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CAREER SATISFACTION, ADULT DEVELOPMENT, ACADEMIC
PREPARATION, AND OTHER DEMOGRAPHIC CHARACTERISTICS
OF PASTORS OF CHURCHES AFFILIATED WITH
WESTERN EVANGELICAL SEMINARY

by
JAMES ALLEN FIELD

A dissertation submitted in partial fulfillment of the
requirements for the degree of

DOCTOR OF EDUCATION
in
EDUCATIONAL LEADERSHIP

Portland State University

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TO THE OFFICE OF GRADUATE STUDIES:

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of James Allen Field presented August 9, 1988.

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AN ABSTRACT OF THE DISSERTATION OF James A. Field for the
Doctor of Education in Educational Leadership presented
August 9, 1988.

Title: Career Satisfaction, Adult Development, Academic
Preparation, and Other Demographic Characteristics
of Pastors of Churches Affiliated with Western
Evangelical Seminary.

APPROVED BY MEMBERS OF THE DISSERTATION COMMITTEE:

Loyde W. Hales, Chair

John F. Heflin

Chadwick Karr

Ron G. Petrie

Maxine L. Thomas

Purpose

This study was designed to explore possible relationships between the levels of job satisfaction, the stages of adult development, especially as defined by Levinson, and the type and extent of formal educational preparation for pastoral ministry. The primary assumption was that higher levels of education enable the pastor to move through the progressive stages of adult development with a higher level of career satisfaction.

Procedure

The data were obtained through a survey of the pastors of the western judicatories of the seven denominations which are in trustee relationship with Western Evangelical Seminary. A three-part questionnaire was developed, including the Ministerial Job Satisfaction Scale developed by J. Conrad Glass (1976), and the Assessment of Developmental Issues developed by J. Talifero Brown (1985). Questionnaires were mailed, and 279 were analyzed.

Summary of Findings and Conclusions

Analysis of Part I of the questionnaire provided a profile of this clergy sample, including data on age, sex, educational levels, involvement in continuing education, pastoral experience before and after completion of formal education, growth patterns of church and community, ordination status, worship attendances, pastoral position,

career changes, desired retirement age, and career satisfaction.

Data from Parts II and III were combined with the Part I profile to answer six research questions. The following findings and conclusions were identified: (a) the Master of Divinity was the degree of preference and resulted in higher levels of satisfaction than the M.A. from a seminary; (b) adult development is related to chronological age but not education; (c) chronological age, divided into Levinson's stages worked equally well as the ADIS scale in identifying the adult life cycle stage. Three concerns were expressed: (a) there is a need for adequate staffing, especially in smaller churches, both volunteer and professional; (b) good work was recognized by denominational supervisors, but it was not accompanied by adequate assurance of career advancement; (c) nearly one-fourth of the clergy felt their wives would rather not be married to a minister.

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CHAPTER I

INTRODUCTION

The present study was designed to determine the relationship between job satisfaction, adult development, and type of academic preparation among members of the clergy from a sample drawn from the denominations in trustee relationship with Western Evangelical Seminary. Data were collected through the use of a survey instrument which was mailed to selected individuals.

My study included three areas of inquiry. First, I critiqued two current theories of adult development (Erikson, 1982; and Levinson, 1978), evaluating their contribution to an understanding of the dynamics of adult development in job satisfaction in the ministry. A survey of relevant literature and my critique provided the theoretical background for this study.

Second, I examined the literature regarding the relationships among career development, job satisfaction, and adult development, especially that which might relate to the Protestant ministry. Finally, the question of how best to prepare academically for the ministry was addressed by a review of the literature, including both historical and current practices, along with a description of current

routes leading to ordination. The survey instrument which was used also explored the relationship between types of academic preparation and levels of job satisfaction.

BACKGROUND

In the years since the conclusion of the Second World War there has been a noticeable increase in articles which examine the church and its ministry. Many common assumptions have been challenged and openly studied. Denominations and their graduate training institutions have both provided impetus and resources for this review. In the aggregate, these articles raise more questions than they answer due to their preliminary nature.

Present Condition of the Church

The church in America appears to be in serious trouble according to a succession of church and theological leaders (Diehl, 1982; Getz, 1974; Kilinskie and Wofford, 1973; Niebuhr, 1956; Rouch, 1974). Perry (1977), in Getting the Church on Target, observed that:

these are dangerous days for the organized church For the first time in American church history, the major church groups have stopped growing and have started to shrink. In 1967, the ten major denominations started their downward trek, and they have kept going since that time. Between three and four thousand parishes dissolve or merge every year! (p. 7)

This significant decline has been primarily a phenomenon experienced by the mainline denominations which have a

more liberal theological stance. Yet the smaller, more evangelical denominations, who as a group are growing well (Kelley, 1978), are also looking at a rather precarious future. Worley (1976) has warned that signs and symptoms are numerous, "From local parish to denominational boards and agencies, crisis follows crisis. Laymen revolt; liberal and conservative withhold their pledges and drop out" (p. 25). The Southern Baptist Convention, which has been both one of the largest and fastest growing churches in America, now experiences a turnover of one-third of its pastors annually (Routh, 1979).

Already many denominations are facing either a shortage of clergy at the present time or anticipate such a shortage within the next ten to fifteen years due to attrition and retirement. Yet, at the same time, there are pulpits to be filled now, numerous opportunities to start new churches, and specialized ministries among minorities and others with special needs.

Retirement alone is anticipated to reduce the ministerial ranks by nearly one-third by 1995 (McGavran, 1985). The great resurgence of evangelicalism following the end of World War II saw record numbers of men enter the Christian ministry, both Protestant and Roman Catholic. However, the last ten years has seen a serious decline in ministerial recruits in both segments of Christianity, with no relief in sight. The Association of Theological Schools reported

that seminaries in North America experienced a net enrollment decrease for the first time during the 1985-1986 academic year (Baumgaertner, 1986).

Church leaders and educators have responded in one of three ways to these statistics and warnings. They have either ignored them, been overwhelmed by them, or started to look for ways to reverse the trendline. Moore (1971) is among those who are convinced that renewal of the church is no longer possible. He wrote:

There is a growing concern that the institutional church as we have known it may not continue, and many believe that a full-time professional ministry will not survive the next decade. . . . A growing number of practicing pastors and dedicated laymen have also come to believe that the church and its employed ministry may not survive. (p. 25)

But, there are those who, even though seeing clearly the significance of these negative events, maintain a hope for the church's future existence, even for its increasing health. Rather than sharing the pessimism expressed by Moore, Trueblood (1967), spoke with a more optimistic, although equally serious, perspective.

However bad the church may be in practice it is the necessary vehicle for Christ's penetration of the world. Even though it is normally much adulterated, the church is now as always, the saving salt. The intelligent plan, then, is never to abandon the church, but instead to find some way of restoring the salt. If the salt is lost, all is lost! (p. 77)

Thus, he expressed the commitment of many to face the problems, as serious and perplexing as they may be, to find

reasons for the difficulties, and to discover viable solutions.

Present Condition of Ministers

In their attempt both to place blame and find answers, many have sought to indict the pastoral leadership of the church and the educational institutions which have prepared them for service. There seems to be concern that the church can rise no higher than its professional leadership, and in turn that this leadership can rise no higher than the level of training it has received. Pusey and Taylor (1967, as quoted by Schorr, 1984), in a study of the state of ministerial training in the Episcopal Church, emphasized "that the quality and competence of its ministers will determine how effectively the church will meet the challenges of the future" (p.11). Also they wrote, "And again, the skill and capabilities--and faith--that the ministers of tomorrow will bring to the tasks will depend upon the character and quality of theological education" (p. 11).

Across the church in America there is a growing ferment of dissatisfaction among the clergy. They are criticized from within the church as well as from without. MacDonald (1980) found in a survey that over one-third of all pastors are seriously thinking about leaving the ministry. Schorr (1984) commented that:

Unresolved conflicts in the church and family,
over-work, lack of affirmation, and low self-

esteem, have all combined to bring the minister to a point of exhaustion, discouragement, irritability, apathy, in short--burnout. (p. 6)

No doubt one of the more easily chronicled changes in this century has been the significant alteration in the role of the pastor in society. He has moved from being a distinctive person and community leader to the periphery of community attention and significance. Pusey and Taylor (1967, as quoted by Schorr, 1984) wrote: "He is no longer the only . . . educated person able to read or write. He may be known as 'reverend' but is not greatly revered. He is only one among many others who ministers to human need" (p. 6).

