees the order of the functions given in Eph 4 indicating sequential order rather than hierarchical ranking. Thus the apostle and the prophet lay the foundation for building a Christian outlook and life-style. The evangelist awakens faith, then the pastor-teacher emerges to work within the sphere of the community to feed the flock and nurture Christian growth (ibid.) These functions are not necessarily separate. In 1 Tim 2:7 and 2 Tim 1:11

Paul asserts that he was appointed a preacher, apostle, and a teacher of the Gentiles.

Generally the terms pastor and bishop (episkopos) are closely linked in describing the work of the shepherd. In 1 Pet 2:25 Jesus is referred to as the Shepherd and Bishop of your souls. The term bishop is never applied in the New Testament to the wandering preachers of the gospel, the apostles, prophets, or teachers. It is a term reserved for settled leaders in the Christian communities. These were fixed leaders of congregational life (Beyer, 1964, p. 615). For these leaders the terms of bishop and elder were early established. The two words do not imply distinction. In Acts 20:17 the leaders of the Ephesian church are called elders. In Acts 20:28 Paul reminds them that the Holy Spirit made them overseers or bishops to shepherd the church of God. Beyer asserts that they are "elders in status and bishops in responsibility" (p. 616). This responsibility is described as shepherding the church. There appear to be several bishops in one congregation with no precedence given to one over another. Their calling is from the Holy Spirit, and "their tasks consist in a watchful solicitous . . . direction of the congregation on the basis of the redeeming word of Christ" (ibid.,). Bornkamm (1968) summarizing Acts 20:18-35 outlines the duties of the elder thus:

> The Holy Spirit has appointed them to be overseers (bishops) and shepherds over the congregation and the apostle has made known to them the whole counsel of God. They have to administer the legacy of the apostle, to follow his example, and to protect the church against the danger of error which threatens from without (v. 29) and from within (v. 30). (p. 665)

Already at the time of Paul's parting counsel to the church of Ephesus the elders are identified as a distinct group within the church (ibid.).

In 1 Tim 3 the qualifications for the office of bishop are these: (1) moral reliability, (2) proof at home of his ability to lead the congregation, (3) a skilled teacher, (4) a mature Christian who will not succumb to pride, and (5) blameless according to the standards of the non-Christian world (Beyer, 1964, p. 617). In a parallel passage in Titus 1:5 it is said that Paul left Titus to ordain elders in every city, then follows a list of qualifications for bishops in Titus 1:7 . Thus it appears again that these two terms were used interchangeably.

A final term associated with this grouping is that of model or pattern. There is a sense in which the minister is to be a model or example for his parish. There are a number of references in the New Testament in which the believers are called to be imitators of Paul, Christ, or some other example. After a careful study of each use of this term in the writings of Paul (1 Thess 2:14, 1 Thess 1:6, 2 Thess 3:7, 9, Phil 3:17, 1 Cor 4:16, 11:1, Eph 5:1), Michaelis (1967) however, concludes that rather than setting himself up as an example or pattern to be followed, Paul is appealing for recognition of his authority and obedience to his commands.

> . . . if one starts with the basic meaning of the word group
> . . . "to imitate," there seems to be emphatic reference to
> imitating an example. The statements of Paul in particular
> have been very largely understood in this way. Examination
> has shown, however, that this line of interpretation must at

least be subjected to considerable restriction. If the churches are called _mimetai_ of the apostle, the thought is that they are to be obedient, that they must act in accordance with his directions. When Paul calls himself a _mimetai Christou_, or when he tells the Thessalonians they must show themselves to be _mimetai tou kupiou_, the point is that both he and they are followers of their heavenly Lord. (Michaelis, 1967, p. 672)

Whether one takes the references to "imitate" in the New Testament to mean following a specific model provided by Paul and Jesus, or to mean that one should be obedient to the commands and authority of Jesus and follow the way of life advocated by Paul, there is a serious responsibility implied for the minister today. Either he should provide a specific example of Christianity lived out in daily life that is safe for his parishioners to emulate, or he must lead them in such a way that to obey his teachings is to submit to the authority of Christ and to His way of life.

The New Testament terms that portray the pastoral role of the minister focus on nurture of the Christian community. The minister is to care for the congregation, feeding them and nurturing Christian growth. As pastor-shepherd he seeks the lost. As bishop he is entrusted with the spiritual legacy of the apostles which he transmits to the congregation. As teacher he instructs the believers in the law and its implications for daily living. His teaching is enhanced by the pattern or model of Christian living that his own life provides. And incumbent upon each office, pastor-shepherd, bishop, teacher, is the role of guardian of the flock. The minister is to protect the church from heresy within or without.

The service role of the minister

Another group of words used to designate ministry in the New Testament cluster around the theme of service or ministry. There are three Greek words from which we get the English word minister. In 1 Cor 4:1, 2, Paul refers to Peter, Apollos, and himself as ministers of Christ and stewards of the mysteries of God. Paul here used the word huperetes which denotes "assistant to another as the instrument of his will" (Rengstorf, 1972, p. 539). This word means "the member of a group of servants who are under various authorities and are at their disposal to accomplish various goals" (ibid., p. 540). Arndt and Gingrich (1957) define huperetes as a servant, helper, or assistant who serves a master or a superior (p. 850).

A second word translated minister is diakoneo from which the word deacon comes. It means to serve, to wait on someone at table, to care for, or to take care of (Arndt & Gingrich, 1957, p. 183). This is the word used in Matt 20:28 where Jesus says of Himself "the Son of Man came not to be ministered unto, but to minister." Thus Jesus forever linked the work of humble service to His work as minister.

The third concept connected with the word minister in the New Testament is of one who discharges public office (Purkiser, 1969, p. 48). Arndt and Gingrich (1957) define the word leitourgos as a servant "always with religious connotations" (p. 472). It is used in Rom 13:6 for pagan government officials as the servants of God. Heb 8:2 uses the term to speak of Christ's high priestly ministry.

Paul uses it of himself in Rom 15:16 apparently also conveying a priestly concept. The other New Testament reference to the word occurs in Phil 2:25 where Paul applies it to Epaphroditus who ministered to him in his need. Whether used in the sense of a priestly service or in a more general way of service rendered to God or another person, leitourgos adds to the picture of the minister as the servant of Christ and His church.

The word steward (oikonomos) used in 1 Cor 4:1, 2 first appears in the New Testament in the parables of Jesus. It means steward or manager. He manages his master's property (Arndt & Gingrich, 1957, p. 563). In Luke 12 steward and slave appear to be used interchangeably. A steward was one of the slaves who had been placed in responsibility over the whole household, and sometimes over all of his master's property (Michel, 1967, p. 150). The terms steward and guardian were also one and the same in the popular thinking of the New Testament times. The guardian was to "see to the support and education of minors, but also to administer the whole inheritance for their benefit and advantage" (ibid.). In 1 Cor 4:1 Paul speaks of the treasure, the mysteries of God, entrusted to the steward. In 1 Tim 1:11 he identifies this as "the glorious gospel . . . which was committed to my trust."

A different aspect of stewardship that Paul brings out in 1 Cor 4:2 is that of faithfulness. Titus 1:7 requires of the bishop a life-style consistent with his role as a steward of God. Every Christian is called to be a good steward of God, to be a steward "of

the manifold grace of God" (1 Pet 4:10). The next verse goes on to say that office holders in particular are God's stewards (ibid., p. 151).

Another related term used to describe ministry in the New Testament is the one the King James Version translates "servant." The Greek word used here, doulos, is much stronger than servant, it denotes slavery. In 2 Cor 4:5 the apostles are called slaves of the Christians they are obligated to serve (Arndt & Gingrich, 1957, p.204). In Rom 1:1 and Phil 1:1, Paul speaks of himself as a slave of Jesus Christ. This is a service which is not a matter of choice for the slave. He has to perform whether he likes it or not. He is subject to an alien will, the will of his owner. His own autonomy is set aside and the will of his lord takes precedence (Rengstorf, 1964, p. 261). This word describes a relation of absolute dependence in which the total commitment of the slave corresponds to the total claim of the lord. In this relationship there is no place for the slave's own will or initiative, only the full submission to the will and commission of his lord (ibid., p. 270). The New Testament follows this picture of bondage and limitation, except that in the New Testament Christianity the slave is never despised or rejected because of his slavery. He is accepted in the Christian community as an equal in Christ (ibid., p. 271).

The term "servant of Jesus Christ" (Rom 1:1), and related terms in the New Testament, convey the idea that Christians belong to Jesus as His servants and that their lives are offered to Him as the Lord (ibid., p. 274).

Barclay (1957) sees two ideas in Paul's use of this term. First he notes the contrast between Paul's favorite title for Jesus, Lord, and its opposite which Paul applies to himself, slave. Secondly, he observes that the word slave was used in the Old Testament to describe the great men of God, such as Moses (Josh 1:2) and Joshua (Josh 24:29). It was the proudest title of the prophets. It distinguished them from other men. They were the servants of God (pp. 1, 2).

The term fellow laborer, _sunergeo_, is related to servant or slave in that it also recognizes man's dependence upon God. It means to work together with, to cooperate with, to help (Arndt & Gingrich, 1957, p. 795). In commenting on 2 Cor 6:1 the Seventh-day Adventist Bible Commentary states:

> Christian ministers and workers are not to attempt to labor in their own strength or wisdom, and God does not leave them to their own devices, or to their own resources. This cooperation between Christ and His ambassadors is to be so close and continuous that "they are enabled to do deeds of Omnipotence" (DA 827). Christ is more than an observer, simply looking on; He is an active partner in all that they do. (Nichol, 1957, 6:871)

This partnership with Christ is active in two arenas for the Christian. In Phil 2:12, 13, Paul urges one to work out his own salvation with fear and trembling, because "God is at work in you, both to will and to work for His good pleasure" (RSV). His followers are to be fellow laborers with Him also in the work of redemption for all mankind. In 2 Cor 5:18, Paul points out that God was reconciling mankind to Himself through Jesus Christ and He has

now given to all the ministry of reconciliation. God has designed that human beings should be partners in the work of redeeming fallen man, "workers together with Him" (2 Cor 6:1).

The New Testament terms that illustrate the service orientation of the ministry focus on the minister as servant. The minister is both an assistant to God, as an instrument of His will, and a servant of the church. He is a steward or manager of the Master's household. As a slave is subject to his master, so the minister is subject to Christ, and Christ's will takes precedence over his. Ironically the slave is also a partner, a fellow laborer with his Master. He is both slave and fellow laborer, servant and steward. He serves both Christ and the church in carrying out his entrusted task, the work of reconciliation.

Finally, in addition to the specific qualifications that Paul notes as necessary for bishops and deacons in 2 Tim 2, Paul uses three short analogies to illustrate different qualifications desireable in the Christian minister. The first of these in 2 Tim 2:3, 4 uses the imagery of a soldier. Paul's point is that Timothy should expect to endure hardness, as a soldier, and to avoid worldly entanglements that might interfere with his duties as a good soldier of Jesus Christ.

The second analogy is to an athlete in verse 5. Paul also uses this comparison in 1 Cor 9:24-27. In both instances he is concerned with competing lawfully and not being disqualified. In the Corinthian reference he draws the lesson of training with

purpose and self-discipline lest after preaching to others he should himself be lost. In 2 Tim Paul does not draw out the lesson but leaves it to the reader to deduce.

The third illustration is a comparison between the farmer, or husbandman, and the minister in 2 Tim 2:6. In this analogy Paul states that the husbandman must be the first partaker of the fruits of Christianity before he is able to share these with others.

These three illustrations are more descriptive of the kind of person the minister is to be than of some function he is to perform. Thus Paul expects the minister to be one who is willing to endure hardships and avoid entanglements that might interfere with his duties as a soldier for Christ. He is one who works with purpose and self-discipline. He is one who has a personal experience with the things of God that qualifies him to lead others in the Christian way. He is to be a morally responsible person, blameless before the world.

Summary of the New Testament picture of the ministry

The prophetic, pastoral, and service roles of the minister blend together into a unity that cannot be fractured. These categories may be helpful for organizing terms and concepts, but they present artificial distinctions. In truth they merely represent different facets of the one task of ministry. In his prophetic role the minister is spokesman for God revealing His truths, and declaring His plan of salvation. As a pastor-teacher he

guides and leads the flock into living out the implications of the prophetic message. As a servant he is an instrument in the hand of God to be used for the salvation of man. The steward is entrusted with the prophetic message which he is to teach as he nurtures growth among God's people who have also been entrusted to his care. These are the major components of ministry that emerge from the New Testament.

The Role and Preparation of Ministers in the Writings of Ellen G. White

A survey of the published writings of Ellen G. White reveals that in writing about the functions of the ministry she used many terms and titles similar to those used in the New Testament. She refers to ministers as channels of light (White, 1885/1948. 2:121), ambassadors (White, 1885/1948, 1:431), Christ's representatives (White, 1885/1948, 2:548,549), educators (White, 1915/1948, p. 93), evangelists (White, 1885/1948, 4:260), examples to the believers (White, 1923b, p. 152), faithful watchmen (White, 1885/1948, 1:379), God's messengers (White, 1915/1948, p. 17), God's servants (White, 1923b, p.312), guardians of the church (White, 1915/1948, p. 15), instruments in the hands of God (ibid., p. 14), and of Christ (White, 1900/1948, 6:413), light bearers (White, 1889/1943, 5:251), minutemen (White, 1946, p.237), mouthpieces of God (ibid., p. 211), overseers (White, 1885/1948, 2:619), pastors (White, 1889/1948, 5:528), physicians of souls (White, 1885/1948, 2:619), preachers (White, 1900/1948, 6:260), sentinels for God (White, 1915/1948, p.

451), shepherds (White, 1864/1945, 3:123/125), stewards (White, 1915/1948, p. 15), and foremen or ship's captains (ibid., p. 197).

White speaks of the following duties and responsibilities of ministers, they are to: be correct exponents of doctrine (White, 1885/1948, 4:263), minister to children and youth (White, 1915/1948, pp. 207/212), care for educational work (White, 1913/1943, p.397), give Bible studies (White, 1946, pp. 439/ 442), give reproof (White, 1885/1948, 3:93,94), handle the Lord's money carefully (White, 1915/1948, p. 141), deal with heresies and errors (White, 1946, pp. 368/372), deal with inactive church members (White, 1915/1948, p. 200), instruct interested people (White, 1885/1948, 4:263), instruct new converts (White, 1946, p. 356), instruct parents (White, 1885/1948, 4:382), present God's law (White, 1958, 1:384), teach health reform (White, 1938/1946, p. 465), care for their flocks (White, 1885/1948, 4:267), conduct evangelistic efforts (White, 1885/1948, 4:265), and visit families (White, 1885/1948, 2:338).

The remainder of this section will present representative quotations from White and a brief discussion of these statements as they relate to the following areas: the prophetic, the pastoral, and the service roles of ministers; the minister's need for Bible study; and the devotional life of the minister; the need for an educated ministry; and suggestions regarding ministerial preparation.

The prophetic role of the minister

White recognized the prophetic function of ministry with the use of such terms as: light bearers, channels of light, ambassadors, the mouthpiece of God, God's messengers, faithful watchmen, God's sentinels, evangelists, and preachers. The following quotations indicate the way she used the terms and the implications she draws from them.

> Ministers of the gospel, God's messengers to their fellow-men should never lose sight of their mission and their responsiblities. If they lose their connection with heaven, they are in greater danger then others, and can exert a stronger influence for wrong. (White, 1915/1948, p. 17)

> The one whose special work it is to lead the people into the path of truth, should be an able expositor of the word, capable of adapting his teachings to the wants of the people. He should be so closely connected with heaven as to become a living channel of light, a mouthpiece for God. (White, 1885/1948, 4:260)

As God's spokesmen ministers "must eradicate from their speech every expression that is cheap or common" (White, 1946, p. 211). Ministers bear a solemn responsibility to rightly understand and explain the word of God (White, 1889/1948, 5:15).

The pastoral role of the minister

In the area of pastoral ministry White's writing is perhaps most helpful in describing specific functions of the ministry. White frequently refers to the minister as a tender or true shepherd.

> There is need of shepherds who, under the direction of the Chief Shepherd, will seek for the lost and straying. This means the bearing of physical discomfort and the sacrifice of ease. It means a tender solicitude for the erring, a divine

compassion and forbearance. It means an ear that can listen with sympathy to heartbreaking recitals of wrong, of degradation, of despair and misery. (White, 1915/1948, p. 184)

In addition to tender solicitude, a divine compassion, and an ear that can listen with sympathy, the true shepherd "will have an interest in all that relates to the welfare of the flock, feeding, guiding, and defending them" (ibid., p. 190). She says of those who are perplexed and filled with doubt that "they need the tenderest sympathy and the most judicious help; they should be carefully instructed, and should be prayed for and prayed with, watched and guarded with the kindest solicitude" (ibid., p. 191). She speaks of Christ's ministers as spiritual guardians of the people entrusted to their care. Their work is like that of a watchman (White, 1911, p. 360). She also speaks of ministers as Christ's shepherds, appointed under himself to oversee and tend the flock. She describes the duties of these undershepherds as follows:

He has solemnly commanded these to be faithful shepherds, to feed the flock with diligence, to follow his example, to strengthen the weak, nourish the fainting, and to shield them from devouring beasts. He points them to his example of love for his sheep. To secure their deliverance, he laid down his life for them. If they will imitate his self-denying example, the flock will prosper under their care. (White, 1864/1945, 3:124)

As shepherds, ministers are to "speak to the erring of the forgiving mercy of the Saviour . . . encourage the sinner to repent and believe in Him who can pardon" (White, 1915/1948, p. 503). She calls for ministers who can understand the needs of the people and minister to their necessities, who will warn, reprove, counsel,

entreat, and encourage their fellowmen (White, 1885/1948, 4:416). As a good shepherd the pastor cares for the whole flock, "especially for the tempted, the afflicted, and the desponding" (White, 1915/1948, p. 190).

For a minister to pastor effectively he must mingle much with his people and become acquainted with the different phases of human nature, understand the workings of the mind and adapt his teachings to the intellect of his people (White, 1885/1948, 4:266,267). Visitation forms an important and difficult part of the minister's work (White, 1885/1948, 2:338; 1889/1948, 5:255). It is in this home visitation that he waters the seed sown in preaching, for

> . . . by personal ministry in the homes of the people, he learns their needs, their sorrows, their trials; and, he shares their afflictions, comforts their distresses, relieves their soul-hunger, and wins their hearts to God. (White, 1911, p. 527)

In this personal labor the minister gives Bible studies, teaches how to search the scriptures, prays for the people personally, and thus seeks to deepen the impression made by the sermons he preaches (White, 1889/1948, 5:255). In his visitation he should converse with each member of the family whether they are interested in religious things or not (White, 1885/1948, 2:338). White likens this work of personal ministry in the homes of the people to the work of a spiritual physician.

> Some ministers . . . do not consider that as spiritual physicians they are required to have skill in administering to souls diseased with sin. The work of warning sinners, of weeping over them and pleading with them, has been neglected until many souls are past all cure. (White, 1885/1948, 2:506)

Another function tying together the pastoral and service roles of ministry which White emphasizes is that of educator.

> Ministry means more than sermonizing; it means earnest, personal labor. The church on earth is composed of erring men and women, who need patient, painstaking effort that they may be trained and disciplined to work with acceptance in this life. (White, 1911, p. 526)

White maintained that the reason why many a minister failed in his work was because he did not come close to his people and carefully and tenderly lead and educate them, as pupils in a school (White, 1915/1948, p. 190). She tied lay-training directly to success in the ministry.

> It has been proved in the missionary field that, whatever may be the preaching talent, if the laboring part is neglected, if the people are not taught how to work, how to conduct meetings, how to act their part in missionary labor, how to reach people successfully, the work will be nearly a failure. (White, 1889/1948, 5:256)

The best help that ministers can give the members of their churches, she maintained, is planning work for them, giving each something to do for others (White, 1900/1948, 6:49). White likened the work of the pastor to that of a work foreman 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. (White, 1915/1948, p. 197)

The ministers are to be true pastors, shepherding the flock tenderly, nurturing the bruised and sorrowing, listening sympathetically. As spiritual physicians they are to work for the cure of souls diseased with sin. They are to guard and protect the

church as watchmen and to educate members to run the church and to do spiritual work for others.

The service role of the minister

White uses such terms as God's servant, stewards, and instruments in God's hands to denote those functions of ministry specifically related to service. Ministers are stewards of the mysteries of God. "In Christ's stead they are to labor as stewards of the mysteries of heaven, encouraging the obedient and warning the disobedient" (White, 1915/1948, p. 150). White sees the work of servant as preaching God's word to the people, working to save souls, and praying with individuals who are under conviction. God's servants are to work hard, to prove their ministry, to put forth their utmost energy to be faithful expositors of God's word, and to maintain an intense spiritual life (White, 1900/1948, 6:412/414).

In White's writings the distinctions between the prophetic, pastoral, and service roles of the ministry are greatly blurred; these functions appear to be totally intertwined. Each of these three functions of ministry appear as different sides of the one major task of winning souls to Christ. "The highest efforts of the gospel minister should be to devote all his talents to the work of saving souls, then he will be successful" (White, 1885/1948, 3:422).

Bible study and the devotional life of the minister

Essential in the life of the minister is Bible study and prayer.

Oh, that those who minister in holy things would awake, and like the noble Bereans, search the Scriptures with humble prayer for an understanding heart, that you may teach the way of life more perfectly. Your counsel, prayers, and example must be a savor of life unto life, or you are unqualified to point out the way of life to others. (White, 1885/1948, 2:343)

Ministers of God's word must have as thorough a knowledge of that word as it is possible for them to obtain (ibid., p. 499). A study of God's word is superior to any other religious reading (ibid., p. 338). White denounced theological education that emphasizes human speculation and the words of man. Too often such study tends to enfeeble rather than strengthen one's ministry (1913/1943, pp. 379, 380). She did not, however, condemn all nonbiblical reading and study, in fact under certain circumstances she endorses it (1889/1948, 5:583, 584). She stated that a thorough, prayerful study of the Bible will not exclude all other religious reading, but all reading that tends to divert the mind from the Bible should be excluded (1885/1948, 2:338). Ministers should study the Bible to discover "the reasons of our faith and hope" (White, 1885/1948, 1:645), and to learn to handle the Bible skillfully (White, 1885/1948, 2:337). Bible study is the source of the minister's spiritual strength (White, 1885/1948, 4:260; 1913/1943, p. 381). According to White, this Bible study is to be more than just the study of a book, it is to be communion with God. It is through this communion with God that the minister becomes mighty in a knowledge of Scripture (White, 1915/1948, p. 23).

My message to ministers, young and old, is this: guard jealously your hours for prayer, Bible study, and

self-examination. Set aside a portion of each day for a
study of the Scriptures and communion with God. (ibid., p.
100)

All who are being trained by God need this quiet hour of communing
with their own hearts, with God, and with nature (White, 1905/1942,
p. 58). Again White states that the one who teaches God's word must
live in conscious and continual communion with God through prayer
and a study of His word (White, 1911, p. 362). "Nothing is more
needed in our work than the practical results of communion with
God"; of this power the minister must not allow himself to be
deprived (White, 1915/1948, p. 510). It is highly essential for
spiritual health (White, 1885/1948, 4:459). This time of close
communion with God is not to be hurried (White, 1902/1948, 7:243)
and much time is to be so spent (White, 1915/1948, p. 365). This is
essential for preaching, "It is a privilege of every worker first to
talk with God in the secret place of prayer and then to talk with
the people as God's mouthpiece" (White, 1900/1948, 6:52), and for
personal work,

Personal effort for others should be preceded by much secret
prayer; for it requires great wisdom to understand the
science of saving souls. Before communicating with men,
commune with Christ. (White, 1923, p. 149)

The need for ministerial training

The need for ministerial training emerged early and recurred
repeatedly in White's writing regarding Christian education. In her
earliest statement concerning education in 1872, she stated the need
for a school where those just entering the ministry could learn at

least the common branches of education along with the truths of God's word for this time (White, 1885/1948, 3:160). In 1881 she stated that educating young men for the ministry was the primary objective in the establishment of Battle Creek College. Yet too little attention had been given to this work which should in no case "be ignored or regarded as a matter of secondary importance" (White, 1889/1948, 5:22). In 1882 she stated that education and training are an essential preparation for business life, but that "much more essential is thorough preparation for the work of presenting the last message of mercy to the world" (White, 1915, p. 71). A Review and Herald article in 1883 points out that ministers and canvassers

> . . . should first receive a suitable degree of mental training, as well as special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as scriptural truth. (White, 1883, p. 449)

In addressing a group of denominational workers in Europe in 1885 White urged young workers not to "rob God by withholding from him your time and talents. Do not be satisfied with reaching a low standard. There are heights of knowledge to which you may attain" (White, 1886, p. 152). Later in the same document White asserted,

> If God has called men to be laborers together with him, it is equally certain that he has called them to make the best possible preparation rightly to present the sacred, elevating truths of his word.
> Those who desire to give themselves to the work of God should receive an education and training for this work, that they may be prepared to engage in it intelligently. (ibid., p. 281)

In 1887 White wrote that new workers "should first feel their need of an education, and a most thorough training process" (1887, p. 85). In 1889 White declared that broader plans were needed for the education of workers. "It is not wise to be constantly expending means to open fields while so little is done to prepare workers to occupy them" (1889/1948, 5:581). Writing again that same year she stated that "in every land the want of education among our workers is painfully apparent" (White, 1923a, p. 202). Writing of the need to train workers who could work with educated people, White stated,

> We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, an acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning would be of great value to such workers, preparing them to labor for the educated classes and to meet the prevailing errors of our time. Such was the method pursued by the ancient Waldenses; and, if true to God, our youth, like theirs, might do a good work, even while gaining their education, in sowing the seeds of truth in other minds. (1889/1948, 5:583, 584)

She continued,

> We see the need of encouraging higher ideas of education and of employing more trained men in the ministry. Those who do not obtain the right kind of education before they enter upon God's work are not competent to accept this holy trust and to carry forward the work of reformation. Yet all should continue their education after they engage in the work. (ibid.)

Again the same year White noted that the times demand an intelligent, educated ministry (ibid., p. 528). She cited the

spread of false doctrine, the high standard of literary attainment in the world, with its accompanying boldness in sin, unbelief and infidelity, as reasons why ministers needed to be well educated. She said:

> Our ministers will have to defend the truth against base apostates, as well as to measure Scripture evidence with those who advocate specious errors. Truth must be placed in contrast with bold assertions. Our ministers must be men who are wholly consecrated to God, men of no mean culture. (ibid.)

She called for a higher grade of preparation for ministers (ibid., p. 529) and stated that such study must never cease; "it must be continued all through the period of his labor, no matter how well qualified for the labor he may think himself to be" (ibid., p. 528).

Suggestions regarding the content and the kind of training ministers should receive

In a survey of White's writings Vyhmeister (1978) found two basic areas that White considered essential to ministerial preparation. There were education in the practical branches, and in the truths of the Scriptures (38). Specific content areas mentioned by White included history, voice culture, physiology, good manners, psychology, practical labor, practical church work, the common branches, and Bible study (pp. 38-41).

White's philosophy of education placed the Bible at the center of the curriculum for all Christian education (1903/1952, pp. 121-192). This was especially true for ministerial preparation (1913/1943, p. 381). Such Bible study was to lead to a deep

understanding of Bible truth (1915/1948, p. 93), and would be achieved through close application and hard study (1899, p. 2). The emphasis was on the Bible itself rather than theology which may be merely a "record of human speculation" (1913/1943, p. 380) the study of which tends to enfeeble rather than strengthen one's ministry (ibid., p. 379).

The common branches included arithmetic and language arts (1903/1952, p. 234). The study of history that White advocated is that which considers the dealings of God with the nations of earth.

> We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshalling of the nations for the final conflict of the great controversy. (1913/1943, pp. 379-380)

Among the practical skills that White noted as being of value for ministry were bookkeeping, agriculture, printing, masonry, carpentry, book binding, and tent-making (Yhmeister, 1978, p. 40). While some of the specific work areas might be out-dated, the concepts related to acquiring a practical skill still have value.

Regarding the kind of training ministers should receive White suggested that ministers should be given a careful, thorough examination by faithful experienced men before they enter their work to see that they are well prepared. Writing in 1869 she compared ministerial preparation to that of teachers who must qualify themselves for their work by attending school and then passing an examination before competent judges (White, 1885/1948, 2:341). In 1880 she used the same analogy and concluded by saying,

> No less caution should be used in the examination of
> ministers; those who are about to enter upon the sacred work
> of teaching the Bible truth to the world should be carefully
> examined by faithful, experienced persons. (1885/1948,
> 4:406)

Writing in 1881 regarding the education offered at Battle Creek
College she spoke of the need for involving various groups of
workers in developing the curriculum.

> The college was not brought into existence to bear the stamp
> of any one man's mind. Teachers and principal should work
> together as brethren. They should counsel together, and also
> counsel with ministers and responsible men, and above all
> else, seek wisdom from above, that all their decisions in
> reference to the school may be such as will be approved of
> God. (1889/1948, 5:22)

White wrote of the need to include in education the practical use
of that which students had learned, that by doing this their ability
to use the knowledge gained would increase, and that without it
their education would be incomplete.

> . . . Our schools should be so conducted that teachers and
> students will constantly become more and more efficient. By
> faithfully putting to a practical use that which they have
> learned they will increase in ability to use their knowledge.
>   It is necessary to their complete education that students
> be given time to do missionary work—time to become
> acquainted with the spiritual needs of the families in the
> community around them. They should not be so loaded down
> with studies that they have no time to use the knowledge they
> have acquired. . . . God can do much more for them than He
> has done, because in the past His way has been restricted.
> If a missionary spirit is encouraged, even if it takes some
> hours from the program of regular study, much of heaven's
> blessing will be given . . . (1913/1943, pp. 545, 546)

This practical training should take place under experienced teachers
(ibid., pp. 538, 539). There are in the ministry men of faith and
prayer who have received first hand experience with God's word,

"These men are to instruct others. Let workers be trained by actual labor in connection with experienced men" (White, 1900/1948, 6:90). Repeatedly White affirmed the value of training young ministers by close association with older ministers who have gained experience in active service. Young men "should receive training in our colleges and by association in labor with men of experience" (1883, p. 449). The experienced workers should act as counselors of the young men, lay their burdens on them, and educate them (White, 1900/1923, p. 177). Older men should patiently train the inexperienced, gradually encouraging them to shoulder more and more responsibility (White, 1904, p. 7). Let older ministers be educators and let younger ones value this relationship and carry every burden their youth and experience will allow (White, 1915/1948, pp. 101, 102).

In summary we find in White's writings strong support for the prophetic, pastoral, and service functions of ministry as they blend around the goal of winning souls to Christ. She spoke forcefully about the need for personal Bible study and an intense devotional life as prerequisites for success in the ministry. She recognized that as the educational level in general increases, the need for better ministerial preparation increases. Ministers must be prepared to meet false doctrine and defend truth. Several groups of workers should be involved in the planning of a ministerial curriculum, and the competency of students should be carefully examined before they begin their work of ministry. An essential part of a ministerial-preparation program is making practical

applications of the things learned by active missionary work under the hand of older men who have gained experience through active ministry.

SUMMARY

Evaluation in theological education generally takes one of three forms; evaluation by professional judgment, educational measurement, or educational objectives. It is this third type which grows out of Tyler's rationale for curriculum planning that Nelson found most appropriate for theological education. Schuller, director of the Association of Theological Schools' Readiness-for-Ministry Project, also endorsed an evaluation by educational objectives approach for seminaries (1976, p. 106), and seems to encourage seminaries to consider a competency-based approach to ministerial training (1975, p. vi).

Needs assessment is a systematic or formal procedure that combines evaluation by objectives with curriculum planning. Common approaches to needs assessment seek input from both recipients and supporters of the educational program under study to determine the desired state of affairs, or what ought to be; the present conditions, or what is; the kinds and degrees of discrepancy between what is and what ought to be; and establish priorities for curriculum change based on these discrepencies. In this process instruments are developed, data gathered, analyzed, and rankings of the program goals are established. Based upon these data and

priority rankings curriculum decisions are made.

The literature reviewed for this study dealing with the role of the minister, the preparation, and personal qualifications needed for ministry revealed the following. General roles ascribed to the minister include that he be an administrator, organizer, pastor, preacher, priest, teacher, counselor, prophet (in the sense of applying God's truth to contemporary life), leader of worship and service, and lay-witness trainer. The Readiness-for-Ministry Project found that the most highly valued characteristics for ministry dealt with the person of the minister and the personal quality of his ministry. In general, laymen are less concerned about the scholarly skills and theological expertise of the pastor than are the ministers; laymen want pastors who are deeply spiritual, who will visit them in their homes, who can preach the Word, counsel effectively, train them in witnessing, and win souls to Jesus Christ. Specifically, Seventh-day Adventists expect a pastor to provide a Christian example, to exhibit a deep religious commitment, to offer spiritual renewal, and to have an interest in personal evangelism. In short they are deeply concerned with the person of the pastor as well as with his knowledge and skills.

Recently (1976), the Seventh-day Adventist Church defined the work of the ministry as that of preaching, teaching, witnessing (public and personal), lay-witness training, training lay persons to do the overhead work of the church, shepherding, and soul-winning. Previous studies of Seventh-day Adventist ministerial training all

show the need for greater emphasis on practical aspects of ministry such as organizing and administering churches; pastoral counseling, and visitation; preparing and giving Bible studies; and personal and public evangelism.

While ministry as it is generally known is not clearly defined in the Bible, the biblical concepts and terms used related to ministry have implications regarding the role and person of the minister. The three general concepts or roles that emerge from Scripture are of the minister as prophet (or spokesman for God to the church and the world), pastor (caring for the needs and nurture of the church), and servant (caring for the household of God). In addition to the things implied about the person of the pastor from these roles, he is to be an example to the church and community, to be willing to endure hardness for the sake of God's work, and to avoid worldly entanglements. While these same themes can be clearly traced in the writings of E. G. White, she also focuses special attention on the personal devotional life of the minister. She spoke of the increasing need of quality ministerial preparation. This training needs to have practical applications of things learned and is best taught by by having the experienced train the inexperienced in active ministry.

CHAPTER III

METHODOLOGY

Needs-Assessment Model

The needs assessment model used in this study was a modification of the Battelle model as cited by Witkin (1977, pp. 39, 40). This model uses four preprinted surveys designed separately for various groups concerned with the curriculum; parents, students, staff, and the community. These are two-scale instruments intended to determine what-is and what-should-be. Differences between the two scales are calculated and items are ranked to yield prioritized needs or goals.

In this study four groups were asked three questions. The first asked how well Master of Divinity graduates are being prepared in specific areas of knowledge and skill. The second asked to what extent these areas of knowledge and skill are needed or used by Seventh-day Adventist ministers. And the third asked for specific suggestions of ways the Master of Divinity curriculum could be improved. These data provided answers to two other questions addressed by this study. These questions were (1) in what areas are the greatest discrepancies between perceived preparation and perceived need, and (2) what specific suggestions are most

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frequently made by each group regarding curriculum changes. The procedures used in this study were developed to get answers to these questions in harmony with current needs-assessment theory.

Populations Surveyed

The four populations surveyed included: (1) all thirty seminary faculty members on campus spring quarter 1979, (2) all 720 Master of Divinity graduates from 1970-1977, (3) all seventy North American Division local and union conference presidents in office between October 1978 and May 1979, and (4) all fifty-two Master of Divinity students on campus spring quarter 1979, who had at least one year of ministerial experience and were within two quarters of graduation. Survey instruments were sent to all members of each population studied.

Instrument Development

The instrument was developed through the Andrews University Office of Institutional Research to assist the Seminary in studying how its graduates perceived the Master of Divinity curriculum. The procedure involved developing a set of general objectives judged by selected seminary faculty and Seventh-day Adventist ministers as including the skills and knowledge appropriate to becoming a Seventh-day Adventist minister. One basic survey was prepared with instructions designed separately for faculty, graduates, conference presidents, and students.

A first tentative list of knowledge and skills Seventh-day

Adventist ministers need in their ministry was generated by analyzing the curriculum descriptions used in a study of the Seminary by Jacobsen (1974). These items were then circulated to ministers in the field, the seminary dean, and selected faculty members. These individuals added items that they thought should be included even though they might not be currently emphasized in the Master of Divinity curriculum. All items suggested were added unless they duplicated items already included.