These changes have helped to contribute to a decline in the numbers of men and women who are opting for the ministry as their chosen profession. In what has been perhaps the most significant study of the ministry in America, Niebuhr, Williams, and Gustafson (1957) wrote:

that a hundred years ago the Protestant ministry was a profession of high prestige and equally high morale; it then drew to it men of intellectual vigor and strong ambition. Today the ministry is a profession as low in prestige as in salary, and the general morale among ministers is lower still; today, therefore, the university training centers for the ministry get the culls of the academic crop. (p.2)

Lindsell (1981) and Walters-Bugbee (1981) have found, through their surveys, that this trend continues.

Career change in the last half of the twentieth century is a phenomenon without parallel; there is a new

freedom to move in and out of careers without social stigma. Doors once perceived to be closed by convention and conviction are now seen as ready to be pushed open and a way made for anyone who so wishes. Educational institutions are expected to provide the needed retraining to all regardless of past educational attainments or present economic resources.

There seems to be a positive relationship between pastors opting to leave the ministry and what is called the "midlife transition." Their inner and professional resources appear to run out at about midlife, thus making a career change appear to be a rational step. Further research is needed in this area both to document this relationship, if it exists, and to suggest effective intervention if appropriate.

Ministers differ in the amount of professional education, both preparatory and continuing, that they have received. It has been my observation that a large percentage of ministers who change careers are persons who have not completed the traditional academic program of four years of college and three years of graduate training in a theological seminary. There may be a positive relationship between the extent of academic preparation and job satisfaction. If little or no training is formally received in the concepts, information, and skills which are necessary adjuncts to the profession, then one might assume that

success and a sense of satisfaction will be difficult to achieve.

Even if one does not endorse the aims and interests of the clergy, concern for their welfare is a valid reason for identifying policies of intervention to prevent or at least reduce the incidence of ministerial burnout, premature death, disillusionment, and career change. If academic preparation is related significantly to reasons for leaving, or at least not fully enjoying the ministry, then denominations and training schools need to respond with appropriate policies.

If training is related to job satisfaction, denominational ministerial training and licensing boards need to encourage the most effective routes to ordination and to discourage other perhaps more expedient but less successful routes. The health and vitality of the local congregation also need to be considered. Parishioners come into a church expecting a healthy environment for spiritual and personal growth as well as a supportive base for helping to meet the needs of their communities.

Seminaries, like all educational institutions, need assistance in building their various curricular offerings so that the best training possible is made available to ministerial students. This assistance includes determining the type of prerequisites needed for entrance, the developmental issues the clergy face, and the type of career guid-

ance seminaries need to offer. Career guidance is especially significant in light of the fact that over 50% of all seminarians are now career changing persons and that their average age has kept increasing each year at the rate of about one-half a year to the present average of 33.5 (Baumgaertner, 1986).

The Condition of Theological Education

It is natural to turn to the theological seminary in an attempt to find the source of the problems both the churches and their clergy are experiencing. Schorr (1984) observed:

Theological schools, they claim, have made tremendous contributions in terms of understanding our history as a church and the sources and modes of thinking about Christian faith and life--or more succinctly, in the theological and academic domain. Unfortunately, this emphasis has tended to promote the development of "rugged individualists"--pastors who are multi-gifted . . . but lack the skills to develop multi-gifted church members who can all contribute in a special way to the building up of the church. (pp. 7,8)

The literature reveals that the alumni of many seminaries are very critical of the training they received. They feel that they have been so focused on the intellectual/ academic world that they were not prepared to face the real world of people and problems (Fletcher and Edwards, 1971; Oswald, 1980; Ziegler, 1971). Fletcher and Edwards (1971) recorded a comment typical of those expressed by many alumni, "The effect of seminary on one pastor

. . . was 'You took me on a head trip'" (p. 22). Thus, many come out of seminary with a great deal of knowledge which they cannot translate into the vernacular of daily church life and ministry. This is especially apparent when their first parish is in a blue collar or a disadvantaged area.

One of the reasons that there is this discrepancy is that the performance of the ministry now necessitates the use of the skills of supervision and management to a much higher degree than in earlier decades. Worley (1976), a seminary professor himself, commented that theological schools have:

completely ignored the organizational structure of the church in their preparation of ministers. They blindly pursue their unreflective course of producing individual ministers in a complex, dynamic, organizational world. (p. 16)

Schorr (1984) suggested that the reason there is such a discrepancy between the world of training and the world of ministry is probably two-fold. First, seminaries may not be keeping in touch with the churches for which they are preparing pastors and thus are no longer cognizant of the real needs of pastors. Competition from other seminaries for the most capable students and pressure from the accrediting associations to maintain the highest of academic standards have led faculty and administrators to lose sight of their basic mission. Pinkham (1976, quoted by Schorr, 1984) concluded in his doctoral dissertation that:

Faculties feel they know what pastors need! So why do any reality testing? Even the new D. Min. programs (continuing educational opportunities for church professionals) being established by evangelical seminaries are not informed by raw data which could be supplied by pastors and church executives! (p. 16)

The other explanation which Schorr puts forward is that seminaries are trying to do too much as they respond to the criticism that they are not practical enough. Seminaries have listened to the comments coming from the grass roots and made curricular changes (Ziegler, 1980). So many new courses were added in many seminaries that it became necessary to delete other, established courses, often without consideration for the integrity of the entire curriculum. Courses become fragments, rather than integral parts of a unified curriculum. Practicum is moved aside for further "course work." Worley (1976) saw the student as thus being left "with the task of integrating this knowledge into a profession and into professional activity which is yet to be experienced" (p. 105).

Role of Continuing Education for the Ministry

The concept of continuing education for the ministry has been growing in favor during the last 30 years, especially under the leadership of the Society for the Advancement of Continuing Education for the Ministry (SACEM). Gamble (1965), former Executive Director, proposed that the theological school make a covenant with its current student

body to work with them in designing and maintaining a planned program of continuing education for their lifetime. This program would help the seminarian develop the concept that the seminary does not bear the total responsibility for his or her education and successful ministry.

Houle (1980, p. 85) commented that the idea of life-long learning is "nowhere communicated systematically and thoroughly" within the context of most professional schools. Niebuhr et al. (1957) observed that the seminary:

offers too little challenge to the student to develop his own resources and to become an independent lifelong inquirer, growing constantly while he is engaged in the work of the ministry.
(p. 209)

Houle (1980) cautions that unless pre-service students learn to assume responsibility for their own learning process, they will not know how to do so after they leave the school environment and its academic structures (p. 4).

Another dimension has been added to the continuing education discussion by those who have combined the insights of adult development theory with adult learning theory. It appears that there are certain times in the life course of adults when they are more subject to stress and more prone to reassess their career commitments. If these times could be identified more accurately, then steps could be taken to intervene and assist individuals through these crisis periods so they might be enabled to continue in the ministry with renewed satisfaction. Perhaps the

developmental structure itself could become the basis for an effective program of educational renewal for the ministry.

There is considerable ferment in theological education over the efficacy of the Doctor of Ministry degree (D.Min.) which is usually started no sooner than three to five years after the Master of Divinity (M.Div.) has been completed. It is based upon the assumption that professional training beyond the M.Div. ought to be delayed until the individual has faced the realities of the real world of ministry and has identified his or her own special needs rather than those supposed by a faculty member. Since the D.Min. is seen as a professional (rather than an academic) doctorate because of its focus on praxis, the participants are required to share from the context of their own continuing ministry. They cannot just sit on the sideline and speculate on the realities of the practice of ministry. Some have felt that there may well be a definite correlation between achieving the D.Min. and clergy satisfaction and persistence (Hartford, 1986). If this relationship exists, then the D.Min. may need to become a larger part of the total continuing education process for ministers.

STATEMENT OF PROBLEM

This study focuses on a subset of the research needs which were raised through consideration of the interaction among the variables of job satisfaction level, adult development stage, and type of educational preparation for the ministry. Most of the research has looked at each of these areas as disparate entities, not as interrelated or even parallel phenomena. In addition, very little research in these three areas has had the clergy as its focus. When these considerations are combined with the earlier expressed needs of the church, ministry, and theological education, an urgent need to empirically study the three variables of satisfaction, development, and education in relationship to the ministry was perceived which led to the choice of the major research question and the six subsidiary research questions.

Resultant Research Needs

Out of the above discussion some directions for further research become more clear and insistent. First, much more detailed and reliable testing of the reasons persons leave the ministry is needed. The research has up to this point been piecemeal, limited to specific church groups, and thus not easily obtained or generalized. Once a clearer picture has been drawn, then research can focus on intervention procedures.

The second question arising from the above review concerns the possible relationship between the ages of pastors making career changes and their stage of adult development. Is the "midlife crisis" a real phenomenon experienced by the clergy? And, if individuals opt for less than the traditional four years of university plus three years of seminary, do they jeopardize their future effectiveness and job satisfaction?

The third question concerns seminary curricula and the pressures being put on it to include both the necessary base in the classical theological disciplines and also make it more relevant by adding practical courses the alumni are requesting. What is an ideal seminary curriculum for the M.Div. degree? How many years should be spent pursuing it? Should it include a mandatory year of practicum?

Finally, the question of continuing education for the ministry deserves further attention. How can the seminary student be made to recognize the value of and engage in continuing education after having "finished" it at graduation? What are seminaries and other professional schools doing in this regard? Is the D.Min. degree the answer to motivating existing clergy to further their training and adding to their competency? Also, does the D.Min. degree serve to meet an adult developmental stage need and thus lead to enhanced job satisfaction as well as competency?

Aspects of the second and the fourth questions are addressed by this study, while the others must be left for further investigators to pursue.

Research Question

Succinctly stated, the research question is: What is the relationship between the level of job satisfaction, adult developmental stage, and level of academic preparation received for the ministry?

Subsidiary Questions

1. What are the stages of adult development found among the clergy?
2. How satisfied are clergy with their activities and environment in the practice of the ministry?
3. What are the educational characteristics of ministers?
4. How closely does the Adult Development Issues Survey correlate with simple chronological age in determining stage of adult development?
5. Does a higher stage of adult development result in a higher level of job satisfaction?
6. Does any particular type of academic degree lead to a higher level of job satisfaction?

SIGNIFICANCE OF THIS STUDY

The idea of relating the performance of the clergy to types of academic preparation and stages of adult development have not been addressed by any authors this writer has been able to locate. Yet, this is a matter of utmost concern to graduate theological institutions, denominational boards of ministry, and pastors themselves. Thus, the purpose of this study was to open the door for answers to these concerns.

The results of this study provide, in part, answers to these questions and therefore should be useful to the process by which a seminary evaluates and advises potential students by providing information regarding adult development, job satisfaction, and the purpose of the various degree programs. Because an education, especially if it includes graduate work, is a very expensive endeavour, seminaries are obligated to advise students with all possible insight. If an applicant has graduated from a Bible college, is he or she as likely to be satisfied in his/her career as the seminary graduate? Does the age and developmental stage of the person have any bearing on the need for additional training and the type of training? Should ordained clergy be encouraged to seek further degree and/or non-degree work? The answers to these questions should be

of great value in the administration of theological education.

Second, I hope that the results of this study will be used by the members of denominational boards of ministerial training as support for requiring the highest levels of preparation and competence possible among the clergy. Courses of study and requirements for ordination need to be based upon criteria which include standards empirically proven to produce a higher proportion of clergy who will be effective and satisfied with their career, thus persisting in it throughout their entire career path.

The third contribution is a better understanding of the effect of a D.Min. degree program in enhancing job satisfaction and persistence. The pursuit of this new degree has become a dynamic phenomenon during the last 30 years in theological education, with over 80 (Baumgaertner, 1986) institutions accredited by the Association of Theological Schools granting the degree; yet, very little is known about why people seek it, how it really helps them, and if it needs to be followed by a further continuing education effort. This study sheds some light upon the area of the D.Min.'s influence on job satisfaction and career persistence.

A final hope is that this study will encourage others to bring the two disciplines of theological education and adult development together into a fruitful symbiosis of

insight and instruction. Some research is now becoming available in this area (Steele, 1984), but this research is only an indication that the door has been opened. If others can be encouraged to bring the insights of adult developmental studies into the arena of ministerial training, then I will be very happy indeed.

ASSUMPTIONS

The first assumption is that the adult development theories proposed by Erikson (1982) and Levinson (1978) are valid and that stages of development can be measured by the survey instrument used. Testing on the basis of operationalizing the proposed age-linked differences and building an age-ranked grid will together be used as a crosscheck of the effectiveness of these measures.

The second assumption is that the variable of job satisfaction can be measured with an acceptable level of validity with a paper and pencil survey instrument. This approach has been selected in order to allow the inclusion of a much larger population than the interview and personal history approaches would allow.

Third, I assume that the questionnaire contains clear and concise instructions which will allow the respondents to provide useful information. Also, fourth, the sincerity and honesty of the respondents is assumed, considering their commitment to the standards of their profession.

DELIMINATIONS

First, this study is limited to the denominations and their judicatories which constitute the governing body of Western Evangelical Seminary. Therefore, the study is of primary value to these denominations, their judicatories, and the seminary rather than to the larger world of all Christendom or of all seminaries; I hope that some of the principles discovered will be of assistance to those in the larger context of theological education.

A second limitation is that the questionnaire was sent only to those clergy serving on the pastoral team of a local church. Thus, all other persons listed in the ministerial ranks of each of the judicatories were excluded, including teachers, superintendents, missionaries, and those in parachurch activities. No doubt their input would be useful, but it is outside the scope of this study.

DEFINITION OF TERMS

Life Phase/Period/Stage - These terms refer to the chronological divisions of the adult life cycle, each with predictable characteristics and urgent tasks, usually considered to be sequential in nature. Both Havighurst (1972) and Levinson (1978) suggest age-related schemas which are very similar, the Levinson model being chosen for this study. (See Table I.)

Transition - Levinson's definition will be used in this study.

The task . . . is to terminate a time in one's life: to accept the losses the termination entails; to review and evaluate the past; to decide which aspects of the past to keep and which to reject; and to consider one's wishes and possibilities for the future" (1978, p. 51).

This period of time tends to be characterized by instability and a lack of satisfaction.

Age - This term will be used in a strictly chronological manner throughout the study.

TABLE I
MAJOR AGE-RELATED SCHEMAS
ADULT LIFE CYCLE

Age	Title
<u>Havighurst</u>	
18-35	Young Adulthood
35-45	Mid-life Transition
45-60	Middle Adulthood
60+	Later Adulthood
<u>Levinson</u>	
17-22	Early Adult Transition
22-28	Entering The Adult World
28-33	Age Thirty Transition
33-40	Settling Down
40-45	Mid-life Transition
45-50	Entering Middle Adulthood
50-55	Age 50 Transition
55-60	Culmination of Mid. Adult.
60+	Late Adulthood

Mid-life Crisis - This is generally the period of life beginning in the mid-thirties and extending into the mid-forties and is characterised by a dominant dissatisfaction with life as it is, a sense of urgency in directing life toward more personally satisfying goals, and often involves significant changes in employment, family relationships, and personal lifestyle. Not all adults experience the mid-life transition as a crisis, although they either pass through the mid-life transition or die prematurely.

Job Satisfaction - This term will be used to describe the level of satisfaction which individuals feel in their job and the resultant likelihood of their either persisting in their career paths or seeking out new ones.

Career Change - Those who have made a change from one type of employment to another, not just another position within the same organization, and are over the age of 27.

Clergy/Minister/Pastor - These terms will be used in this study to refer to either men or women who are pastoring a local congregation or parish either as the senior pastor or as part of the professional support staff. They will have had various types of academic preparation, with some being ordained or licensed by a denomination, others recognized only through their local church.

Continuing Professional Education "A planned series of learning activities designed for and by ministers to keep them up-to-date with new developments in their field, to acquire new knowledge, skill, and/or attitudes related to their profession or occupational setting and to understand the societal context in which they work" (English Glossary, UNESCO, 1980, p.87).

Seminary/Theological School - In the United States graduate theological education has been largely conducted in free-standing seminaries rather than through a theological school affiliated with a university as is common in the British model. Entrance is based upon the prior completion of a baccalaureate degree. The primary degree offered is the three-year Master of Divinity (M.Div.), with many seminaries now offering one- and two-year masters (M.A., M.R.E., M.A.R., M.M.), as well as the more advanced Master of Theology (M.Th.), a four-year program. Doctoral programs include the Doctor of Ministry (D.Min.), a professional doctorate which builds on the M.Div. degree, and the Doctor of Philosophy (Ph.D.). Most of these schools are accredited by the American Association of Theological Schools (ATS), and many have also chosen regional accreditation in addition.