Once a tentative list of objectives was developed two seven-point scales were associated with each objective. The first asked respondents to indicate how much, in their judgment, each item was needed or used in the ministry. The second asked them to indicate, in their judgment, how well the Master of Divinity curriculum prepared its students in the same areas.

As the Seminary Preparation Survey developed it was reviewed by the Dean of the Seminary, selected seminary faculty members, conference departmental leaders, and practicing ministers. The instrument was pilot tested on approximately thirty ministers who visited Andrews University at various times during the course of its development. Numerous revisions were made. In its final form the Seminary Preparation Survey is a two-scale instrument divided into four parts: (1) knowledge, (2) skills, (3) suggestions regarding emphasis selected items should receive, and (4) two open-ended items regarding seminary life and further suggestions for improving any part of the Master of Divinity program. The same basic instrument

was used with all four groups. The only difference among the instruments was the modification of instructions to be appropriate for each group. See appendix A for copies of the Seminary Preparation Survey as used for each of the four groups.

Data Analysis

Consistent with the Battelle model, respondents were asked to rate each statement on two scales, one for their perception of the extent of need or use of the specified skill and knowledge items in the ministry, the other for their perceptions of the level of preparation provided by the Master of Divinity program. The numerical difference between the two scale values is used as a comparison of what-is to what-should-be, or the gap between need and preparation. In the Battelle model this gap is called a need index.

A total of 440 pages of computer generated tables were developed using the raw data from the surveys. Appendix B provides summary charts of this data for each item on the survey, and a reduced copy of one of the pages of computer print-out. It was not the purpose of the current study to provide detailed discussion of each item. Instead it was to provide the data for detailed analysis and present an overview, identifying general areas of major concern for possible curricular revision. The 440 pages of detailed statistical data and the summary charts in appendix B will be made available to those responsible for making curricular revisions but will not be discussed here. The second step in the Battelle model

is to prioritize by ranking the need indices from the greatest to the smallest difference between need or use and preparation. In this study rankings were developed for the responses of each of the four groups concerning their perceptions of how much items were needed or used, how well graduates were prepared in areas of knowledge and skills, and the gap between need and preparation. These have been arranged by ranking the median of the ranks of the means of need scores and the median of the ranks of the means of preparation scores from highest to lowest, and the median of the ranks of the means of difference scores from lowest to highest. The lowest difference scores indicate the greatest discrepancies between need scores and preparation scores. The median of the ranks based on the means.scores of the four groups was used to rank each item in order to prevent an extreme mean score for one group from exerting an undue influence on the overall ranking of an item.

The third and fourth sections of the survey instrument were included in addition to the procedures outlined by the Battelle model as explained by Witkin (pp. 39,40). Section three asked respondents to indicate on a seven-point scale whether selected items should receive less (1), about the same (4), or much more emphasis (7). Respondents were also asked to indicate whether each item listed should be required, elective, or omitted from the curriculum. Mean scores related to how much emphasis selected items should receive in the curriculum, were calculated, and rankings were developed in the same way described above. In addition median

percentages of the responses from the four groups regarding which items should be required, elective, or omitted from the Master of Divinity curriculum have been calculated, ranked, and reported.

Methodological Assumptions

The following assumptions were made in this study:

1. That needs assessment is a valid method of determining the present needs of the Master of Divinity program

2. That the perceptions of the groups surveyed will provide reliable indicators of the curricular needs of the Master of Divinity program

3. It is a general assumption of needs-assessment that those most likely to have relevant suggestions and concerns about the curriculum are those most likely to respond without undue prodding.

Limitations

This study is based on how the respondents perceive the Seventh-day Adventist Theological Seminary curriculum. It is not an evaluation, nor is it a comparison of one curriculum with another. It is simply a descriptive study regarding the respondents perceptions of the current curriculum.

CHAPTER IV

RESULTS

The purpose of this study was to collect and analyze data regarding (1) what knowledge and skills Seventh-day Adventist ministers most need and use in their ministry, (2) how well the Master of Divinity program prepares them for their ministry, and (3) the identity of those areas where the greatest discrepancies exist between need or use and preparation. The recommendations made by those surveyed were to be summarized, and final recommendations regarding the Master of Divinity program presented.

This chapter has been divided into six sections which reflect the purpose of the study and the questions addressed to it. The first section reports on the populations and the returns. The second indicates priorities based on what the respondents perceived as the needs of the Seventh-day Adventist minister. The perceived level of preparation given by the Master of Divinity program is presented in the third section, and the fourth reports the difference between the perceived need and the perceived preparation. The respondents recommendations for changes selected curricular items should receive i n the future are reported in the fifth section. It also discusses which items should be required, elected,

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or omitted from the curriculum. Finally, reports on the open-ended comments from respondents are discussed.

The basis for responses was the Seminary Preparation Survey which contained specific items related to the following general areas: doctrines and Biblical knowledge, pastoral skills, scholarly skills, church history, and personal needs or skills. For each item on the survey, an analysis was made which summarized responses to that item. The item-by-item analysis is found in appendix B. Also rankings were developed to present in summary form data regarding the perceived need or use of each item in the ministry, the perceived preparation acquired, the difference between need and preparation, the amount of emphasis selected items should receive, and whether items should be required, elective, or omitted from the curriculum.

Populations and Response Rates

The four populations consulted in this study were (1) the Seminary faculty on campus spring quarter 1979, (2) the graduates from the Master of Divinity program from 1970-1977, (3) the union and local conference presidents of the North American Division, and, (4) the students enrolled in the Master of Divinity program in the Spring quarter of 1979 and who had at least one year ministerial experience who were in the last two quarters of the program.

The Seminary Dean's office reported that thirty faculty members were on campus spring quarter 1979. From these seventeen

usable surveys were returned. In addition to these, two unuseable, incomplete surveys were returned—a total response of 63 percent or 56 percent usable responses. There had been 720 graduates from the Master of Divinity program between 1970-1977. The Seminary Preparation Survey was sent to each graduate. Seventeen surveys were returned as undeliverable. Three more came back after the data had been tabulated and could not be included. Thus a total of 703 presumably received the survey. Of these 412 usable surveys were returned for a useable response rate of 58.6 percent. The survey was mailed to all seventy union and local conference presidents in the North American Division. The thirty-nine responses to the survey gave a total response rate of 55.7 percent. Since two incomplete responses were unsuitable for statistical analysis the useable response rate was 52.8 percent. During spring quarter 1979, fifty-two students in the Master of Divinity program were identified as meeting the criteria for participation in this study. From these all thirty-five responses were useable for a response rate of 67 percent.

Perceived Needs

The purpose of the first component of the study was to determine what professional education the Seventh-day Adventist ministry needs based upon the respondents perceptions of the knowledge and skills actually used by ministers today. The "How-Much-Needed" scale on the Seminary Preparation Survey provided

the data for this component. First, the one-hundred-one items for each group were ranked by the means of needs scores for that group. The mean of needs scores and rank for each item are reported under the appropriate column headings for each group in table 1. Next a median of ranks was calculated for each item based upon the four ranks (one related to each group) for that item. The median of these ranks is reported in the second data column in table 1. Finally the entire set of one-hundred-one items was ordered by the median of ranks. The median-rank order for each item is reported in column one of table 1.

Caution should be exercised about placing too much emphasis on the rankings related to each group since a relatively small difference in means of needs scores can result in a considerable change in rank. Thus attention should be given to the mean scores as well as the rankings. For example, the mean of need scores of faculty on the item "church's outreach through personal witnessing" was 6.68 and resulted in a rank of three, while the mean of the need scores of faculty on the item "doctrine of the Sabbath" was 6.52 and resulted in a rank of 13.5. Thus a difference of only .16 in the means of need scores of the two items resulted in this relatively large difference in rank.

It is also important to remember that the respondents were using a seven-point scale and that the midpoint of this scale was 4.0. The range of the means of the need scores for the four groups was as follows: faculty, 3.66-6.68; graduates, 3.44-6.50;

TABLE 1

MEANS OF NEED SCORES AND RANKINGS

	MED. RANK ORDER	MED. OF RANKS	FACULTY MEAN	FACULTY RANK	GRADUATES MEAN	GRADUATES RANK	PRESIDENTS MEAN	PRESIDENTS RANK	STUDENTS MEAN	STUDENTS RANK
CHURCH'S OUTREACH THROUGH PERSONAL WITNESSING	1.0	2.50	6.68	3.0	6.50	5.0	6.72	2.0	6.82	1.0
ABILITY TO MAINTAIN A MEANINGFUL DEVOTIONAL LIFE	2.0	4.00	6.76	2.0	6.45	8.0	6.70	4.5	6.54	3.5
KNOWLEDGE OF THE NATURE OF THE GOSPEL	3.0	7.50	6.02	1.0	6.35	13.0	6.52	18.0	6.61	2.0
PREPARE AND CONDUCT A PASTORAL VISIT	4.5	7.75	6.23	36.5	6.54	1.0	6.70	4.5	6.42	11.0
ABILITY TO APPORTION TIME AND ESTABLISH PRIORITIES	4.5	7.75	6.41	22.5	6.40	10.0	6.72	2.0	6.51	5.5
ABILITY TO PROPERLY PREPARE A SCRIPTURAL PRESENTATION	6.0	8.00	6.58	7.0	6.53	2.5	6.64	9.0	6.31	17.5
PREPARE AND CONDUCT A BIBLE STUDY	7.0	10.00	6.52	13.5	6.47	6.0	6.67	7.5	6.34	12.5
DOCTRINE OF THE SABBATH	8.0	10.25	6.52	13.5	6.46	7.0	6.52	18.0	6.54	3.5
RELATION OF RIGHTEOUSNESS BY FAITH TO OBEDIENCE	9.0	11.50	6.47	17.5	6.53	2.5	6.55	16.0	6.48	7.0
DOCTRINE OF CHRIST	10.0	11.75	6.52	13.5	6.39	11.0	6.58	12.5	6.45	9.5
ABILITY TO MANAGE YOUR OWN PERSONAL FINANCES	11.0	14.25	6.56	10.0	6.32	14.0	6.56	14.5	6.14	31.5
SECOND COMING OF CHRIST AND LAST DAY EVENTS	12.0	14.75	6.47	17.5	6.36	12.0	6.50	22.5	6.47	8.0
KNOWLEDGE OF BIBLICAL EXEGESIS	13.0	15.25	6.64	4.0	6.11	25.0	6.36	37.5	6.51	5.5
ABILITY TO THINK CLEARLY, CRITICALLY, LOGICALLY, OPENLY	14.0	15.50	6.52	13.5	6.52	4.0	6.41	30.0	6.31	17.5
DOCTRINE OF THE THREE ANGEL'S MESSAGES	15.0	16.50	6.41	22.5	6.29	15.0	6.52	18.0	6.34	12.5
LEAD OUT IN MEANINGFUL CORPORATE WORSHIP SERVICES	16.0	18.00	6.53	11.0	6.42	9.0	6.48	25.0	6.06	36.0
REACH NON-ADVENTISTS AND LEAD THEM TO BAPTISM	17.0	19.75	6.41	22.5	6.25	17.0	6.72	2.0	6.28	23.5
DOCTRINE OF THE ATONEMENT	18.0	20.00	6.43	20.2	6.20	20.0	6.58	12.5	6.25	26.0
APPROACH A TOPIC WITH AN OPEN MIND SEEKING TRUTH	19.0	21.00	6.58	7.0	6.27	16.0	6.27	47.0	6.25	26.0
DOCTRINE OF THE HOLY SPIRIT	20.0	22.25	6.29	31.0	6.16	22.0	6.50	22.5	6.31	17.5
KNOWLEDGE OF BIBLICAL PROPHECY	21.0	23.50	6.47	17.5	6.13	23.5	6.33	41.0	6.28	23.5
ABILITY TO DELEGATE RESPONSIBILITY	22.0	24.00	6.33	28.0	6.20	20.0	6.40	32.5	6.31	17.5
KNOWLEDGE OF NEW TESTAMENT THEMES	23.0	24.50	6.58	7.0	5.99	31.5	6.25	48.5	6.31	17.5
ABILITY TO INSPIRE THE CHURCH TO ACTION	24.0	25.00	6.20	39.0	6.20	20.0	6.41	30.0	6.45	9.5
ABILITY TO SEARCH OUT THE PRINCIPLE IN A PROBLEM	25.0	25.25	6.23	36.5	6.24	18.0	6.40	32.5	6.31	17.5

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TABLE 1—CONTINUED

MEANS OF NEED SCORES AND RANKINGS

	MED. RANK ORDER	MED. OF RANKS	FACULTY MEAN	FACULTY RANK	GRADUATES MEAN	GRADUATES RANK	PRESIDENTS MEAN	PRESIDENTS RANK	STUDENTS MEAN	STUDENTS RANK
DOCTRINE OF THE SANCTUARY	26.5	25.75	6.31	29.0	5.93	37.0	6.50	22.5	6.31	17.5
ROLE OF E. G. WHITE IN THE CHURCH	26.5	25.75	6.41	22.5	6.04	29.0	6.51	20.0	6.11	33.5
HISTORY, DEVELOPMENT OF THE SDA CHURCH	28.0	26.50	6.35	26.0	6.07	27.0	6.61	11.0	6.05	37.0
DOCTRINE OF THE CHURCH AND ITS WORLD COMMISSION	29.0	27.00	6.35	26.0	5.90	39.5	6.69	6.0	6.23	28.0
MAKING AN EVANGELISTIC APPEAL TO A CONGREGATION	30.0	28.00	6.23	36.5	6.08	26.0	6.67	7.5	6.17	30.0
ABILITY TO PROPERLY EXEGETE A BIBLICAL PASSAGE	31.5	28.50	6.50	7.0	6.06	28.0	6.37	36.0	6.22	29.0
PERCEIVE YOUR OWN WEAKNESS AND LEARN TO OVERCOME IT	31.5	28.50	6.25	33.5	6.13	23.5	6.35	39.5	6.31	17.5
KNOWLEDGE OF REVELATION AND INSPIRATION	33.0	30.75	6.58	7.0	5.97	33.5	6.44	28.0	6.11	33.5
EVANGELISTIC FOLLOW UP OF THOSE WHO ACCEPT CHRIST	34.0	34.00	6.00	52.5	5.84	42.0	6.62	10.0	6.25	26.0
DOCTRINE OF HEALTHFUL LIVING	35.0	35.25	6.29	31.0	6.00	30.0	6.30	44.0	6.02	39.5
SELECTION OF RELEVANT EVANGELISTIC TOPICS	36.0	35.50	6.05	49.5	5.90	39.5	6.45	27.0	6.14	31.5
PREPARE AND CONDUCT A LAY WITNESSING PROGRAM	37.0	36.00	6.18	40.0	5.93	37.0	6.47	26.0	6.08	35.0
DOCTRINE OF GOD	38.5	39.25	6.23	36.5	5.81	44.0	6.36	37.5	6.00	41.0
DOCTRINE OF THE GIFT OF PROPHECY	38.5	39.25	6.11	45.5	5.97	33.5	6.50	22.5	5.94	45.0
DISCOVER, DEFINE, EVALUATE, AND IMPLEMENT CHURCH GOALS	40.0	40.00	6.12	43.5	5.93	37.0	6.41	30.0	5.97	43.0
ABILITY TO COOPERATE WELL WITH ADVENTIST COLLEAGUES	41.0	40.50	6.25	33.5	5.76	46.5	6.38	34.5	5.74	56.0
ABILITY TO PLAN FOR CONTINUAL PROFESSIONAL GROWTH	42.0	44.25	6.11	45.5	5.88	41.0	6.16	55.5	5.97	43.0
DOCTRINE OF MAN	43.0	44.75	6.29	31.0	5.76	46.5	6.22	50.0	5.97	43.0
KNOWLEDGE OF PHILOSOPHY AND ETHICS OF CHRISTIAN LIFE	44.0	45.50	6.47	17.5	5.46	63.0	5.88	72.0	6.03	38.0
LEAD YOUNG MARRIEDS TO GROWING RELATIONSHIP WITH CHRIST	45.0	46.25	6.13	41.5	5.66	53.0	6.19	51.0	6.02	39.5
PREPARATION FOR EVANGELISTIC PREACHING	46.0	47.75	5.82	62.0	5.80	45.0	6.56	14.5	5.85	50.5
LEAD YOUTH TO A GROWING RELATIONSHIP WITH CHRIST	48.0	50.25	6.00	52.5	5.73	48.0	6.08	58.0	6.29	22.0
PREPARE AND CONDUCT A COMMUNION SERVICE	48.0	50.25	5.94	54.5	5.94	35.0	6.29	46.0	5.65	62.5
COUNSEL TACTFULLY WHEN THERE IS A BACKSLIDER	48.0	50.25	6.12	43.5	5.56	57.0	6.32	42.0	5.60	64.0
LEAD COLLEGE-AGE SINGLES TO GROWING RELATION TO CHRIST	50.0	52.00	6.13	41.5	5.16	75.0	5.97	66.0	5.65	62.5

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TABLE 1—CONTINUED

MEANS OF NEED SCORES AND RANKINGS

	MED. RANK ORDER	MED. OF RANKS	FACULTY MEAN	FACULTY RANK	GRADUATES MEAN	GRADUATES RANK	PRESIDENTS MEAN	PRESIDENTS RANK	STUDENTS MEAN	STUDENTS RANK
PREPARE AND CONDUCT A CHURCH BOARD MEETING	51.0	52.25	5.50	75.5	5.99	31.5	6.18	52.5	5.82	52.0
PREPARE AND CONDUCT A BAPTISMAL SERVICE	52.0	52.75	5.94	54.5	5.67	51.0	6.35	39.5	5.73	57.5
ROLE OF THE CHURCH IN DISCIPLINING ITS MEMBERS	53.0	55.00	6.05	49.5	5.67	51.0	6.02	63.5	5.71	59.0
CHURCH'S OUTREACH THROUGH HEALTH EDUCATION PROGRAMS	54.0	55.50	5.93	57.0	5.63	54.0	5.32	89.0	5.85	50.5
LEAD WORKING SEGMENT TO GROWING RELATION TO CHRIST	55.0	56.25	5.73	64.5	5.82	43.0	6.02	63.5	5.87	49.0
LEAD PROFESSIONAL PERSON TO GROWING RELATION TO CHRIST	56.0	56.75	6.06	47.0	5.42	65.0	6.25	48.5	5.54	65.5
KNOWLEDGE OF OLD TESTAMENT THEMES	57.0	50.00	6.35	26.0	5.57	56.0	6.02	63.5	5.60	60.0
COUNSEL TACTFULLY WHEN THERE IS A MARITAL CONFLICT	58.0	58.50	5.93	57.0	5.46	63.0	6.05	60.0	5.76	55.0
KNOWLEDGE OF SDA PHILOSOPHY OF ETHICS	59.5	59.75	6.05	49.5	5.30	70.0	5.77	76.0	5.91	46.0
COUNSEL TACTFULLY WHEN THERE IS AN ILLNESS	59.5	59.75	5.36	61.0	5.51	58.5	6.02	63.5	5.80	53.0
COUNSEL TACTFULLY WHEN THERE IS YOUTH UNREST	61.0	60.00	5.87	60.0	5.31	69.0	6.05	60.0	5.73	57.5
LEAD THE ELDERLY PERSON INTO GROWING RELATION TO CHRIST	62.5	60.75	5.80	63.0	5.49	60.5	6.17	54.0	5.67	61.0
ABILITY TO MANAGE CHURCH FINANCES	62.5	60.75	5.66	70.0	5.67	51.0	6.18	52.5	5.42	69.0
LEAD CHILDREN TO A GROWING RELATIONSHIP WITH CHRIST	64.0	63.00	5.46	81.5	5.41	66.0	6.05	60.0	5.88	47.5
KNOWLEDGE OF THE ROLE OF THE CHURCH IN COUNSELING	65.0	63.25	5.64	71.5	5.62	55.0	5.13	94.0	5.77	54.0
TACTFULLY MEET DIFFERING THEOLOGICAL POSITIONS	66.5	65.00	5.08	59.0	5.68	49.0	5.89	71.0	5.40	71.0
FUNCTION AND PHILOSOPHY OF SDA CHRISTIAN EDUCATION	66.5	65.00	5.58	75.5	5.46	63.0	6.30	44.0	5.51	67.0
PREPARE AND CONDUCT A FUNERAL SERVICE	68.0	66.00	5.56	77.0	5.51	58.5	6.13	57.0	5.34	73.5
ABILITY TO SELECT RELEVANT EVANGELISTIC TOPICS	69.0	66.25	5.73	64.5	5.29	71.0	6.16	55.5	5.45	68.0
COUNSEL TACTFULLY WHEN THERE IS A GRIEF CRISIS	70.0	66.75	5.93	57.0	5.37	68.0	5.86	74.0	5.54	65.5
CHURCH'S OUTREACH IN SOCIAL/COMMUNITY SERVICE CENTERS	71.0	71.00	5.68	68.0	5.20	74.0	5.21	91.0	5.88	47.5
COUNSEL TACTFULLY WHEN THERE IS A CHURCH CONFLICT	72.0	71.25	5.60	68.0	5.26	73.0	5.91	69.5	5.34	73.5
PRESENT PHILOSOPHY, THEOLOGY OF CHRISTIAN STEWARDSHIP	73.0	72.75	5.60	73.5	5.28	72.0	6.38	34.5	5.14	82.0
OVERSEE PREPARATION OF THE CHURCH OPERATING BUDGET	74.0	74.25	5.42	83.0	5.49	60.5	5.91	69.5	5.22	79.0
KNOWLEDGE OF LOCAL AND WORLDWIDE SDA CHURCH STRUCTURE	75.0	74.50	5.52	79.0	5.12	77.0	6.30	44.0	5.37	72.0

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TABLE 1—CONTINUED

MEANS OF NEED SCORES AND RANKINGS

	MED. RANK ORDER	MED. OF RANKS	FACULTY MEAN	FACULTY RANK	GRADUATES MEAN	GRADUATES RANK	PRESIDENTS MEAN	PRESIDENTS RANK	STUDENTS MEAN	STUDENTS RANK
PREPARE AND CONDUCT A CHURCH BUSINESS MEETING	76.0	75.00	5.25	88.0	5.39	67.0	5.86	74.0	5.29	76.0
LEAD THE DIVORCED PERSON TO GROWING RELATION TO CHRIST	77.0	76.50	5.53	78.0	4.84	85.0	5.94	67.5	5.31	75.0
HISTORY, DEVELOPMENT OF CONTEMPORARY MOVEMENTS TO PRESENT	78.0	78.75	6.05	49.5	5.03	78.0	5.55	84.0	5.41	70.0
HISTORY, DEVELOPMENT OF THE CHURCH REFORMERS TO PRESENT	79.5	80.25	5.70	66.0	4.95	80.0	5.66	80.5	5.15	81.0
ABILITY TO TRAIN SABBATH SCHOOL TEACHERS AND LEADERS	79.5	80.25	5.60	73.5	4.78	88.0	5.72	77.5	5.12	83.0
ENLIST SABBATH SCHOOL OFFICERS AND TEACHERS	81.0	80.75	5.33	85.0	4.94	81.0	5.66	80.5	5.18	80.0
COUNSEL TACTFULLY WHEN THERE IS A SOCIAL PROBLEM	82.0	81.50	5.25	88.0	5.01	79.0	5.69	79.0	5.08	84.0
HISTORY AND SIGNIFICANCE OF CURRENT ECUMENICAL TRENDS	83.0	82.00	5.64	71.5	4.76	89.0	5.42	86.0	5.23	78.0
ABILITY TO PREPARE EVANGELISTIC ADVERTISING	84.0	82.75	5.46	81.5	4.90	82.5	5.56	83.0	4.97	87.0
ABILITY TO PREPARE A STEWARDSHIP PLAN	85.0	83.00	5.20	90.0	5.14	76.0	5.86	74.0	4.67	93.0
ABILITY TO OVERSEE THE SABBATH SCHOOL PROGRAM	86.0	84.50	5.37	84.0	4.87	84.0	5.52	85.0	4.96	88.0
WORK WITH PARENTS IN CHURCH SCHOOL	88.0	86.00	5.26	86.0	4.82	86.0	5.33	08.0	5.25	77.0
DEVELOPMENT OF ISSUES CAUSING, AND DURING REFORMATION	88.0	86.00	5.68	68.0	4.79	87.0	5.16	92.0	5.02	85.0
ABILITY TO PREPARE EVANGELISTIC MEETING SCHEDULES	90.0	86.00	5.13	91.0	4.90	82.5	5.59	82.0	4.85	89.5
PREPARE AND CONDUCT A WEDDING CEREMONY	91.5	87.00	5.25	88.0	4.72	90.0	5.94	67.5	4.97	86.0
ABILITY TO SELECT EVANGELISTIC MUSIC	91.5	91.50	5.06	92.0	4.67	91.0	5.10	96.0	4.85	89.5
HISTORY,DEVELOPMENT OF CHURCH, APOSTLES TO MEDEIVAL AGE	93.0	91.50	5.00	93.0	4.62	92.0	5.28	90.0	4.78	91.0
EDUCATIONAL PROCEDURES FOR WORKING WITH CHURCH SCHOOL	94.0	92.50	4.60	96.0	4.58	93.5	5.72	77.5	4.75	92.0
HISTORY, DEVELOPMENT OF MEDEIVAL CHURCH TO REFORMERS	95.0	94.00	4.76	95.0	4.33	94.0	5.14	93.0	4.66	94.0
ABILITY TO ORGANIZE BRANCH SABBATH SCHOOLS	96.0	95.00	4.86	94.0	3.83	98.0	5.11	95.0	4.57	95.0
OVERSEE PREPARATION OF THE CHURCH SCHOOL BUDGET	97.0	95.50	4.46	97.0	4.27	95.0	5.41	87.0	4.25	96.0
HISTORY, DEVELOPMENT OF THE HISTORIC THEOLOGICAL DEBATES	98.0	97.00	5.47	80.0	3.87	97.0	4.47	99.0	4.02	97.0
ABILITY TO DIRECT A BUILDING PROGRAM	99.0	98.00	3.53	101.0	4.04	96.0	4.52	98.0	3.93	98.0
PREPARATION TO BE SCHOOL BOARD CHAIRMAN	100.0	98.50	4.13	98.0	3.63	99.0	4.97	97.0	3.71	99.5
INTERVIEW PROSPECTIVE CHURCH SCHOOL TEACHERS	100.0	100.00	3.66	99.5	3.44	100.5	3.77	101.0	3.71	99.5
ABILITY TO DIRECT CHURCH SCHOOL RECRUITMENT PLAN	101.0	100.25	3.66	99.5	3.44	100.5	3.85	100.0	3.40	101.0

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presidents, 3.85-6.72; and students, 3.40-6.82. The mean of the means-of-need scores for each of the four groups was: faculty, 5.68; graduates, 5.55; presidents, 6.04; and students, 5.68. Only six of the one-hundred-one items in this section of the survey resulted in a mean of needs score for any group which was less than 4.0, the midpoint of the scale. The number of items for each group having a mean-of-need score above 6.0 is as follows: faculty, fifty-three; graduates, thirty; presidents, sixty-five; and students, forty-one. The mean of the means-of-need scores was well above the midpoint of the scale for each group. This overview of the responses would seen to support that all the survey items were perceived as moderately to highly relevant to the work of a Seventh-day Adventist minister.

The top twenty-five items on the need table contain a fairly well-balanced mix between items related to doctrine and biblical knowledge and to pastoral skills. Seven items relate to ministerial skills, ten are doctrinal, four deal with scholarly skills, and four deal with personal matters. The needs of the practicing Seventh-day Adventist minister today, as perceived by the respondents to this survey, cover a broad range including a mixture of doctrinal-biblical knowledge and practical pastoral skill items. This observation is born out further by the items ranked 26-50. They show the following mix: ministerial skills, eleven; doctrinal-biblical knowledge items, nine; scholarly skills, one; personal matters, three; and historical knowledge, one. Among the top fifty items, eighteen deal with ministerial skills and nineteen deal with doctrinal items.

Among the items appearing on the survey, the five ministerial skills most needed by Seventh-day Adventist ministers today in rank order are outreach through personal witnessing, preparing and conducting a pastoral visit, ability to prepare a scriptural presentation properly, preparing and conducting Bible studies, and leading out in corporate worship. The five most needed doctrinal understandings are the nature of the gospel, the doctrine of the Sabbath, the relation of righteousness by faith to obedience, the doctrine of Christ, and the second coming of Christ and eschatology. The five most needed general or scholarly skills are perceived as knowledge of Biblical exegesis; ability to think clearly, critically, logically, and openly; approach a topic with an open mind seeking truth; ability to search out the principle in a problem; and ability to exegete a Biblical passage properly. The most needed personal item is the ability to maintain a meaningful devotional life. This item ranked second overall among all items on the survey. The highest ranked historical item was a knowledge of Seventh-day Adventist Church History. It ranked twenty-eighth overall.

At the other end of the scale among the twenty-six items ranked lowest in terms of need are six related to the church school, four dealing with the Sabbath School, one related to stewardship, and six of the eight related to church history. Also included are three items related to public evangelism and five related to general duties of a pastor.

The first component of this study reveals that Seventh-day Adventist ministers today need a wide range of doctrinal and Biblical understandings and many ministerial skills. It further shows that most of the items used on the survey are needed frequently in the regular work of the minister, as suggested by the large number of items rated above the midpoint of the scale.

Perceived Preparation

The purpose of the second component of this study was to determine the present state of professional education for ministry in the Seventh-day Adventist Church, or "How well have Master-of-Divinity graduates been prepared in specific areas of knowledge and skill needed in the ministry?" The "How-Well-Understood" and "How-Well-Prepared" scale of the Seminary Preparation Survey provided the data for this component. As with the data from component one the one-hundred-one items for each group were first ranked by the means of preparation scores for that group. The mean-of-preparation scores and the rank for each item are reported under the appropriate column headings for each group in table 2. Next a median of ranks was calculated for each item based upon the four ranks (one related to each group) for that item. The median of these ranks is reported in the second data column in table 2. Finally the entire set of one-hundred-one items was ordered by the median of ranks. The median-rank order for each item is reported in column one of table 2. It is important to notice again

TABLE 2

MEANS OF PREPARATION SCORES AND RANKINGS

	MED. RANK ORDER	MED. OF RANKS	FACULTY MEAN	FACULTY RANK	GRADUATES MEAN	GRADUATES RANK	PRESIDENTS MEAN	PRESIDENTS RANK	STUDENTS MEAN	STUDENTS RANK
DOCTRINE OF THE SABBATH	1.0	1.00	5.80	1.0	6.12	1.0	6.03	1.0	5.85	6.0
DOCTRINE OF CHRIST	3.0	4.00	5.66	2.0	6.01	4.0	5.45	4.0	5.88	5.0
DOCTRINE OF THE GIFT OF PROPHECY	3.0	4.00	5.46	3.0	5.99	5.0	5.33	8.0	6.11	2.0
HISTORY, DEVELOPMENT OF THE SDA CHURCH	3.0	4.00	5.31	6.0	6.06	2.0	5.22	11.5	6.14	1.0
SECOND COMING OF CHRIST AND LAST DAY EVENTS	5.0	7.00	5.20	8.5	5.60	7.0	5.38	5.5	5.81	7.0
KNOWLEDGE OF NEW TESTAMENT THEMES	6.0	8.00	5.37	4.0	5.44	12.0	5.61	3.0	5.55	13.5
ROLE OF E. G. WHITE IN THE CHURCH	7.0	8.25	4.81	14.0	6.05	3.0	5.21	13.0	5.97	3.5
APPROACH A TOPIC WITH AN OPEN MIND SEEKING TRUTH	8.0	8.50	4.00	49.5	5.64	6.0	5.25	9.5	5.74	8.0
DOCTRINE OF THE ATONEMENT	9.0	11.00	5.33	5.0	5.32	17.1	5.87	2.0	5.41	20.5
RELATION OF RIGHTEOUSNESS BY FAITH TO OBEDIENCE	10.0	12.25	5.26	7.0	5.29	19.0	5.12	17.5	5.97	3.5
KNOWLEDGE OF THE NATURE OF THE GOSPEL	11.0	13.00	5.20	8.5	5.40	15.0	4.96	26.5	5.61	11.0
KNOWLEDGE OF REVELATION AND INSPIRATION	12.0	14.25	4.68	19.5	5.59	8.0	5.12	17.5	5.61	11.0
LEAD OUT IN MEANINGFUL CORPORATE WORSHIP SERVICES	13.0	14.75	4.83	12.0	5.55	9.0	5.12	17.5	5.47	18.0
DOCTRINE OF HEALTHFUL LIVING	14.0	15.00	5.06	10.0	5.26	20.0	5.09	20.5	5.61	11.0
DOCTRINE OF THE CHURCH AND ITS WORLD COMMISSION	15.0	17.50	4.53	21.0	5.41	14.0	4.87	29.0	5.55	13.5
KNOWLEDGE OF BIBLICAL PROPHECY	16.0	18.00	4.81	14.0	5.18	22.0	5.22	11.5	5.42	19.0
KNOWLEDGE OF OLD TESTAMENT THEMES	17.0	18.50	4.93	11.0	5.04	26.0	5.38	5.5	5.14	34.0
DOCTRINE OF THE THREE ANGEL'S MESSAGES	18.0	19.00	4.80	16.0	5.24	21.0	5.06	22.0	5.48	17.0
KNOWLEDGE OF BIBLICAL EXEGESIS	19.0	20.50	4.75	17.0	5.30	18.0	5.03	23.5	5.32	23.0
ABILITY TO PROPERLY EXEGETE A BIBLICAL PASSAGE	20.0	20.75	4.35	31.0	5.47	11.0	5.18	14.0	5.22	27.5
ABILITY TO THINK CLEARLY, CRITICALLY, LOGICALLY, OPENLY	21.0	22.00	4.23	39.0	5.52	10.0	4.75	34.0	5.65	9.0
ABILITY TO COOPERATE WELL WITH ADVENTIST COLLEAGUES	22.0	22.75	4.50	22.5	5.14	23.0	5.12	17.5	4.82	42.5
DOCTRINE OF THE SANCTUARY	23.0	24.00	4.73	18.0	4.97	30.0	5.09	20.5	5.22	27.5
DOCTRINE OF GOD	24.0	25.75	4.40	27.5	5.12	24.0	5.25	9.5	5.12	32.0
ABILITY TO PROPERLY PREPARE A SCRIPTURAL PRESENTATION	25.0	26.00	4.11	46.0	5.35	16.0	4.72	36.0	5.51	15.0