Bible College/School - A postsecondary institution which may offer one-, two-, or three-year courses leading to a

diploma or certificate which certifies the competency of graduates to serve as lay persons doing volunteer work in a local church. A four-year degree is also now being offered by many of these schools, usually a Bachelor of Religious Education (BRE). Their training is usually seen as terminal in nature, with little need to proceed on to the university or seminary for further training. Most Bible colleges are accredited by the American Association of Bible Colleges (AABC) which is part of COPA.

OVERVIEW OF THE STUDY

Chapter I provided an introduction to this study, with a summary of the background needs, the problem statement, and the significance of this study. The assumptions and delimitations underlying the study, along with the definition of terms, were provided.

Chapter II provides a review of the literature related to the study. First the area of adult development is explored, with special attention given to the theoretical frameworks of Erik Erikson and Daniel Levinson. This section is followed by the major theoretical assumptions in adult development, the developmental issues common to these systems, and a listing of the unresolved issues. Next, the literature concerning job satisfaction is reviewed, with special attention being given to the Christian ministry. Next, academic preparation for the ministry is examined by

the presentation of a brief history of theological education in America, current routes to ordination, and current studies on preparation for the ministry. The chapter concludes with a summary and observation section on the comparative state of the research with questions yet to be addressed.

Chapter III focuses on the research instrument and methodology employed by the study in gathering empirical data for analysis. The topics include the design, subjects, instrumentation, survey procedures, and types of analysis.

Chapter IV is an analysis of the responses to the questionnaire.

Chapter V includes a summary of the study, its findings, and their implications for ministerial education and guidance. Recommendations for further study are presented.

CHAPTER II

REVIEW OF THE LITERATURE

INTRODUCTION

The concept of adulthood, in the psychological sense we ordinarily use it today, did not appear in America at all until after the Civil War and then only sparsely until the early 20th century. The early English settler stressed the duties, not the development, of the person. Puritanism with its predestinarian theology spoke for stasis, recognizing one's given condition. It took the Arminianization of theology in the 19th century to allow the notions of personal growth, maturing, and becoming psychologically adult to arise and become legitimate.

"Adulthood," as we ordinarily think of it today, is largely an artifact of 20th century American culture. Historically the concept emerged by a process of exclusion, as a final product resulting from prior definitions of other stages of the human life cycle. Both the terms and concepts of adolescence and old age developed prior to that of adulthood. In the early 20th century, psychology began to segment the life cycle into increasingly discrete and well defined units, descriptive of inner life and external

behavior, with medicine developing the new specialities of pediatrics and geriatrics.

By the 1920s the concept of adulthood was clearly evident, yet the International Encyclopedia of the Social Sciences (1968) had no article on the topic. It was not until 1975 that the first symposium on adulthood was held. Thus the great body of literature which has arisen around this newly emergent interest in adult development is of very recent origin, basically within the last 20 years. It appears that studies of adulthood and the concept of developmental changes in adults was an idea whose time had come. Few adults today are aware that theirs is the first generation to have been fully formed under this revolutionary new idea.

The current emphasis in these studies is on growth and change.

Adults don't stay put the way they used to. Everywhere you look, people are moving around, changing jobs, going back to school, getting divorced. Starting over, in short. At age 30, 40, 50, 60 -- there's no end to it. (San Francisco Chronicle, 6/4/75, p. 36)

Jordan (1978) wrote:

We have moved, over the years, from condition to process. In our culture, adulthood as a condition used to be simply assumed; as a process, it now seems to demand explanation. (p. 198)

As the concept of continuing development has become a common reference point, further subdivisions of this phase of life have appeared, and we now speak of young adulthood,

middle adulthood, and late adulthood. And, each of these subdivisions have had a set of unique developmental tasks assigned to them which take into consideration not only psychosocial change but also social events, biological change, cultural traditions, and economic structure (Havighurst, 1981).

When these newly developed understandings were related to the Protestant clergy, a special set of circumstances was identified as effecting them in unique ways. Of this Steele (1984) wrote:

Protestant clergy have been viewed as a unique section of the adult population. They have been thus viewed due to the potentials and limitations of their occupation and its impact on their personal identity. To develop an identity open to change could be detrimental to their occupation which represents truth, faith, and stability. While everything and everyone around them has been changing due to internal and external factors, their marriages, families, occupations were to stand firm. (p.1)

As this expectation of constancy is superimposed on the framework of change which developmentalism has identified, a unique set of tensions is seen to face the clergy.

Erikson (1982), Havighurst (1972), and Levinson (1978) have identified a common set of developmental issues or themes which according to Datan (1980) include:

stagnation in marriage and career, declining opportunities with advancing age, and biological deficits: in brief, intrinsic and extrinsic causes, maturational, social, and existential. (p. 3)

Steele (1984, p. 2) suggests that, "if in fact these themes

exist, the clergy could be particularly vulnerable to the extreme effects of midlife issues." And, indeed, several studies of the clergy as a special population have found that midlife was a high risk time for both burn-out and career change (Jud, 1970; Rassieur, 1982, and Rediger, 1982). So it seems reasonable to ascribe, at least in part, this vulnerability to the conflicting demands of maintaining a stable corporate identity as a member of the clergy while living in the midst of a society marked by both an acceptance and an expectation of significant life changes.

The purpose of this study (Steele, 1984) also included an analysis of the relationship between educational level and both career satisfaction and persistence, especially as they both interact with adult developmental themes. The literature linking educational level with either of these variables is almost non-existent, but face validity exists for the contention that such linkage does indeed exist. The relatedness may come out of direct causal relationship based upon the accumulation of skills and understandings needed for the job, or it may be more indirect and arise out of the individual's self concept as it has been strengthened or weakened through interaction with peers with differing levels of education.

This chapter begins with a review of the two primary contemporary contributors to adult developmental theory:

Erik Erikson and Daniel Levinson. Brown (1985) gave three reasons for this selection.

First, the widespread and growing popularity of these theories among professionals and layperson (Baltes et al., 1980; Harren & Randers, 1980; LaVoie, 1980) suggests some consensus that concepts alluded to in these theories have both popular appeal and validity for the general populace. Second, these theories are similar in that they are all stage theories of normal adult development which, with the exception of Erikson's theory, focus on the period of life after age 17. This similarity allows for facile integration of both converging and diverging concepts. . . . Finally, although these theories are quite similar in that they find their origins in Eriksonian concepts, they address different aspects of adult development. (pp. 9,10)

The next major section of this chapter considers the area of job satisfaction as it relates to the stages of developing a career, the dynamics of career changing, and occupational burnout as a phenomenon of midlife. This is an area which is relatively well represented in the literature with several dominant theories in place (Schein, 1978; Super, 1953).

The last major section of this chapter reviews the literature relating to academic preparation for the ministry. The amount of research located in this area was miniscule and left many questions open for further study and analysis. Preparation was looked at both from historical perspective as well as a survey of present day routes to ordination and service.

ERIK ERIKSON

Erik Erikson (1959) was a pioneer in opening the area of adult development to theoretical exploration; his work is still considered foremost among even the subsequent theoretical structures. He posited that an individual's ego (sense of self) develops sequentially through a process of psychological and sociological adjustments to environmental constraints and biological maturation. Consequently, psychological development may be linked with age as an index of biological maturation, but it is not bound exclusively to age since environmental and psychological processes also interact in influencing the ego's development.

Erikson (1959) postulated eight psychosocial stages of ego development based upon his earlier studies in development from a Freudian psychosexual perspective but with consideration given to the social context of development and its effects over the life-span. The first four psychosocial stages cover development from infancy to late childhood, the focus of most developmental studies until very recently, and thus the most fully developed and understood. The last four stages focus on adult development, are the more controversial in nature, and have the least amount of empirical research behind them. Andrews (1983) suggested that there may well be two more stages to be added to the last four, thus hypothesizing a ten-stage theory instead. These last

four stages are the most germane to this study, and will receive repeated attention.