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TABLE 2—CONTINUED

MEANS OF PREPARATION SCORES AND RANKINGS

	MED. RANK ORDER	MED. OF RANKS	FACULTY		GRADUATES		PRESIDENTS		STUDENTS	
			MEAN	RANK	MEAN	RANK	MEAN	RANK	MEAN	RANK
DEVELOPMENT OF ISSUES CAUSING, AND DURING REFORMATION	26.0	27.00	4.43	25.0	4.83	35.5	4.87	29.0	5.50	16.0
KNOWLEDGE OF LOCAL AND WORLDWIDE SDA CHURCH STRUCTURE	27.0	28.25	4.26	36.0	5.43	13.0	4.59	42.0	5.41	20.5
HISTORY,DEVELOPMENT OF CHURCH, APOSTLES TO MEDIEVAL AGE	28.0	28.50	4.12	44.5	4.89	33.0	5.13	15.0	5.27	24.0
DOCTRINE OF MAN	29.0	28.75	4.40	27.5	4.97	30.0	4.03	31.0	5.23	25.5
PREPARE AND CONDUCT A COMMUNION SERVICE	30.0	32.75	4.68	19.5	5.02	27.0	4.66	38.5	4.94	30.5
HISTORY, DEVELOPMENT OF THE CHURCH REFORMERS TO PRESENT	31.0	33.50	4.25	38.0	4.68	38.0	5.35	7.0	5.21	29.0
DOCTRINE OF THE HOLY SPIRIT	32.0	34.00	4.26	36.0	4.79	37.0	5.03	23.5	5.17	32.0
ABILITY TO SEARCH OUT THE PRINCIPLE IN A PROBLEM	33.0	37.25	3.64	72.0	5.09	25.0	4.39	49.5	5.34	22.0
PREPARE AND CONDUCT A BAPTISMAL SERVICE	34.5	37.50	4.81	14.0	4.97	30.0	4.45	45.0	4.80	46.0
LEAD YOUNG MARRIEDS TO GROWING RELATIONSHIP WITH CHRIST	34.5	37.50	4.46	24.0	4.12	69.0	4.87	29.0	4.80	46.0
KNOWLEDGE OF PHILOSOPHY AND ETHICS OF CHRISTIAN LIFE	36.0	37.75	3.81	64.5	4.83	35.5	4.96	26.5	4.93	40.0
FUNCTION AND PHILOSOPHY OF SDA CHRISTIAN EDUCATION	37.0	41.25	3.93	53.0	4.98	28.0	4.40	47.5	5.08	35.0
LEAD YOUTH TO A GROWING RELATIONSHIP WITH CHRIST	38.0	43.00	4.40	27.5	3.88	81.0	4.51	43.5	4.02	42.5
HISTORY, DEVELOPMENT OF MEDIEVAL CHURCH TO REFORMERS	39.0	45.00	3.87	57.0	4.53	40.0	5.00	25.0	4.75	50.0
COUNSEL TACTFULLY WHEN THERE IS AN ILLNESS	40.0	47.00	4.20	40.0	4.36	54.0	4.78	33.0	4.68	55.0
TACTFULLY MEET DIFFERING THEOLOGICAL POSITIONS	41.0	47.25	3.18	93.0	4.91	32.0	4.51	43.5	4.74	51.0
PREPARE AND CONDUCT A FUNERAL SERVICE	42.5	48.00	4.40	27.5	4.47	45.0	4.37	51.0	4.31	67.0
PREPARE AND CONDUCT A CHURCH BOARD MEETING	42.5	48.00	3.93	53.0	4.48	43.0	4.33	54.0	5.05	36.0
PERCEIVE YOUR OWN WEAKNESS AND LEARN TO OVERCOME IT	44.0	49.25	3.07	57.0	4.50	41.5	4.06	67.0	4.94	38.5
KNOWLEDGE OF THE ROLE OF THE CHURCH IN COUNSELING	45.0	49.50	4.26	36.0	4.40	50.5	4.28	56.0	4.76	49.0
CHURCH'S OUTREACH THROUGH HEALTH EDUCATION PROGRAMS	46.0	50.00	4.26	34.0	4.14	67.5	4.20	59.0	4.84	41.0
PREPARE AND CONDUCT A BIBLE STUDY	47.0	50.50	3.93	53.0	4.47	45.0	3.44	88.0	4.77	48.0
ABILITY TO MANAGE YOUR OWN PERSONAL FINANCES	48.0	51.25	4.00	49.5	4.85	34.0	4.35	53.0	4.70	53.0
ABILITY TO SELECT RELEVANT EVANGELISTIC TOPICS	49.0	52.25	4.33	32.5	4.60	39.0	3.62	80.5	4.32	65.5
ABILITY TO PLAN FOR CONTINUAL PROFESSIONAL GROWTH	50.0	53.00	3.50	84.0	4.36	54.0	4.36	52.0	5.02	37.0

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TABLE 2—CONTINUED

MEANS OF PREPARATION SCORES AND RANKINGS

	MED. RANK ORDER	MED. OF RANKS	FACULTY MEAN	FACULTY RANK	GRADUATES MEAN	GRADUATES RANK	PRESIDENTS MEAN	PRESIDENTS RANK	STUDENTS MEAN	STUDENTS RANK
PREPARATION FOR EVANGELISTIC PREACHING	51.0	54.00	4.37	30.0	4.45	47.0	3.27	91.0	4.45	61.0
KNOWLEDGE OF SDA PHILOSOPHY OF ETHICS	52.5	55.50	3.13	94.0	4.42	48.5	4.66	38.5	4.44	62.5
EVANGELISTIC FOLLOW UP OF THOSE WHO ACCEPT CHRIST	52.5	55.50	4.12	44.5	4.42	48.5	3.34	90.0	4.44	62.5
PREPARE AND CONDUCT A PASTORAL VISIT	54.0	56.00	4.50	22.5	4.34	56.0	3.41	89.0	4.60	56.0
LEAD WORKING SEGMENT TO GROWING RELATION TO CHRIST	55.5	56.25	3.33	53.0	4.36	54.0	4.12	63.0	4.50	58.5
DISCOVER, DEFINE, EVALUATE, AND IMPLEMENT CHURCH GOALS	55.5	56.25	4.18	41.5	4.11	71.0	3.25	92.0	5.20	30.0
COUNSEL TACTFULLY WHEN THERE IS A GRIEF CRISIS	57.0	56.50	3.93	53.0	4.28	60.0	4.81	32.0	4.48	60.0
ABILITY TO INSPIRE THE CHURCH TO ACTION	58.0	57.50	4.06	47.5	4.14	67.5	3.53	85.0	4.80	46.0
SELECTION OF RELEVANT EVANGELISTIC TOPICS	59.0	57.75	4.18	41.5	4.31	57.0	3.66	78.5	4.50	50.5
CHURCH'S OUTREACH THROUGH PERSONAL WITNESSING	60.0	59.00	3.80	66.5	4.37	51.5	2.93	97.5	4.81	44.0
ABILITY TO MANAGE CHURCH FINANCES	61.5	60.00	3.86	60.0	4.37	51.5	4.16	60.0	4.29	69.0
PREPARE AND CONDUCT A CHURCH BUSINESS MEETING	61.5	60.00	3.07	57.0	4.03	75.0	4.12	63.0	4.71	52.0
ABILITY TO APPORTION TIME AND ESTABLISH PRIORITIES	63.5	60.50	3.82	63.0	4.30	50.0	3.60	82.5	5.23	25.5
ABILITY TO PREPARE EVANGELISTIC MEETING SCHEDULES	63.5	60.50	3.86	60.0	4.50	41.5	4.15	61.0	3.94	09.0
HISTORY AND SIGNIFICANCE OF CURRENT ECUMENICAL TRENDS	65.0	61.75	3.81	64.5	4.29	59.0	4.60	41.0	4.20	79.0
ABILITY TO DELEGATE RESPONSIBILITY	66.0	62.00	3.86	60.0	4.20	64.0	3.62	80.5	5.17	32.0
PREPARE AND CONDUCT A WEDDING CEREMONY	67.0	62.50	4.33	32.5	3.91	79.0	4.43	46.0	3.88	90.0
HISTORY, DEVELOPMENT OF CONTEMPORARY MOVEMENTS	68.0	63.25	3.58	77.0	4.22	62.5	4.74	35.0	4.35	64.0
LEAD COLLEGE-AGE SINGLES TO GROWING RELATION TO CHRIST	69.0	64.75	4.06	47.5	3.87	82.0	4.70	37.0	4.08	85.0
PRESENT PHILOSOPHY, THEOLOGY OF CHRISTIAN STEWARDSHIP	70.0	65.00	4.13	43.0	4.25	61.0	3.83	74.0	4.29	69.0
ABILITY TO MAINTAIN A MEANINGFUL DEVOTIONAL LIFE	71.0	65.25	3.62	73.5	4.47	45.0	4.27	57.0	4.14	01.5
CHURCH'S OUTREACH IN SOCIAL/COMMUNITY SERVICE CENTERS	72.0	66.00	3.80	66.5	3.91	79.0	4.09	65.5	4.56	57.0
OVERSEE PREPARATION OF THE CHURCH OPERATING BUDGET	73.0	70.00	3.05	62.0	4.11	71.0	4.00	69.0	4.24	76.0
HISTORY, DEVELOPMENT OF THE HISTORIC THEOLOGICAL DEBATES	74.0	70.25	3.70	69.0	4.02	76.0	4.63	40.0	4.28	71.5
COUNSEL TACTFULLY WHEN THERE IS A MARITAL CONFLICT	75.0	70.75	3.66	70.5	4.11	71.0	4.39	49.5	4.28	71.5

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TABLE 2—CONTINUED

MEANS OF PREPARATION SCORES AND RANKINGS

	MED. RANK ORDER	MED. OF RANKS	FACULTY MEAN	FACULTY RANK	GRADUATES MEAN	GRADUATES RANK	PRESIDENTS MEAN	PRESIDENTS RANK	STUDENTS MEAN	STUDENTS RANK
ROLE OF THE CHURCH IN DISCIPINING ITS MEMBERS	76.0	71.00	3.50	84.0	4.17	66.0	3.69	76.0	4.69	54.0
ABILITY TO SELECT EVANGELISTIC MUSIC	77.0	71.25	3.53	80.0	4.22	62.5	4.40	47.5	3.57	94.5
COUNSEL TACTFULLY WHEN THERE IS YOUTH UNREST	78.5	74.00	3.73	68.0	3.60	90.0	4.24	58.0	4.17	80.0
ABILITY TO OVERSEE THE SABBATH SCHOOL PROGRAM	78.5	74.00	3.62	73.5	3.79	84.5	3.90	72.0	4.26	74.5
MAKING AN EVANGELISTIC APPEAL TO A CONGREGATION	80.0	75.00	3.66	70.5	3.92	77.0	2.90	100.0	4.27	73.0
LEAD THE ELDERLY PERSON INTO GROWING RELATION TO CHRIST	81.0	75.50	3.46	86.5	4.07	74.0	4.29	55.0	4.23	77.0
ENLIST SABBATH SCHOOL OFFICERS AND TEACHERS	82.0	76.50	3.46	86.5	3.85	83.0	3.93	70.0	4.29	69.0
LEAD PROFESSIONAL PERSON TO GROWING RELATION TO CHRIST	83.0	70.00	3.40	88.0	4.19	65.0	4.03	68.0	4.00	88.0
COUNSEL TACTFULLY WHEN THERE IS A SOCIAL PROBLEM	84.0	79.50	3.60	75.5	3.75	87.0	4.09	65.5	4.11	83.5
COUNSEL TACTFULLY WHEN THERE IS A BACKSLIDER	85.0	80.00	3.60	75.5	3.78	86.0	3.66	78.5	4.14	81.5
REACH NON-ADVENTISTS AND LEAD THEM TO BAPTISM	86.0	81.00	3.50	84.0	3.91	79.0	2.91	99.0	4.22	78.0
LEAD CHILDREN TO A GROWING RELATIONSHIP WITH CHRIST	87.5	81.25	3.33	89.5	3.65	80.0	4.12	63.0	4.26	74.5
COUNSEL TACTFULLY WHEN THERE IS A CHURCH CONFLICT	87.5	81.25	3.53	80.0	3.64	89.0	3.60	82.5	4.32	65.5
ABILITY TO PREPARE EVANGELISTIC ADVERTISING	89.0	83.25	3.33	89.5	4.10	73.0	3.68	77.0	3.70	93.0
WORK WITH PARENTS IN CHURCH SCHOOL	90.0	83.50	3.53	80.0	3.24	95.0	3.90	72.0	4.03	87.0
ABILITY TO TRAIN SABBATH SCHOOL TEACHERS AND LEADERS	91.0	86.50	3.53	80.0	3.47	92.0	3.45	87.0	4.05	86.0
PREPARE AND CONDUCT A LAY WITNESSING PROGRAM	92.0	87.25	3.53	80.0	3.59	91.0	2.87	101.0	4.11	83.5
ABILITY TO PREPARE A STEWARDSHIP PLAN	93.0	87.75	3.26	91.5	3.79	84.5	3.70	75.0	3.85	91.0
LEAD THE DIVORCED PERSON TO GROWING RELATION TO CHRIST	94.0	92.50	2.86	95.0	3.34	93.0	3.90	72.0	3.71	92.0
OVERSEE PREPARATION OF THE CHURCH SCHOOL BUDGET	95.0	95.00	2.73	96.0	3.27	94.0	3.51	86.0	3.45	96.0
EDUCATIONAL PROCEDURES FOR WORKING WITH CHURCH SCHOOL	96.0	95.25	2.60	97.0	3.05	96.0	3.58	84.0	3.57	94.5
ABILITY TO ORGANIZE BRANCH SABBATH SCHOOLS	97.0	96.00	3.26	91.5	2.93	97.0	3.00	95.0	3.35	97.0
PREPARATION TO BE SCHOOL BOARD CHAIRMAN	98.0	98.00	2.40	100.0	2.92	98.0	3.19	93.0	2.93	98.0
ABILITY TO DIRECT A BUILDING PROGRAM	99.0	98.75	2.53	98.5	2.60	99.0	2.96	96.0	2.90	99.0
ABILITY TO DIRECT CHURCH SCHOOL RECRUITMENT PLAN	100.0	99.75	2.53	98.5	2.36	101.0	3.03	94.0	2.54	101.0
INTERVIEW PROSPECTIVE CHURCH SCHOOL TEACHERS	101.0	100.00	2.20	101.0	2.38	100.0	2.93	97.5	2.66	100.0

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with this table, as with the last one, that both the ranking of items and their mean-preparation scores should be studied in order to avoid exaggerating a large difference in rank between two items which may have a small mean-preparation score difference.

The range of the means of the scores for preparation was faculty, 2.20-5.80; graduates, 2.38-6.12; presidents, 2.93-6.03; and students, 2.66-5.85. These ranges represent a more normal distribution around the midpoint, although they are, with the exception of the faculty, still skewed slightly above the midpoint. The mean of the means-of-preparation scores for each of the four groups was faculty, 4.03; graduates, 4.46; presidents, 4.33; and students, 4.69. The mean of the means-of-preparation scores for each group averaged 1.4 lower for preparation than for need.

Although only six items fell below the 4.0 midpoint on the need scale, sixty-one different items were rated below 4.0 by one or more of the groups on the preparation scale. The number of items with means-of-preparation scores above 6.0 were faculty, zero; graduates, four; presidents, one; and students, two; for a total of only five different items. While the twenty-five most highly ranked items for need were well mixed between doctrine and ministerial skills, the top twenty-five items for preparation were strongly skewed toward doctrinal-biblical knowledge and scholarly skills. Only two items representing ministerial skills appear among the top twenty-five, yet seventeen items relate to doctrinal or Biblical knowledge. In addition, four items deal with scholarly skills and

one with church history. One personal item is among the top twenty-five.

The five doctrinal-biblical knowledge items receiving the highest scores for preparation in rank order were doctrine of the Sabbath, doctrine of Christ, doctrine of the gift of prophecy, the second coming of Christ and eschatology, and New Testament themes. The two ministerial skills found among the top twenty-five for preparation were how to lead out in meaningful corporate worship services, and ability to prepare a scriptural presentation properly. Rounding out the five best prepared ministerial skills from lower in the rankings were how to prepare and conduct a communion service, how to conduct a baptismal service, how to lead young marrieds to a growing relationship with Christ, and how to lead youth to a growing relationship with Christ. Among scholarly skills the respondents felt best prepared in approaching a topic with an open mind seeking truth; knowledge of Biblical exegesis; ability to exegete a Biblical passage properly; ability to think clearly, critically, logically, and openly; and ability to search out the principle in a problem. The best prepared personal item was the ability to get along well with Adventist colleagues. The highest ranked historical item for preparation was the history and development of the Seventh-day Adventist Church. This item ranked fourth overall.

At the other end of the ranking, forty-four of the fifty items standing lowest on preparation were ministerial-skill items. Among these fifty there were no scholarly skill items, only one

doctrinal-biblical knowledge item, two personal, and three historical items.

The second component of the study reveals that the preparation provided by the Master of Divinity program at Andrews University is perceived by the faculty, graduates, conference presidents, and students as heavily slanted toward the doctrinal-biblical knowledge and scholarly skill areas, and that items relating to ministerial skills are, as a whole, apparently in need of greatly improved preparation.

Difference Scores

The purpose of the third component in the study was to determine the curricular needs of the Master of Divinity program. This determination was based on the items with the greatest discrepancies between the perceived need or use of a particular item and the perceived level of preparation that item received in the curriculum. The data for this component were developed by subtracting the mean score for an item on the How-Much-Needed scale from the mean score of the same item on the How-Well-Understood and How-Well-Prepared scale. Positive numbers indicate that the level of preparation was equal to or greater than the need for that item. Negative numbers indicate that the need for an item was greater than the level of preparation received. The greater the number either positive or negative, the greater the discrepancy between need and preparation. Table 3 reports the mean-of-difference scores, the

TABLE 3

MEANS OF DIFFERENCE SCORES AND RANKINGS

	MED. RANK ORDER	MED. OF RANKS	FACULTY MEAN	FACULTY RANK	GRADUATES MEAN	GRADUATES RANK	PRESIDENTS MEAN	PRESIDENTS RANK	STUDENTS MEAN	STUDENTS RANK
REACH NON-ADVENTISTS AND LEAD THEM TO BAPTISM	1.0	2.00	-2.93	3.5	-2.32	2.0	-3.79	1.0	-2.05	2.0
CHURCH'S OUTREACH THROUGH PERSONAL WITNESSING	2.0	3.25	-2.93	3.5	-2.11	5.0	-3.75	2.0	-2.03	3.0
PREPARE AND CONDUCT A LAY WITNESSING PROGRAM	3.0	4.00	-2.66	8.0	-2.33	1.0	-3.54	4.0	-1.97	4.0
MAKING AN EVANGELISTIC APPEAL TO A CONGREGATION	4.0	4.50	-2.73	6.0	-2.14	4.0	-3.71	3.0	-1.93	5.0
ABILITY TO MAINTAIN A MEANINGFUL DEVOTIONAL LIFE	5.5	5.50	-3.12	1.0	-1.97	10.0	-2.39	17.0	-2.41	1.0
PREPARE AND CONDUCT A PASTORAL VISIT	5.5	5.50	-1.75	54.5	-2.19	3.0	-3.26	5.0	-1.82	6.0
PREPARE AND CONDUCT A BIBLE STUDY	7.0	9.50	-2.62	11.0	-2.00	8.0	-3.20	8.0	-1.57	13.5
ABILITY TO INSPIRE THE CHURCH TO ACTION	8.0	9.75	-2.13	30.5	-2.04	7.0	-2.93	11.0	-1.65	8.5
ABILITY TO APPORTION TIME AND ESTABLISH PRIORITIES	9.0	12.50	-2.58	15.0	-2.10	6.0	-3.08	10.0	-1.29	26.0
COUNSEL TACTFULLY WHEN THERE IS A BACKSLIDER	10.0	13.50	-2.60	13.0	-1.77	13.0	-2.60	14.0	-1.45	20.0
SELECTION OF RELEVANT EVANGELISTIC TOPICS	11.0	15.00	-1.93	42.0	-1.60	18.0	-2.72	12.0	-1.65	8.5
ABILITY TO DELEGATE RESPONSIBILITY	12.0	17.00	-2.46	21.0	-1.99	9.0	-2.71	13.0	-1.14	33.5
LEAD PROFESSIONAL PERSON TO GROWING RELATION TO CHRIST	13.0	18.50	-2.66	8.0	-1.23	44.0	-2.22	23.0	-1.54	15.0
EVANGELISTIC FOLLOW UP OF THOSE WHO ACCEPT CHRIST	14.0	18.75	-1.87	45.5	-1.41	30.5	-3.21	7.0	-1.79	7.0
COUNSEL TACTFULLY WHEN THERE IS YOUTH UNREST	15.0	20.25	-2.26	25.5	-1.70	15.0	-1.78	41.5	-1.64	10.0
PERCEIVE YOUR OWN WEAKNESS AND LEARN TO OVERCOME IT	16.0	20.75	-2.37	22.0	-1.62	16.5	-2.27	19.5	-1.37	24.0
ABILITY TO MANAGE YOUR OWN PERSONAL FINANCES	17.0	21.00	-2.53	18.0	-1.45	27.5	-2.17	24.0	-1.48	17.0
ROLE OF THE CHURCH IN DISCIPLINING ITS MEMBERS	18.0	21.50	-2.62	11.0	-1.50	23.5	-2.27	19.5	-1.00	51.0
LEAD THE DIVORCED PERSON TO GROWING RELATION TO CHRIST	19.0	22.00	-2.66	8.0	-1.50	23.5	-2.03	30.0	-1.60	12.0
LEAD CHILDREN TO A GROWING RELATIONSHIP WITH CHRIST	20.0	22.25	-2.13	30.5	-1.76	14.0	-1.93	34.0	-1.61	11.0
COUNSEL TACTFULLY WHEN THERE IS A CHURCH CONFLICT	21.0	23.00	-2.20	28.0	-1.62	16.5	-2.30	18.0	-0.97	56.0
LEAD THE ELDERLY PERSON INTO GROWING RELATION TO CHRIST	22.0	26.00	-2.33	23.0	-1.42	29.0	-1.83	36.5	-1.44	21.0
DISCOVER, DEFINE, EVALUATE, AND IMPLEMENT CHURCH GOALS	23.0	27.00	-1.93	42.0	-1.81	12.0	-3.16	9.0	-0.77	71.5
EDUCATIONAL PROCEDURES FOR WORKING WITH CHURCH SCHOOL	24.5	29.25	-2.00	37.5	-1.50	23.5	-2.25	21.5	-1.12	35.0
PREPARATION FOR EVANGELISTIC PREACHING	24.5	29.25	-1.50	75.5	-1.35	36.0	-3.24	6.0	-1.39	22.5

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TABLE 3—CONTINUED

MEANS OF DIFFERENCE SCORES AND RANKINGS

	MED. RANK ORDER	MED. OF RANKS	FACULTY MEAN	FACULTY RANK	GRADUATES MEAN	GRADUATES RANK	PRESIDENTS MEAN	PRESIDENTS RANK	STUDENTS MEAN	STUDENTS RANK
COUNSEL TACTFULLY WHEN THERE IS A MARITAL CONFLICT	26.0	30.75	-2.26	25.5	-1.35	36.0	-1.68	46.0	-1.52	16.0
ABILITY TO PLAN FOR CONTINUAL PROFESSIONAL GROWTH	27.0	31.25	-2.56	17.0	-1.50	23.5	-1.81	39.0	-0.94	50.0
ABILITY TO PREPARE EVANGELISTIC ADVERTISING	28.0	31.50	-2.13	30.5	-0.79	69.0	-1.96	32.5	-1.20	30.0
LEAD WORKING SEGMENT TO GROWING RELATION TO CHRIST	29.0	32.00	-1.00	50.0	-1.45	27.5	-1.83	36.5	-1.39	22.5
DOCTRINE OF THE HOLY SPIRIT	30.0	32.75	-2.13	30.5	-1.37	32.0	-1.41	57.0	-1.14	33.5
LEAD YOUTH TO A GROWING RELATIONSHIP WITH CHRIST	31.0	35.75	-1.60	69.0	-1.84	11.0	-1.54	54.0	-1.47	18.5
ABILITY TO TRAIN SABBATH SCHOOL TEACHERS AND LEADERS	32.0	36.00	-2.06	34.0	-1.30	30.0	-2.25	21.5	-1.00	51.0
LEAD COLLEGE-AGE SINGLES TO GROWING RELATION TO CHRIST	33.0	37.25	-2.06	34.0	-1.28	40.5	-1.22	71.5	-1.57	13.5
CHURCH'S OUTREACH IN SOCIAL/COMMUNITY SERVICE CENTERS	34.0	38.25	-2.00	37.5	-1.29	39.0	-1.16	76.0	-1.31	25.0
ABILITY TO SEARCH OUT THE PRINCIPLE IN A PROBLEM	35.0	39.00	-2.58	15.0	-1.17	47.0	-2.00	31.0	-0.97	56.0
ABILITY TO PREPARE A STEWARDSHIP PLAN	36.0	39.50	-1.93	42.0	-1.32	37.0	-2.12	25.0	-0.82	67.5
ABILITY TO MANAGE CHURCH FINANCES	37.0	40.00	-1.80	50.0	-1.28	40.5	-2.09	26.5	-1.08	39.5
ABILITY TO PROPERLY PREPARE A SCRIPTURAL PRESENTATION	38.0	40.50	-2.47	19.5	-1.18	46.0	-1.87	35.0	-0.80	70.0
KNOWLEDGE OF SDA PHILOSOPHY OF ETHICS	39.0	40.75	-3.00	2.0	-0.88	64.0	-1.00	82.0	-1.47	18.5
WORK WITH PARENTS IN CHURCH SCHOOL	40.0	41.50	-1.73	59.5	-1.57	19.0	-1.54	54.0	-1.21	29.0
ABILITY TO DIRECT A BUILDING PROGRAM	41.0	44.75	-1.00	95.5	-1.41	30.5	-1.67	47.5	-1.06	42.0
LEAD YOUNG MARRIEDS TO GROWING RELATIONSHIP WITH CHRIST	42.0	45.00	-1.66	64.5	-1.53	20.0	-1.32	62.0	-1.22	28.0
COUNSEL TACTFULLY WHEN THERE IS A GRIEF CRISIS	43.0	46.25	-2.00	37.5	-1.09	49.0	-1.03	80.0	-1.05	43.5
ABILITY TO ORGANIZE BRANCH SABBATH SCHOOLS	44.0	47.00	-1.60	69.0	-0.90	63.0	-2.09	26.5	-1.18	31.0
OVERSEE PREPARATION OF THE CHURCH OPERATING BUDGET	45.0	48.50	-1.57	71.0	-1.35	36.0	-2.06	20.5	-0.87	61.0
ENLIST SABBATH SCHOOL OFFICERS AND TEACHERS	46.0	49.00	-1.86	47.5	-1.07	50.5	-1.70	45.0	-0.81	69.0
PREPARE AND CONDUCT A FUNERAL SERVICE	47.0	50.50	-1.26	87.5	-1.04	54.5	-1.78	41.5	-1.02	46.5
COUNSEL TACTFULLY WHEN THERE IS A SOCIAL PROBLEM	48.0	51.00	-1.80	50.0	-1.24	43.0	-1.59	52.0	-0.97	56.0
PREPARE AND CONDUCT A CHURCH BOARD MEETING	49.0	53.00	-1.62	67.0	-1.51	21.0	-1.81	39.0	-0.77	71.5
ABILITY TO OVERSEE THE SABBATH SCHOOL PROGRAM	50.0	53.25	-1.75	54.5	-1.06	52.0	-1.67	47.5	-0.63	84.0

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TABLE 3—CONTINUED

MEANS OF DIFFERENCE SCORES AND RANKINGS

	MED. RANK ORDER	MED. OF RANKS	FACULTY MEAN	FACULTY RANK	GRADUATES MEAN	GRADUATES RANK	PRESIDENTS MEAN	PRESIDENTS RANK	STUDENTS MEAN	STUDENTS RANK
ABILITY TO THINK CLEARLY, CRITICALLY, LOGICALLY, OPENLY	51.0	53.75	-2.29	24.0	-1.01	57.0	-1.62	50.5	-0.65	81.5
CHURCH'S OUTREACH THROUGH HEALTH EDUCATION PROGRAMS	52.5	55.25	-1.73	59.5	-1.46	26.0	-1.20	73.0	-1.00	51.0
HISTORY, DEVELOPMENT OF CONTEMPORARY MOVEMENTS	52.5	55.25	-2.47	19.5	-0.81	67.0	-0.90	88.0	-1.05	43.5
KNOWLEDGE OF BIBLICAL EXEGESIS	54.0	56.00	-1.87	45.5	-0.78	70.5	-1.29	66.5	-1.17	32.0
COUNSEL TACTFULLY WHEN THERE IS AN ILLNESS	55.0	56.25	-1.66	64.5	-1.16	48.0	-1.18	75.0	-1.11	36.0
KNOWLEDGE OF THE NATURE OF THE GOSPEL	56.0	56.75	-1.73	59.5	-0.94	60.0	-1.54	54.0	-1.00	51.0
ABILITY TO SELECT RELEVANT EVANGELISTIC TOPICS	57.0	57.50	-1.40	80.0	-0.69	75.5	-2.53	15.0	-1.08	39.5
KNOWLEDGE OF PHILOSOPHY AND ETHICS OF CHRISTIAN LIFE	58.0	58.25	-2.75	5.0	-0.62	79.5	-0.86	90.0	-1.09	37.0
OVERSEE PREPARATION OF THE CHURCH SCHOOL BUDGET	59.0	58.75	-1.73	59.5	-0.99	58.0	-2.06	28.5	-0.75	74.5
PRESENT PHILOSOPHY, THEOLOGY OF CHRISTIAN STEWARDSHIP	60.0	59.00	-1.46	77.5	-1.04	54.5	-2.46	16.0	-0.85	63.5
DOCTRINE OF THE THREE ANGEL'S MESSAGES	61.0	59.50	-1.73	59.5	-1.04	54.5	-1.38	59.5	-0.85	63.5
DOCTRINE OF THE SANCTUARY	62.0	60.50	-1.60	69.0	-0.95	59.0	-1.32	62.0	-1.08	39.5
PREPARE AND CONDUCT A WEDDING CEREMONY	63.0	62.00	-1.00	95.5	-0.80	68.0	-1.50	56.0	-1.08	39.5
KNOWLEDGE OF THE ROLE OF THE CHURCH IN COUNSELING	64.0	62.25	-1.53	73.5	-1.22	45.0	-0.78	91.0	-1.00	51.0
KNOWLEDGE OF BIBLICAL PROPHECY	65.0	62.50	-1.75	54.5	-0.92	61.5	-1.00	82.0	-0.85	63.5
PREPARE AND CONDUCT A CHURCH BUSINESS MEETING	66.5	63.25	-1.37	82.5	-1.36	33.0	-1.12	44.0	-0.64	83.0
DOCTRINE OF THE CHURCH AND ITS WORLD COMMISSION	66.5	63.25	-1.86	47.5	-0.49	85.0	-1.77	43.0	-0.67	79.0
ABILITY TO PROPERLY EXEGETE A BIBLICAL PASSAGE	68.0	64.00	-2.23	27.0	-0.58	82.0	-1.15	77.0	-1.00	51.0
LEAD OUT IN MEANINGFUL CORPORATE WORSHIP SERVICES	69.0	64.75	-1.66	64.5	-0.87	65.0	-1.30	64.5	-0.60	85.0
ABILITY TO COOPERATE WELL WITH ADVENTIST COLLEAGUES	70.0	65.25	-1.75	54.5	-0.61	81.0	-1.22	71.5	-0.91	59.0
INTERVIEW PROSPECTIVE CHURCH SCHOOL TEACHERS	71.0	66.00	-1.46	77.5	-1.04	54.5	-0.96	84.5	-1.03	45.0
DOCTRINE OF THE ATONEMENT	72.0	66.25	-1.13	91.5	-0.86	66.0	-1.29	66.5	-0.85	63.5
HISTORY AND SIGNIFICANCE OF CURRENT ECUMENICAL TRENDS	73.0	66.75	-1.93	42.0	-0.46	87.0	-0.76	92.0	-1.02	46.5
PREPARATION TO BE SCHOOL BOARD CHAIRMAN	74.0	67.00	-1.73	59.5	-0.69	75.5	-1.96	32.5	-0.75	74.5
TACTFULLY MEET DIFFERING THEOLOGICAL POSITIONS	75.0	68.50	-2.62	11.0	-0.75	72.5	-1.30	64.5	-0.65	81.5

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TABLE 3—CONTINUED

MEANS OF DIFFERENCE SCORES AND RANKINGS

	MED. RANK ORDER	MED. OF RANKS	FACULTY MEAN	FACULTY RANK	GRADUATES MEAN	GRADUATES RANK	RESIDENTS MEAN	RESIDENTS RANK	STUDENTS MEAN	STUDENTS RANK
PREPARE AND CONDUCT A COMMUNION SERVICE	76.5	69.25	-1.18	90.0	-0.92	61.5	-1.66	49.0	-0.71	77.0
DOCTRINE OF MAN	76.5	69.25	-2.06	34.0	-0.78	70.5	-1.26	68.0	-0.73	76.0
RELATION OF RIGHTEOUSNESS BY FAITH TO OBEDIENCE	78.0	72.00	-1.33	84.5	-1.25	42.0	-1.38	59.5	-0.51	88.5
DOCTRINE OF GOD	79.0	72.50	-2.00	37.5	-0.67	77.5	-1.00	82.0	-0.02	67.5
ABILITY TO PREPARE EVANGELISTIC MEETING SCHEDULES	80.0	73.75	-1.26	87.5	-0.38	89.5	-1.40	58.0	-0.90	60.0
FUNCTION AND PHILOSOPHY OF SDA CHRISTIAN EDUCATION	81.0	75.25	-1.66	64.5	-0.48	86.0	-1.81	39.0	-0.42	91.0
PREPARE AND CONDUCT A BAPTISMAL SERVICE	82.0	75.75	-1.06	93.0	-0.67	77.5	-1.19	74.0	-1.00	51.0
ABILITY TO DIRECT CHURCH SCHOOL RECRUITMENT PLAN	83.0	77.00	-1.13	91.5	-1.07	50.5	-0.90	88.0	-0.84	66.0
KNOWLEDGE OF REVELATION AND INSPIRATION	84.0	79.50	-1.93	42.0	-0.37	91.0	-1.25	69.0	-0.50	90.0
SECOND COMING OF CHRIST AND LAST DAY EVENTS	85.0	80.00	-1.40	80.0	-0.75	72.5	-0.96	84.5	-0.66	80.0
ABILITY TO SELECT EVANGELISTIC MUSIC	86.0	80.75	-1.53	73.5	-0.44	80.0	-0.71	93.0	-1.28	27.0
DOCTRINE OF HEALTHFUL LIVING	87.0	81.25	-1.33	84.5	-0.74	74.0	-1.12	78.0	-0.41	92.0
ROLE OF E. G. WHITE IN THE CHURCH	88.0	82.50	-1.56	72.0	0.00	95.0	-1.24	70.0	-0.11	93.0
APPROACH A TOPIC WITH AN OPEN MIND SEEKING TRUTH	89.0	82.75	-2.58	15.0	-0.62	79.5	-0.93	86.0	-0.51	88.5
KNOWLEDGE OF NEW TESTAMENT THEMES	90.0	84.50	-1.31	86.0	-0.54	83.0	-0.25	98.0	-0.76	73.0
KNOWLEDGE OF OLD TESTAMENT THEMES	91.0	85.50	-1.50	75.5	-0.52	84.0	-0.48	94.0	-0.54	87.0
KNOWLEDGE OF LOCAL AND WORLDWIDE SDA CHURCH STRUCTURE	92.0	87.00	-1.40	80.0	0.29	101.0	-1.62	50.5	0.05	94.0
DOCTRINE OF CHRIST	93.0	88.75	-1.00	95.5	-0.38	89.5	-0.90	88.0	-0.58	86.0
DOCTRINE OF THE SABBATH	94.0	93.50	-0.73	100.0	-0.34	92.0	-0.41	95.0	-0.70	78.0
HISTORY, DEVELOPMENT OF THE CHURCH REFORMERS TO PRESENT	95.0	94.00	-1.37	82.5	-0.26	93.0	-0.29	96.5	0.06	95.0
HISTORY, DEVELOPMENT OF THE SDA CHURCH	96.0	94.75	-1.00	95.5	-0.01	94.0	-1.32	62.0	0.08	96.0
DEVELOPMENT OF ISSUES CAUSING, AND DURING REFORMATION	97.0	96.75	-1.25	89.0	0.03	97.0	-0.29	96.5	0.50	101.0
DOCTRINE OF THE GIFT OF PROPHECY	98.0	97.00	-0.60	101.0	0.02	96.0	-1.06	79.0	0.17	98.0
HISTORY, DEVELOPMENT OF THE HISTORIC THEOLOGICAL DEBATES	99.0	98.50	-1.76	52.0	0.12	98.0	0.02	101.0	0.25	99.0
HISTORY, DEVELOPMENT OF MEDEIVAL CHURCH TO REFORMERS	100.0	98.75	-0.81	98.5	0.22	99.0	-0.23	99.5	0.09	97.0
HISTORY, DEVELOPMENT OF CHURCH, APOSTLES TO MEDEIVAL AGE	101.0	99.75	-0.81	98.5	0.27	100.0	-0.23	99.5	0.48	100.0

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rank for each item based on the means-of-difference scores, the median of ranks, and the median-rank order. These were calculated according to the procedures described for the two previous tables. These items are ranked from the lowest negative score to the highest positive score. Thus the items with the largest gap between need or use and level of preparation appear at the top of the table, yielding a prioritized ranking. As with the items in table 1 and table 2, the exact ranking of an item is not important alone. The ranking must be studied with the mean scores.

The range of the means-of-the-difference scores was faculty, -3.12 to -.60; graduates, -2.33 to +.29; presidents, -3.79 to +.24; and students, -2.41 to +.50. Instead of a one-to-seven scale for difference scores, there is really a scale with a thireen-point range, from negative six to positive six. The midpoint of this scale is of course 0.0. The mean of the means-of-the-difference scores was faculty, -1.86; graduates, -1.07; presidents, -1.68; and students, -.98. The range of the means-of-the-difference scores and the mean of the means-of-difference scores reveal a strongly negative skew.