Each of these eight stages of ego development confronts the individual with a crisis over a unique psychological concern at the core of which is a conflict between two opposing attitudes or ways of relating to the world, thus establishing a state of disequilibrium which must be resolved. Perosa (1981) suggested that the successful resolution of each crisis

entails the incorporation of a "favorable ratio" of the positive over the negative attitudes. Mastering each crisis has profound consequences for the individual, including a sense of inner unity and increased strength to face the next crisis. Each crisis, therefore, represents a critical turning point in development, a moment of decision between progress and regression, integration and retardation. (p.3)

Since 1950, Erikson has written 10 books, two of which were subsequently revised, and edited one anthology on adult development themes. His works are summarized below:

Childhood and Society (1950, 1963)
Young Man Luther (1958)
Insight and Responsibility (1964)
Identity: Youth and Crisis (1968)
Gandhi's Truth (1969)
Dimensions of a New Identity (1974)
Life History and the Historical Moment (1975)
Toys and Reasons (1977)
Identity and the Life Cycle (1959, 1980)
The Life Cycle Completed (1982)
 Editor, Adulthood (1978)

Of most value in this study have been Childhood and Society (1963) and, especially, The Life Cycle Completed (1982) in which his entire theoretical framework is cri-

tiqued and re-examined from the perspective of adulthood rather than childhood as in earlier writings.

Epigenesis

Beginning with his earliest writing, Erikson (1950) specifically explained how each psychosocial crisis has a time of ascendance which he describes as a critical period along the developmental continuum. It is at this time that successful resolution of the crisis is essential if proper development is to occur. This is the theory of epigenesis which is borrowed from embryology and compares the development of the embryo in utero to the development of the ego over the life-span of human development. Erikson (1982) described it thusly:

As I now quote what the embryologist has to tell us about the epigenesis of organ systems, I hope that the reader will "hear" the probability that all growth and development follow analogous patterns. In the epigenetic sequence of development each organ has its time of origin -- a factor as important as the locus of origin. If the eye, said Stockard, does not arise at the appointed time, "it will never be able to express itself fully, since the moment for the rapid outgrowth of some other part will have arrived" (1931). But if it has begun to arise at the right time, still another time factor determines the most critical stage of its development: "A given organ must be interrupted during the early stage of its development in order to be completely suppressed or grossly modified" (Stockard 1931). If the organ misses its time of ascendance, it is not only doomed as an entity, it endangers at the same time the whole hierarchy of organs. . . . The result of normal development, however, is proper relationship of size and function among all body organs. (p. 27)

This development in utero is perceived as continuing after birth in much the same pattern as before, but with development following not only a prescribed sequence of physical capacities, but also cognitive and social capacities essential to normal development. Erikson (1982) further added:

To us, it is first all important to realize that in the sequence of significant experiences the healthy child, if properly guided, can be trusted to conform to the epigenetic laws of development as they now create a succession of potentialities for significant interaction with a growing number of individuals and with the mores that govern them. (p.28)

Epigenesis is viewed as no mere succession of events or capacities. It is also seen to determine certain laws in the fundamental relations of the growing parts to each other. First, "each part exists in some form before 'its' decisive and critical time normally arrives" (Erikson, 1982, p.29). Next, each part "comes to its full ascendance and finds some lasting solution during its stage" (p. 29). Finally, each part is "expected to develop further under the dominance of subsequent ascendancies and most of all, to take its place in the integration of the whole ensemble" (p. 29). Figure 1 (page 36) graphically portrays these relationships.

Erikson's Stages of Psycho-Social Development

The full outline of Erikson's eight stages of psychosocial development, showing their foundation in Freudian

psychosexual development along with their significance in the psychosocial development of the individual, are presented in chart form in The Life Cycle Completed (1982). It is included as Figure 2 to add further clarity to his theoretical structure.

The most concise descriptions of the eight stages located were in the study by Messina (1984, pp. 21-25) and are largely reflected in the summaries developed below. Messina's dissertation appears to contain the most up-to-date listing of significant research which has attempted to assess empirically the adequacy of Erikson's theoretical base for his stage theory of adult development. Several of these research projects and their significance will be examined following this description of Erikson's stage theory.

Basic Trust versus Basic Mistrust. With regard to psychological phase development, the growth process begins with an infant's need to establish a trusting relationship with his or her significant other, particularly a mother figure. As trust develops, the infant gradually is willing to let his or her mother out of sight without becoming overly anxious. This positive bond between primary caretaker and child helps the infant develop a sense of confidence. On the other hand, a lack of basic trust can cause infantile schizophrenia. When this occurs, a lifelong lack of trust

	A	B	C	D	E	F	G	H
Stages	Psychosexual Stages and Modes	Psychosocial Crises	Radius of Significant Relations	Basic Strengths	Core-pathology Basic Antipathies	Related Principles of Social Order	Binding Ritualizations	Ritualism
I Infancy	Oral-Respiratory, Sensory-Kinesthetic (Incorporative Modes)	Basic Trust vs. Basic Mistrust	Maternal Person	Hope	Withdrawal	Cosmic Order	Numinous	Idolism
II Early Childhood	Anal-Urethral, Muscular (Retentive-Eliminative)	Autonomy vs. Shame, Doubt	Parental Persons	Will	Compulsion	"Law and Order"	Judicious	Legalism
III Play Age	Infantile-Genital, Locomotor (Intrusive, Inclusive)	Initiative vs. Guilt	Basic Family	Purpose	Inhibition	Ideal Prototypes	Dramatic	Moralism
IV School Age	"Latency"	Industry vs. Inferiority	"Neighborhood," School	Competence	Inertia	Technological Order	Formal (Technical)	Formalism
V Adolescence	Puberty	Identity vs. Identity Confusion	Peer Groups and Outgroups; Models of Leadership	Fidelity	repudiation	Ideological Worldview	Ideological	Totalism
VI Young Adulthood	Genitality	Intimacy vs. Isolation	Partners in friendship, sex, competition, cooperation	Love	Exclusivity	Patterns of Cooperation and Competition	Affiliative	Elitism
VII Adulthood	(Procreancy)	Generativity vs. Stagnation	Divided Labor and shared household	Care	Rejectivity	Currents of Education and Tradition	Generational	Authoritarianism
VIII Old Age	(Generalization of Sensual Modes)	Integrity vs. Despair	"Mankind" "My Kind"	Wisdom	Disdain	Wisdom	Philosophical	Dogmatism

Figure 1. Erikson's Themes of Human Development.
Source: Erikson, E. (1982). The Life Cycle Completed, pp. 32, 33.

Psychosocial Crisis									
Old Age	VIII						Integrity vs. Despair, disgust, WISDOM		
Adulthood	VII					Generativity vs. Stagnation, CARE			
Young Adulthood	VI				Intimacy vs. Isolation, LOVE				
Adolescence	V				Identity vs. Identity Confusion, FIDELITY				
School Age	IV			Industry vs. Inferiority, COMPETENCE					
Play Age	III			Initiative vs. Guilt, PURPOSE					
Early Childhood	II		Autonomy vs. Shame, Doubt, WILL						
Infancy	I	Basic Trust vs. Basic Mistrust, HOPE							
		1	2	3	4	5	6	7	8

Figure 2. Erikson's Psychosocial Crises. Source:
 Erikson, E. (1982). The Life Cycle Completed,
 pp. 56, 57.

is observed in adults which results in habitual withdrawal into schizoid and/or depressive states of behavior. According to Erikson, this problem is only corrected when basic trust is re-established through therapy.

Autonomy versus Shame, Doubt. The next phase of development is Autonomy versus Shame and Doubt. This is the time when the young child attempts to establish himself or herself as an independent individual. It is important at this phase for the parent to know when to help the toddler stand on his or her own two feet and when to let go. In this way, the infant learns to make free choices while being protected against experiences that produce feelings of shame and doubt.

If a child is not given the opportunity to learn freely and discover through purposeful repetition, he or she becomes obsessed by his or her own repetitiveness which in turn may lead to compulsive neurotic behavior. In addition, if the young child is not only unable to explore freely but is also ridiculed, then shame will result. While Erikson stated that shame has not been adequately studied in this country, he said that it is basically represented by the wish to be invisible: to bury one's face. Doubt, on the other hand, is the brother of shame. It causes the individual to develop a fear of what is behind him or her. This leads to paranoid fears in adulthood, expressed by the feeling that hidden persecutors are coming

from behind. This phase of development also determines the ratio one has of the following emotions: love and hate, cooperation and willingness, and freedom of self-expression versus suppression of self-expression.

Initiative versus Guilt. The crisis of Initiative vs. Guilt arises during the play age prior to beginning school and is represented by an optimistic, positive approach to exploration, discovery, and problem-solving versus a sense of guilt over newly acquired mental and locomotive capabilities. In addition, this is the stage of the castration complex at which time the child fears his genitals will be harmed because of fantasies he is experiencing. During this stage of development, infantile sexuality, incest taboo, the castration complex, and super-ego all come together and force the child to begin the slow process of becoming an adult, leaving behind the pregenital attachment to the primary caretaker which has developed since birth. If this split is successful, the child gradually develops a sense of moral responsibility. If not, adult pathology develops and is expressed as hysterical denial, inhibition, impotence, or an overcompensatory showing off.