There was no single item that all groups rated above the mid-scale point of 0.0. Only nine items were rated by any of the groups at the midpoint or above, and the faculty ranked no item above the midpoint. The nine items from highest to lowest were: the role of E.G. White in the church, knowledge of local and worldwide Seventh-day Adventist Church structure, the history and development

of the Seventh-day Adventist Church, the doctrine of the gift of prophecy, the history and development of the church from the reformers to the present, development of issues causing and during the reformation, the history and development of the medieval church to the reformers, the history and development of the church from the apostles to the medieval age, and the history and development of the historic theological debates. One of these deals with general knowledge of the Seventh-day Adventist Church, two are doctrinal, and six are historical.

At the other end of the ranking twenty of the top twenty-five items which show the greatest curricular need are items dealing with ministerial skills. The remaining five items, all deal with personal matters. Among those items ranked 26-50 twenty-one deal with ministerial skills, one deals with scholarly skills, two deal with doctrinal-biblical knowledge, and one relates to personal matters. Forty-one of the fifty items in greatest need of better preparation deal with ministerial skills, while only two deal with doctrinal concerns. The five highest ranked items of ministerial skills deal with reaching non-Adventists and leading them to baptism, church's outreach through personal witnessing, preparing and conducting lay-witnessing programs, making an evangelistic appeal to a congregation, and preparing and conducting a pastoral visit. Ranked fifth overall and the highest item dealing with personal matters is the ability to maintain a meaningful devotional life. Also among the top twenty-five are four other personal items:

ability to apportion time and establish priorities, ability to delegate responsibility, perceiving your own weakness and learning to overcome it, and the ability to manage one's own personal finances. The doctrinal item with the greatest difference between preparation and need is the doctrine of the Holy Spirit. It was ranked thirtieth overall.

This component of this study reveals that the greatest gaps between need or use and preparation occur in the area of practical ministerial skills. In this area the curricular need is greatest and it covers a broad spectrum of ministerial skills. The most urgent need, however, lies in the area of witnessing to lead others to Christ and how to lead them into a growing relationship with Christ.

Curricular Emphasis Suggestions

The purpose of the section of the study dealing with suggested curricular emphasis was to permit respondents to state the priority that they felt the selected items should receive in the Master of Divinity curriculum, and to indicate which items they felt should be required, elective, or omitted. The data for suggested curricular emphasis was derived by using the same procedures that were described in relation to tables 1 and 2, and is reported in table 4. The mean-suggested-curricular-emphasis scores for the faculty on a seven-point scale ranged from 3.47-5.94; the graduates, 3.42-5.86; the presidents, 3.45-5.69; and the students, 3.80-6.08.

TABLE 4

MEANS OF SUGGESTED CURRICULAR EMPHASIS SCORES AND RANKINGS

	MED. RANK ORDER	MED. OF RANKS	FACULTY MEAN	FACULTY RANK	GRADUATES MEAN	GRADUATES RANK	PRESIDENTS MEAN	PRESIDENTS RANK	STUDENTS MEAN	STUDENTS RANK
HOW TO OBTAIN COMMITMENT FOR CHRIST	1.0	1.50	5.94	1.0	5.86	1.5	5.69	1.5	5.68	4.0
HOW TO PREPARE AND GIVE EFFECTIVE BIBLE STUDIES	2.0	1.75	5.93	2.0	5.89	1.5	5.69	1.5	5.97	2.0
LAY-WITNESS TRAINING	3.5	3.25	5.70	4.0	5.74	3.0	5.47	3.5	5.94	3.0
EFFECTIVE PREACHING	3.5	3.25	5.76	3.0	5.45	5.0	5.47	3.5	6.08	1.0
PROPHECY, DANIEL AND REVELATION	5.0	5.25	5.35	5.5	5.48	4.0	5.42	7.5	5.62	6.0
PRACTICAL FIELD EXPERIENCES	6.0	7.50	5.17	7.5	5.27	7.0	5.38	7.5	5.20	13.0
DOCTRINE OF SANCTUARY	7.0	8.75	5.05	10.0	5.40	6.0	5.27	11.0	5.54	7.5
DOCTRINE OF GOD, CHRIST, HOLY SPIRIT	8.0	9.00	5.35	5.5	5.09	9.0	5.33	9.0	5.11	16.5
DOCTRINE OF REVELATION AND INSPIRATION	9.5	9.50	5.17	7.5	4.86	17.5	5.28	10.0	5.35	9.0
DOCTRINE OF SABBATH	9.5	9.50	5.11	9.0	5.01	10.0	5.05	14.5	5.67	5.0
PROPER USE OF E. G. WHITE WRITINGS	11.0	11.25	4.94	12.5	4.93	14.0	5.41	6.0	5.34	10.0
PUBLIC EVANGELISM	12.0	12.00	4.76	17.5	4.94	13.0	5.38	7.5	5.28	11.0
NEW TESTAMENT THEMES	13.0	14.25	4.94	12.5	4.82	19.0	4.97	16.0	5.54	7.5
CHURCH LEADERSHIP	14.0	15.75	4.64	21.5	5.15	8.0	4.88	17.0	5.17	14.5
OLD TESTAMENT THEMES	15.0	16.00	4.76	17.5	4.73	21.0	5.05	14.5	5.22	12.0
GIFT OF PROPHECY, E. G. WHITE	16.0	17.50	4.23	28.5	4.90	15.0	5.25	12.0	5.00	20.0
HISTORY OF SABBATH AND SUNDAY	17.5	18.25	4.08	14.0	4.86	17.5	4.77	19.0	4.60	25.0
DOCTRINE OF MAN	17.5	18.25	4.02	15.5	4.51	23.5	4.69	20.0	5.11	16.5
ROLE OF MISSIONS	19.0	18.50	5.00	11.0	4.51	23.5	4.82	10.0	5.02	19.0
SEVENTH-DAY ADVENTIST CHURCH HISTORY	20.0	19.00	4.64	21.5	4.77	21.0	5.22	13.0	5.08	18.0
REFORMATION PERIOD	21.0	21.00	4.70	19.0	4.50	25.0	4.57	21.0	4.97	21.0
HEALTH EDUCATION	22.0	23.00	4.58	24.0	4.96	11.0	4.28	23.0	4.82	23.0
CHURCH EDUCATIONAL PLANS	23.0	23.25	4.00	33.0	4.55	22.0	4.17	24.5	4.57	26.0
CHURCH FINANCE	24.0	23.75	4.52	25.5	4.95	12.0	4.52	22.0	4.51	27.5
CONTEMPORARY MOVEMENTS	25.0	24.25	4.64	21.5	4.48	26.0	4.17	24.5	4.65	24.0
CHURCH'S ROLE IN COUNSELING	26.0	24.50	4.47	27.0	4.88	16.0	3.52	34.0	4.85	22.0
SOCIAL ROLE OF THE CHURCH	27.0	24.75	4.64	21.5	4.16	28.0	3.91	20.5	5.17	14.5
BIBLICAL LANGUAGES	28.0	27.00	4.82	15.5	4.18	27.0	3.94	27.0	4.51	27.5
HISTORY OF THE EARLY CHURCH	29.5	29.50	4.20	30.0	4.12	29.0	4.08	26.0	4.32	31.0
HISTORY OF OTHER CHURCHES	29.5	29.50	4.23	28.5	4.07	30.0	3.45	35.0	4.48	29.0
ARCHEOLOGY	31.0	31.25	4.05	31.5	3.98	31.0	3.91	26.5	3.97	32.0
PROPER USE OF COMMENTARIES	32.0	31.50	3.47	34.5	3.72	33.0	3.00	30.0	4.44	30.0
HISTORY OF THE THEOLOGICAL ISSUES OF THE PAST	33.0	32.50	4.52	25.5	3.86	32.0	3.62	33.0	3.80	35.0
TEACHINGS OF MODERN THEOLOGIANS	34.0	32.75	4.05	31.5	3.42	35.0	3.64	32.0	3.82	33.5
OTHER THEOLOGICAL WRITERS	35.0	33.75	3.47	34.5	3.43	34.0	3.68	31.0	3.82	33.5

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The mean of the means-of-suggested-emphasis scores for each group was: faculty, 4.88; graduates, 4.83; presidents, 4.63; and students, 5.05. The fact that the range of scores as well as the mean of means-of-suggested-emphasis scores were well above the midpoint of the scale suggests that most of the items listed were considered important enough to warrant considerable emphasis in the curriculum.

The only item marked by all four groups below the midpoint was other theological writers. Four additional items were ranked below the midpoint by three of the groups, these were: archeology, proper use of commentaries, teachings of modern theologians, and history of the theological issues of the past. These five items were the only ones with means of suggested emphasis scores below the midpoint.

The top four items on this emphasis-needed table were: how to obtain a commitment for Christ resulting in a Christian life-style, how to prepare and give effective Bible studies, lay -witness training, and effective preaching. Of the top ten items, five deal with doctrines or Biblical knowledge, and five cover pastoral or practical areas. The second group of ten items includes five doctrinal-biblical subjects, three history items, and two practical-skill areas.

Table 5 reports the median percentages of the responses by the four groups concerning which aspects of the Master of Divinity curriculum should be required, elective, or omitted. Twenty-three of the thirty-five items show median percentages of 50 or more who

TABLE 5

MEDIAN PERCENTAGES OF RESPONSES
FROM THE FOUR GROUPS CONCERNING
WHICH ASPECTS OF THE MASTER OF DIVINITY
CURRICULUM SHOULD BE REQUIRED, ELECTIVE, OR OMITTED

	REQUIRED	ELECTED	OMITTED
S.D.A. CHURCH HISTORY	92.45	7.35	
DOCTRINE OF THE SABBATH	68.45	11.35	
EFFECTIVE PREACHING	89.45	10.05	
PREPARE AND GIVE EFFECTIVE BIBLE STUDIES	85.80	13.90	0.25
CHURCH LEADERSHIP	85.55	14.35	
OLD TESTAMENT THEMES	95.05	14.60	
PROPHECY, DANIEL AND REVELATION	83.15	16.65	
HOW TO OBTAIN A COMMITMENT FOR CHRIST	83.05	16.10	0.75
GIFT OF PROPHECY, E.G. WHITE	82.25	14.45	1.60
HISTORY OF SABBATH AND SUNDAY	82.00	17.75	
DOCTRINE OF GOD/CHRIST/HOLY SPIRIT	81.65	18.10	
NEW TESTAMENT THEMES	81.40	15.05	
DOCTRINE OF REVELATION AND INSPIRATION	78.50	21.30	
DOCTRINE OF THE SANCTUARY	78.30	21.35	
PROPER USE OF E.G. WHITE WRITINGS	76.95	22.95	
PRACTICAL FIELD EXPERIENCE	76.20	22.70	1.00
PUBLIC EVANGELISM	76.10	23.40	
LAY-WITNESS TRAINING	76.35	40.00	3.75
HISTORY OF THE EARLY CHURCH	75.55	24.35	
REFORMATION PERIOD	65.05	34.60	
ROLE OF MISSIONS	54.10	45.05	
DOCTRINE OF MAN	52.05	47.35	0.45
CHURCH'S ROLE IN COUNSELING	51.15	48.00	0.75
CHURCH FINANCE	49.60	49.30	0.50
CONTEMPORARY MOVEMENTS	45.90	51.75	2.25
HEALTH EDUCATION	40.70	58.80	0.35
BIBLICAL LANGUAGES	39.95	55.65	4.25
CHURCH EDUCATIONAL PLANS	37.50	60.75	1.65
SOCIAL ROLE OF THE CHURCH	29.90	76.70	1.45
HISTORY OF THE THEOLOGICAL ISSUES	29.75	68.05	2.35
ARCHEOLOGY	19.90	78.20	2.50
PROPER USE OF COMMENTARIES	17.70	73.70	8.55
HISTORY OF OTHER CHURCHES	17.35	71.80	9.70
OTHER THEOLOGICAL WRITERS	13.70	74.20	12.90
TEACHINGS OF MODERN THEOLOGIANS	12.10	71.75	16.05

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would require those items in the curriculum. As the percentage of those who would require an item drops the percentage of those who would make it elective rises almost in direct proportion. The median percentage of those who would omit items from the curriculum is negligible. Only four items would be omitted by 10 percent or more of the respondents from any group. Two of these would be omitted by more than 10 percent of the respondents from three of the groups, they are teachings of modern theologians, and other theological writers. The other two would be omitted by more than 10 percent of the respondents from two groups, they are history of other churches, and the proper use of commentaries.

Open-Ended Comments

There were two items on the survey which invited respondents to make open-ended comments regarding the Master of Divinity program. The first of these asked for comments on how well the Seminary experience provided an opportunity for Christian growth as a result of a balanced program between one's personal and family worship, study program, work program, and Christian recreation. The second item asked for suggestions for improving the Seminary program. The graduates were the only group that responded in large numbers to the open-ended items. Many of the conference presidents who did respond expressed appreciation for the job the Seminary is doing through the Master of Divinity program. Suggestions offered by faculty and students are generally represented by those reported below.

The First Open-Ended Question

Responses to the first question generally fell into one of the following categories: a testimonial regarding Christian growth and the value of the Seminary, positive comments related to a balanced program, and negative comments regarding a balanced program.

Testimonial-type responses

About 19 percent responded with testimonials. The following quotations are representative examples of this type of response.

Seminary was the high point in my Christian experience.

My seminary preparation was a good one and I am proud of it.

It deepened my belief in the truth of the Bible, my dependence on God.

I would not trade my Seminary experience for anything.

Excellent!

I'd go through it again if I only had a chance.

The seminary changed my life in many ways and made me a much more effective minister in every area.

The seminary showed me the right direction in my Christian experience.

I strongly recommend the Seminary education to every minister.

I advise . . . go to the seminary if at all possible.

It was a beautiful experience. Thanks to God for our seminary!

The Seminary was the greatest experience of my life up to that time. I found truth and men and women who cared and loved Jesus. Praise God for the Seminary!

I consider the time I spent at seminary the _most_ important education of my entire life.

My first year at the Seminary was an epochal turning point in my relationship with Jesus Christ.

The time I spent in the Seminary was a real blessing from heaven.

The best experience of my life.

I found the whole program a great joy and spiritual stimulation.

My seminary experience was a major step in my spiritual advancement. The academics were only superseded by the Christian associations formed. . . . In my life nothing has compared to the months spent at the Seminary.

Positive comments on a balanced program

In addition to these testimonials another 30 percent responded with positive comments to the question of a balanced program. The following quotations are representative.

Counsel received at the Seminary on the balanced Christian life has saved my health, spiritual life, home, and my ministry. I am very thankful.

It provided every opportunity, I just didn't take advantage of them.

I had to work extremely hard to get us both through school, but even with this I felt that real growth took place.

It was conducive for growth if you planned well and fitted in all areas.

All the members of the family benefited from the balanced program. . . .I have yet to achieve such balance as a pastor.

Individual priority and desire will make more difference than the Seminary.

Achievement of balance is an individual matter.

My seminary training was really quite balanced, but it is the responsibility of the individual to make and keep it that way.

The rigor is essential in a university program, it is as much the education for life and work as are the actual curricular items.

Excellent balance!

Negative comments on a balanced program

The remaining 50 percent responded negatively to the question of a balanced Christian life at the Seminary. Most expressed appreciation for the seminary experience in spite of the imbalance. For others it was devastating. Some representative quotations follow.

Professional growth was enhanced at the expense of personal devotion and family life.

The Seminary experience placed stress on my family. With the high cost of school I had to work at three different jobs to support my household.

Financial stress put a damper on my entire seminary experience. While there I did not grow very much as a Christian.

In my experience I came away from the Seminary feeling worn out.

I felt completely drained when I finished.

I grew spiritually as a result of my seminary experience. But to be quite frank it almost destroyed my family.

The Seminary and its high demands is extremely destructive to the family life.

It almost destroyed everything.

I managed to hold my own spiritually at the Seminary, there wasn't time for growth.

The program was too intense. It led me away from Christ more than to Christ.

The Seminary was a beautiful experience for me. However, I left the Seminary devoid of my Christian walk with Jesus.

I did not grow spiritually. . . . I backslid.

A balanced program was very difficult and limited if one sought to excel scholastically.

I personally feel the study program was totally imbalanced.

. . . temperate Christian living, I am not sure if the Seminary is the right place for it.

A straight nine quarter program with 16 hours each quarter in no way promotes Christian temperance.

The biggest complaint I have is that the Seminary trained me into the intemperate life-style of so many older ministers-- skip meals, uptight, neglect worship, always in a hurry.

I don't think that this was ever emphasized.

Not much emphasis on family devotional life.

It would help if more encouragement and reminders were given to the student to keep his life in balance.

If only I had been encouraged to experience what I was learning the Lord could be using me more effectively.

I do wish a minister or teacher had taken me aside to ask a probing question or two about this area. One or two pastoral visits to me might have done much good.

Emphasis was on study almost to the exclusion of the other aspects.

Most respondents expressed appreciation for their seminary experience as a valuable part of their education and professional development. Some were able to live a balanced life, but for at least one half it was perceived as a period of imbalance and stress effecting many facets of their lives. Economic factors, scholastic pressures, family and social needs contributed to the stress felt by

so many. A number of graduates commented on the lack of emphasis on any personal or family needs, but only on the academic facets of the program. These comments point clearly to the need for a more holistic approach to the seminary experience.

The Second Open-Ended Question

In response to the second open-ended item there were a wide variety of comments and suggestions. Just over 65 percent of those responding to this item appealed for more practical training.

Concern for practical issues

The following comments are representative of those expressing the concern for practical issues.

I am concerned that the everyday life of the Pastor may not be reflected in the curriculum.

How much I needed the practics of doing my everyday work.

The Seminary should be more practical and less theoretical, yet some of the practical classes are the most boring and least helpful.

Good in theology, weak in practics.

I never preached evangelistic sermons in the Seminary, never gave a Bible study. Those two areas I would give the world if I could have done this in Seminary.

Place more emphasis on leading, feeding, and motivating as well as training the small churches.

Please make the Seminary more practical.

I would suggest that subjects be taught that would help us to relate to common people. The bulk of material was strictly for the intellectuals and there just aren't very many of them around.

Give more emphasis to pastoral-counseling classes and practical training in operating a total church program.

One big weakness in my Seminary training was in the area of counseling.

Increase the theory and practice of public and personal evangelism.

I would like to see a stronger emphasis on evangelism.

The applied theology department needs to be more practical.

Practical courses were adequate in numbers but qualitatively weak.

More emphasis should be placed on theology and practical aspects of the ministry.

A man needs to have a clear idea of what it is like in the ministry, to have in his mind a profile of a growing, efficient, effective Seventh-day Adventist pastor.

Some mentioned a need for more practical approaches not only within the Church and Ministry Department, but in all departments. Sample comments follow.

More practics in any and all areas of study.

One suggestion for all the classes and teachers is to make a more conscious effort to show the students the practical side of the course. The classes that helped me most are those classes, no matter what the subject, that required you to create something you could use in the ministry (i.e., write a Bible study on the Sabbath, write a sermon, exegete this problem text, etc.).

Be sure there are practical applications of course content. e.g., sermons prepared, Bible studies prepared, illustration cards typed, etc.

Among the items mentioned most frequently as needing greater emphasis were: evangelism, lay-witness training, how to run a church on a daily basis, pastoral counseling, and pastoring small churches.

Curriculum suggestions

Specific items mentioned as curriculum suggestions included the following: lay training, Bible studies, personal evangelism, marital counseling, hospital visitation, advertising, leading a person to a decision for Christ, church finances, budget preparation, starting the work in unentered areas, church growth, church and society, church working policies, planning a church program, management by objectives, determining goals, problem solving, administrative decision making, demographic studies, purposes, functions and roles of a pastor, church discipline, how to evaluate calls, how to be a good father-husband, time management, victorious living, evaluating programs, criteria for success, stimulating devotional life, prayer life, how to be saved, congregational planning, a required physical-fitness program each quarter, and classes for ministers' wives.

Suggestions related to total seminary life

Suggestions were offered regarding the total Seminary program and student life; these include: more extension classes in the field for continuing education, or pre-seminary training; greater dialogue between General Conference officers, evangelists, successful pastors (use these men as guest lecturers), and seminary students; invite the best preachers to preach in chapel as models of good preaching; a "re-entry to the real world class" at the close of one's seminary experience—a mini-mission institute; special family-oriented

programs on week-ends; more classes offered in the field before seminary so the program can be less concentrated here, thus facilitating assimilation of things studied here—many practical things could be applied as learned in the field; keep seminary retreats at all costs.

Suggestions were also made that educational and medical benefits be added to the conference stipend to help students with families.

Suggestions Related to Instructional
Principles and Methods

Other suggestions dealt with instructional principles and methods. Key suggestions include: learn a few principles and learn them well, know how to apply them; encourage students to develop their own thinking, not just master what others say; encourage originality; teach application in all areas; plan smaller classes in applied areas; place less emphasis on grading and more on challenging students; use comprehensive examinations dealing with hermeneutical and philosophical issues, counseling skills, church-year planning, etc.; emphasize student achievement at levels of competence necessary for the ministry; have more interaction and discussion; require more homework (papers, presentations) place less emphasis on tests; allow greater interaction between teacher and student; teach the professors to test as well as they lecture; teach the professors the art of grading; use the chapels to teach preaching by using some of our best preachers; and allow the

students to see how the professors take the learning out of the classroom and translate it into usable material for the average person in the pew. Several comments dealt with the issue of competition. One example follows.

> One of the strongest deterrents to spiritual growth is the emphasis placed upon grades, GPA, etc. It's subtle, and works upon you so that you find yourself unconsciously vying with your classmates. The competitive spirit. . . is keenly felt.

General suggestions

Most of the remaining comments dealt with general issues such as the need for: greater coordination between the colleges and the seminary; a greater emphasis upon studying the Bible itself; more emphasis on studying distinctive Adventist doctrines; prior field experience for students; a longer program; better race relations; more help for foreign students; individualizing curriculum based on one's background and career goals; helping students find themselves personally and professionally; less emphasis on reading men's ideas; more opportunity for developing one's own thinking doctrinally; more opportunity for active creative learning (papers, sermons, Bible studies); more faculty-student fellowship; updating professor's practical pastoral experiences; dealing with doctrinally problematic texts; research methods for all students; synthesis of the various learnings; greater seminary-field communication, coordination, and cooperation; clinical pastoral education; a cassette lending library for continuing education and enrichment; and exposing the student to

the current theological issues confronting the church.

In summary, the most often repeated suggestion given in response to the first open-ended item was for greater emphasis in practical aspects and applications of all classwork. Especially cited was the need for additional emphasis in the practical duties that ministers must perform, improved communication with the field, and numerous concerns related to the quality of student life. Other suggestions dealt with the instructional principles and methods used in the seminary.

Summary of Results

The Seminary Preparation Survey contains specific items related to the following general areas: doctrinal-biblical knowledge, practical/pastoral skills, scholarly skills, church history, and personal items.

The major components of this study analyze these items according to the need or use a minister has for them in his ministry, how well he was prepared or understood them, and the difference between the need or use of an item and the preparation received.

The need component shows a balanced mixture of these general areas reflected throughout the items. The preparation component is more heavily skewed toward the doctrinal-biblical knowledge and scholarly skill areas. The difference co mponent is comprised of those items that were regarded as widely used or needed, but for

which preparation did not match the need. These were heavily skewed toward the practical/pastoral skills.

The five pastoral skills identified by the respondents as most needed were: personal witnessing, how to prepare and conduct a pastoral visit, ability to prepare a scriptural presentation properly, how to prepare and conduct a Bible study, and leading out in corporate worship. Of these, leading out in corporate worship, and the ability to prepare a scriptural presentation properly were the only practical pastoral skill areas listed among the top twenty-five items in the preparation table. Reaching non-Adventists and leading them to baptism, personal witnessing, how to prepare and conduct a lay-witness training program, how to make an evangelistic appeal to a congregation, along with how to prepare and conduct a pastoral visit, and how to prepare and conduct a Bible study, all emerge from the difference component as the greatest curricular needs in the area of practical pastoral skills.

The leading needs among the doctrinal-biblical knowledge items are: the nature of the Gospel, doctrine of the Sabbath, the relationship of righteousness by faith to obedience, doctrine of Christ, and the second coming of Christ and eschatology. Three of these, the doctrines of Sabbath, Christ, and second coming are among the top five doctrinal-biblical knowledge items listed under preparation, along with the doctrine of the gift of prophecy, and the knowledge of New Testament themes. The five doctrinal-biblical knowledge items ranked highest on the difference component are:

doctrine of the Holy Spirit, the nature of the gospel, three angels' messages, doctrine of the sanctuary, and Biblical prophecy.

The five scholarly skills most needed were: knowledge concerning Biblical exegesis; ability to think clearly, critically, logically and openly; ability to approach a topic with an open mind seeking truth; ability to search out the principle in a problem; and ability to exegete a Biblical passage properly. All of these are among the top five ranked scholarly skills in the preparation table. The ability to search out the principle in a problem is the top ranked scholarly skill item on the difference table, it ranked thirty-fifth overall.

The history and development of the Seventh-day Adventist church is the highest ranking church-history item on the need table and it ranks twenty-eighth. This same item ranks third overall on the preparation table. The highest ranking history item on the difference table is the history and development of contemporary movements--ranked 52.5 overall.

In the area of personal needs the item ranking high above all others is the ability to maintain a meaningful devotional life. It ranked second overall. This item ranked seventy-first overall for preparation, and it leads all other personal items on the difference tables where it ranked 5.5 overall. Four other personal items rank among the top twenty-five on the difference table. They are: the ability to apportion time and establish priorities, the ability to delegate responsibility, the ability to perceive your own weakness

and learn to overcome it, and the ability to manage your own personal finances.

Among the top ten items on the suggested emphasis table, five deal with practical/pastoral skills, and five deal with doctrinal-biblical knowledge areas. Table 5 shows that according to the median percentages 50 percent or more would require twenty-three of the thirty-five items in the Master of Divinity curriculum. Only four items would be omitted from the curriculum by 10 percent or more of the respondents from any group.

This chapter highlights some of the major features of the data which were collected and analyzed for this study. The tables and the appendixes report the data more fully so that individual readers may study selected items in greater detail.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter is divided into three sections. The first summarizes the procedures and findings of the study. The second states the conclusions drawn. And the third lists the recommendations that grow out of the study and discusses possible procedures for implementing the recommendations.

Summary

The Procedures

The Seminary Preparation Survey was developed around the objectives of the Master of Divinity curriculum and all other objectives which ministers and selected Seminary faculty members suggested as being appropriate to the Master of Divinity curriculum. The first section of the instrument was designed to elicit two responses to each item, and each response was to be indicated on a seven-point scale. One scale dealt with how much a given item was needed or used in the practice of ministry, and the other dealt with how well prepared individuals were in that same area.

A second part of the survey allowed respondents to indicate if certain broad objectives should be included in required courses, offered as electives, or omitted from the Master of Divinity

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curriculum. For the same objectives respondents were asked to indicate on a scale of one to seven whether these items should receive much less emphasis (1), about the same emphasis (4), or much more emphasis (7).

The third part of the survey contained two open-ended items. The first asked a question regarding the opportunities for spiritual growth and balanced Christian living for both students and their families during the Master of Divinity experience. The second asked for specific suggestions for improving the program.

Four different groups involved with the Master of Divinity program were selected to receive the instrument in accordance with the instructional theory related to needs assessment. The instructions were modified to adapt the survey for each group. Thirty faculty members received the instrument, and seventeen returned useable responses. Surveys were mailed to 720 graduates, and 412 useable surveys were returned. Thirty-nine of the seventy union and local conference presidents from the North American Division returned useable surveys, and thirty-five of the fifty-two qualified students on campus spring quarter 1979 responded.

Means were computed for each item for each group on both the need and preparation scales. Rankings were developed based on the mean-need and mean-preparation scores for each item. The median of the ranks of the four groups mean-need and mean- preparation scores was computed for each item. These have been arranged by ordering the medians of the ranks from highest to lowest. Scores indicating

the difference between need or use in the practice of ministry and the preparation received were computed by subtracting need scores from preparation scores. Next, means-of-difference scores were computed for each item for each group. Difference rankings were developed as discussed above except that they were ordered from the lowest to the highest scores. The lowest score indicated the greatest discrepancy between need and preparation and thus the greatest curricular need. Tables were developed to display all the summary data.

Summary of Major Trends

The major trends of the results indicate that:

1. The work of the ministry requires a balanced mix between practical pastoral skills and doctrinal-biblical knowledge. Among the fifty highest ranked need or use items, nineteen were doctrinal-biblical knowledge items, and eighteen were practical pastoral skills.

2. There is a substantial imbalance in the area of preparation between the practical pastoral skills and doctrinal-biblical knowledge items. Among the twenty-five highest ranked items on ministerial preparation, seventeen deal with doctrinal-biblical knowledge areas while only two deal with practical pastoral skills. The other end of the table indicates relatively low preparation and it highlights this imbalance further by listing only practical pastoral skills among the last twenty-seven items.

3. The greatest discrepancies between the perceived need or use in the practice of ministry and the perceived preparation for ministry exist among practical pastoral-skill items. Among the fifty items ranked highest, forty-one deal with practical pastoral skills and only two deal with doctrinal-biblical subjects.

4. Several items of practical pastoral skills which occured highest on the need or use ranking tended to be found at the top of the ranking showing the difference between need and preparation, and at the top of the list of those items needing greater emphasis. For example, the six practical-pastoral skills needed most were:

a. Church's outreach through personal witnessing

b. Ability to prepare and conduct a pastoral visit

c. Ability to properly prepare a scriptural presentation

d. Ability to prepare and conduct a Bible study

e. Ability to lead out in corporate worship

The six most highly ranked practical pastoral skill items indicating difference between need or use in the ministry and preparation received were:

a. Ability to reach non-Adventists and lead them to baptism

b. Church's outreach through personal witnessing

c. Ability to prepare and conduct a lay-witnessing program

d. Making an evangelistic appeal to a congregation

e. Ability to prepare and conduct a pastoral visit

f. Ability to prepare and conduct a Bible study

When given a chance to indicate where additional emphasis was needed, how to obtain a commitment for Christ resulting in a Christian life-style ranked first overall, how to prepare and give Bible studies ranked second, lay-witness training ranked third, and effective preaching ranked forth. The item related to pastoral visitation ranked second among practical skills most needed, and fifth among difference items. The importance of this item was also highlighted in Maxwell's study of laymen's perceptions of their pastors (see p. 36).

5. Christian education in both the congregational and the church-school settings was ranked lower than any other area of ministerial practice or preparation. The survey included six skill items related to the church school and four related to the Sabbath School. All ten of these items are found among the bottom twenty-three items indicating need or use in ministry, and within the last twenty items listed indicating perceived preparation.

6. Nurturing a meaningful devotional life is a high priority need of ministers, and all four groups indicated that preparation corresponding to this need was not adequate. White highlighted this need using terms like essential, the source of spiritual strength, and nothing is more needed (see p. 79). The groups surveyed ranked the maintenance of a meaningful devotional life second in terms of need among all the 101 items on the survey. Yet under preparation the devotional life ranked only seventy-first overall. It ranked fifth on the list of items showing the greatest difference between

need and preparation indicating the need for considerably more emphasis upon this facet of ministerial preparation.

7. Skills helpful in managing a minister's personal life and understanding his professional roles receive too little attention in the Master of Divinity program. Five items dealing with the pastor's personal life were among the twenty-five top ranked items on the difference table. These items were (1) ability to maintain a meaningful devotional life, (2) the ability to apportion time and establish priorities, (3) ability to delegate responsibility, (4) the ability to perceive your own weakness and learn to overcome it, and (5) ability to manage your own personal finances. In addition, numerous responses to both of the open-ended items indicated that many were inadequately prepared to deal with role expectations in the ministry. Many of the graduates indicated that they had not maintained a balanced life consistent with principles of temperate living while in the Master of Divinity program, and for some it has not yet been achieved in the ministry.

8. Graduates and students are looking for an experience which fosters personal spiritual growth in addition to intellectual and professional growth from the Master of Divinity program. This emerged from the responses to the first open-ended statement. Nineteen percent of those responding to these items bore a positive testimony of rich spiritual growth during their Master of Divinity experience. Many others spoke of the experience as being a disappointment in terms of spiritual growth.

9. The Master of Divinity experience offers very little enrichment and growth for the families of students. Numerous responses to the open-ended statements indicated that many felt that more training should be made available specifically for seminarians' wives, and that programs should be developed which involve the whole family.

10. There needs to be considerably more emphasis given to training students in the actual work of the ministry. Sixty-five per cent of the graduates offered this suggestion in response to the second open-ended statement. Some suggested that practical implications and applications to ministry should be brought out in all classes possible, theological as well as applied.

Conclusions

The following conclusions have been drawn to highlight major results of the study.

1. The practice of ministry requires a balanced mixture of doctrinal-biblical knowledge, with a variety of practical pastoral skills.

2. The areas in which the Master of Divinity program best prepared students were almost entirely related to doctrinal-biblical knowledge.

3. Many of those doctrines that were most needed in the ministry, and that needed most additional emphasis, tended to be basic Seventh-day Adventist doctrines or doctrines which Adventists treat distinctively.

4. Those items having the greatest difference between how much they were needed in the ministry and how well individuals were prepared all related to basic pastoral skills. For example, four of the top items were: (1) ability to reach non-Adventists and lead them to baptism, (2) understanding the church's outreach through personal witnessing, (3) ability to prepare and conduct a lay witness program, and (4) making an evangelistic appeal to a congregation.

5. The type of practical pastoral skills that all four groups ranked highest in terms of need, difference, and more emphasis needed were largely related to personal soul-winning skills.

-6. Skills and knowledge related to Christian education were considered less important than any other area in the practice or preparation of ministry.

7. All four groups perceived that the maintenance of a meaningful devotional life is a high priority need of the minister, and that there should be specific provision made for this in the Master of Divinity curriculum.

8. Many Master of Divinity students receive an inadequate understanding of the skills needed to manage their personal lives and their professional roles.

9. At least half of the Master of Divinity students from 1970-1977 did not achieve the balance needed to maintain a temperate Christian life-style while at the Seminary.

10. For many of the students there was an insufficient understanding of the Master of Divinity program and how to relate to it most meaningfully while they were enrolled in it.

11. Students expect to receive through the Master of Divinity curriculum an experience which nurtures personal and spiritual, as well as academic, and professional, growth.

12. The respondents identified the need for the development and nurture of Christian-family living as a part of the Master of Divinity experience for both personal and professional enrichment.

13. A substantial majority of the graduates suggested that there needs to be more training in the actual work of the ministry.

14. Unless there is specific planning, important areas of ministerial preparation that are not covered in the required core courses will not be systematically cared for.

RECOMMENDATIONS

It is important to recognize that there are many strengths in the Master of Divinity program. Some of these have clearly emerged in this study. The purpose of needs-assessment however, is not to prove that areas of strength exist, but rather to identify and improve areas of weakness. The following recommendations are made for the purpose of improving the ministerial preparation offered through the Master of Divinity curriculum at Andrews University. The recommendations presented in this section relate to five different facets of ministerial preparation. The first deals with

the development of a competency-based core curriculum. The second area relates to the content areas which appear to need greater emphasis in the core curriculum based upon the results from this study. The internship period of ministerial training is covered as the third area, and the ongoing development and evaluation of the Master of Divinity curriculum is fourth. Finally, the fifth relates to the personal development of the minister and his family.

Recommendations Related to a Competency-Based Core Curriculum

The idea of recommending a competency-based core curriculum came late to this study. It is especially attractive, however, because it offers a curriculum that deals with the actual roles graduates will be expected to fill, it attempts to certify their preparedness for these roles on the basis of demonstrated performance, and it offers program flexibility for students who have already acquired the required skills and knowledge through undergraduate study or actual work experience.

There are three types of recommendations related to having a competency-based core curriculum. Each is followed by a discussion related to the implementation of the recommendation. The first relates to the need for such a curriculum, the second involves the role of pre-assessment in such a curriculum, and the third refers to the continuing evaluation of what should be included in such a core curriculum.

<u>Recommendation   1.</u>   It   is   recommended   that   a competency-based core curriculum be developed in which each student is required to meet the competencies of the curriculum before completion of the Master of Divinity program.