Industry versus Inferiority. The next phase, which involves the elementary school-age child, is represented by Industry versus Inferiority. During this phase it is important for the young person to learn skills and tools

which can be utilized later in the world of work. This is the time when children learn about their world by participating with others and by learning skills in a group environment. If the individual is unsuccessful during this phase, inferiority results.

Identity versus Role Confusion. During the adolescent years, the new crisis is that of Identity versus Role Confusion; the teenager must establish himself or herself as a unique individual apart from his or her own family. At this time, the adolescent is aided by a peer group which helps to define the norms and mores of society. It is also a time when the individual, in an attempt to develop a personal value system, questions the sameness and the continuity of items which were accepted unquestioned earlier. The negative outcome of this inner struggle is role confusion, caused most often because the individual has doubts about his or her sexual and/or occupational identity. While this behavior can be very serious and can result in delinquent and psychotic episodes, if diagnosed and treated correctly, it is not as detrimental at this time as it would be at other ages. This is true because during adolescence, unlike any other phase of development, the young person has the opportunity to re-evaluate his or her past experiences. Erikson stated that, during the identity period, the individual has the opportunity to, "Re-fight many of the battles of earlier years" (Erikson, 1963,

p.261); and as a result, form a final identity without penalty. Earlier unresolved crises can be altered at this later stage of development.

Intimacy versus Isolation. The Intimacy versus Isolation phase occurs during young adulthood and involves the individual's ability to merge one's self with the self of another. This is the time when true genitality can be developed to the fullest extent, since up to this point much of what has occurred sexually between two people has been of the identity-searching nature. According to Erikson, in order for genitality to have lasting social significance the following components must be present:

1. mutuality of orgasm
 2. with a loved partner,
 3. of the opposite sex,
 4. with whom one is able and willing to share a mutual trust,
 5. and with whom one is able and willing to regulate the cycles of work, procreation and recreation,
 6. so as to secure to the offspring, all the stages of a satisfactory development.
- (Erikson, 1950, p. 266)

If unsuccessful in this endeavor, the young adult becomes isolated, is unable to have a fulfilling relationship with a member of the opposite sex, and may develop serious character problems in later life.

Generativity versus Stagnation. From this point the individual moves into full adulthood and the Generativity versus Stagnation phase. Having met society's criteria of success in both family and career, the adult is now ready

and able to help the younger generation. In addition, the mature individual has a profound desire to be needed and to encourage. While the drive to guide one's own offspring is the natural outcome of earlier phases, Erikson stated that in some cases, due to misfortune or special talent in other directions, Generativity can be achieved in other ways with those not the biological children. If the individual is unsuccessful, however, stagnation and personal impoverishment occur.

Integrity versus Despair. From this stage, the final period, which involves Integrity versus Despair, is approached in old age. At this time, the individual looks at his or her life in retrospect and enters into the last phase as a positive person who accepts the uniqueness of his or her life or as a negative individual who rejects his or her own life and feels it is too late to do anything else or to be anyone else. According to Erikson, it is this lack of ego integrity and integration that causes the fear of death.

Further Research on Erikson

Erikson's framework for looking at human development has been the dominant model for the last 30 years; this is certainly a tribute to its robustness. (Messina, 1984, p. 34). However, even though it has held a central position, and most likely because it has, it has been the object of numerous studies trying to either confirm or disprove its tenets. Several of those research projects which have special application to this study are discussed below.

Marcia (1966, 1967) studied the process of identity formation in young adulthood within the context of Erikson's concepts of crisis and commitment. An identity crisis occurs when the individual must commit himself in the spheres of religion, politics, and work. Commitment deals with the degree of energy the individual invests in each decision. Marcia operationalized four identity statuses for males: identity achievement, moratorium, foreclosure, and identity diffusion. Identity achievement males have experienced a crisis period and are committed to an occupation and a personal belief system. Males in the moratorium identity status are currently in crisis and have vague commitments. Males in the foreclosure status are unique in that they have experienced no crisis, yet they have firm, usually parentally determined commitments. Identity diffusion males have no apparent commitments. Unlike moratorium individuals, they lack both the sense of

struggle and the attempts to make commitments. Identity achievement males tend to set realistic goals, persevere on problems, and are resistant to self-esteem manipulation; males in a moratorium status evidence similar characteristics, but they are distinguished by high anxiety and conflicting needs for rebellion and guidance. Identity foreclosure males tend to set unrealistically high goals, endorse authoritarian values, and seek approval.

The data on the implications of an identity status for females are conflicting and suggest that the social milieu interacts with sex roles to influence the process of identity formation. It appears that identity achievement enhances self-esteem for males, but for females it invokes anxiety if the social milieu does not value independence for females. Arriving at commitments without having experienced a crisis may be different for the sexes. Marcia (1973) found that achievement and foreclosure status females conform less to group pressure than moratorium and diffusion status females. College males in the identity foreclosure status, however, tend to conform. Thus, it may be that Erikson's concept of crisis is more relevant to male than to female development in the American culture.

Marcia (1973) found support for Erikson's hypothesis that favorable resolution of the intimacy-isolation crisis of early adulthood is related to the successful resolution of the identity crisis in later adolescence. Men in the

identity achievement status were found to have the greatest capacity to engage in mature intimate interpersonal relationships. Identity foreclosure males and identity dif-fused males, however, were stereotypic or pseudo-intimate in their interpersonal relationships. Foreclosure males also scored low in autonomy and high in social desir-ability, indicating a high need for social approval. A relationship between identity status and interpersonal orientation toward peers and authority was found by Donovan (1975). Subjects who had achieved identity tended to be calm and nurturant toward others and express less hostil-ity, dominance, and distress than those at other levels. Identity foreclosure subjects tend to be hard working, talkative, and constructive; able to maintain a group but not to move it to new directions. Those in the identity moratorium status are likely to engage in self-confron-tation, describe their feelings in a deep way, and are prone to counterdependence and quick disagreement. Again, this suggests that an unsuccessful resolution of the identity crisis in late adolescence impairs the ability to work successfully through the intimacy crisis of early adulthood.

In a study on the psychosocial development and stress-ful life events among religious professionals, Sammon, et. al. (1985) found that ego identity mediates the impact of

stressful life change. Results of their investigation gave support to these two views:

(a) A well-developed identity structure is both a stable frame of reference and flexible and open to change in society and relationships, and (b) personal doubts about goals and values, career choice, and sexual adequacy make individuals low in ego identity more vulnerable to life change. (p. 684)

By contrast, the age at which a clergyman (in this sample Roman Catholic priests) made their commitment to the cleric's life failed to contribute significantly to either the prediction of ego identity level or negative characterizations of recent life change. Thus, early commitment did not seem to lead to the presence nor the prolongation of a psychosocial moratorium.

Other researchers have chosen to focus upon middle adulthood and its special types of crises. Jaques (1965) found age 37 to be the critical year of development for those classified as geniuses. The death rate was found to rise sharply at age 37 and then fall below normal between ages 40 to 44, returning to the normal death rate by the late 40's. Thus Jaques described the mid-life crisis as a depressive crisis that "calls for the working through of infantile depression but with mature insight into death and the destructive impulses" (p. 503). He found three patterns in the expression of creativity during these middle years: (1) the creative career simply ends; (b) the creative capacity reveals itself for the first time; or (c)

a decisive change in the mode and content of creativity takes place. Perosa (1981) said:

This shift in creativeness reflects a shift in the psyche as the individual accepts the inevitability of his own death and accepts his destructive impulses mitigated by love and hope. This intrapsychic process brings an end to the idealism of early adulthood and permits the emergence of the contemplative pessimism and wisdom characteristic of maturity. (p. 503)

Neugarten (1970, 1972, 1976), in a series of studies with adults between the ages of 40 to 70, noted differing modes of dealing with impulse life as one ages and thus a different and more profound type of crisis at mid-life. She found that, by the mid-forties, there is a transition from a focus on the outer world to the inner world, accompanied with a conscious reappraisal of the self and an increased emphasis upon self utilization rather than the self-consciousness of youth. During the 50's, there is a shift in how time is perceived: from "time since birth" to "time left to live." Time is now seen as finite and death an inescapable reality. Erikson's final stages of Generativity and Integrity now can come into their ascendancy.