This core curriculum is not intended to encompass the entire Master of Divinity curriculum but rather to contain those elements which have been identified as essential for every Seventh-day Adventist minister—as particularly important to the work of the Seventh-day Adventist ministry. This may only constitute one-half to two-thirds of the work done in the Master of Divinity program. The remainder of the work should be flexible to meet the students' individual needs based on their professional goals. Students who fail to meet these competencies may have to use some of the credit allotted   for   developing   individual   interests to bring the competencies to the required levels.

<u>Recommendation 2.</u> It is recommended that a pre-assessment test be developed, based on the competencies required in the core curriculum, and administered to all incoming Master of Divinity students.   It is further recommended that students who have already met the competencies to be developed in any core course be allowed to substitute for this course other approved learning experiences of importance to their professional goals.

This would provide a basis for developing a study program which takes into account the skills and knowledge areas which students have already acquired. This pre-assessment would provide

an objective verification of areas which need strengthening in each student's program, as well as insights on how to coordinate the pre-seminary college preparation with the Master of Divinity curriculum.

Recommendation 3. It is recommended that parallel versions of comprehensive tests be developed and administered at appropriate points in the program to evaluate whether the required competencies have been met.

The same objectives used to develop a pre-assessment test would be used to develop comprehensive tests over the competencies to be developed in the core curriculum. It is desireable that the initial testing over these competencies be completed by the end of the fifth or sixth quarter. On the basis of these test results, additional study or practical experiences may be prescribed for students who have not met the minimum competences.

The results as a whole could also be used to evaluate the effectiveness of the instruction provided in specific core courses, thus providing a basis for systematic improvement of instruction. If there are gaps between the stated objectives and what is being taught these would emerge through the testing program and provision could be made to include these items in existing courses or to develop new courses as warranted.

The implementation of these three recommendations would involve the following steps:

1. Development of specific objectives to be achieved through the core courses.

2. Development and administration of a pre-assessment test to discover the competencies and weaknesses in the specified knowledge and skill areas.

3. Development and implementation of a specific instructional plan for the incoming student to help him achieve competence in those areas that the test revealed as deficient.

4. Development and administration of a comprehensive test based on the objectives identified in step 1. This test would be administered to the student upon completion of the instruction planned in step 3.

5. Progress toward the achievement of the specific objectives identified in step 1 could be monitored by evaluation of the individual's progress through courses which were prescribed in step 3. Based on achievement in these courses further instruction may be required or omitted.

Many respondents to the open-ended items suggested that there is a need for greater flexibility in the Master of Divinity program, especially in the core courses, and that there is a need for greater co-ordination between the Master of Divinity program and the undergraduate theology programs offered by the colleges. Many respondents felt that there was needless repetition in the Master of Divinity program of classes taken in college.

Several Andrews seminary professors have observed that graduates seem to complain that the Master of Divinity program lacked practical preparation, yet when optional practical courses are offered the students choose rather to take something in theology or Biblical studies. A competence-based program would tend to minimize these problems.

The simplest way to initially implement such a competency-based core curriculum would be to use the section of the Seminary Preparation Survey where respondents dealt with the relative importance of what ministers need and compare it to objectives in existing courses. From this process objectives for the entire core curriculum could be developed. With such a core curriculum it would be much easier for curriculum committees to evaluate the effectiveness of the program and make suggestions for improvement.

Recommendation 4. It is recommended that procedures be developed to provide continuing evaluation of what should be included in the core curriculum.

It is important to have continuous input for this from individuals in the field who are involved in various ways with ministers and the work of ministry such as administrators, supervising pastors, recent graduates, etc. It would also be very helpful to have curriculum specialists assist with this task.

This same basic process could be utilized to develop a long-range comprehensive curriculum. While in this study the

Seminary faculty, graduates, conference presidents, students, and curriculum specialists were involved, laymen were not. In future studies it may also be desireable to include knowledgable laymen in the continued evaluation and improvement of a competency-based core curriculum.

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Recommendations Related to the Content of a
Competency-Based Core Curriculum

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The recommendations in this section are an outgrowth of the results and conclusions of this study and focus on areas where respondents felt a greater emphasis was needed. It is not intended here to outline the complete content of the core curriculum, but rather to high-light areas of concern. Which of the existing courses in the Master of Divinity program should be part of the core curriculum and which should be part of the optional elements of the curriculum is a matter for further study by the seminary faculty.

Recommendation 5. It is recommended that more attention be given to the development of practical pastoral skills and that competence in the following specific skills be part of the required core curriculum: (1) ability to prepare and conduct lay-witness training programs, (2) understanding the church's outreach through personal witnessing, (3) ability to prepare and conduct pastoral visitation, (4) ability to reach non-Seventh-day Adventists and lead them to Christ and a commitment that results in a Christian life-style, and (5) ability to prepare and conduct Bible studies on all basic Seventh-day Adventist beliefs. Each item on this list

dealt with an area specifically identified in the objective portion of the survey as needing much greater emphasis. These were also supported by the responses to the open-ended statements which indicated the need to relate, as much as possible, everything studied to the work of the ministry.

The following discussion gives illustrations of how this might be achieved with some of the items listed above. For example, specific objectives could be developed for teaching lay-witness training such as: Students given an opportunity to examine four lay-witness training programs will critique each, choose the one they would like to use in a church situation, and identify the steps needed to implement this program in a church he might pastor. Students in the class could be divided into groups, each with a different training program. Students could then be paired off into teams each team to study its program until they are ready to present it to their peers. Each team should then present the plan to another team within their group. The class could then be further divided into small groups comprised of one team from each of the larger groups. Each team within these smaller groups would present their program to the others in their group as though they were presenting the plan to laymen. After all four teams have presented their program, each individual would critique the programs and pick the program that they would like most to use personally. Again, the students would thus leave the seminary with a good knowledge of several approaches to lay-witness training, would likely be able to

implement the plan he chose in his actual parish ministry, and would have some experience presenting the plan to others.

A similar approach could be taken with personal witnessing. In connection with a presentation of helpful instructional material, actual witness experiences could be provided through a variety of ways such as: working with the area churches, visits to shopping centers, visits to secular campuses, door-to-door visitation, etc. Students could be required through the field-practicum program to spend time during one quarter experimenting with various approaches to personal witnessing.

Instruction regarding pastoral visitation could be linked with actual visitation experiences. Many members of the area churches might appreciate a visitation program carried out under the direction of the pastoral staff but with seminarians doing part of the actual visitation. Students could go out first with experienced ministers and later in pairs so that they can encourage and critique each other. Pastors working with the professors in implementing this program could help with the evaluation of the students' competence in visitation, and students would leave the seminary with some actual experience in visitation.

Similarly, objectives could be developed for other areas that would provide guidelines for developing and implementing both instruction and appropriate practice for the learner. The instructional principle of appropriate practice states that it is important for the student to be given an opportunity to practice the

behavior over which he is instructed and will be evaluated. This practice can be equivalent, where the students demonstrate the actual behavior in the field, or equivalent, where the student might demonstrate in a role-play situation in the class the desired terminal behavior. Prerequisite behaviors may be required before an objective may be reached. Another important related principle is the principle of vicarious experience. This is a form of appropriate practice in which the observation of others practicing the desired behavior helps the student form attitudes and skills that will better equip him to effectively perform the behavior himself. Instructional theory also states that if it is possible to relate something abstract to something concrete it will enhance learning. It is felt that the implications of this warrant the following specific recommendation in addition to recommendation 5.

Recommendation 6. It is recommended that appropriate ways be found, such as through examples and assignments, to integrate the study of doctrinal theory with the practice of the ministry wherever reasonable. The following is an example of one way this might be achieved.

One of the competency-based core objectives for the Master of Divinity program could be as follows: Given a list of the basic Seventh-day Adventist doctrines and their own Bibles the students will be able to prepare and give a Bible study on any selected doctrine or doctrines.

This objective covers two elements. First is a basic knowledge of the Biblical basis for Seventh-day Adventist beliefs, and the second is the skill to develop and give a Bible study. On the pre-assessment test these two items should be treated separately. A basic course or seminar should be provided early in the instructional sequence for those students who lack basic Bible-study preparation skills. Included in such a course could be an exposure to two or three Bible-marking systems that can be employed for keeping and organizing basic doctrinal information. Throughout the seminary doctrinal classes students could prepare Bible studies over the basic Seventh-day Adventist doctrines covered as part of their required class work. In this way both aspects of this recommendation could be implemented.

Using this method it is possible that before graduation all students would have completed and be expected to present a notebook of outlines for studies over all of the basic Seventh-day Adventist doctrines. If possible it would also be desireable that such materials be used to present Bible studies in the local community. Thus students would have considerable experience developing and giving Bible studies.

Recommendation 7. It is recommended that the Master of Divinity program give greater emphasis to the basic Seventh-day Adventist doctrines and require demonstrated competence in stating with scriptural support these fundamental beliefs. It is further recommended that required courses be waived upon satisfactory

demonstration of the expected competence. If the competency-based program outlined above were followed, one could be reasonably certain that minimum competencies were met by all in the area of basic Seventh-day Adventist doctrines and those who already possess adequate knowledge could pursue enrichment studies. While this recommendation relates to the content it is clearly related to recommendation 6 and the discussion immediately following.

Recommendation 8. It is recommended that the Master of Divinity program give greater attention to the personal devotional life of the seminarians and that instruction be included on the growth and maintenance of the devotional life.

It seems logical that a relationship between the need for greater emphasis on the various facets of witness training and maintaining the devotional life is likely. Personal witnessing must be fueled by a dynamic personal relationship with Christ, which the devotional life must nurture. It is a reciprocal relationship as the witness experience frequently motivates one to deeper study. The Master of Divinity program must be thought of as preparing ministers not only academically but spiritually. The Seminary faculty can lead out by providing spiritual nurture to the students and thus provide a model that students can emulate in providing pastoral nurture to their parishioners. It is often stated that people teach much as they were taught. In this way the Seminary faculty have an opportunity to demonstrate pastoral care by nurturing their students much as they want them to later nurture their church members.

Implementation of this recommendation might be achieved in part by creating a greater awareness among the faculty and students for the need to nurture this dimension of ministerial preparation. In addition, practical experiential opportunities should be created in which all students should be expected to participate. Programs to nurture devotional life could be developed in connection with chapel services. Visits to the campus by experienced ministers could include sharing devotional experiences and ideas with students. Considerable time could also be spent on the devotional life during retreats and as a part of a class in witness training.

Recommendation 9. It is recommended that a conscious effort be made to provide Master of Divinity students with frequent exposure to successful pastors and outstanding Seventh-day Adventist preachers that could model the pastoral life for the students.

Students are daily exposed to the academic model provided by their teachers. It is easy in this setting for the work of the ministry to be overshadowed by academic concerns. Such frequent modeling of pastoral interests by practicing pastors and evangelists could help students keep a balanced perspective between the academic environment and the pastoral environment in which most will work. Since the goal of the Master of Divinity program is primarily the preparation of Seventh-day Adventist pastors, the role of the academic must be clearly understood as a support to the pastoral preparation rather than an end in itself.

Recommendation 10. It is recommended that greater emphasis be given to Christian education in the Master of Divinity program.

A major portion of the church's annual budget is allocated to Christian education, through the Sabbath School, and elementary, secondary, and higher levels of church-sponsored educational institutions. Yet items related to Christian education are perceived as little needed in the ministry and as receiving little attention in the preparation for ministry. Frequently ministers have major decision-making roles on the boards of educational institutions and also play a vital role in promoting Christian education in the churches. A recent study of church schools in the Lake Union Conference reveals that where the minister is supportive and understands Christian education the schools are far more effective soul-winning agencies (Stephan, 1979, pp. 144,145). The degree to which ministers need training in Christian education might be viewed differently if Sabbath School workers and church school teachers, principals, and board members were included among those surveyed. Perhaps since all four groups of respondents were ministers there is a blind spot in their perceptions at this point that other respondents might have revealed. With a greater awareness on the part of ministers and a better preparation, this vital part of the church's program might receive the type of support that would make it a more effective, nurturing, soul-winning agency. There is need for additional study concerning the relationship of the minister to Christian education.

Another very helpful way in which the church administration could reinforce the value of Christian education would be to offer the same educational benefits to seminarians for their children that are offered to regular workers. This would also go a long way to lighten the heavy financial burdens which add so much stress to seminary families already struggling to make ends meet without a regular salary. Because of these pressures many are forced to choose between placing their children in public schools and assuming work loads that prevent them from taking full advantage of the study opportunities offered by the Master of Divinity program. The hidden message is that it is all right to send children to the public schools while attending the Seminary, but later one is expected to not only support Adventist schools but also to promote Christian education among the church members.

Recommendations Related to the Internship Period

Recommendation 11. It is recommended that a list of specific objectives be developed for the internship period, and that a core curriculum be developed for this facet of the ministerial training called for by the General Conference.

Many of the practical skills required for the ministry can be best taught in connection with opportunities for immediate application. The internship period could be used far more fruitfully if specific objectives were addressed listing specific learning activities that should be undertaken during this time.

This structure would be a help to both the supervising pastor and the intern. A committee made up of church administrators, seminary faculty, supervising pastors, interns, and curriculum specialists should be appointed to develop a tentative set of objectives. To insure that they are comprehensive and pertinent, additional input should be gathered by widely circulating the objectives to all groups represented by the committee with a place to offer suggestions. This might be done through an explanatory article with a tear-out questionnaire in Ministry magazine. Based on this additional input, the objectives could be finalized and made available for use in the field with a check-list that should indicate when the objective was fulfilled. A place for both the supervisor and the intern to sign should be included. Packets of instructional materials could be developed and sent to both supervisors and interns. These could include written materials, annotated bibliographies, cassette recordings, etc., to help develop the specified competencies required to meet the objectives of the internship period.

Recommendation 12. It is recommended that an oversight committee be established for developing procedures for supervising interns, for training ministers who will supervise interns, and for evaluating and improving the internship program.

Recommendation 13. It is recommended that two types of evaluation materials be developed and given to ministers at the completion of their internship and again two years later.

The first type should focus on internship experiences and how well ministers felt the Master of Divinity curriculum prepared them for that experience. And the second should focus on how well they felt they had been prepared by their internship and the Master of Divinity experience for their first two years of post-internship pastoral work.

General Recommendations

Recommendation 14. It is recommended that the existing orientation program be expanded to include wives for at least part of the time, and that emphasis be given to the need for individual families to address the problem of balanced, temperate living while at the seminary.

In response to the open-ended question regarding balance and temperate living, many indicated that these issues were not even raised while they were in the program and that they realized too late that to some extent they were themselves responsible for this area of the program. This is a joint responsibility of both the Seminary and the student. Students need to be made aware of this responsibility and taught how to assume it. Students nearing the end of their program could help with this part of the orientation and thus minister to incoming seminary students and their families. This orientation should include not only those things directly related to the formal Master of Divinity program but also the varied learning resources of the University and the many opportunities for personal, family, and professional enrichment that are available to them as members of the university family.

Recommendation 15. It is recommended that careful planning and study of the total Seminary curriculum be undertaken to enable students to maintain a more balanced, temperate Christian life-style.

The most frequently given response to the open-ended question related to a balanced life was that the demands of the Seminary curriculum tended to lead to a life-style of intemperance. Because this is a major concern of so many, specific planning must be undertaken to change this pattern. A program which places excessive demands on its students can develop attitudes and life-styles that are contrary to effective ministry. Students must be prepared not only academically but spiritually and personally to be effective ministers. To present concepts of balanced Christian living and temperance on the one hand, and to create a program that prevents many from achieving this on the other, creates a curricular dissonance and violates the principle of instructional consistency. Suggested changes might include reducing the sixteen hours of class work per quarter to twelve as in the graduate school, or lessening the amount and changing the nature of out-of-class work. Combining these two suggestions might be achieved without reducing the total number of credits required by allowing some credits to be earned through a more structured internship program as recommended above.

Recommendation 16. It is recommended that provision be made for nurturing family life among seminary families, and that this be done in a way that will help prepare future pastors for this kind of leadership in their own parishes.

Since many respondents indicated that there was a considerable strain on family life while at the seminary which often continues in the pastorate, some form of family-life education could be very helpful in learning to cope with the pressures that ministry brings to the home. In the churches and communities where they serve, pastors are models of Christian living, therefore the quality of their family life can have considerable influence on others. It is especially important in this time of increasing pressures on marriage and family life that the pastor's home life is well balanced and in harmony with the principles of temperance. A troubled home life whether it relates to a pastor's spouse or unruly children can seriously detract from a minister's ability to provide the spiritual leadership expected.

The preparation of a minister involves much more than just preparing a person academically, it is the preparation of a whole man and a Christian family. Effective ministry is multifaceted, it involves many attributes. The Master of Divinity curriculum must be much more than just an academic program. It must be a program which nurtures the souls of future ministers and their families in a manner that will both motivate and teach them how to do the same for their parishioners. A minister must certainly be a man of the Word, but he must also be a man of the Spirit. Without spiritual nurture the study of the Bible can become merely another academic discipline. With supporting devotional life it will become a study of God's Word that reinforces and nurtures the spiritual development

of the future minister and his family. It will be difficult for him to lead his church in strong Christian family-life when he has not personally learned the skills he is asking his parishioners to develop.

The results of a quantified study which includes open-ended statements are hard to express in a holistic way. If there is a way to summarize these results it is through an appeal for a holistic curriculum that deals with every aspect of the future minister and his family. The concluding recommendation has been included as an attempt to bring focus to the holistic concept of curriculum. This recommendation is considered as more important than any previous recommendations.

Recommendation 17. It is recommended that the entire curriculum of the Master of Divinity program be studied with a view to integrating its various parts for the purpose of developing future ministers and their families academically, spiritually, and personally so that they may function as a team to further God's work.

This study should be undertaken with considerable input by students, recent graduates, more experienced pastors, church administrators, curriculum specialists, the Seminary faculty, other church employees, and laymen. All ministers ought to be able to look back on their seminary experience as a spiritual high point in their own experience and that of their families. To do this a man with school age children needs to be able to send them to church

school. While it may be reasonable for a wife to work some, there ought to be ample opportunity for her to grow and develop an understanding of the work of ministry of which she will be a part. Balanced living and temperance must be taught and lived. Devotional life must be nurtured along with intellectual development. Changes in areas of emphasis may be necessary. What is happening outside of the formal curriculum as a results of other experiences should be viewed as just as important as the formal curriculum. Perhaps by attempting to accomplish a little less for the students academically much more may be accomplished for them overall, and for the church which also pays the price for ministerial failure.

If the Seminary, and if in deed the Church, fails to accomplish this type of holistic, integrated curriculum both the Seminary and the Church may without realizing it be developing attitudes and values that run counter to the values they proclaim, cherish, and intend to transmit to the ministry of the Church. On the other hand if the church and the Seminary resolve in a creative, holistic way the issues raised by those surveyed in this study they can bring students to a synthesis understanding of their faith which will help them to integrate that faith into their personal lives and to develop practical ways to share it in ministry to others. Then the effectiveness of the Seventh-day Adventist ministry should increase and strengthen the work of God on earth.

A P P E N D I C E S

APPENDIX A

SEMINARY PREPARATION SURVEY

SEMINARY PREPARATION SURVEY

Your response to this questionnaire could be very helpful in improving the Master of Divinity curriculum. It is designed to obtain information concerning (1) how well, in your judgment, Master of Divinity graduates from Andrews since 1970 have understood basic information or have been prepared in specific areas of knowledge and skills; (2) how much these areas of knowledge and skill are needed in the work of a Seventh-day Adventist minister, and (3) specific ways the curriculum could be improved. Most of the questionnaire follows the format in which you as a seminary teacher are asked to respond to various areas of preparation by indicating (1) how well, in your judgment, Master of Divinity graduates understand basic information or are prepared in a given skill, and (2) how much that basic information or skill is needed in the work of a Seventh-day Adventist minister.

The questionnaire has been divided into three broad areas. The first section deals with knowledge, the second with professional skills, and the third with curriculum suggestions. The third section follows the general format of the previous two, except that rather than examining how much, in your judgment, Master of Divinity graduates understand about the topic, it asks whether you think the topic should be in a required class, elective class, or omitted from the curriculum. It also asks for your judgment concerning the amount of emphasis that should be given to the topic, whether it receives too little, about right, or too much.

KNOWLEDGE

This section relates to the knowledge Master of Divinity graduates received at the seminary. You are asked to make two responses to each area of knowledge on a scale of 1-7.

FIRST: Circle a number on the left of the item to indicate, in your judgment, how well Master of Divinity graduates understand the area when they leave the seminary.

1= Very poor understanding.
7= Very good understanding.
Use 2-6 to indicate levels of understanding between very poor and very good.

SECOND: Circle a number on the right of the item to indicate how much, in your judgment, Seventh-day Adventist ministers need the particular information in their work as ministers. In examining this need you should consider its general usefulness as background information in the preparation of sermons or as specific information used in giving Bible studies or in fulfilling the general administrative duties of a minister. An item would receive the highest rating if it were needed frequently in the day by day functioning of a minister.

1 = Not needed based upon my judgment or experience.
7 = Needed very much based upon my judgment or experience.
Use 2-6 to indicate levels between not needed and needed very much.

RELIGIOUS HISTORY

How Well Understood		How Much Needed	
Very Poor	Very Good	Not Needed	Needed Very Much
	Knowledge concerning the history and development of		
1234567	the Christian church from the apostles to the medieval church	1234567
1234567	the medieval church through the reformers	1234567
1234567	the reformers to the present	1234567

How Well Understood		How Much Needed	
Very Poor	Very Good	Not Needed	Needed Very Much
1234567	the Seventh-day Adventist church	1234567
1234567	contemporary movements	1234567
1234567	the historic theological debates	1234567
1234567	the issues causing and during the reformation	1234567
1234567	current ecumenical trends and their significance	1234567

THEOLOGY

	Knowledge concerning:		
1234567	Old Testament themes	1234567
1234567	New Testament themes	1234567
1234567	the nature of the Gospel	1234567
1234567	revelation and inspiration	1234567
1234567	Biblical prophecy	1234567
1234567	Biblical exegesis	1234567
1234567	the philosophy and ethics of the Christian life	1234567
	Knowledge concerning the doctrines of the Seventh-day Adventist church, such as		
1234567	the doctrine of the church and its world commission	1234567
1234567	the Sabbath	1234567
1234567	the Sanctuary	1234567
1234567	the Atonement	1234567
1234567	the doctrine of God	1234567
1234567	the doctrine of Christ	1234567
1234567	the doctrine of the Holy Spirit	1234567
1234567	the doctrine of man	1234567
1234567	the doctrine of the gift of prophecy	1234567
1234567	the doctrine of healthful living	1234567
1234567	the creation of Righteousness by Faith in obedience	1234567
1234567	the Three Angels' Messages	1234567
1234567	the second coming of Christ and the last day events	1234567

CHURCH ORGANIZATION

	Knowledge concerning:		
1234567	the local and worldwide Seventh-day Adventist church structure	1234567
1234567	the Seventh-day Adventist philosophy and function of Christian education	1234567
1234567	the Seventh-day Adventist philosophy of ethics	1234567
1234567	the role of the church in counseling	1234567

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How Well Understood			How Much Needed		
Very Poor		Very Good	Not Needed		Needed Very Much
1234567		...the role of the church in disciplining its members	1234567		
1234567		the role of E. G. White in the church	1234567		
		Knowledge concerning the role of the church in its outreach programs, such as:			
1234567		social/community service centers	1234567		
1234567		health education programs	1234567		
1234567		personal witnessing	1234567		

PUBLIC EVANGELISM

	Knowledge concerning		
1234567	preparation for evangelistic preaching	1234567	
1234567	the selection of relevant topics	1234567	
1234567	making an appeal to the congregation	1234567	

SKILLS

This section relates to the professional skills that Master of Divinity graduates receive at the seminary or in their college education. You are asked to make two responses to each item on a scale of 1-7.

FIRST: Circle a number on the left of the item to indicate how well, in your judgment, Master of Divinity graduates are prepared in the skill when they leave the seminary.

1= Very poor preparation.
7= Very good preparation.
Use 2-6 to indicate levels of preparation in between very poor and very good.

SECOND: Circle a number on the right of the item to indicate how much Seventh-day Adventist ministers need the skill in their work.

PERSONAL PREPARATION

How Well Prepared			How Much Used		
Very Poor		Very Good	Very Little		Very Freq.
1234567		Ability to think clearly, critically, logically, and openly	1234567		
1234567		Ability to properly exegete a Biblical passage	1234567		
1234567		Ability to approach a topic with an open mind in the search for truth	1234567		
1234567		Ability to properly prepare a clear, concise, convincing, scriptural presentation	1234567		
1234567		Ability to search out the principle involved in any given problem	1234567		
1234567		Ability to become aware of your own weaknesses and learn how to overcome it	1234567		
1234567		Ability to apportion time and establish priorities	1234567		
1234567		Ability to set up a plan for continual professional growth	1234567		
1234567		Ability to maintain a meaningful devotional life	1234567		
1234567		Ability to manage your own personal finances	1234567		

CHURCH LEADERSHIP

How Well Prepared			How Much Used		
Very Poor		Very Good	Very Little		Very Freq.
1234567		Ability to lead out in a meaningful cooperative worship service	1234567		
		Ability to prepare and conduct a			
1234567		communion service	1234567		
1234567		baptismal service	1234567		
1234567		funeral service	1234567		
1234567		wedding ceremony	1234567		
1234567		pastoral visit	1234567		
1234567		Bible study	1234567		
1234567		lay witnessing program	1234567		
1234567		church board	1234567		
1234567		church business meeting	1234567		
		Ability to counsel tactfully when there is			
1234567		a marital conflict	1234567		
1234567		youth unrest	1234567		
1234567		a backslider	1234567		
1234567		a social problem	1234567		
1234567		church conflict or quarrel	1234567		
1234567		a grief crisis	1234567		
1234567		an illness	1234567		
1234567		Ability to reach non-Adventists and lead them to baptism	1234567		
1234567		Ability to tactfully meet differing theological viewpoints	1234567		
		Ability to work with the following different segments of the church and lead them into a growing relationship with Christ:			
1234567		children	1234567		
1234567		youth	1234567		
1234567		young married	1234567		
1234567		college-age singles	1234567		
1234567		the professional person	1234567		
1234567		the working segment	1234567		
1234567		the divorced person	1234567		
1234567		the elderly person	1234567		
1234567		Ability to discover, define, evaluate, and implement church goals	1234567		
1234567		Ability to delegate responsibility	1234567		
1234567		Ability to inspire the church to action	1234567		
1234567		Ability to cooperate well with your Adventist colleagues	1234567		
		Ability to conduct public evangelism			
1234567		select relevant topics	1234567		
1234567		prepare advertising	1234567		
1234567		select music	1234567		
1234567		prepare meeting schedules	1234567		
1234567		follow-up those who accepted Christ as Saviour	1234567		
1234567		Ability to manage church finances	1234567		
1234567		oversee the organization of the church operating budget	1234567		

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How Well Prepared
Very Poor / Very Good
1 2 3 4 5 6 7

How Much Used
Very Little / Very Freq.
1 2 3 4 5 6 7

	Req Elect Omit		
	R E O		Recommended Emphasis

1 2 3 4 5 6 7 prepare stewardship plan 1 2 3 4 5 6 7

1 2 3 4 5 6 7 present philosophy and theology of Christian stewardship 1 2 3 4 5 6 7

Ability to guide religious education in the congregation:

1 2 3 4 5 6 7 oversee the Sabbath School program 1 2 3 4 5 6 7

1 2 3 4 5 6 7 enlist officers and teachers 1 2 3 4 5 6 7

1 2 3 4 5 6 7 train Sabbath School teachers and leaders 1 2 3 4 5 6 7

1 2 3 4 5 6 7 organize Branch Sabbath Schools 1 2 3 4 5 6 7

Ability to guide church school:

1 2 3 4 5 6 7 oversee preparation of budget 1 2 3 4 5 6 7

1 2 3 4 5 6 7 knowledge of educational procedures for working with Church School 1 2 3 4 5 6 7

1 2 3 4 5 6 7 preparation to be school board chairman 1 2 3 4 5 6 7

1 2 3 4 5 6 7 interview prospective teachers 1 2 3 4 5 6 7

1 2 3 4 5 6 7 direct recruitment plan 1 2 3 4 5 6 7

1 2 3 4 5 6 7 work with parents 1 2 3 4 5 6 7

1 2 3 4 5 6 7 direct building program 1 2 3 4 5 6 7

SUGGESTIONS

This section relates to the overall structure of the Master of Divinity curriculum in terms of what areas of instruction you feel should be required, elective, or omitted, and how much emphasis each area should receive. In other words, if you were to design the Master of Divinity this year, what changes would you like to see in the curriculum?

You are asked to respond to each item in two ways:

FIRST: At the left of each item you will find an R, E, or O. Circle R if you feel the topic should be included in at least one required course. Circle E if you feel the topic should be included only in elective courses. Circle O if you feel it is not necessary to have the topic covered in any seminary course, i.e., omit the topic.

SECOND: On the right-hand side you will find numbers from 1 to 7. These are to be used for you to recommend how much emphasis should be given to the subject.

1 = Much less emphasis needed based upon my judgment and experience.
7 = Much more emphasis needed based upon my judgment and experience.

Use 2-6 to indicate levels between much less emphasis and much more emphasis with 4 indicating that the emphasis should remain the same.

Req Elect Omit				Recommended Emphasis
R E O				Much Less / Much More

HISTORY

R	E	O	History of Early Church	1 2 3 4 5 6 7

R	E	O	History of Sabbath and Sunday	1 2 3 4 5 6 7
R	E	O	Reformation period	1 2 3 4 5 6 7
R	E	O	Contemporary movements	1 2 3 4 5 6 7
R	E	O	S.D.A. church history	1 2 3 4 5 6 7
R	E	O	History of theological issues of the past	1 2 3 4 5 6 7
R	E	O	History of other churches	1 2 3 4 5 6 7

THEOLOGY

R	E	O	Old Testament themes	1 2 3 4 5 6 7
R	E	O	New Testament themes	1 2 3 4 5 6 7
R	E	O	Prophecy, Daniel & Revelation	1 2 3 4 5 6 7
R	E	O	Biblical languages	1 2 3 4 5 6 7
R	E	O	Archaeology	1 2 3 4 5 6 7
R	E	O	Doctrine of revelation/inspiration	1 2 3 4 5 6 7
R	E	O	Doctrine of God/Christ/Holy Spirit	1 2 3 4 5 6 7
R	E	O	Doctrine of man	1 2 3 4 5 6 7
R	E	O	Doctrine of the Sabbath	1 2 3 4 5 6 7
R	E	O	Doctrine of the Sanctuary	1 2 3 4 5 6 7
R	E	O	Gift of prophecy, E.G. White	1 2 3 4 5 6 7

CHURCH ORGANIZATION

R	E	O	Church leadership	1 2 3 4 5 6 7
R	E	O	Church finance	1 2 3 4 5 6 7
R	E	O	Church educational plans	1 2 3 4 5 6 7
R	E	O	Church's role in counseling	1 2 3 4 5 6 7
R	E	O	Lay-witness training	1 2 3 4 5 6 7
R	E	O	Evangelism, public	1 2 3 4 5 6 7
R	E	O	Health education	1 2 3 4 5 6 7
R	E	O	Effective preaching	1 2 3 4 5 6 7
R	E	O	How to prepare and give effective Bible studies	1 2 3 4 5 6 7
R	E	O	How to obtain a commitment for Christ which results in a Christian life style	1 2 3 4 5 6 7

Proper use of:

R	E	O	E.G. White writings	1 2 3 4 5 6 7
R	E	O	Practical field experiences	1 2 3 4 5 6 7
R	E	O	Commentaries	1 2 3 4 5 6 7
R	E	O	Other Theological writers	1 2 3 4 5 6 7

MISCELLANEOUS

R	E	O	Teachings of modern theologians	1 2 3 4 5 6 7
R	E	O	The role of Missions	1 2 3 4 5 6 7
R	E	O	The social role of the church	1 2 3 4 5 6 7
R	E	O	Church Services	1 2 3 4 5 6 7
R	E	O	Other _____	1 2 3 4 5 6 7
R	E	O	Other _____	1 2 3 4 5 6 7
R	E	O	Other _____	1 2 3 4 5 6 7

Administratively, this is not a curriculum item, but we would like to have you respond to it.

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Miscellaneous cont.

Use the response at the right of
the next two items to express
your opinion on whether the
overall curriculum should have
less or more emphasis on re-
quired or elective courses respec-
tively.

Required Courses   1 2 3 4 5 6 7

Elective Courses   1 2 3 4 5 6 7

Comment on how well the Master of Divinity experience provides an
opportunity for Christian growth as a result of a balanced program
between personal and family worship, study program, work program,
and Christian recreation, i.e., temperate Christian living.

Please make any general suggestions which you believe would be
helpful in improving the seminary program for Master of Divinity
students.

SEMINARY PREPARATION SURVEY

Your response to this questionnaire will be very helpful in improving the Seminary curriculum. It is designed to obtain information about how you feel about your preparation and how useful that preparation has been in your work. The majority of the questionnaire follows the structure where you are asked to respond to various areas of preparation by indicating (1) How well you understood basic information or were prepared in a given skill, and (2) How much that basic information or skill was needed in your work as a minister after you left the seminary.

The questionnaire has been divided into three broad areas. The first section deals with knowledge, the second with professional skills, and the third with curriculum suggestions. The third section follows the general format of the previous two, except that rather than examining how much you understood about the topic, it asks whether the topic should be in a required class, elective class, or omitted from the curriculum. It also asks for your judgement concerning the amount of emphasis that was given to the topic, whether it was too little, about right, or too much.

KNOWLEDGE

This section relates to the knowledge you received at the seminary. You are asked to make two responses to each area of knowledge on a scale of 1-7.

FIRST: Circle a number on the left of the item to indicate how well you understood the area when you left the Seminary. Answer all items regardless of whether you obtained the knowledge in a seminary course or elsewhere.

1= Very poor understanding.
7= Very good understanding.
Use 2-6 to indicate levels of understanding between very poor and very good.

SECOND: Circle a number on the right of the item to indicate how much you have needed the particular information as a minister. In assuming this need you should consider its general usefulness as background information in the preparation of sermons or as specific information used in giving Bible studies or in fulfilling your general administrative duties as a minister. An item would receive the highest rating if it were needed frequently in your day by day functionings as a minister.

1=Not needed based upon my experience as a minister.
7= Needed very much based upon my experience as a minister.
Use 2-6 to indicate levels between not needed and needed very much.

RELIGIOUS HISTORY

How Well Understood		How Much Needed	
Very Poor	Very Good	Not Needed	Needed Very Much
	Knowledge concerning the history and development of		
1234567	the Christian church from the apostles to the medieval church	1234567
1234567	the medieval church through the reformers	1234567
1234567	the reformers to the present	1234567

How Well Understood		How Much Needed	
Very Poor	Very Good	Not Needed	Needed Very Much
1234567	the Seventh-day Adventist church	1234567
1234567	contemporary movements	1234567
1234567	the historic theological debates	1234567
1234567	the issues causing and during the reformation	1234567
1234567	current ecumenical trends and their significance	1234567

THEOLOGY

	Knowledge concerning:		
1234567	Old Testament themes	1234567
1234567	New Testament themes	1234567
1234567	the nature of the Gospel	1234567
1234567	revelation and inspiration	1234567
1234567	Biblical prophecy	1234567
1234567	Biblical exegesis	1234567
1234567	the philosophy and ethics of the Christian life	1234567
	Knowledge concerning the doctrines of the Seventh-day Adventist church such as:		
1234567	the doctrine of the church and its world commission	1234567
1234567	the Sabbath	1234567
1234567	the Sanctuary	1234567
1234567	the Atonement	1234567
1234567	the doctrine of God	1234567
1234567	the doctrine of Christ	1234567
1234567	the doctrine of the Holy Spirit	1234567
1234567	the doctrine of man	1234567
1234567	the doctrine of the gift of prophecy	1234567
1234567	the doctrine of healthful living	1234567
1234567	the relation of Righteousness by Faith to obedience	1234567
1234567	the Three Angels' Messages	1234567
1234567	the second coming of Christ and the last day events	1234567

CHURCH ORGANIZATION

	Knowledge concerning:		
1234567	the local and worldwide Seventh-day Adventist church structure	1234567
1234567	the Seventh-day Adventist philosophy and function of Christian education	1234567
1234567	the Seventh-day Adventist philosophy of ethics	1234567
1234567	the role of the church in counseling	1234567

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CHURCH LEADERSHIP

Church Organization (left column)

How Well Understood		How Much Needed	
Very Poor	Very Good	Not Needed	Needed Very Much
1 2 3 4 5 6 7	the role of the church in disciplining its members	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	the role of E. G. White in the church	1 2 3 4 5 6 7	
	Knowledge concerning the role of the church in its outreach programs, such as:		
1 2 3 4 5 6 7	social/community service centers	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	health education programs	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	personal witnessing	1 2 3 4 5 6 7	

PUBLIC EVANGELISM

	Knowledge concerning:		
1 2 3 4 5 6 7	preparation for evangelistic preaching	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	the selection of relevant topics	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	making an appeal to the congregation	1 2 3 4 5 6 7	

SKILLS

This section relates to the professional skills that you received at the seminary or in your college education. You are asked to make two responses to each skill on a scale of 1 to 7. Answer each item regardless of where you obtained the skill.