One of the few longitudinal studies of adult development was conducted by Vaillant (1972, 1977) on a selected group of males who had attended Harvard University. It confirmed the existence of the stages of identity, intimacy, and generativity. However, he posited a stage of

career consolidation between that of intimacy and generativity. Between ages 20 to 30, men were concerned with intimacy in their relationships, but by age 30 they demanded their intimate relationships be based on mutuality. If successful, they made significant progress in their careers during their 30's. In the 40's, however, depression was commonly experienced and culminated in a reassessment of life goals and the development of a new concern for others. Fear often accompanies this period of depression, but Vaillant claimed it "is not fear of death as Jaques suggests, rather it is fear of change" (p. 221).

Vaillant (1977) concluded that the abilities to confront a crisis and to establish intimate relationships are crucial to successful adaptation in adulthood. Those who avoided the crisis of adolescence, thus remaining inextricably bound to their mothers, failed to achieve intimacy and generativity, failed in their marriages, and underperformed in their careers. Vaillant thus identified distinct and successive stages in adult development but was not willing to age-link them as tightly as Levinson (1984) did. Neither did he see a profound mid-life crisis and resultant radical change as normal or expectable; rather they are seen as the exception and especially related to those who have been unsuccessful in confronting their earlier developmental challenges.

Two other conclusions of Vaillant are appropriate. First, adult development is not perceived as being greatly or exclusively influenced by education and privilege.

While those of the upper-class have an undeniable advantage, history has proven that the less fortunate can overcome their limitations. . . . the point being made is simply that Erikson's model may be more socially egalitarian than is sometimes assumed. (1977, p. 24)

Second, subjects in his sample did reach the stage of generativity, even though they came from varied economic and social backgrounds. The major limitation of his study, and it is a serious one, is the lack of randomness of his sample and hence the lack of generalizability of these conclusions (Messina, 1984, p. 52).

Research by Gould (1972, 1978) tends to confirm that of Erikson, Jaques, Levinson, and Vaillant, and has the added advantage that it includes the study of both male and female samples. Central to his analysis is the concept of a childhood consciousness which guides behavior and provides a view of reality which protects the developing child. However, periodically this consciousness is challenged and must be reformulated. Gould (1972) wrote:

To brew up an adult, it seems that some leftover childhood must be mixed in; a little unfinished business from the past periodically intrudes on our adult life, confusing our relationships and disturbing our sense of self. I call this unfinished business *childhood consciousness*. . . . we won't outgrow it, and we can't will it away. To achieve adult consciousness we must overcome childhood consciousness. (p. 17)

The process of moving from the old to the new dream is conflictual and filled with inhibiting anger. It is a painful process, but the only one by which growth can occur. Gould (1972) elaborated:

The larger-than-life anger of childhood does not reappear directly in our adult life. It reappears in a subtle but very real form, in which we overestimate our own hostile powers and the hostile powers of others to control us. It is this fear of monstrous, potentially uncontrollable destructiveness that I will call *demonic anger*. . . . It is the key ingredient of childhood consciousness that *must* be mastered. (p. 18)

The life span through mid-life (this is as far as Gould goes) is divided into four periods, each with a major developmental task to be mastered and a major false assumption to be thrown aside. Between 16 and 22, the individual begins to form an identity of his or her own and begins to leave his or her parent's world. During the next period, ages 22 to 28, the critical decisions for work, marriage, and family are made, and entrance into adulthood is achieved. These decisions are guided by a life dream based upon the male and female role models available in early life. The demonic element, the negative aspect of the childhood consciousness which must be overcome, is that success will come if things are done their parents' way.

Ages 28 to 34 are a transition period characterized by depression and disillusionment with the result that individuals turn inward and experience the desires, wishes, talents, and values shut off earlier in life. Frequently

this is a time when people deepen prior commitments or change their marriages and careers. The major leftover from childhood to be faced here is that life is simple. The final period spans the decade from 35 to 45. Death, evil, and aloneness must be confronted and integrated as the last step is taken toward the achievement of authenticity. The last part of the childhood dream, that we shall be secure, is revised. When this is surrendered, then the inner self can prevail as the determiner of our actions. This may result in a career change in which one turns to work that confirms his or her talents or permits him or her to express a psychodynamic theme basic to his or her inner core.

Thus, Gould moves us from a crisis of identity during late adolescence through a time of young adulthood which includes the issues of intimacy. This is followed by two rather major times of transition which lead the individual on to a life pattern and career choice consonant with the true inner self, a move which parallels Erikson's concept of integrity. Gould thus found a pattern in adult development very similar to Erikson's, although the inner dynamic driving these stages, the challenging and reformulating of the childhood dream or consciousness, is quite different.

A challenge to Erikson's model comes from Clayton (1975) who seriously questioned whether many adults ever reach the eighth stage.

After examining the basic tenets of Erikson's model and relating it to other organismic theories of development, it is concluded that most individuals either seek foreclosure or enter prolonged moratoriums after adolescence, never reaching the last stage of the life cycle. Therefore, compromise rather than complete resolution between conflicting forces at each major life crisis seems common and most realistic though insufficient. (p. 119)

This led Clayton to contend that there are very few "wise" older persons because very few ever come to the place of ego maturity where they can face the last three major life crises. What may be surfacing here is that none of the major developmental theories in vogue today have been built with any substantial base of empirical data drawn from an older population sample.

A suggestion was made by Andrews (1983) to amend Erikson's model to include two additional stages between stages six and seven. Andrews hypothesized:

that there is a change in development which occurs with the end of the identity crisis, such that the first five stages take place against a background dominated by the physical perspective and culminate in the forging of identity when such growth is completed. Henceforward, social determinants become predominant. (p. 77)

The entire process seems to repeat itself at another level of complexity, the social rather than the physical.

Andrews (1983) suggested that "the first five stages of development provide the ego with strength and integrity through interaction with a limited environment in order to be able to interact with the broader environment" (p. 78).

The new seventh stage is Relatedness versus Societal Withdrawal. She defined relatedness as the sense of self in relation to one's larger social environment and including "the consistency of how one is seen to be a part of his/her community with how one views him/herself within that community" (Andrews, 1983, p. 82). She described this relatedness as:

being able to incorporate one's status as a full member of the adult society in which one lives, and how one derives gratification out of embeddedness with other members of the larger society, including parents, intimate companions, friends, fellow workers, and the community in general. (Andrews, 1983, p. 83)

Relatedness includes the transition from being a child to one's parents to beginning to become a parent to one's parents.

The risk to be faced at this stage is a sense of societal withdrawal which manifests itself in a lasting sense of alienation from one's own social structure. The earlier identity is not expanded to include the larger community, rather the individual withdraws into an identification with the intimate partner(s) of the previous stage.

The new Eighth Stage is Consolidation versus Fragmentation with consolidation being defined as a "sense of being solid or firm, the prime producer within an established society" (Andrews, 1983, p. 87).

It includes a sense of power and control, not over the system in the sense of self-interest, but with-in the system as being a full member of the establishment with the status and wherewithal to effect changes one is no longer 'on the way up,' but is recognized as having achieved enough experience and expertise to be accepted as an equal . . . as 'partner,' . . . and not yet 'senior partner.' Individuals in this stage . . . are the backbone of society, the doers and workers. (Andrews, 1983, pp. 88,89)

There is a concomitant risk to be experienced as well, the risk of fragmentation, a lasting sense of vulnerability and failure. When one has been unable to integrate the larger sense of power and control within the establishment, then he or she continues to attempt to exert power in a disorganized manner, never succeeding due to the fractionalized attempts. If this crisis is not resolved positively, then one is left chained to the past and may continue to act accordingly.

Perhaps the best examples of this in our society can be seen in those who refuse to leave behind the status of "young" and grasp at young partners as a return to intimacy, make radical changes in lifestyle as a return to relatedness, and make the "purposes" of consolidation proving their youthful appearance and energy. (pp. 90, 91)

There is the possibility that these additional two stages may fill in some of the gaps others have been sensing in Erikson's theory. However, until further empirical data are collected, it is much too early to suggest anything of a definitive nature.

In a study done at George Washington University, Messina (1984) concluded from her study of Erikson's last

four stages of adult development that:

the relative resolution of tasks associated with the Identity crisis is not related directly to age. This indicates that the Identity crisis probably continues to be an issue throughout life and is not completed during any particular life-phase. (p.64)

She also found in her study that age and sex were not significantly related to the resolution of the tasks associated with Intimacy, Generativity, or Integrity. Rather these were viewed as related more directly to individual factors in personality.