FIRST: Circle a number on the left of the item to indicate how well prepared you were in the skill when you left the seminary.

1= Very poor preparation.
7= Very good preparation.
Use 2-6 to indicate levels of preparation in between very poor and very good.

SECOND: Circle a number on the right of the item to indicate how much you need the skill in your work as a minister.

PERSONAL PREPARATION

How Well Prepared		How Much Used	
Very Poor	Very Good	Very Little	Very Freq.
1 2 3 4 5 6 7	Ability to think clearly, critically, logically, and openly	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to properly exegete a Biblical passage	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to approach a topic with an open mind in the search for truth	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to properly prepare a clear, concise, convincing, scriptural presentation	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to search out the principle involved in any given problem	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to perceive your own weakness and learn how to overcome it	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to apportion time and establish priorities	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to set up a plan for continued professional growth	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to maintain a meaningful devotional life	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to manage your own personal finances	1 2 3 4 5 6 7	

CHURCH LEADERSHIP (right column)

How Well Prepared		How Much Used	
Very Poor	Very Good	Very Little	Very Freq.
1 2 3 4 5 6 7	Ability to lead out in a meaningful cooperative worship service	1 2 3 4 5 6 7	
	Ability to prepare and conduct a:		
1 2 3 4 5 6 7	communion service	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	baptismal service	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	funeral service	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	wedding ceremony	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	pastoral visit	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Bible study	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	lay witnessing program	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	church board	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	church business meeting	1 2 3 4 5 6 7	
	Ability to counsel tactfully when there is:		
1 2 3 4 5 6 7	a marital conflict	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	youth unrest	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	a backslider	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	a social problem	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	church conflict or quarrel	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	a grief crisis	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	an illness	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to reach non-Adventists and lead them to baptism	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to tactfully meet differing theological positions	1 2 3 4 5 6 7	
	Ability to work with the various different segments of the church and lead them into a meaningful relationship with Christ:		
1 2 3 4 5 6 7	children	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	youth	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	young married	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	college-age singles	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	the professional person	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	the working segment	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	the divorced person	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	the elderly person	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to discover, define, evaluate and implement church goals	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to delegate responsibility	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to inspire the church to action	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to cooperate well with your Adventist colleagues	1 2 3 4 5 6 7	
	Ability to conduct public evangelism:		
1 2 3 4 5 6 7	select relevant topics	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	prepare advertising	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	select music	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	prepare meeting schedules	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	follow up on those who accepted Christ as Saviour	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	Ability to manage church finances	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	oversee the administration of the church operating budget	1 2 3 4 5 6 7	

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How Well Prepared Very Poor — Very Good		How Much Used Very Little — Very Freq.
1 2 3 4 5 6 7	prepare stewardship plan	1 2 3 4 5 6 7
1 2 3 4 5 6 7	present philosophy and theology of Christian stewardship	1 2 3 4 5 6 7
	Ability to guide religious education in the congregation	
1 2 3 4 5 6 7	oversee the Sabbath School program	1 2 3 4 5 6 7
1 2 3 4 5 6 7	enlist officers and teachers	1 2 3 4 5 6 7
1 2 3 4 5 6 7	train Sabbath School teachers and leaders	1 2 3 4 5 6 7
1 2 3 4 5 6 7	organize Branch Sabbath Schools	1 2 3 4 5 6 7
	Ability to guide church school.	
1 2 3 4 5 6 7	oversee preparation of budget	1 2 3 4 5 6 7
1 2 3 4 5 6 7	knowledge of educational procedures for working with Church school	1 2 3 4 5 6 7
1 2 3 4 5 6 7	preparation to be school board chairman	1 2 3 4 5 6 7
1 2 3 4 5 6 7	interview prospective teachers	1 2 3 4 5 6 7
1 2 3 4 5 6 7	direct recruitment plan	1 2 3 4 5 6 7
1 2 3 4 5 6 7	work with parents	1 2 3 4 5 6 7
1 2 3 4 5 6 7	direct building program	1 2 3 4 5 6 7

Req Elect Omit R E O		Recommended Emphasis Much Less — Much More
R E O	History of Sabbath and Sunday	1 2 3 4 5 6 7
R E O	Reformation period	1 2 3 4 5 6 7
R E O	Contemporary movements	1 2 3 4 5 6 7
R E O	S.D.A. church history	1 2 3 4 5 6 7
R E O	History of theological issues of the past	1 2 3 4 5 6 7
R E O	History of other churches	1 2 3 4 5 6 7

THEOLOGY

Req Elect Omit R E O		Recommended Emphasis Much Less — Much More
R E O	Old Testament themes	1 2 3 4 5 6 7
R E O	New Testament themes	1 2 3 4 5 6 7
R E O	Prophecy, Daniel & Revelation	1 2 3 4 5 6 7
R E O	Biblical languages	1 2 3 4 5 6 7
R E O	Archeology	1 2 3 4 5 6 7
R E O	Doctrine of revelation/inspiration	1 2 3 4 5 6 7
R E O	Doctrine of God/Christ/Holy Spirit	1 2 3 4 5 6 7
R E O	Doctrine of man	1 2 3 4 5 6 7
R E O	Doctrine of the Sabbath	1 2 3 4 5 6 7
R E O	Doctrine of the Sanctuary	1 2 3 4 5 6 7
R E O	Gift of prophecy, E.G. White	1 2 3 4 5 6 7

CHURCH ORGANIZATION

Req Elect Omit R E O		Recommended Emphasis Much Less — Much More
R E O	Church leadership	1 2 3 4 5 6 7
R E O	Church finance	1 2 3 4 5 6 7
R E O	Church educational plans	1 2 3 4 5 6 7
R E O	Church's role in counseling	1 2 3 4 5 6 7
R E O	Lay witness training	1 2 3 4 5 6 7
R E O	Evangelism, public	1 2 3 4 5 6 7
R E O	Health education	1 2 3 4 5 6 7
R E O	Effective preaching	1 2 3 4 5 6 7
R E O	How to prepare and give effective Bible studies	1 2 3 4 5 6 7
R E O	How to obtain a commitment for Christ which results in a Christian life style	1 2 3 4 5 6 7
	Proper use of	
R E O	E.G. White writings	1 2 3 4 5 6 7
R E O	Practical field experiences	1 2 3 4 5 6 7
R E O	Commentaries	1 2 3 4 5 6 7
R E O	Other Theological writers	1 2 3 4 5 6 7

MISCELLANEOUS

Req Elect Omit R E O		Recommended Emphasis Much Less — Much More
R E O	Teachings of modern theologians	1 2 3 4 5 6 7
R E O	The role of Missions	1 2 3 4 5 6 7
R E O	The social role of the church	1 2 3 4 5 6 7
R E O	Church Services	1 2 3 4 5 6 7
R E O	Other _____	1 2 3 4 5 6 7
R E O	Other _____	1 2 3 4 5 6 7
R E O	Other _____	1 2 3 4 5 6 7

*Administry, this is not a curricular item but we should use to help future ministers to it.

SUGGESTIONS

This section relates to the overall structure of the Seminary curriculum in terms of which areas of instruction you feel should be required, elective, or omitted, and how much emphasis each area should receive. Base your response upon your overall impression of your experience at the Seminary. In other words, if you were to take your Seminary work over, what changes would you like to see in the curriculum?

You are asked to respond to each item in two ways:

FIRST: At the left of each item you will find an R, E, or O. Circle R if you feel the topic should be included in at least one required course. Circle E if you feel the topic should be included only in elective courses. Circle O if you feel it is not necessary to have the topic covered in any Seminary course, i.e., omit the topic.

SECOND: On the right hand side you will find numbers from 1 to 7. These are to be used for you to recommend whether there should be more emphasis on the subject than when you were a student or less. Base your judgment on your experience while at the Seminary and your work as a minister.

1 = Much less emphasis needed based upon my experience.
7 = Much more emphasis needed based upon my experience.

Use 2-6 to indicate levels between much less emphasis and much more emphasis with 4 indicating that the emphasis should remain the same as when you were a student.

Req Elect Omit R E O		Recommended Emphasis Much Less — Much More

HISTORY

Req Elect Omit R E O		Recommended Emphasis
R E O	History of Early Church	1 2 3 4 5 6 7

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Miscellaneous cont.

Use the responses at the right of
the next few items to express
your opinion on whether the
overall curriculum should have
less or more emphasis on re-
quired or elective courses respec-
tively.

Required Courses   1 2 3 4 5 6 7

Elective Courses   1 2 3 4 5 5 7

Comment on how well your Seminary experience provided an op-
portunity for Christian growth as a result of a balanced program
between your personal and family worship, study program, work pro-
gram, and Christian recreation, i.e., temperant Christian living.

Please make any general suggestions which you believe would be
helpful to improving the Seminary program from which you are
graduated.

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Your response to this questionnaire will be very helpful in improving the seminary curriculum. It is designed to obtain information concerning how you feel about your preparation and how useful that preparation will be in your work. Most of the questionnaire follows the format in which you are asked to respond to various areas of preparation by indicating (1) how well you understand basic information or have been prepared in a given skill, and (2) how much that basic information or skill will be needed in your work as a minister after you leave the seminary, based on your prior ministerial experience.

The questionnaire has been divided into three broad areas. The first section deals with knowledge, the second with professional skills, and the third with curriculum suggestions. The third section follows the general format of the previous two, except that rather than examining how much you understand about the topic, it asks whether the topic should be in a required class, elective class, or omitted from the curriculum. It also asks for your judgment concerning the amount of emphasis that is given to the topic, whether it is too little, about right, or too much.

KNOWLEDGE

This section relates to the knowledge you received at the seminary. You are asked to make two responses to each area of knowledge on a scale of 1-7.

FIRST: Circle a number on the left of the item to indicate how well you understand the area currently. Answer all items regardless of whether you obtained the knowledge in a seminary course or elsewhere.

1= Very poor understanding.
7= Very good understanding.
Use 2-6 to indicate levels of understanding between very poor and very good.

SECOND: Circle a number on the right of the item to indicate how much you have needed the particular information as a minister. In examining this need you should consider its general usefulness as background information in the preparation of sermons or as specific information used in giving Bible studies or in fulfilling your general administrative duties as a minister. An item would receive the highest rating if it were needed frequently in your day by day functioning as a minister.

1= Not needed based upon my experience as a minister.
7= Needed very much based upon my experience as a minister.
Use 2-6 to indicate levels between not needed and needed very much.

RELIGIOUS HISTORY

How Well Understood		How Much Needed	
Very Poor	Very Good	Not Needed	Needed Very Much
	Knowledge concerning the history and development of		
1234567	the Christian church from the apostles in the medieval church	1234567	
1234567	the medieval church through the reformers	1234567	
1234567	the reformers to the present	1234567	

How Well Understood		How Much Needed	
Very Poor	Very Good	Not Needed	Needed Very Much
1234567	the Seventh-day Adventist church	1234567
1234567	contemporary movements	1234567
1234567	the historic theological debates	1234567
1234567	the issues causing and during the reformation	1234567
1234567	current ecumenical trends and their significance	1234567

THEOLOGY

Knowledge concerning:

1234567	Old Testament themes	1234567
1234567	New Testament themes	1234567
1234567	the nature of the Gospel	1234567
1234567	revelation and inspiration	1234567
1234567	Biblical prophecy	1234567
1234567	Biblical exegesis	1234567
1234567	the philosophy and ethics of the Christian life	1234567

Knowledge concerning the doctrines of the Seventh-day Adventist church, such as:

1234567	the doctrine of the church and its world commission	1234567
1234567	the Sabbath	1234567
1234567	the Sanctuary	1234567
1234567	the Atonement	1234567
1234567	the doctrine of God	1234567
1234567	the doctrine of Christ	1234567
1234567	the doctrine of the Holy Spirit	1234567
1234567	the doctrine of man	1234567
1234567	the doctrine of the gift of prophecy	1234567
1234567	the doctrine of healthful living	1234567
1234567	the relation of righteousness by faith to obedience	1234567
1234567	the Three Angels' Messages	1234567
1234567	the second coming of Christ and the last day events	1234567

CHURCH ORGANIZATION

Knowledge concerning:

1234567	the local and worldwide Seventh-day Adventist church structure	1234567
1234567	the Seventh-day Adventist philosophy and function of Christian education	1234567
1234567	the Seventh-day Adventist philosophy of ethics	1234567
1234567	the role of the church in counseling	1234567

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How Well Understood Very Very Poor Good		How Much Needed Not Needed Needed Very Much
1234567	the role of the church in disciplining its members	1234567
1234567	the role of E. G. White in the church	1234567
	Knowledge concerning the role of the church in its outreach programs, such as:	
1234567	social/community service centers	1234567
1234567	health education programs	1234567
1234567	personal witnessing	1234567

PUBLIC EVANGELISM

	Knowledge concerning:	
1234567	preparation for evangelistic preaching	1234567
1234567	the selection of relevant topics	1234567
1234567	making an appeal to the congregation	1234567

SKILLS

This section relates to the professional skills that you have received at the seminary or in your college education. You are asked to make two responses to each skill on a scale of 1-7. Answer each item regardless of where you obtained the skill.

FIRST: Circle a number on the left of the item to indicate how well you have been prepared in the skill in college and in the seminary.

1= Very poor preparation.
7= Very good preparation.
Use 2-6 to indicate levels of preparation in between very poor and very good.

SECOND: Circle a number on the right of the item to indicate how much you have needed the skill in your work as a minister.

PERSONAL PREPARATION

How Well Prepared Very Very Poor Good		How Much Used Very Very Little Freq.
1234567	Ability to think clearly, critically, logically, and openly	1234567
1234567	Ability to properly exegete a Biblical passage	1234567
1234567	Ability to approach a topic with an open mind in the search for truth	1234567
1234567	Ability to properly prepare a clear, concise, convincing, scriptural presentation	1234567
1234567	Ability to search out the principle involved in any given problem	1234567
1234567	Ability to perceive your own weakness and learn how to overcome it	1234567
1234567	Ability to apportion time and establish priorities	1234567
1234567	Ability to set up a plan for continued professional growth	1234567
1234567	Ability to maintain a meaningful devotional life	1234567
1234567	Ability to manage your own personal finances	1234567

CHURCH LEADERSHIP

How Well Prepared Very Very Poor Good		How Much Used Very Very Little Freq.
1234567	Ability to lead out in a meaningful cooperate worship service	1234567
	Ability to perform and conduct a	
1234567	communion service	1234567
1234567	baptismal service	1234567
1234567	funeral service	1234567
1234567	wedding ceremony	1234567
1234567	pastoral visit	1234567
1234567	Bible study	1234567
1234567	lay witnessing program	1234567
1234567	church board	1234567
1234567	church business meeting	1234567
	Ability to counsel tactfully when there is:	
1234567	a marital conflict	1234567
1234567	youth unrest	1234567
1234567	a backslider	1234567
1234567	a social problem	1234567
1234567	church conflict or quarrel	1234567
1234567	a grief crisis	1234567
1234567	an illness	1234567
1234567	Ability to reach non-Adventists and lead them to baptism	1234567
1234567	Ability to tactfully meet differing theological positions	1234567
	Ability to work with the following different segments of the church and lead them into a growing relationship with Christ:	
1234567	children	1234567
1234567	youth	1234567
1234567	young married	1234567
1234567	college-age singles	1234567
1234567	the professional person	1234567
1234567	the working segment	1234567
1234567	the divorced person	1234567
1234567	the elderly person	1234567
1234567	Ability to discover, define, evaluate, and implement church goals	1234567
1234567	Ability to delegate responsibility	1234567
1234567	Ability to inspire the church to action	1234567
1234567	Ability to cooperate well with your Adventist colleagues	1234567
	Ability to conduct public evangelism:	
1234567	select relevant topics	1234567
1234567	arrange advertising	1234567
1234567	select music	1234567
1234567	prepare meeting schedules	1234567
1234567	follow-up those who accept Christ as Saviour	1234567
1234567	Ability to manage church finances	1234567
1234567	oversee the preparation of the church's operating budget	1234567

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Church Leadership cont.

How Well Prepared		How Much Used	
Very Poor — Very Good		Very Little — Very Freq.	
1 2 3 4 5 6 7	prepare stewardship plan	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	present philosophy and theology of Christian stewardship	1 2 3 4 5 6 7	
	Ability to guide religious education in the congregation.		
1 2 3 4 5 6 7	oversee the Sabbath School program	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	enlist officers and teachers	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	train Sabbath School teachers and leaders	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	organize Branch Sabbath Schools	1 2 3 4 5 6 7	
	Ability to guide church school.		
1 2 3 4 5 6 7	oversee preparation of budget	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	knowledge of educational procedures for working with Church school	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	preparation to be school board chairman	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	interview prospective teachers	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	direct recruitment of son	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	work with parents	1 2 3 4 5 6 7	
1 2 3 4 5 6 7	direct busing program	1 2 3 4 5 6 7	

Req	Elect	Omit		Recommended Emphasis	
R	E	O		Much Less — Much More	
R	E	O	History of Sabbath and Sunday	1 2 3 4 5 6 7	
R	E	O	Reformation period	1 2 3 4 5 6 7	
R	E	O	Contemporary movements	1 2 3 4 5 6 7	
R	E	O	S.D.A. church history	1 2 3 4 5 6 7	
R	E	O	History of theological issues of the past	1 2 3 4 5 6 7	
R	E	O	History of other churches	1 2 3 4 5 6 7	

THEOLOGY

R	E	O	Old Testament themes	1 2 3 4 5 6 7
R	E	O	New Testament themes	1 2 3 4 5 6 7
R	E	O	Prophecy, Daniel & Revelation	1 2 3 4 5 6 7
R	E	O	Biblical languages	1 2 3 4 5 6 7
R	E	O	Archeology	1 2 3 4 5 6 7
R	E	O	Doctrine of revelation/inspiration	1 2 3 4 5 6 7
R	E	O	Doctrine of God/Christ/ Holy Spirit	1 2 3 4 5 6 7
R	E	O	Doctrine of man	1 2 3 4 5 6 7
R	E	O	Doctrine of the Sabbath	1 2 3 4 5 6 7
R	E	O	Doctrine of the Sanctuary	1 2 3 4 5 6 7
R	E	O	Gift of prophecy, E.G. White	1 2 3 4 5 6 7

CHURCH ORGANIZATION

R	E	O	Church leadership	1 2 3 4 5 6 7
R	E	O	Church finance	1 2 3 4 5 6 7
R	E	O	Church educational aims	1 2 3 4 5 6 7
R	E	O	Church's role in counseling	1 2 3 4 5 6 7
R	E	O	Lay Witness training	1 2 3 4 5 6 7
R	E	O	Evangelism, public	1 2 3 4 5 6 7
R	E	O	Health education	1 2 3 4 5 6 7
R	E	O	Effective preaching	1 2 3 4 5 6 7
R	E	O	How to prepare and give effective Bible studies	1 2 3 4 5 6 7
R	E	O	How to obtain a commitment for Christ which results in a Christian life style	1 2 3 4 5 6 7
			Proper use of:	
R	E	O	E.G. White writings	1 2 3 4 5 6 7
R	E	O	Practical field experience	1 2 3 4 5 6 7
R	E	O	Commentaries	1 2 3 4 5 6 7
R	E	O	Other Theological writers	1 2 3 4 5 6 7

MISCELLANEOUS

R	E	O	Teachings of modern theologians	1 2 3 4 5 6 7
R	E	O	The role of Missions	1 2 3 4 5 6 7
R	E	O	The social role of the church	1 2 3 4 5 6 7
R	E	O	*Chapel Services	1 2 3 4 5 6 7
R	E	O	Other _____	1 2 3 4 5 6 7
R	E	O	Other _____	1 2 3 4 5 6 7
R	E	O	Other _____	1 2 3 4 5 6 7

*Admittedly, this is not a curriculum item but we would like to have you respond to it.

SUGGESTIONS

This section relates to the overall structure of the seminary curriculum in terms of which areas of instruction you feel should be required, elective, or omitted, and how much emphasis each area should receive. Base your response upon your overall impression of your experience at the seminary. In other words, if you were to take your seminary work again, what changes would you like to see in the curriculum?

You are asked to respond to each item in two ways:

FIRST: At the left of each item you will find an R, E, or O. Circle R if you feel the topic should be included in at least one required course. Circle E if you feel the topic should be included only in elective courses. Circle O if you feel it is not necessary to have the topic covered in any seminary course, i.e., omit the topic.

SECOND: On the right-hand side you will find numbers from 1 to 7. These are to be used for you to recommend how much emphasis should be given to the subject. Base your judgment on your experience while at the seminary and your work as a minister.

1= Much less emphasis needed based upon my experience.
7= Much more emphasis needed based upon my experience.

Use 2-6 to indicate levels between much less emphasis and much more emphasis with 4 indicating that the emphasis should remain the same.

Req	Elect	Omit		Recommended Emphasis	
R	E	O		Much Less — Much More	

HISTORY

R	E	O	History of Early Church	1 2 3 4 5 6 7

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Miscellaneous cont.

Use the response at the right of
the next two items to express
your opinion on whether the
overall curriculum should have
less or more emphasis on re-
quired or elective courses respec-
tively.

Required Courses   1 2 3 4 5 6 7

Elective Courses   1 2 3 4 5 6 7

Comment on how well your seminary experience has provided an
opportunity for Christian growth as a result of a balanced program
between your personal and family worship, study program, work
program, and Christian recreation, i.e., temperate Christian living.

Please make any general suggestions which you believe would be
helpful in improving the seminary program from which you are soon to
graduate.

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SEMINARY PREPARATION SURVEY

Your response to this questionnaire will be very helpful in improving the seminary curriculum. It is designed to obtain information concerning (1) how well, in your judgment, Master of Divinity graduates from Andrews since 1970 have understood basic information or have been prepared in specific areas of knowledge and skills; (2) how much these areas of knowledge and skill are needed in the work of a Seventh-day Adventist minister, and (3) specific ways the curriculum could be improved. Most of the questionnaire follows the format in which you as conference president are asked to respond to various areas of preparation by indicating (1) how well, in your judgment, Master of Divinity graduates understand basic information or are prepared in a given skill, and (2) how much that basic information or skill is needed in the work of a Seventh-day Adventist minister.

The questionnaire has been divided into three broad areas. The first section deals with knowledge, the second with professional skills, and the third with curriculum suggestions. The third section follows the general format of the previous two, except that rather than examining how much, in your judgment, Master of Divinity graduates understand about the topic, it asks whether you think the topic should be in a required class, elective class, or omitted from the curriculum. It also asks for your judgment concerning the amount of emphasis that should be given to the topic, whether it receives too little, about right, or too much.

KNOWLEDGE

This section refers to the knowledge Master of Divinity graduates received at the seminary. You are asked to make two responses to each area of knowledge on a scale of 1-7.

FIRST: Circle a number on the left of the item to indicate, in your judgment, how well Master of Divinity graduates understand the area when they leave the seminary.

1= Very poor understanding.
7= Very good understanding.
Use 2-6 to indicate levels of understanding between very poor and very good.

SECOND: Circle a number on the right of the item to indicate how much, in your judgment, Seventh-day Adventist ministers need the particular information in their work as ministers. In examining this need you should consider its general usefulness as background information in the preparation of sermons or as specific information used in giving Bible studies or in fulfilling the general administrative duties of a minister. An item would receive the highest rating if it were needed frequently in the day by day functioning of a minister.

1=Not needed based upon my experience as a minister.
7= Needed very much based upon my experience as a minister.
Use 2-6 to indicate levels between not needed and needed very much.

RELIGIOUS HISTORY

How Well Understood		How Much Needed	
Very Poor	Very Good	Not Needed	Needed Very Much
	Knowledge concerning the history and development of:		
1234567	the Christian church from the apostles to the medieval church	1234567	
1234567	the medieval church through the reformers	1234567	
1234567	the reformers to the present	1234567	

How Well Understood		How Much Needed	
Very Poor	Very Good	Not Needed	Needed Very Much
1234567	the Seventh-day Adventist church	1234567	
1234567	contemporary movements	1234567	
1234567	the historic theological debates	1234567	
1234567	the issues causing and during the reformation	1234567	
1234567	current ecumenical trends and their significance	1234567	

THEOLOGY

	Knowledge concerning:		
1234567	Old Testament themes	1234567	
1234567	New Testament themes	1234567	
1234567	the nature of the Gospel	1234567	
1234567	revelation and inspiration	1234567	
1234567	Biblical prophecy	1234567	
1234567	Biblical exegesis	1234567	
1234567	the philosophy and ethics of the Christian life	1234567	
	Knowledge concerning the doctrines of the Seventh-day Adventist church, such as		
1234567	the doctrine of the church and its world commission	1234567	
1234567	the Sabbath	1234567	
1234567	the Sanctuary	1234567	
1234567	the Atonement	1234567	
1234567	the doctrine of God	1234567	
1234567	the doctrine of Christ	1234567	
1234567	the doctrine of the Holy Spirit	1234567	
1234567	the doctrine of man	1234567	
1234567	the doctrine of the second advent	1234567	
1234567	the nature of healthful living	1234567	
1234567	the revelation of Righteousness by Faith to obedience	1234567	
1234567	the Three Angels' Messages	1234567	
1234567	the second coming of Christ and the last day events	1234567	

CHURCH ORGANIZATION

	Knowledge concerning		
1234567	the local and worldwide Seventh-day Adventist church structure	1234567	
1234567	the Seventh-day Adventist philosophy and function of Christian education	1234567	
1234567	the Seventh-day Adventist philosophy of ethics	1234567	
1234567	the role of the church in counseling	1234567	

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How Well Understood
Very Poor — Very Good

How Much Needed
Not Needed — Very Much

How Well Understood		How Much Needed
1 2 3 4 5 6 7	the role of the church in disciplining its members	1 2 3 4 5 6 7
1 2 3 4 5 6 7	the role of E. G. White in the church	1 2 3 4 5 6 7
	Knowledge concerning the role of the church in its outreach programs, such as:	
1 2 3 4 5 6 7	social/community service centers	1 2 3 4 5 6 7
1 2 3 4 5 6 7	health education programs	1 2 3 4 5 6 7
1 2 3 4 5 6 7	personal witnessing	1 2 3 4 5 6 7

PUBLIC EVANGELISM

How Well Understood		How Much Needed
	Knowledge concerning:	
1 2 3 4 5 6 7	preparation for evangelistic preaching	1 2 3 4 5 6 7
1 2 3 4 5 6 7	the selection of relevant topics	1 2 3 4 5 6 7
1 2 3 4 5 6 7	making an appeal to the congregation	1 2 3 4 5 6 7

SKILLS

This section relates to the professional skills that Master of Divinity graduates receive at the seminary or in their college education. You are asked to make two responses to each item on a scale of 1-7.

FIRST: Circle a number on the left of the item to indicate how well Master of Divinity graduates are prepared in the skill when they leave the seminary.

1= Very poor preparation.
7= Very good preparation.
Use 2-6 to indicate levels of preparation in between very poor and very good.

SECOND: Circle a number on the right of the item to indicate how much Seventh-day Adventist ministers need the skill in their work.

PERSONAL PREPARATION

How Well Prepared
Very Poor — Very Good

How Much Used
Very Little — Very Freq.

How Well Prepared		How Much Used
1 2 3 4 5 6 7	Ability to think clearly, critically, logically, and soundly	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to properly exegete a Biblical passage	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to approach a topic with an open mind in the search for truth	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to properly prepare a clear, concise, convincing, scriptural presentation	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to search out the principle involved in any given problem	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to perceive your own weakness and learn how to overcome it	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to apportion time and establish priorities	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to set up a plan for continual professional growth	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to maintain a meaningful devotional life	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to manage your own personal finances	1 2 3 4 5 6 7

CHURCH LEADERSHIP

How Well Prepared
Very Poor — Very Good

How Much Used
Very Little — Very Freq.

How Well Prepared		How Much Used
1 2 3 4 5 6 7	Ability to lead out in a meaningful corporate worship service	1 2 3 4 5 6 7
	Ability to prepare and conduct a:	
1 2 3 4 5 6 7	communion service	1 2 3 4 5 6 7
1 2 3 4 5 6 7	baptismal service	1 2 3 4 5 6 7
1 2 3 4 5 6 7	funeral service	1 2 3 4 5 6 7
1 2 3 4 5 6 7	wedding ceremony	1 2 3 4 5 6 7
1 2 3 4 5 6 7	pastoral visit	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Bible study	1 2 3 4 5 6 7
1 2 3 4 5 6 7	lay witnessing program	1 2 3 4 5 6 7
1 2 3 4 5 6 7	church board	1 2 3 4 5 6 7
1 2 3 4 5 6 7	church business meeting	1 2 3 4 5 6 7
	Ability to counsel tactfully when there is:	
1 2 3 4 5 6 7	a marital conflict	1 2 3 4 5 6 7
1 2 3 4 5 6 7	youth unrest	1 2 3 4 5 6 7
1 2 3 4 5 6 7	a backslider	1 2 3 4 5 6 7
1 2 3 4 5 6 7	a social problem	1 2 3 4 5 6 7
1 2 3 4 5 6 7	church conflict or quarrel	1 2 3 4 5 6 7
1 2 3 4 5 6 7	a grief crisis	1 2 3 4 5 6 7
1 2 3 4 5 6 7	an illness	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to reach non-Adventists and lead them to baptism	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to .... different theological positions	1 2 3 4 5 6 7
	Ability to work with the following different segments of the church and lead them into a growing relationship with Christ:	
1 2 3 4 5 6 7	children	1 2 3 4 5 6 7
1 2 3 4 5 6 7	youth	1 2 3 4 5 6 7
1 2 3 4 5 6 7	young married	1 2 3 4 5 6 7
1 2 3 4 5 6 7	college-age singles	1 2 3 4 5 6 7
1 2 3 4 5 6 7	the professional person	1 2 3 4 5 6 7
1 2 3 4 5 6 7	the working segment	1 2 3 4 5 6 7
1 2 3 4 5 6 7	the divorced person	1 2 3 4 5 6 7
1 2 3 4 5 6 7	the elderly person	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to discover, define, evaluate, and implement church goals	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to delegate responsibility	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to inspire the church to action	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to cooperate well with your Adventist colleagues	1 2 3 4 5 6 7
	Ability to conduct public evangelism:	
1 2 3 4 5 6 7	select relevant topics	1 2 3 4 5 6 7
1 2 3 4 5 6 7	prepare advertising	1 2 3 4 5 6 7
1 2 3 4 5 6 7	select music	1 2 3 4 5 6 7
1 2 3 4 5 6 7	prepare meeting schedules	1 2 3 4 5 6 7
1 2 3 4 5 6 7	follow up those who accepted Christ as Saviour	1 2 3 4 5 6 7
1 2 3 4 5 6 7	Ability to manage church finances	1 2 3 4 5 6 7
1 2 3 4 5 6 7	oversee the preparation of the church operating budget	1 2 3 4 5 6 7

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How Well Prepared

Very Poor — Very Good		How Much Used Very Little — Very Free
1 2 3 4 5 6 7	prepare stewardship plan	1 2 3 4 5 6 7
1 2 3 4 5 6 7	present philosophy and theology of Christian stewardship	1 2 3 4 5 6 7
	Ability to guide religious education in the congregation:	
1 2 3 4 5 6 7	oversee the Sabbath School program	1 2 3 4 5 6 7
1 2 3 4 5 6 7	enlist officers and teachers	1 2 3 4 5 6 7
1 2 3 4 5 6 7	train Sabbath School teachers and leaders	1 2 3 4 5 6 7
1 2 3 4 5 6 7	organize Branch Sabbath Schools	1 2 3 4 5 6 7
	Ability to guide church school:	
1 2 3 4 5 6 7	oversee preparation of budget	1 2 3 4 5 6 7
1 2 3 4 5 6 7	knowledge of educational procedures for working with Church school	1 2 3 4 5 6 7
1 2 3 4 5 6 7	preparation to be school board chairman	1 2 3 4 5 6 7
1 2 3 4 5 6 7	interview prospective teachers	1 2 3 4 5 6 7
1 2 3 4 5 6 7	direct recruitment plan	1 2 3 4 5 6 7
1 2 3 4 5 6 7	work with parents	1 2 3 4 5 6 7
1 2 3 4 5 6 7	direct building program	1 2 3 4 5 6 7

Req Elect Omit				Recommended Emphasis Much Less — Much More
R	E	O	History of Sabbath and Sunday	1 2 3 4 5 6 7
R	E	O	Reformation period	1 2 3 4 5 6 7
R	E	O	Contemporary movements	1 2 3 4 5 6 7
R	E	O	S.D.A. church history	1 2 3 4 5 6 7
R	E	O	History of theological issues of the past	1 2 3 4 5 6 7
R	E	O	History of other churches	1 2 3 4 5 6 7

THEOLOGY

R	E	O	Old Testament themes	1 2 3 4 5 6 7
R	E	O	New Testament themes	1 2 3 4 5 6 7
R	E	O	Prophecy, Daniel & Revelation	1 2 3 4 5 6 7
R	E	O	Biblical languages	1 2 3 4 5 6 7
R	E	O	Archeology	1 2 3 4 5 6 7
R	E	O	Doctrine of revelation/inspiration	1 2 3 4 5 6 7
R	E	O	Doctrine of God/Christ/Holy Spirit	1 2 3 4 5 6 7
R	E	O	Doctrine of man	1 2 3 4 5 6 7
R	E	O	Doctrine of the Sabbath	1 2 3 4 5 6 7
R	E	O	Doctrine of the Sanctuary	1 2 3 4 5 6 7
R	E	O	Gift of prophecy, E.G. White	1 2 3 4 5 6 7

SUGGESTIONS

This section relates to the overall structure of the seminary curriculum in terms of which areas of instruction you feel should be required, elective, or omitted, and how much emphasis each area should receive. Base your response upon your overall impression of your experience with Master of Divinity graduates. In other words, if you were to design the Master of Divinity class work, what changes would you like to see in the curriculum?

You are asked to respond to each item in two ways:

FIRST: At the left of each item you will find an R, E, or O. Circle R if you feel the topic should be included in at least one required course. Circle E if you feel the topic should be included only in elective courses. Circle O if you feel it is not necessary to have the topic covered in any seminary course, i.e., omit the topic.

SECOND: On the right-hand side you will find numbers from 1 to 7. These are to be used for you to recommend how much emphasis should be given to the subject.

1= Much less emphasis needed based upon my experience.
7= Much more emphasis needed based upon my experience.
Use 2-6 to indicate levels between much less emphasis and much more emphasis with 4 indicating that the emphasis should remain the same.

CHURCH ORGANIZATION

R	E	O	Church leadership	1 2 3 4 5 6 7
R	E	O	Church finance	1 2 3 4 5 6 7
R	E	O	Church educational plans	1 2 3 4 5 6 7
R	E	O	Church's role in counseling	1 2 3 4 5 6 7
R	E	O	Lay-Witness training	1 2 3 4 5 6 7
R	E	O	Evangelism, public	1 2 3 4 5 6 7
R	E	O	Health education	1 2 3 4 5 6 7
R	E	O	Effective preaching	1 2 3 4 5 6 7
R	E	O	How to prepare and give effective Bible studies	1 2 3 4 5 6 7
R	E	O	How to obtain a commitment for Christ which results in a Christian life style	1 2 3 4 5 6 7
			Proper use of:	
R	E	O	E.G. White writings	1 2 3 4 5 6 7
R	E	O	Practical field experience	1 2 3 4 5 6 7
R	E	O	Commentaries	1 2 3 4 5 6 7
R	E	O	Other Theological writers	1 2 3 4 5 6 7

MISCELLANEOUS

R	E	O	Teachings of modern theologians	1 2 3 4 5 6 7
R	E	O	The role of Missions	1 2 3 4 5 6 7
R	E	O	The social role of the church	1 2 3 4 5 6 7
R	E	O	Church Services	1 2 3 4 5 6 7
R	E	O	Other _____	1 2 3 4 5 6 7
R	E	O	Other _____	1 2 3 4 5 6 7
R	E	O	Other _____	1 2 3 4 5 6 7

Admittedly, this is not a curriculum item, but we would like to have you respond to it.

Req Elect Omit				Recommended Emphasis Much Less — Much More
R	E	O		

HISTORY

R	E	O	History of Early Church	1 2 3 4 5 6 7

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Miscellaneous cont.

Use the response at the right of
the next two items to express
your opinion on whether the
overall curriculum should have
less or more emphasis on re-
quired or elective courses respec-
tively.

Required Courses   1 2 3 4 5 6 7

Elective Courses   1 2 3 4 5 6 7

Comment on how well your Seminary experience provided an op-
portunity for Christian growth as a result of a balanced program
between your personal and family worship, study program, work pro-
gram, and Christian recreation, i.e., temperant Christian living.

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Please make any general suggestions which you believe would be
helpful in improving the seminary program for Master of Divinity
students.

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APPENDIX B

SUMMARY CHARTS OF DATA AND A

SAMPLE PAGE OF THE COMPUTER PRINTOUT

OF THE RAW DATA

HISTORY, DEVELOPMENT OF CHURCH, APOSTLES TO MEDEIVAL AGE

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.00	1.37	93.00	4.12	1.16	44.50	-0.81	1.50	98.50
GRADUATES	4.62	1.49	92.00	4.89	1.35	33.00	0.27	1.60	100.00
PRESIDENTS	5.28	1.20	90.00	5.13	1.20	15.00	-0.23	1.30	99.50
STUDENTS	4.79	1.32	91.00	5.27	1.21	24.00	0.48	1.30	100.00

MEDIAN OF DIFFERENCE RANKINGS = 99.75

HISTORY, DEVELOPMENT OF MEDEIVAL CHURCH TO REFORMERS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	4.76	1.35	95.00	3.87	1.49	57.00	-0.81	1.3	98.5
GRADUATES	4.33	1.53	94.00	4.53	1.43	40.00	0.22	1.7	99.0
PRESIDENTS	5.14	1.35	93.00	5.00	1.21	25.00	-0.27	1.4	99.5
STUDENTS	4.66	1.42	94.00	4.75	1.45	50.00	0.09	1.3	97.0

MEDIAN OF DIFFERENCE RANKINGS = 98.75

HISTORY, DEVELOPMENT OF THE CHURCH REFORMERS TO PRESENT

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.70	0.95	66.00	4.25	1.03	38.00	-1.37	1.60	82.50
GRADUATES	4.95	1.51	80.00	4.68	1.43	38.00	-0.26	1.80	97.00
PRESIDENTS	5.66	1.08	30.50	5.38	0.97	7.00	-0.29	1.00	96.50
STUDENTS	5.15	1.27	81.00	5.21	1.31	29.00	0.06	1.20	95.00

MEDIAN OF DIFFERENCE RANKINGS = 94.00

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HISTORY, DEVELOPMENT OF THE SDA CHURCH

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.35	1.23	26.00	5.31	1.21	6.00	-1.00	1.70	95.50
GRADUATES	6.07	1.05	27.00	6.06	0.99	2.00	-0.01	1.30	94.00
PRESIDENTS	6.61	0.79	11.00	5.22	1.18	12.00	-1.32	1.40	62.00
STUDENTS	6.05	1.05	37.00	6.14	0.79	1.00	0.08	0.90	96.00

MEDIAN OF DIFFERENCE RANKINGS = 94.75

HISTORY, DEVELOPMENT OF CONTEMPORARY MOVEMENTS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.05	0.63	49.50	3.58	1.14	77.00	-2.47	1.30	19.50
GRADUATES	5.03	1.48	73.00	4.22	1.43	52.50	-0.81	1.90	67.00
PRESIDENTS	5.55	1.25	34.00	4.74	1.45	35.00	-0.90	1.80	33.00
STUDENTS	5.41	1.08	70.00	4.35	1.36	64.00	-1.05	1.20	43.50

MEDIAN OF DIFFERENCE RANKINGS = 55.25

HISTORY, DEVELOPMENT OF THE HISTORIC THEOLOGICAL DEBATES

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.47	1.03	80.00	3.70	1.27	69.00	-1.76	1.50	52.00
GRADUATES	3.87	1.70	97.00	4.02	1.40	76.00	0.12	1.30	93.00
PRESIDENTS	4.47	1.59	99.00	4.63	1.25	40.00	0.24	1.80	101.00
STUDENTS	4.02	1.59	97.00	4.28	1.52	71.50	0.25	1.40	99.00

MEDIAN OF DIFFERENCE RANKINGS = 98.50

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DEVELOPMENT OF ISSUES
CAUSING, AND DURING REFORMATION

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.68	0.76	68.00	4.43	1.36	25.00	-1.25	1.60	39.00
GRADUATES	4.79	1.41	87.00	4.83	1.32	35.50	0.03	1.70	97.00
PRESIDENTS	5.16	1.36	92.00	4.87	1.06	29.00	-0.29	1.40	96.50
STUDENTS	5.02	1.36	35.00	5.50	0.97	16.00	0.50	1.10	101.00

MEDIAN OF DIFFERENCE RANKINGS = 96.75

HISTORY AND SIGNIFICANCE
OF CURRENT ECCUMENICAL TRENDS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.64	0.90	71.50	3.81	0.94	64.50	-1.93	1.20	42.00
GRADUATES	4.76	1.52	89.00	4.29	1.54	59.00	-0.46	1.70	37.00
PRESIDENTS	5.42	1.35	86.00	4.60	1.23	41.00	-0.76	1.60	92.00
STUDENTS	5.23	1.23	78.00	4.20	1.43	79.00	-1.02	1.40	46.50

MEDIAN OF DIFFERENCE RANKINGS = 66.75

KNOWLEDGE OF OLD TESTAMENT THEMES

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.35	0.90	26.00	4.93	0.39	11.00	-1.50	1.10	75.50
GRADUATES	5.57	1.23	56.00	49.30	1.15	26.00	-0.52	1.50	84.00
PRESIDENTS	6.02	1.09	63.50	5.38	1.00	6.00	-0.48	1.20	94.00
STUDENTS	5.68	1.30	60.00	5.14	1.12	34.00	-0.54	1.20	87.00

MEDIAN OF DIFFERENCE RANKINGS = 85.50

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KNOWLEDGE OF NEW TESTAMENT THEMES

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.58	0.69	7.00	5.37	0.92	4.00	-1.31	0.90	86.00
GRADUATES	5.99	1.04	31.50	5.44	1.50	12.00	-0.54	1.20	83.00
PRESIDENTS	6.25	1.11	48.50	5.87	0.83	3.00	-0.25	1.30	98.00
STUDENTS	6.31	0.78	17.50	5.55	0.84	13.50	-0.76	0.90	73.00

MEDIAN OF DIFFERENCE RANKINGS = 84.50

KNOWLEDGE OF THE NATURE OF THE GOSPEL

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.82	0.51	1.00	5.20	1.16	8.50	-1.73	1.10	59.50
GRADUATES	6.35	1.01	13.00	5.40	1.28	15.00	-0.94	1.40	60.00
PRESIDENTS	6.52	0.89	18.00	4.96	1.37	26.50	-1.54	1.40	54.00
STUDENTS	6.61	0.68	2.00	5.61	1.02	11.00	-1.00	0.90	51.00

MEDIAN OF DIFFERENCE RANKINGS = 56.75

KNOWLEDGE OF REVELATION AND INSPIRATION

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.58	0.97	7.00	4.68	1.10	19.50	-1.93	1.20	42.00
GRADUATES	5.97	1.15	33.50	5.59	1.29	8.00	-0.37	1.40	91.00
PRESIDENTS	6.44	1.03	28.00	5.12	1.47	17.00	-1.25	1.70	69.00
STUDENTS	6.11	1.03	33.50	5.61	1.28	11.00	-0.50	1.30	90.00

MEDIAN OF DIFFERENCE RANKINGS = 79.50

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KNOWLEDGE OF BIBLICAL PROPHECY

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.47	1.03	17.50	4.81	0.94	14.00	-1.75	1.40	54.50
GRADUATES	6.13	1.05	23.50	5.18	1.39	22.00	-0.92	1.50	61.50
PRESIDENTS	6.33	1.20	41.00	5.25	1.21	11.00	-1.00	1.70	82.00
STUDENTS	6.28	0.73	23.50	5.42	1.31	19.00	-0.85	1.30	63.50

MEDIAN OF DIFFERENCE RANKINGS = 62.50

KNOWLEDGE OF BIBLICAL EXEGESIS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.64	0.68	4.00	4.75	1.39	17.00	-1.87	1.50	45.50
GRADUATES	6.11	1.09	25.00	5.30	1.27	18.00	-0.78	1.30	70.50
PRESIDENTS	6.36	1.03	37.50	5.03	1.46	23.50	-1.29	1.60	66.50
STUDENTS	6.51	0.69	5.50	5.23	1.32	23.00	-1.17	1.30	32.00

MEDIAN OF DIFFERENCE RANKINGS = 56.00

KNOWLEDGE OF PHILOSOPHY
AND ETHICS OF CHRISTIAN LIFE

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.47	0.60	17.50	3.81	1.73	64.50	-2.75	1.80	5.00
GRADUATES	5.46	1.44	63.00	4.83	1.42	35.50	-0.62	1.60	79.50
PRESIDENTS	5.88	1.00	72.00	4.96	1.06	26.50	-0.86	1.10	90.00
STUDENTS	6.03	1.04	38.00	4.93	1.47	40.00	-1.09	0.14	37.00

MEDIAN OF DIFFERENCE RANKINGS = 58.25

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DOCTRINE OF THE CHURCH
AND ITS WORLD COMMISSION

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.35	0.68	26.00	4.53	1.30	21.00	-1.86	1.20	47.50
GRADUATES	5.90	1.19	39.50	5.41	1.37	14.00	-0.49	1.50	85.00
PRESIDENTS	6.69	0.69	6.00	4.87	1.21	29.00	-1.77	1.50	43.00
STUDENTS	6.23	1.13	28.00	5.55	1.33	13.50	-0.67	1.20	79.00

MEDIAN OF DIFFERENCE RANKINGS = 63.25

DOCTRINE OF THE SABBATH

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.52	0.97	13.50	5.80	0.74	1.00	-0.73	1.20	100.00
GRADUATES	5.46	0.91	7.00	6.12	1.08	1.00	-0.34	1.20	92.00
PRESIDENTS	6.52	0.95	18.00	6.03	0.36	1.00	-0.41	1.20	95.00
STUDENTS	6.54	0.76	3.50	5.85	1.11	5.00	-0.70	1.30	73.00

MEDIAN OF DIFFERENCE RANKINGS = 93.50

DOCTRINE OF THE SANCTUARY

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.31	1.04	29.00	4.73	1.18	18.00	-1.60	1.50	69.00
GRADUATES	5.93	1.21	37.00	4.97	1.57	30.00	-0.95	1.80	59.00
PRESIDENTS	6.50	1.01	22.50	5.09	1.46	20.50	-1.32	1.30	62.00
STUDENTS	6.31	1.03	17.50	5.22	1.22	27.50	-1.08	1.70	39.50

MEDIAN OF DIFFERENCE RANKINGS = 60.50

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DOCTRINE OF THE ATONEMENT

| | ---NEED OR USE--- | | | ---PREPARATION--- | | | ---DIFFERENCE---- | | |
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.43	0.60	20.00	5.33	0.86	5.00	-1.13	0.70	91.50
GRADUATES	6.20	1.01	20.00	5.32	1.35	17.00	-0.86	1.50	66.00
PRESIDENTS	6.58	0.89	12.50	5.22	1.26	2.00	-1.29	1.50	66.50
STUDENTS	6.25	0.99	26.00	5.41	1.11	20.50	-0.85	1.20	63.50

MEDIAN OF DIFFERENCE RANKINGS = 66.25

DOCTRINE OF GOD

| | ---NEED OR USE--- | | | ---PREPARATION--- | | | ---DIFFERENCE---- | | |
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.23	1.00	31.50	4.40	1.25	27.50	-2.00	1.30	37.50
GRADUATES	5.81	1.28	44.00	5.12	1.41	24.00	-0.67	1.50	77.50
PRESIDENTS	6.36	1.10	37.50	5.25	1.16	10.00	-1.00	1.60	32.00
STUDENTS	6.00	1.14	41.00	5.17	1.31	32.00	-0.82	1.30	67.50

MEDIAN OF DIFFERENCE RANKINGS = 72.50

DOCTRINE OF CHRIST

| | ---NEED OR USE--- | | | ---PREPARATION--- | | | ---DIFFERENCE---- | | |
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.52	0.69	13.50	5.66	0.78	2.00	-1.00	0.70	95.50
GRADUATES	6.39	0.99	11.00	6.01	1.03	4.00	-0.38	1.20	89.50
PRESIDENTS	6.58	0.98	12.50	5.61	0.93	4.00	-0.90	1.40	83.00
STUDENTS	6.45	0.80	9.50	5.88	1.15	5.00	-0.58	1.20	86.00

MEDIAN OF DIFFERENCE RANKINGS = 88.75

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DOCTRINE OF THE HOLY SPIRIT

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.29	1.01	31.00	4.26	1.18	36.00	-2.13	1.20	30.50
GRADUATES	6.16	1.09	22.00	4.79	1.52	37.00	-1.37	1.70	32.00
PRESIDENTS	6.50	1.06	22.50	5.03	1.37	23.50	-1.41	1.80	57.00
STUDENTS	6.31	1.03	17.50	5.17	1.38	32.00	-1.14	1.40	33.50

MEDIAN OF DIFFERENCE RANKINGS = 32.75

DOCTRINE OF MAN

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.29	0.95	31.00	4.40	1.35	27.50	-2.06	1.30	34.00
GRADUATES	5.76	1.25	46.50	4.97	1.47	30.00	-0.78	1.50	70.50
PRESIDENTS	6.22	1.18	50.00	4.83	1.31	31.00	-1.26	1.40	68.00
STUDENTS	5.97	1.10	43.00	5.23	1.39	25.50	-0.73	1.60	76.00

MEDIAN OF DIFFERENCE RANKINGS = 69.25

DOCTRINE OF THE GIFT OF PROPHECY

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.11	1.27	45.50	5.46	0.95	3.00	-0.60	1.50	101.00
GRADUATES	5.97	1.19	33.50	5.99	1.09	5.00	0.02	1.30	96.00
PRESIDENTS	6.50	0.79	22.50	5.35	1.15	8.00	-1.06	1.20	79.00
STUDENTS	5.94	1.32	45.00	6.11	0.91	2.00	0.17	1.20	98.00

MEDIAN OF DIFFERENCE RANKINGS = 97.00

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DOCTRINE OF HEALTHFUL LIVING

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.29	0.66	31.00	5.06	0.99	10.00	-1.33	0.90	84.50
GRADUATES	6.00	1.18	30.00	5.26	1.59	20.00	-0.74	1.70	74.00
PRESIDENTS	6.30	0.81	44.00	5.09	1.55	20.50	-1.12	1.50	73.00
STUDENTS	6.02	1.18	39.50	5.61	1.35	11.00	-0.41	1.70	92.00

MEDIAN OF DIFFERENCE RANKINGS = 31.25

RELATION OF RIGHTEOUSNESS BY FAITH TO OBEDIENCE

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.47	0.69	17.50	5.26	1.06	7.00	-1.33	1.10	34.50
GRADUATES	6.53	0.95	2.50	5.29	1.51	19.00	-1.25	1.70	42.00
PRESIDENTS	6.55	0.76	16.00	5.12	1.56	17.00	-1.33	1.70	59.50
STUDENTS	6.48	0.93	7.00	5.97	1.08	3.50	-0.51	1.10	38.50

MEDIAN OF DIFFERENCE RANKINGS = 72.00

DOCTRINE OF THE THREE ANGEL'S MESSAGES

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.41	0.84	22.50	4.80	1.16	16.00	-1.73	1.50	59.50
GRADUATES	6.29	1.04	15.00	5.24	1.49	21.00	-1.04	1.70	54.50
PRESIDENTS	6.52	0.89	18.00	5.06	1.41	22.00	-1.33	1.70	59.50
STUDENTS	6.34	1.21	12.50	5.48	1.22	17.00	-0.85	1.10	63.50

MEDIAN OF DIFFERENCE RANKINGS = 59.50

190

SECOND COMING OF
CHRIST AND LAST DAY EVENTS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.47	0.84	17.50	5.20	1.10	8.50	-1.40	1.40	30.00
GRADUATES	6.36	0.99	12.00	5.60	1.35	7.00	-0.75	1.50	72.50
PRESIDENTS	6.50	0.92	22.50	5.45	1.13	5.00	-0.96	1.60	84.50
STUDENTS	6.47	0.73	8.00	5.81	1.24	7.00	-0.66	1.10	80.00

MEDIAN OF DIFFERENCE RANKINGS = 80.00

KNOWLEDGE OF LOCAL AND
WORLDWIDE SDA CHURCH STRUCTURE

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.52	1.09	79.00	4.26	1.52	36.00	-1.40	2.10	30.00
GRADUATES	5.12	1.40	77.00	5.43	1.42	13.00	0.29	1.30	101.00
PRESIDENTS	6.30	0.84	44.00	4.59	1.55	42.00	-1.62	1.60	50.50
STUDENTS	5.37	1.31	72.00	5.41	1.43	20.50	0.05	1.90	94.00

MEDIAN OF DIFFERENCE RANKINGS = 87.00

FUNCTION AND PHILOSOPHY
OF SDA CHRISTIAN EDUCATION

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.58	1.03	75.50	3.93	1.18	53.00	-1.66	1.20	64.50
GRADUATES	5.46	1.31	63.00	4.98	1.48	28.00	-0.48	1.30	86.00
PRESIDENTS	6.30	0.90	44.00	4.40	1.38	47.50	-1.81	1.60	39.00
STUDENTS	5.51	1.31	67.00	5.08	1.31	35.00	-0.42	1.50	91.00

MEDIAN OF DIFFERENCE RANKINGS = 75.25

191

KNOWLEDGE OF SDA PHILOSOPHY OF ETHICS

| | ---NEED OR USE--- | | | ---PREPARATION--- | | | ---DIFFERENCE---- | | |
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.05	0.93	49.50	3.13	1.30	94.00	-3.00	1.70	2.00
GRADUATES	5.30	1.41	70.00	4.42	1.57	48.50	-0.88	1.90	64.00
PRESIDENTS	5.77	1.28	76.00	4.66	1.22	38.50	-1.00	1.60	82.00
STUDENTS	5.91	1.13	46.00	4.44	1.59	62.50	-1.47	2.00	17.50

MEDIAN OF DIFFERENCE RANKINGS = 40.75

KNOWLEDGE OF THE ROLE
OF THE CHURCH IN COUNSELING

| | ---NEED OR USE--- | | | ---PREPARATION--- | | | ---DIFFERENCE---- | | |
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.64	1.13	71.50	4.26	1.52	36.00	-1.53	1.60	73.50
GRADUATES	5.62	1.28	55.00	4.40	1.54	50.00	-1.22	1.90	45.00
PRESIDENTS	5.13	1.58	94.00	4.28	1.62	56.00	-0.73	1.90	91.00
STUDENTS	5.77	1.35	54.00	4.76	1.47	49.00	-1.00	1.60	51.00

MEDIAN OF DIFFERENCE RANKINGS = 62.25

ROLE OF THE CHURCH
IN DISCIPINING ITS MEMBERS

| | ---NEED OR USE--- | | | ---PREPARATION--- | | | ---DIFFERENCE---- | | |
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.05	0.93	49.50	3.50	1.58	84.00	-2.62	1.90	11.00
GRADUATES	5.67	1.32	51.00	4.17	1.68	66.00	-1.50	2.20	23.50
PRESIDENTS	6.02	0.88	63.50	3.69	1.40	76.00	-2.27	1.70	19.50
STUDENTS	5.71	1.40	59.00	4.69	1.54	54.00	-1.00	1.60	51.00

MEDIAN OF DIFFERENCE RANKINGS = 21.50

192

ROLE OF E. G. WHITE IN THE CHURCH

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.41	1.19	22.50	4.81	1.42	14.00	-1.56	2.10	72.00
GRADUATES	6.04	1.11	29.00	6.05	1.16	3.00	0.00	1.30	95.00
PRESIDENTS	6.51	0.75	20.00	5.21	1.32	13.00	-1.24	1.20	70.00
STUDENTS	6.11	1.30	33.50	5.97	0.98	3.50	-0.11	1.20	93.00

MEDIAN OF DIFFERENCE RANKINGS = 82.50

CHURCH'S OUTREACH IN
SOCIAL/COMMUNITY SERVICE CENTERS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.68	0.76	68.00	3.80	1.42	66.50	-2.00	1.40	37.50
GRADUATES	5.20	1.45	74.00	3.91	1.63	79.00	-1.29	2.00	39.00
PRESIDENTS	5.21	1.18	91.00	4.09	1.42	65.50	-1.16	1.30	76.00
STUDENTS	5.88	1.27	47.50	4.56	1.65	57.00	-1.31	2.10	25.00

MEDIAN OF DIFFERENCE RANKINGS = 38.25

CHURCH'S OUTREACH
THROUGH HEALTH EDUCATION PROGRAMS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.93	0.74	57.00	4.26	1.43	34.00	-1.73	1.30	59.50
GRADUATES	5.63	1.35	54.00	4.14	1.71	67.50	-1.46	1.90	26.00
PRESIDENTS	5.32	1.11	89.00	4.20	1.42	59.00	-1.20	1.70	73.00
STUDENTS	5.85	1.21	50.50	4.84	1.49	41.00	-1.00	1.50	51.00

MEDIAN OF DIFFERENCE RANKINGS = 55.25

193

CHURCH'S OUTREACH
THROUGH PERSONAL WITNESSING

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.68	0.46	3.00	3.80	1.42	66.50	-2.93	1.70	3.50
GRADUATES	6.50	0.91	5.00	4.37	1.77	51.50	-2.11	1.90	5.00
PRESIDENTS	6.72	0.64	2.00	2.93	1.53	97.50	-3.75	1.90	2.00
STUDENTS	6.82	0.45	1.00	4.81	1.72	44.00	-2.03	1.70	3.00

MEDIAN OF DIFFERENCE RANKINGS = 3.25

PREPARATION FOR EVANGELISTIC PREACHING

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.82	1.29	62.00	4.37	1.21	30.00	-1.50	1.40	75.50
GRADUATES	5.80	1.37	45.00	4.45	1.76	47.00	-1.35	2.10	36.00
PRESIDENTS	6.56	0.78	14.50	3.27	1.54	91.00	-3.24	2.00	6.00
STUDENTS	5.85	1.17	50.50	4.45	1.93	61.00	-1.39	1.70	22.50

MEDIAN OF DIFFERENCE RANKINGS = 29.25

SELECTION OF RELEVANT EVANGELISTIC TOPICS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.05	0.93	49.50	4.18	1.46	41.50	-1.93	1.50	42.00
GRADUATES	5.90	1.32	39.50	4.31	1.77	57.00	-1.60	2.10	18.00
PRESIDENTS	6.45	0.91	27.00	3.66	1.29	78.50	-2.72	1.80	12.00
STUDENTS	6.14	1.16	31.50	4.50	1.96	58.50	-1.65	2.00	3.50

MEDIAN OF DIFFERENCE RANKINGS = 15.00

194

MAKING AN EVANGELISTIC
APPEAL TO A CONGREGATION

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.23	0.72	36.50	3.66	1.34	70.50	-2.73	1.00	6.00
GRADUATES	6.08	1.25	26.00	3.92	1.79	77.00	-2.14	2.10	4.00
PRESIDENTS	6.67	0.77	7.50	2.90	1.64	100.00	-3.71	2.10	3.00
STUDENTS	6.17	1.27	30.00	4.27	1.84	73.00	-1.93	1.90	5.00

MEDIAN OF DIFFERENCE RANKINGS = 4.50

ABILITY TO THINK CLEARLY,
CRITICALLY, LOGICALLY, OPENLY

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.52	0.84	13.50	4.23	1.62	39.00	-2.29	1.90	24.00
GRADUATES	6.52	0.77	4.00	5.52	1.25	10.00	-1.01	1.20	57.00
PRESIDENTS	6.41	0.72	30.00	4.75	1.20	34.00	-1.62	1.40	50.50
STUDENTS	6.31	1.00	17.50	5.65	1.41	9.00	-0.65	1.30	81.50

MEDIAN OF DIFFERENCE RANKINGS = 53.75

ABILITY TO PROPERLY
EXEGETE A BIBLICAL PASSAGE

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.58	0.97	7.00	4.35	1.02	31.00	-2.23	1.30	27.00
GRADUATES	6.06	1.15	28.00	5.47	1.20	11.00	-0.58	1.40	82.00
PRESIDENTS	6.37	0.78	36.00	5.18	1.24	14.00	-1.15	1.30	77.00
STUDENTS	6.22	0.92	29.00	5.22	1.41	27.50	-1.00	1.40	51.00

MEDIAN OF DIFFERENCE RANKINGS = 64.00

195

APPROACH AT TOPIC WITH
AN OPEN MIND SEEKING TRUTH

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.58	0.97	7.00	4.00	1.45	49.50	-2.58	1.70	15.00
GRADUATES	6.27	0.97	16.00	5.64	1.27	6.00	-0.62	1.30	79.50
PRESIDENTS	6.27	1.01	47.00	5.33	0.94	9.00	-0.93	1.20	36.00
STUDENTS	6.25	0.96	26.00	5.74	1.15	8.00	-0.51	1.20	38.50

MEDIAN OF DIFFERENCE RANKINGS = 32.75

ABILITY TO PROPERLY
PREPARE A SCRIPTURAL PRESENTATION

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.58	0.69	7.00	4.11	1.13	46.00	-2.47	1.10	19.50
GRADUATES	6.53	0.84	2.50	5.35	1.36	16.00	-1.18	1.40	46.00
PRESIDENTS	6.64	0.77	9.00	4.72	1.39	36.00	-1.87	1.60	35.00
STUDENTS	6.31	0.91	17.50	5.51	1.44	15.00	-0.80	1.50	70.00

MEDIAN OF DIFFERENCE RANKINGS = 40.50

ABILITY TO SEARCH OUT
THE PRINCIPLE IN A PROBLEM

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.23	1.05	36.50	3.64	1.28	72.00	-2.58	1.40	15.00
GRADUATES	6.24	0.91	18.00	5.09	1.39	25.00	-1.17	1.40	47.00
PRESIDENTS	6.40	0.94	32.50	4.39	1.36	49.50	-2.00	1.60	31.00
STUDENTS	6.31	0.85	17.50	5.34	1.26	22.00	-0.97	1.10	56.00

MEDIAN OF DIFFERENCE RANKINGS = 39.00

196

PERCEIVE YOUR OWN
WEAKNESS AND LEARN TO OVERCOME IT

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.25	1.25	33.50	3.87	1.26	57.00	-2.37	1.70	22.00
GRADUATES	6.13	0.96	23.50	4.50	1.53	41.50	-1.62	1.60	16.50
PRESIDENTS	6.35	0.77	39.50	4.06	1.36	67.00	-2.27	1.60	19.50
STUDENTS	6.31	0.88	17.50	4.94	1.62	38.50	-1.37	1.70	24.00

MEDIAN OF DIFFERENCE RANKINGS = 20.75

ABILITY TO APPORTION
TIME AND ESTABLISH PRIORITIES

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.41	1.03	22.50	3.82	1.38	63.00	-2.58	1.30	15.00
GRADUATES	6.40	0.93	10.00	4.30	1.68	58.00	-2.10	1.30	6.00
PRESIDENTS	6.72	0.55	2.00	3.60	1.51	82.50	-3.09	1.50	10.00
STUDENTS	6.51	0.90	5.50	5.23	1.69	25.50	-1.29	1.70	26.00

MEDIAN OF DIFFERENCE RANKINGS = 12.50

ABILITY TO PLAN FOR
CONTINUAL PROFESSIONAL GROWTH

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.11	1.13	45.50	3.50	1.69	84.00	-2.56	1.90	17.00
GRADUATES	5.88	1.15	41.00	4.36	1.61	54.00	-1.50	1.80	23.50
PRESIDENTS	6.16	0.94	55.50	4.36	1.61	52.00	-1.81	1.90	39.00
STUDENTS	5.97	0.94	43.00	5.02	1.50	37.00	-0.94	1.40	58.00

MEDIAN OF DIFFERENCE RANKINGS = 31.25

ABILITY TO MAINTAIN
A MEANINGFUL DEVOTIONAL LIFE

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.76	0.94	2.00	3.62	1.31	73.50	-3.12	1.50	1.00
GRADUATES	6.45	0.96	8.00	4.47	1.71	45.00	-1.97	1.80	10.00
PRESIDENTS	6.70	0.86	4.50	4.27	1.48	57.00	-2.39	1.50	17.00
STUDENTS	6.54	0.83	3.50	4.14	1.70	81.50	-2.41	1.90	1.00

MEDIAN OF DIFFERENCE RANKINGS = 5.50

ABILITY TO MANAGE
YOUR OWN PERSONAL FINANCES

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.56	0.86	10.00	4.00	1.26	49.50	-2.53	1.20	18.00
GRADUATES	6.32	0.93	14.00	4.85	1.38	34.00	-1.45	1.90	27.50
PRESIDENTS	6.56	0.75	14.50	4.35	1.45	53.00	-2.17	1.70	24.00
STUDENTS	6.14	1.21	31.50	4.70	1.93	53.00	-1.48	1.70	16.00

MEDIAN OF DIFFERENCE RANKINGS = 21.00

LEAD OUT IN MEANINGFUL
CORPORATE WORSHIP SERVICES

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.53	0.84	11.00	4.83	1.14	12.00	-1.66	1.30	64.50
GRADUATES	6.42	0.96	9.00	5.55	1.26	9.00	-0.87	1.40	65.00
PRESIDENTS	6.48	0.93	25.00	5.12	1.09	17.00	-1.30	1.30	64.50
STUDENTS	6.06	1.34	36.00	5.47	1.43	18.00	-0.60	1.70	85.00

MEDIAN OF DIFFERENCE RANKINGS = 64.75

198

PREPARE AND CONDUCT A COMMUNION SERVICE

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.94	1.34	54.50	4.68	1.15	19.50	-1.18	1.60	90.00
GRADUATES	5.94	1.23	35.00	5.02	1.67	27.00	-0.92	1.80	61.50
PRESIDENTS	6.29	1.00	46.00	4.66	1.24	38.50	1.66	1.40	49.00
STUDENTS	5.65	1.30	62.50	4.94	1.75	38.50	-0.71	1.80	77.00

MEDIAN OF DIFFERENCE RANKINGS = 69.25

PREPARE AND CONDUCT A BAPTISMAL SERVICE

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.94	1.47	54.50	4.81	0.94	14.00	-1.06	1.50	93.00
GRADUATES	5.67	1.49	51.00	4.97	1.67	30.00	-0.67	1.90	77.50
PRESIDENTS	6.35	1.01	39.50	4.45	1.32	45.00	-1.19	1.60	74.00
STUDENTS	5.73	1.17	57.50	4.80	1.86	46.00	-1.00	2.00	51.00

MEDIAN OF DIFFERENCE RANKINGS = 75.75

PREPARE AND CONDUCT A FUNERAL SERVICE

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.56	1.65	77.00	4.40	1.30	27.50	-1.26	2.00	37.50
GRADUATES	5.51	1.60	58.50	4.47	1.78	45.00	-1.04	2.10	54.50
PRESIDENTS	6.13	1.11	57.00	4.37	1.26	51.00	-1.78	1.60	41.50
STUDENTS	5.34	1.62	73.50	4.31	1.76	67.00	-1.02	2.50	46.50

MEDIAN OF DIFFERENCE RANKINGS = 50.50

199

PREPARE AND CONDUCT A WEDDING CEREMONY

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.25	1.67	38.00	4.33	0.94	32.50	-1.00	1.90	95.50
GRADUATES	4.72	1.96	90.00	3.91	1.82	79.00	-0.80	2.20	68.00
PRESIDENTS	5.94	1.25	67.50	4.43	1.41	46.00	-1.50	1.70	56.00
STUDENTS	4.97	1.99	86.00	3.88	1.86	90.00	-1.08	2.70	39.50

MEDIAN OF DIFFERENCE RANKINGS = 62.00

PREPARE AND CONDUCT A PASTORAL VISIT

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.23	0.87	36.50	4.50	1.00	22.50	-1.75	1.20	54.50
GRADUATES	6.54	0.89	1.00	4.34	1.81	56.00	-2.19	2.00	3.00
PRESIDENTS	6.70	0.60	4.50	3.41	1.23	39.00	-3.26	1.40	5.00
STUDENTS	6.42	1.20	11.00	4.60	2.08	56.00	-1.32	1.80	6.00

MEDIAN OF DIFFERENCE RANKINGS = 5.50

PREPARE AND CONDUCT A BIBLE STUDY

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.52	0.77	13.50	3.93	1.24	53.00	-2.62	1.40	11.00
GRADUATES	6.47	0.91	6.00	4.47	1.82	45.00	-2.00	1.90	8.00
PRESIDENTS	6.67	0.61	7.50	3.44	1.39	38.00	-3.20	1.50	8.00
STUDENTS	6.34	1.35	12.50	4.77	1.92	48.00	-1.57	1.70	12.50

MEDIAN OF DIFFERENCE RANKINGS = 9.50

PREPARE AND CONDUCT
A LAY WITNESSING PROGRAM

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE---		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.18	1.01	40.00	3.53	1.20	80.00	-2.66	1.60	8.00
GRADUATES	5.93	1.38	37.00	3.59	1.75	91.00	-2.33	2.10	1.00
PRESIDENTS	6.47	1.09	26.00	2.87	1.45	101.00	-3.54	2.10	4.00
STUDENTS	6.08	1.46	35.00	4.11	1.89	83.50	-1.97	1.90	4.00

MEDIAN OF DIFFERENCE RANKINGS = 4.00

PREPARE AND CONDUCT
A CHURCH BOARD MEETING

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE---		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.58	1.49	75.50	3.93	1.39	53.00	-1.62	1.90	67.00
GRADUATES	5.99	1.18	31.50	4.48	1.80	43.00	-1.51	2.00	21.00
PRESIDENTS	6.18	1.11	52.50	4.33	1.47	54.00	-1.81	1.30	39.00
STUDENTS	5.82	1.18	52.00	5.05	1.77	36.00	-0.77	1.90	71.50

MEDIAN OF DIFFERENCE RANKINGS = 53.00

PREPARE AND CONDUCT
A CHURCH BUSINESS MEETING

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE---		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.25	1.85	38.00	3.87	1.57	57.00	-1.37	1.80	82.50
GRADUATES	5.39	1.57	67.00	4.03	1.81	75.00	-1.36	2.20	33.00
PRESIDENTS	5.86	1.45	74.00	4.12	1.29	63.00	-1.72	1.90	44.00
STUDENTS	5.29	1.72	76.00	4.71	1.82	52.00	-0.64	2.40	33.00

MEDIAN OF DIFFERENCE RANKINGS = 63.25

201

COUNSEL TACTFULLY WHEN
THERE IS A MARITAL CONFLICT

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.93	1.08	57.00	3.66	1.19	70.50	-2.26	1.50	25.50
GRADUATES	5.46	1.50	63.00	4.11	1.76	71.00	-1.35	2.20	36.00
PRESIDENTS	6.05	1.12	60.00	4.39	1.41	49.50	-1.68	1.50	46.00
STUDENTS	5.76	1.37	55.00	4.28	1.71	71.50	-1.52	1.90	15.00

MEDIAN OF DIFFERENCE RANKINGS = 30.75

COUNSEL TACTFULLY
WHEN THERE IS YOUTH UNREST

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.87	1.16	60.00	3.73	1.12	68.00	-2.26	1.50	25.50
GRADUATES	5.31	1.53	69.00	3.60	1.65	90.00	-1.70	2.00	15.00
PRESIDENTS	6.05	1.08	60.00	4.24	1.20	58.00	-1.78	1.40	41.50
STUDENTS	5.73	1.33	57.50	4.17	1.57	80.00	-1.64	1.90	10.00

MEDIAN OF DIFFERENCE RANKINGS = 20.25

COUNSEL TACTFULLY
WHEN THERE IS A BACKSLIDER

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.12	1.16	43.50	3.60	1.08	75.50	-2.60	1.70	13.00
GRADUATES	5.56	1.42	57.00	3.78	1.77	86.00	-1.77	2.20	13.00
PRESIDENTS	6.32	0.96	42.00	3.66	1.00	78.50	-2.60	1.30	14.00
STUDENTS	5.60	1.58	64.00	4.14	1.49	81.50	-1.45	1.80	19.00

MEDIAN OF DIFFERENCE RANKINGS = 13.50

202

COUNSEL TACTFULLY WHEN
THERE IS A SOCIAL PROBLEM

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.25	1.29	88.00	3.60	0.95	75.50	-1.80	1.50	50.00
GRADUATES	5.01	1.53	79.00	3.75	1.63	87.00	-1.24	2.10	43.00
PRESIDENTS	5.69	1.26	79.00	4.09	1.12	65.50	-1.59	1.50	52.00
STUDENTS	5.08	1.44	84.00	4.11	1.46	83.50	-0.97	1.90	56.00

MEDIAN OF DIFFERENCE RANKINGS = 51.00

COUNSEL TACTFULLY WHEN
THERE IS A CHURCH CONFLICT

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.68	1.30	68.00	3.53	1.20	80.00	-2.20	1.90	23.00
GRADUATES	5.26	1.54	73.00	3.64	1.74	89.00	-1.62	2.30	16.50
PRESIDENTS	5.91	1.23	69.50	3.60	1.32	82.50	-2.30	1.30	13.00
STUDENTS	5.34	1.49	73.50	4.32	1.62	65.50	-0.97	1.90	56.00

MEDIAN OF DIFFERENCE RANKINGS = 23.00

COUNSEL TACTFULLY
WHEN THERE IS A GRIEF CRISIS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.93	1.28	57.00	3.93	1.18	53.00	-2.00	1.60	37.50
GRADUATES	5.37	1.50	68.00	4.28	1.77	60.00	-1.09	2.10	49.00
PRESIDENTS	5.66	1.27	74.00	4.81	1.35	32.00	-1.03	1.80	80.00
STUDENTS	5.54	1.38	65.50	4.48	1.51	60.00	-1.05	1.80	43.50

MEDIAN OF DIFFERENCE RANKINGS = 46.25

COUNSEL TACTFULLY
WHEN THERE IS AN ILLNESS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.86	0.95	62.00	4.20	1.10	40.00	-1.66	1.20	64.50
GRADUATES	4.36	1.69	54.00	5.51	1.35	58.50	-1.16	1.90	48.00
PRESIDENTS	4.78	1.45	33.00	6.02	1.09	63.50	-1.19	1.70	75.00
STUDENTS	4.68	1.75	55.00	5.80	1.11	53.00	-1.11	2.00	36.00

MEDIAN OF DIFFERENCE RANKINGS = 56.25

REACH NON-ADVENTISTS
AND LEAD THEM TO BAPTISM

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.41	1.03	22.50	3.50	0.93	84.00	-2.93	1.40	3.50
GRADUATES	6.25	1.12	17.00	3.91	1.71	79.00	-2.32	1.90	2.00
PRESIDENTS	6.72	0.72	2.00	2.91	1.19	99.00	-3.79	1.30	1.00
STUDENTS	6.28	1.20	23.50	4.22	1.79	78.00	-2.05	1.80	2.00

MEDIAN OF DIFFERENCE RANKINGS = 2.00

TACTFULLY MEET
DIFFERING THEOLOGICAL POSITIONS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.88	1.49	59.00	3.18	1.37	93.00	-2.62	2.10	11.00
GRADUATES	5.68	1.23	49.00	4.91	1.49	32.00	-0.75	1.80	72.50
PRESIDENTS	5.89	1.26	71.00	4.51	1.35	43.50	-1.30	1.60	64.50
STUDENTS	5.40	1.51	71.00	4.74	1.62	51.00	-0.65	1.40	81.50

MEDIAN OF DIFFERENCE RANKINGS = 68.50

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LEAD CHILDREN TO A
GROWING RELATIONSHIP WITH CHRIST

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.46	1.40	81.50	3.33	1.07	89.50	-2.13	1.40	30.50
GRADUATES	5.41	1.39	66.00	3.65	1.80	88.00	-1.76	1.90	14.00
PRESIDENTS	6.05	1.01	60.00	4.12	1.18	63.00	-1.93	1.40	34.00
STUDENTS	5.88	1.13	47.50	4.26	1.75	74.50	-1.61	1.90	11.00

MEDIAN OF DIFFERENCE RANKINGS = 22.25

LEAD YOUTH TO A
GROWING RELATIONSHIP WITH CHRIST

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.00	1.31	52.50	4.40	1.14	27.50	-1.60	1.50	69.00
GRADUATES	5.73	1.31	48.00	3.88	1.73	81.00	-1.84	1.90	11.00
PRESIDENTS	6.08	1.10	58.00	4.51	1.29	43.50	-1.54	1.40	54.00
STUDENTS	6.29	0.66	22.00	4.82	1.36	42.50	-1.47	1.40	17.50

MEDIAN OF DIFFERENCE RANKINGS = 35.75

LEAD YOUNG MARRIEDS TO
GROWING RELATIONSHIP WITH CHRIST

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.13	0.95	41.50	4.46	1.25	24.00	-1.66	1.60	64.50
GRADUATES	5.66	1.33	53.00	4.12	1.67	69.00	-1.53	1.80	20.00
PRESIDENTS	6.19	0.90	51.00	4.87	1.15	29.00	-1.32	1.30	62.00
STUDENTS	6.02	1.08	39.50	4.80	1.61	46.00	-1.22	1.80	28.00

MEDIAN OF DIFFERENCE RANKINGS = 45.00

LEAD COLLEGE AGE-SINGLES
TO GROWING RELATION TO CHRIST

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.13	1.02	41.50	4.06	1.33	47.50	-2.06	1.60	34.00
GRADUATES	5.16	1.60	75.00	3.87	1.65	82.00	-1.28	2.00	40.50
PRESIDENTS	5.97	1.13	66.00	4.70	1.22	37.00	-1.22	1.50	71.50
STUDENTS	5.65	1.30	62.50	4.08	1.66	85.00	-1.57	2.00	12.50

MEDIAN OF DIFFERENCE RANKINGS = 37.25

LEAD PROFESSIONAL PERSON
TO GROWING RELATION TO CHRIST

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.06	1.23	47.00	3.40	2.02	38.00	-2.66	2.40	3.00
GRADUATES	5.42	1.34	55.00	4.19	1.70	55.00	-1.23	1.90	44.00
PRESIDENTS	6.25	0.33	48.50	4.02	1.17	68.00	-2.22	1.40	23.00
STUDENTS	5.54	1.27	55.50	4.00	1.65	38.00	-1.54	1.80	14.00

MEDIAN OF DIFFERENCE RANKINGS = 18.50

LEAD WORKING SEGMENT
TO GROWING RELATION TO CHRIST

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.73	1.12	64.50	3.93	1.12	53.00	-1.80	1.20	50.00
GRADUATES	5.82	1.11	43.00	4.36	1.62	54.00	-1.45	1.70	27.50
PRESIDENTS	6.02	1.13	63.50	4.12	1.33	63.00	-1.83	1.60	36.50
STUDENTS	5.87	0.91	49.00	4.50	1.48	58.50	-1.39	1.80	22.50

MEDIAN OF DIFFERENCE RANKINGS = 32.00

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LEAD THE DIVORCED PERSON
TO GROWING RELATION TO CHRIST

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.53	1.40	78.00	2.86	1.35	95.00	-2.66	1.60	8.00
GRADUATES	4.84	1.73	85.00	3.34	1.61	93.00	-1.50	2.10	23.50
PRESIDENTS	5.94	1.06	67.50	3.90	1.10	72.00	-2.03	1.50	30.00
STUDENTS	5.31	1.60	75.00	3.71	1.52	92.00	-1.60	2.20	20.50

MEDIAN OF DIFFERENCE RANKINGS = 22.00

LEAD THE ELDERLY PERSON
INTO GROWING RELATION TO CHRIST

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.80	1.27	63.00	3.46	1.30	86.50	-2.33	1.50	23.00
GRADUATES	5.49	1.41	60.50	4.07	1.74	74.00	-1.42	1.90	29.00
PRESIDENTS	6.17	0.99	54.00	4.29	1.41	55.00	-1.33	1.70	36.50
STUDENTS	5.67	1.32	61.00	4.23	1.76	77.00	-1.44	1.80	20.50

MEDIAN OF DIFFERENCE RANKINGS = 26.00

DISCOVER, DEFINE,
EVALUATE, AND IMPLEMENT CHURCH GOALS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.12	0.99	43.50	4.18	1.37	41.50	-1.93	1.60	42.00
GRADUATES	5.93	1.16	37.00	4.11	1.69	71.00	-1.81	2.00	12.00
PRESIDENTS	6.41	0.98	30.00	3.25	1.32	92.00	-3.16	1.90	9.00
STUDENTS	5.97	1.40	43.00	5.20	1.60	30.00	-0.77	1.50	71.50

MEDIAN OF DIFFERENCE RANKINGS = 27.00

207

ABILITY TO DELEGATE RESPONSIBILITY

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.33	0.86	28.00	3.86	1.49	60.00	-2.46	1.70	21.00
GRADUATES	6.20	0.98	20.00	4.20	1.63	64.00	-1.99	1.70	9.00
PRESIDENTS	6.40	1.02	32.50	3.62	1.26	80.50	-2.71	1.40	13.00
STUDENTS	6.31	1.00	17.50	5.17	1.46	32.00	-1.14	1.80	33.50

MEDIAN OF DIFFERENCE RANKINGS = 17.00

ABILITY TO INSPIRE THE CHURCH TO ACTION

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.20	1.16	20.00	4.06	1.12	47.50	-2.13	1.40	30.50
GRADUATES	6.20	1.10	39.00	4.14	1.63	67.50	-2.04	1.90	7.00
PRESIDENTS	6.41	1.03	30.00	3.53	1.36	85.00	-2.93	1.80	11.00
STUDENTS	6.45	1.07	9.50	4.80	1.78	46.00	-1.65	1.80	3.50

MEDIAN OF DIFFERENCE RANKINGS = 9.75

ABILITY TO COOPERATE
WELL WITH ADVENTIST COLLEAGUES

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.25	0.66	33.50	4.50	0.93	22.50	-1.75	1.10	54.50
GRADUATES	5.76	1.31	46.50	5.14	1.58	23.00	-0.61	1.60	81.00
PRESIDENTS	6.38	1.00	34.50	5.12	1.03	17.00	-1.22	1.30	71.50
STUDENTS	5.74	1.33	56.00	4.82	1.55	42.50	-0.91	1.50	59.00

MEDIAN OF DIFFERENCE RANKINGS = 65.25

208

ABILITY TO SELECT
RELEVANT EVANGELISTIC TOPICS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.73	1.18	64.50	4.33	1.13	32.50	-1.40	1.40	80.00
GRADUATES	5.29	1.58	71.00	4.60	1.61	39.00	-0.69	1.90	75.50
PRESIDENTS	6.16	1.00	55.50	3.62	1.29	80.50	-2.53	1.50	15.00
STUDENTS	5.45	1.87	68.00	4.32	1.81	65.50	-1.03	2.10	39.50

MEDIAN OF DIFFERENCE RANKINGS = 57.50

ABILITY TO PREPARE
EVANGELISTIC ADVERTISING

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.46	1.20	81.50	3.33	1.19	89.50	-2.13	1.50	30.50
GRADUATES	4.90	1.71	82.50	4.10	1.73	73.00	-0.79	2.10	69.00
PRESIDENTS	5.56	1.48	83.00	3.68	1.44	77.00	-1.96	2.00	32.50
STUDENTS	4.97	1.87	87.00	3.70	1.70	93.00	-1.20	2.10	30.00

MEDIAN OF DIFFERENCE RANKINGS = 31.50

ABILITY TO SELECT EVANGELISTIC MUSIC

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.06	1.52	92.00	3.53	1.45	80.00	-1.53	1.60	73.50
GRADUATES	4.67	1.78	91.00	4.22	1.78	62.50	-0.44	2.10	88.00
PRESIDENTS	5.10	1.67	96.00	4.40	1.31	47.50	-0.71	1.80	93.00
STUDENTS	4.85	1.95	89.50	3.57	1.82	94.50	-1.28	1.90	27.00

MEDIAN OF DIFFERENCE RANKINGS = 80.75

ABILITY TO PREPARE
EVANGELISTIC MEETING SCHEDULES

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.13	1.49	91.00	3.86	0.88	60.00	-1.26	1.50	87.50
GRADUATES	4.90	1.75	82.50	4.50	1.71	41.50	-0.38	1.90	89.50
PRESIDENTS	5.59	1.32	82.00	4.15	1.39	61.00	-1.40	1.80	58.00
STUDENTS	4.85	2.05	89.50	3.94	2.02	89.00	-0.90	2.20	60.00

MEDIAN OF DIFFERENCE RANKINGS = 73.75

EVANGELISTIC FOLLOW UP
OF THOSE WHO ACCEPT CHRIST

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	6.00	1.32	52.50	4.12	1.36	44.50	-1.87	1.30	45.50
GRADUATES	5.84	1.34	42.00	4.42	1.65	48.50	-1.41	2.00	30.50
PRESIDENTS	6.62	0.67	10.00	3.34	1.18	90.00	-3.21	1.?0	7.00
STUDENTS	6.25	1.31	26.00	4.44	2.06	62.50	-1.79	2.20	7.00

MEDIAN OF DIFFERENCE RANKINGS = 18.75

ABILITY TO MANAGE CHURCH FINANCES

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.66	1.44	70.00	3.86	0.80	60.00	-1.80	1.40	50.00
GRADUATES	5.67	1.43	51.00	4.37	1.74	51.50	-1.28	2.00	40.50
PRESIDENTS	6.18	1.20	52.50	4.16	1.29	60.00	-2.09	1.50	26.50
STUDENTS	5.42	1.72	69.00	4.29	1.97	69.00	-1.08	1.80	39.50

MEDIAN OF DIFFERENCE RANKINGS = 40.00

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OVERSEE PREPARATION OF
THE CHURCH OPERATING BUDGET

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.42	1.49	83.00	3.85	0.83	62.00	-1.57	1.30	71.00
GRADUATES	5.49	1.52	60.50	4.11	1.79	71.00	-1.35	2.10	36.00
PRESIDENTS	5.91	1.34	69.50	4.00	1.21	69.00	-2.06	1.60	28.50
STUDENTS	5.22	1.47	79.00	4.24	1.80	76.00	-0.97	1.80	61.00

MEDIAN OF DIFFERENCE RANKINGS = 48.50

ABILITY TO PREPARE A STEWARDSHIP PLAN

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.20	1.22	90.00	3.26	1.06	91.50	-1.93	1.60	42.00
GRADUATES	5.14	1.46	76.00	3.79	1.63	84.50	-1.32	1.90	37.00
PRESIDENTS	5.36	1.25	74.00	3.70	1.52	75.00	-2.12	1.30	25.00
STUDENTS	4.67	1.38	93.00	3.35	1.97	91.00	-0.32	2.20	57.50

MEDIAN OF DIFFERENCE RANKINGS = 39.50

PRESENT PHILOSOPHY,
THEOLOGY OF CHRISTIAN STEWARDSHIP

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.60	1.14	73.50	4.13	0.95	43.00	-1.46	1.40	77.50
GRADUATES	5.28	1.40	72.00	4.25	1.69	61.00	-1.04	2.00	34.50
PRESIDENTS	6.38	0.85	34.50	3.83	1.41	74.00	-2.46	1.40	16.00
STUDENTS	5.14	1.66	82.00	4.29	2.00	69.00	-0.85	1.90	63.50

MEDIAN OF DIFFERENCE RANKINGS = 59.00

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ABILITY TO OVERSEE
THE SABBATH SCHOOL PROGRAM

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.37	1.05	84.00	3.62	1.31	73.50	-1.75	1.60	54.50
GRADUATES	4.87	1.61	84.00	3.79	1.69	84.50	-1.06	2.00	52.00
PRESIDENTS	5.52	1.40	85.00	3.90	1.22	72.00	-1.67	1.80	47.50
STUDENTS	4.96	1.48	88.00	4.26	1.86	74.50	-0.63	1.90	84.00

MEDIAN OF DIFFERENCE RANKINGS = 53.25

ENLIST SABBBATH
SCHOOL OFFICERS AND TEACHERS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.33	1.24	85.00	3.46	1.25	36.50	-1.86	1.80	47.50
GRADUATES	4.94	1.55	81.00	3.85	1.61	33.00	-1.07	1.90	50.50
PRESIDENTS	5.66	1.17	30.50	3.93	1.36	70.00	-1.70	1.90	45.00
STUDENTS	5.13	1.31	30.00	4.29	1.72	69.00	-0.81	1.30	69.00

MEDIAN OF DIFFERENCE RANKINGS = 49.00

ABILITY TO TRAIN SABBATH
SCHOOL TEACHERS AND LEADERS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.60	1.30	73.50	3.53	1.14	30.00	-2.06	2.00	34.00
GRADUATES	4.78	1.70	88.00	3.47	1.63	92.00	-1.30	2.20	33.00
PRESIDENTS	5.72	1.44	77.50	3.45	1.26	37.00	-2.25	1.60	21.50
STUDENTS	5.12	1.53	33.00	4.05	1.84	86.00	-1.00	1.80	51.00

MEDIAN OF DIFFERENCE RANKINGS = 36.00

ABILITY TO ORGANIZE
BRANCH SABBATH SCHOOLS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	4.86	1.35	94.00	3.26	1.23	91.50	-1.60	1.80	59.00
GRADUATES	3.83	1.95	98.00	2.93	1.61	97.00	-0.90	2.00	63.00
PRESIDENTS	5.11	1.66	95.00	3.00	1.43	95.00	-2.09	1.70	26.50
STUDENTS	4.57	1.96	95.00	3.35	1.99	97.00	-1.19	2.30	31.00

MEDIAN OF DIFFERENCE RANKINGS = 47.00

OVERSEE PREPARATION
OF THE CHURCH SCHOOL BUDGET

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	4.46	1.25	97.00	2.73	1.18	96.00	-1.73	1.30	59.50
GRADUATES	4.27	1.99	95.00	3.27	1.74	94.00	-0.99	2.10	58.00
PRESIDENTS	5.41	1.55	87.00	3.51	1.24	86.00	-2.06	1.80	28.50
STUDENTS	4.25	1.80	96.00	3.45	1.84	96.00	-0.75	1.90	74.50

MEDIAN OF DIFFERENCE RANKINGS = 58.75

EDUCATIONAL PROCEDURES
FOR WORKING WITH CHURCH SCHOOL

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	4.60	1.74	96.00	2.60	1.14	97.00	-2.00	1.60	37.50
GRADUATES	4.58	1.91	93.00	3.05	1.69	96.00	-1.50	2.00	23.50
PRESIDENTS	5.72	1.42	77.50	3.58	1.28	84.00	-2.25	1.60	21.50
STUDENTS	4.75	1.71	92.00	3.57	1.82	94.50	-1.12	1.80	35.00

MEDIAN OF DIFFERENCE RANKINGS = 29.25

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PREPARATION TO BE SCHOOL BOARD CHAIRMAN

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	4.13	1.96	98.00	2.40	1.14	100.00	-1.73	2.00	59.50
GRADUATES	3.63	2.16	99.00	2.92	1.73	98.00	-0.69	2.30	75.50
PRESIDENTS	4.97	1.65	97.00	3.19	1.51	93.00	-1.96	2.00	32.50
STUDENTS	3.71	2.15	99.50	2.93	1.66	98.00	-0.75	2.80	74.50

MEDIAN OF DIFFERENCE RANKINGS = 67.00

INTERVIEW PROSPECTIVE CHURCH SCHOOL TEACHERS

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	3.66	1.73	99.00	2.20	0.97	101.00	-1.46	1.80	77.50
GRADUATES	3.44	2.12	100.50	2.38	1.57	100.00	-1.04	2.20	54.50
PRESIDENTS	3.77	1.90	101.00	2.93	1.50	97.50	-0.96	1.50	84.50
STUDENTS	3.71	2.09	99.50	2.66	1.75	100.00	-1.03	2.00	45.00

MEDIAN OF DIFFERENCE RANKINGS = 66.00

ABILITY TO DIRECT
CHURCH SCHOOL RECRUITMENT PLAN

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	3.66	1.69	100.00	2.53	1.20	98.50	-1.13	1.80	91.50
GRADUATES	3.44	2.06	100.50	2.36	1.52	101.00	-1.07	2.00	50.50
PRESIDENTS	3.85	2.01	100.00	3.03	1.35	94.00	-0.90	1.70	83.00
STUDENTS	3.40	1.95	101.00	2.54	1.77	101.00	-0.34	2.00	66.00

MEDIAN OF DIFFERENCE RANKINGS = 77.00

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WORK WITH PARENTS IN CHURCH SCHOOL

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	5.26	1.65	96.00	3.53	1.25	80.00	-1.73	1.50	59.50
GRADUATES	4.82	1.79	86.00	3.24	1.70	95.00	-1.57	2.00	19.00
PRESIDENTS	5.33	1.81	88.00	3.90	1.53	72.00	-1.54	2.10	54.00
STUDENTS	5.25	1.75	77.00	4.03	1.76	37.00	-1.21	1.30	29.00

MEDIAN OF DIFFERENCE RANKINGS = 41.50

ABILITY TO DIRECT A BUILDING PROGRAM

	---NEED OR USE---			---PREPARATION---			---DIFFERENCE----		
	MEAN	S.D.	RANK	MEAN	S.D.	RANK	MEAN	S.D.	RANK
FACULTY	3.53	1.35	101.00	2.53	1.14	98.50	-1.00	1.60	95.50
GRADUATES	4.04	2.19	96.00	2.60	1.71	99.00	-1.41	2.30	30.50
PRESIDENTS	4.52	1.84	98.00	2.96	1.49	96.00	-1.67	2.10	47.50
STUDENTS	3.93	1.81	98.00	2.90	1.62	99.00	-1.06	2.60	42.00

MEDIAN OF DIFFERENCE RANKINGS = 44.75

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HOW TO OBTAIN A COMMITMENT FOR
CHRIST RESULTING IN A CHRISTIAN LIFE-STYLE

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	88.20	11.70		5.94	1.00
GRADUATES	77.90	20.50	1.50	5.86	1.50
PRESIDENTS	91.60	8.30		5.69	1.50
STUDENTS	68.50	28.50	2.80	5.65	5.00

MEDIAN OF RANKINGS = 1.50

HOW TO PREPARE AND GIVE EFFECTIVE BIBLE STUDIES

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	93.70	6.20		5.93	2.00
GRADUATES	80.00	19.50	0.50	5.89	1.50
PRESIDENTS	91.60	8.30		5.69	1.50
STUDENTS	71.40	25.70	2.90	5.97	2.00

MEDIAN OF RANKINGS = 1.75

LAY-WITNESS TRAINING

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	76.40	23.50		5.70	4.00
GRADUATES	75.70	23.50	0.70	5.74	3.00
PRESIDENTS	88.80	11.10		5.47	3.50
STUDENTS	74.20	22.80	2.80	5.94	3.00

MEDIAN OF RANKINGS = 3.25

EFFECTIVE PREACHING

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	94.10	5.80		5.76	3.00
GRADUATES	88.10	11.80		5.45	5.00
PRESIDENTS	83.80	8.30	2.70	5.47	3.50
STUDENTS	85.70	14.20		6.08	1.00

MEDIAN OF RANKINGS = 3.25

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PROPHECY, DANIEL AND REVELATION

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	82.30	17.60		5.35	5.50
GRADUATES	84.00	15.70	0.20	5.48	4.00
PRESIDENTS	97.10	2.80		5.42	5.00
STUDENTS	71.40	28.50		5.62	6.00

MEDIAN OF RANKINGS = 5.25

PRACTICAL FIELD EXPERIENCES

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	76.40	23.50		5.17	7.50
GRADUATES	76.00	21.90	2.00	5.27	7.00
PRESIDENTS	88.80	11.10		5.38	7.50
STUDENTS	54.20	40.00	5.70	5.20	13.00

MEDIAN OF RANKINGS = 7.50

DOCTRINE OF SANCTUARY

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	82.30	17.60		5.05	10.00
GRADUATES	74.30	25.10	0.40	5.40	6.00
PRESIDENTS	100.00			5.27	11.00
STUDENTS	57.10	42.80		5.54	7.50

MEDIAN OF RANKINGS = 8.75

DOCTRINE OF GOD, CHRIST, HOLY SPIRIT

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	82.30	17.60		5.35	5.50
GRADUATES	81.00	18.60	0.20	5.09	9.00
PRESIDENTS	97.20	2.70		5.33	9.00
STUDENTS	60.00	40.00		5.11	16.50

MEDIAN OF RANKINGS = 9.00

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DOCTRINE OF
REVELATION AND INSPIRATION

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	82.30	17.60		5.17	7.50
GRADUATES	74.70	25.00	0.20	4.86	17.50
PRESIDENTS	91.40	8.50		5.28	10.00
STUDENTS	64.70	35.20		5.35	9.00

MEDIAN OF RANKINGS = 9.50

DOCTRINE OF SABBATH

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	94.10	5.80		5.11	9.00
GRADUATES	82.80	16.90	0.20	5.01	10.00
PRESIDENTS	94.40	5.50		5.05	14.50
STUDENTS	58.80	41.10		5.67	4.00

MEDIAN OF RANKINGS = 9.50

PROPER USE OF E. G. WHITE WRITINGS

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	88.20	11.70		4.94	12.50
GRADUATES	60.40	38.30	1.20	4.93	14.00
PRESIDENTS	91.60	8.30		5.41	6.00
STUDENTS	65.70	34.20		5.34	10.00

MEDIAN OF RANKINGS = 11.25

PUBLIC EVANGELISM

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	88.20	11.70		4.76	17.50
GRADUATES	64.00	35.10	0.70	4.94	13.00
PRESIDENTS	91.60	8.30		5.38	7.50
STUDENTS	57.10	42.80		5.28	11.00

MEDIAN OF RANKINGS = 12.00

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NEW TESTAMENT THEMES

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	88.20	11.70		4.94	12.50
GRADUATES	68.30	13.00	0.50	4.82	19.00
PRESIDENTS	82.80	17.10		4.97	16.00
STUDENTS	80.00	20.00		5.54	7.50

MEDIAN OF RANKINGS = 14.25

CHURCH LEADERSHIP

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	82.30	17.60		4.64	21.50
GRADUATES	79.40	20.00	0.50	5.15	8.00
PRESIDENTS	88.80	11.10		4.88	17.00
STUDENTS	91.40	8.50		5.17	14.50

MEDIAN OF RANKINGS = 15.75

OLD TESTAMENT THEMES

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	88.20	11.70		4.76	17.50
GRADUATES	84.40	15.00	0.50	4.73	21.00
PRESIDENTS	85.70	14.20		5.05	14.50
STUDENTS	74.20	25.70		5.22	12.00

MEDIAN OF RANKINGS = 16.00

GIFT OF PROPHECY, E. G. WHITE

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	82.30	11.70	5.80	4.23	28.50
GRADUATES	82.20	17.20	0.40	4.90	15.00
PRESIDENTS	94.40	5.50		5.25	12.00
STUDENTS	68.50	28.50	2.80	5.00	20.00

MEDIAN OF RANKINGS = 17.50

HISTORY OF SABBATH AND SUNDAY

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	88.20	11.70		4.88	14.00
GRADUATES	75.80	23.80	0.20	4.86	17.50
PRESIDENTS	88.50	11.40		4.77	19.00
STUDENTS	45.70	54.20		4.60	25.00

MEDIAN OF RANKINGS = 18.25

DOCTRINE OF MAN

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	58.80	41.10		4.32	15.50
GRADUATES	45.30	53.60	0.90	4.51	23.50
PRESIDENTS	69.40	30.50		4.69	20.00
STUDENTS	34.20	62.80	2.30	5.11	16.50

MEDIAN OF RANKINGS = 18.25

ROLE OF MISSIONS

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	82.30	17.60		5.00	11.00
GRADUATES	51.10	47.30	1.40	4.51	23.50
PRESIDENTS	57.10	42.80		4.82	18.00
STUDENTS	40.00	60.00		5.02	19.00

MEDIAN OF RANKINGS = 18.50

SEVENTH-DAY ADVENTIST CHURCH HISTORY

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	94.10	5.80		4.64	21.50
GRADUATES	93.50	6.20	0.20	4.77	20.00
PRESIDENTS	91.40	8.50		5.22	13.00
STUDENTS	88.50	11.40		5.08	18.00

MEDIAN OF RANKINGS = 19.00

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REFORMATION PERIOD

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	70.50	29.40		4.70	19.00
GRADUATES	64.40	35.00	0.40	4.50	25.00
PRESIDENTS	65.70	34.20		4.57	21.00
STUDENTS	35.20	64.70		4.97	21.00

MEDIAN OF RANKINGS = 21.00

HEALTH EDUCATION

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	52.90	47.00		4.58	24.00
GRADUATES	44.30	54.30	0.70	4.96	11.00
PRESIDENTS	28.50	68.50	2.80	4.23	23.00
STUDENTS	37.10	62.80		4.82	23.00

MEDIAN OF RANKINGS = 23.00

CHURCH FINANCE

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	41.10	58.80		4.52	25.50
GRADUATES	58.10	40.80	1.00	4.95	12.00
PRESIDENTS	80.50	19.40		4.52	22.00
STUDENTS	31.40	65.70	2.30	4.51	27.50

MEDIAN OF RANKINGS = 23.75

CHURCH EDUCATIONAL PLANS

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	11.70	88.20		4.00	33.00
GRADUATES	29.30	67.30	3.30	4.55	22.00
PRESIDENTS	45.70	54.20		4.17	24.50
STUDENTS	68.50	5.70	4.57	26.00	11.70

MEDIAN OF RANKINGS = 23.25

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CONTEMPORARY MOVEMENTS

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	58.80	41.10		4.64	21.50
GRADUATES	46.10	52.10	1.70	4.48	26.00
PRESIDENTS	45.70	51.40	2.80	4.17	24.50
STUDENTS	31.40	62.80	5.70	4.65	24.00

MEDIAN OF RANKINGS = 24.25

CHURCH'S ROLE IN COUNSELING

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	70.50	29.40		4.47	27.00
GRADUATES	53.80	44.60	1.50	4.88	16.00
PRESIDENTS	35.20	61.70	2.90	3.52	34.00
STUDENTS	48.50	51.40		4.85	22.00

MEDIAN OF RANKINGS = 24.50

SOCIAL ROLE OF THE CHURCH

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	47.00	52.90		4.64	21.50
GRADUATES	25.60	67.70	6.50	4.16	28.00
PRESIDENTS	17.60	79.40	2.90	3.91	28.50
STUDENTS	34.20	65.70		5.17	14.50

MEDIAN OF RANKINGS = 24.75

BIBLICAL LANGUAGES

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	64.70	29.40	5.80	4.82	15.50
GRADUATES	47.60	49.60	2.70	4.18	27.00
PRESIDENTS	32.30	61.70	5.80	3.94	27.00
STUDENTS	23.50	71.40		4.51	27.50

MEDIAN OF RANKINGS = 27.00

HISTORY OF THE EARLY CHURCH

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	86.60	13.30		4.20	30.00
GRADUATES	71.70	28.20		4.12	29.00
PRESIDENTS	79.40	20.50		4.08	26.00
STUDENTS	50.00	50.00		4.32	31.00

MEDIAN OF RANKINGS = 29.50

HISTORY OF OTHER CHURCHES

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	17.60	70.50	11.70	4.23	28.50
GRADUATES	19.10	73.10	7.70	4.07	30.00
PRESIDENTS	8.50	85.70	5.70	3.45	35.00
STUDENTS	17.10	68.50	14.20	4.48	29.00

MEDIAN OF RANKINGS = 29.50

ARCHEOLOGY

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	23.50	76.40		4.05	31.50
GRADUATES	22.70	75.00	2.20	3.98	31.00
PRESIDENTS	17.10	30.00	2.80	3.91	28.50
STUDENTS	5.70	91.40	2.80	3.97	32.00

MEDIAN OF RANKINGS = 31.25

PROPER USE OF COMMENTARIES

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	35.20	52.90	11.70	3.47	34.50
GRADUATES	15.40	73.20	11.30	3.72	33.00
PRESIDENTS	20.00	74.20	5.70	3.80	30.00
STUDENTS	11.70	82.30	5.80	4.44	30.00

MEDIAN OF RANKINGS = 31.50

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HISTORY OF THE THEOLOGICAL
ISSUES OF THE PAST

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	35.20	64.70		4.52	25.50
GRADUATES	31.00	64.20	4.70	3.86	32.00
PRESIDENTS	28.50	71.40		3.62	33.00
STUDENTS	22.80	68.50	8.50	3.80	35.00

MEDIAN OF RANKINGS = 32.50

TEACHINGS OF MODERN THEOLOGIANS

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	23.50	70.50	5.80	4.05	31.50
GRADUATES	12.50	73.00	14.50	3.42	35.00
PRESIDENTS	11.70	70.50	17.60	3.64	32.00
STUDENTS	5.70	74.20	20.00	3.32	33.50

MEDIAN OF RANKINGS = 32.75

OTHER THEOLOGICAL WRITERS

	REQUIRED	ELECTIVE	OMIT	MEAN	RANK
FACULTY	41.10	47.00	11.70	3.47	34.50
GRADUATES	10.30	75.50	14.10	3.43	34.00
PRESIDENTS	17.10	74.20	8.50	3.68	31.00
STUDENTS	5.70	74.20	20.00	3.82	33.50

MEDIAN OF RANKINGS = 33.75

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SEMINARY PREPARATION SURVEY

THE CHRISTIAN CHURCH FROM THE APOSTLES TO THE MEDIEVAL

- - - - - - P R E P A R A T I O N - - - -							- - - - N E E D O R U S E -						
1	2	3	4	5	6	7	1	2	3	4	5	6	7
NUMBER 4	19	35	89	119	89	50	6	26	65	88	104	57	56
PERCENT .9	4.6	8.6	21.9	29.3	21.9	12.3	1.4	6.4	16.0	21.7	25.6	14.0	13.8

MEAN 4.89 STANDARD DEVIATION 1.35 MEAN 4.62 STANDARD DEVIATION 1.49

TOTAL 412 RESPONSES 405 PERCENT 98.3   RESPONSES 402 PERCENT 97.5

- - - - - - - - D I F F E R E N C E - - - - - - - - - -											
-6	-5	-4	-3	-2	-1	0	1	2	3	4	5	6
NUMBER 0	2	4	17	27	70	120	62	57	35	5	2	0
PERCENT .0	.4	.9	4.2	6.7	17.4	29.9	15.4	14.2	8.7	1.2	.4	.0

TOTAL 412 RESPONSES 401 PERCENT 97.3 MEAN .27 STANDARD DEVIATION 1.6

		NEED							
	1	2	3	4	5	6	7	TOTAL
1	0	0	2	1	0	1	0	4
	.0	.0	.4	.2	.0	.2	.0	.9
2	3	2	6	1	2	3	1	18
	.7	.4	1.4	.2	.4	.7	.2	4.4
P R E P A R A T I O N 3	0	4	10	9	8	3	1	35
	.0	.9	2.4	2.2	1.9	.7	.2	8.7
4	1	9	15	27	23	3	11	39
	.2	2.2	3.7	6.7	5.7	.7	2.7	22.1
5	0	7	14	20	43	21	13	118
	.0	1.7	3.4	4.9	10.7	5.2	3.2	29.4
6	2	4	17	20	14	20	11	88
	.4	.9	4.2	4.9	3.4	4.9	2.7	21.9
7	0	0	1	10	14	6	18	49
	.0	.0	.2	2.4	3.4	1.4	4.3	12.2
	6	26	65	88	104	57	55	401
	1.4	6.4	16.2	21.9	25.9	14.2	13.7	100.0

SUM OF THE DIFFERENCE SCORE 110.00

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