Another important concept to consider in this literature review was formulated by Gilligan (1977, 1979, and 1982). She questioned whether the major developmental theories accurately depict the development of women, since the studies were all conducted by men with male subjects. Thus, there may be a male bias which would limit the usefulness of these studies primarily to men rather than women. One of the focal points of concern is the sequencing of Erikson's fourth and fifth stages, identity and intimacy which Gilligan suggested may be in an inverse order for women (1979, p. 437). Messina (1984) suggested that women "postpone the Identity stage until they have formed an important, intimate relationship (p. 61).

After making a detailed search of the literature surrounding Erikson's theory, Perosa (1981) concluded:

In summary, much of the research on middle adulthood supports Erikson's concept of a crisis involving generativity versus stagnation for some indivi-

duals. Successful resolution of this crisis appears to require the personalization of death, the restructuring of time in terms of time left to live, the acceptance of formerly rejected aspects of the self, the expression of the authentic self, and the incorporation of both our maleness and femaleness. Resolution of this crisis is far more complex than Erikson described, however. Sex-role differences, the cultural milieu, and the person's history of adaptation are inextricably intertwined in the process. (p. 35)

To Perosa (1981) there were many questions left unanswered in her studies. She questioned (1) whether a crisis always had to precede the achievement of generativity, (2) the extent to which a person's work and career relate to the crisis, and (3) the extent to which sex roles and societal values influence the making of a crisis. An even larger concern was expressed thusly:

Far more significant, how vital is the ability to establish intimate interpersonal relationships? If this task is mastered, will the individual automatically achieve generativity in middle adulthood? What is the relationship between identity status and adaptation to the life cycle? Are identity achievers always the better adapters? (pp. 35, 36)

One final question is whether "identity achievement is a static state, or does the need to grow dictate a recurring cycle of identity achievement" (Perosa, 1981, p. 36).

In Messina's (1984) study of Erikson's last four stages, several strengths and weaknesses were identified. The most significant contribution was seen to be the emphasis upon the integration of the individual to his or her social environment, thus the concept of social maturation. This concept is especially important in describing the

psychosocial development of children, but therein lies what is perceived to be a serious limitation of Erikson's theory. It is founded more upon studies of children and adolescents than it is upon adults. The second weakness is the lack of attention given to the differences that exist between the sexes, especially during the identity and intimacy stages. The many social changes which have occurred since the sixties make "living in the eighties a different proposition than living in the decades of the fifties and sixties" (p. 28). Messina pointed out that:

Theories that were appropriate for adults twenty or thirty years ago may not be as appropriate for adults today. Specific historical events that may have caused differences to develop between cohorts are, to name a few, the Vietnam War, the civil rights movement, and the era of equal rights for women. (p. 28)

DANIEL J. LEVINSON

Levinson (Levinson, Darrow, Klein, Levinson, & McKee, 1978) is the more recent of the researchers and presents the most fully developed age-linked approach to adult development to date. While teaching at Yale University he received a grant from the National Institute of Mental Health to create a developmental perspective on adulthood in men. A multidisciplinary group of colleagues, mainly with a chiefly Freudian conception of the person, were assembled to assist on the project which began in 1966 and ended with the book being finished in 1977.

The decade from age 35 to 45 was chosen for the focus of his study as he reasoned that "during this 'mid-life' decade . . . one made the shift from 'youth' to 'middle age'" (p. 7). In-depth biographical studies were made of 40 men according to the following procedures:

They were drawn from four occupational groups: workers, executives, academic biologists, and novelists. Each man was seen from five to ten times over a period of ten to twenty months for a total of ten to twenty hours. A follow-up interview was conducted two years later. In addition to this primary sample . . . (they) also examined the lives of approximately 100 other men as depicted in autobiographies. (p. 14)

Levinson described the transcripts of the tapes as averaging about three hundred pages per man. From the above, it can be seen why he chose to study only forty men. To have attempted a larger sample would have created a project of unmanageable size. To keep the project manageable was also one of the reasons for choosing to leave the study of women to a future project.

Several definitions are basic to understanding Levinson's (Levinson et al., 1978) developmental model and making clear the underlying assumptions. In the 1978 report relevant concepts were defined as follows:

1. Life Span = the interval from birth to death (p. 6)
2. Life Course = the flow of the individual life over time (p. 6)

3. Life Cycle = the journey from birth to old age follows an underlying, universal pattern on which there are endless cultural and individual variations (p. 7)

4. Era = a "time of life" in the broadest sense with its own distinctive and unifying qualities, which have to do with the character of living; they are much broader and more inclusive than a developmental stage or period, the macro-structure of the life cycle (p. 18-39)

5. Seasons = a series of stable periods or stages within the life cycle lasting from six to eight years which alternate with transitional periods lasting four to five years during which the life structure is reappraised and revised (pp. 6, 7, 18)

The transitional periods receive the majority of attention, no doubt because they are the more dynamic portions of the life cycle. Levinson et al. (1978) said that:

The task of a developmental transition is to terminate a time in one's life: to accept the losses the termination entails; to review and evaluate the past; to decide which aspects of the past to keep and which to reject; and to consider one's wishes and possibilities for the future. (p. 51)

Transitional periods are not terminated when a particular event occurs or when a sequence is completed in one aspect of life, rather it ends when the tasks of questioning and exploring have lost their urgency (Levinson et al., 1978, p. 52). A new life structure is viewed as being satisfactory to the extent that it is viable in society and suitable for the self (p. 53). Even though the new structure appears to be perfect, it is never all of a piece. It contains some mixture of order and disorder, unity and diversity, integration and fragmentation; thus always

flawed in some respect. Levinson et al. (1974) said, "no matter how satisfactory a structure is, in time its utility declines and its flaws generate conflict that leads to modification or transformation of the structure." Thus, the seeds of the next transitional period are sown and only await their appropriate time to sprout and bring the adult to the next stage of development.

Levinson's Life Phases

Geddie and Strickland (1984) charted these transitional periods along with their intervening seasons of greater stability (p.56), and they are presented as a guide for the following detailed discussion of Levinson's schema of adult development.

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Early Adult	Age 30	Mid-Life	Age 50	Late Adult
Transition	Transition	Transition	Transition	Transition
Entering	Settling	Entering	Culminating	Late
the	Down	Middle	Middle	Adulthood
Adult World		Adulthood	Adulthood	
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Figure 3. Levinson's Life-phase Transitions and Intervening Seasons of Stability

Steele (1984, p.21) presented Levinson's entire schema in outline form showing more clearly the age-linked aspects.

Era 1 - Childhood and Adolescence

Era 2 - Early Adulthood (17-40)

Early Adult Transition (17-22)
Entering the Adult World (22-28)
Age 30 Transition (28-33)
Settling Down (33-40)

Era 3 - Middle Adulthood (40-60)

Mid-life Transition (40-45)
Entering Middle Adulthood (45-50)
Age 50 Transition (50-55)
Culmination of Middle Adulthood (55-60)

Era 4 - Late Adulthood (60+)

Late Adult Transition (60-65)

Early Adult Transition (17-22). One of the major tasks of the period of early adult transition is leaving the family; however, at this stage the task is more a fantasy than a reality because the person still longs for the safety, love, and security of life with parents. People in this period begin to separate psychologically from their parents, and they may plan for a new home base and long to be regarded as an adult by adults. They desire to reduce their dependence on the financial support and authority of their parents. But experiencing oneself as an adult in an adult world is very new and requires some adjustment as they feel they are in a "no man's land," no longer children but also not quite adults. Leaving home then is largely characterized by the exploration of the adult world for potential possibilities, imaging oneself participating in this world, and making and testing some tentative choices before fully entering.

Entering the Adult World (22-28). During this period, exploration has ended and now a need to commit oneself to a life plan emerges. Individuals actively engage in forming an adult life of their own separate from that of their family, involving moving away from home, establishing a career direction, choosing a life style, and making close interpersonal relationships, particularly those with the opposite sex. A dream or vision of the future is formulated to which they commit themselves, including vocational, interpersonal, ethical, and political choices.

Age 30 Transition (28-33). This developmental period consists of questioning one's initial life commitments, the appraisal of the first life structure, and the seeking of new directions. Life is viewed as more important and more serious than perceived earlier, with the result that an urgent need to create the kind of life they want for the future arises.

Settling Down and Becoming One's Own Man (BOOM) (33-40). The need for achievement is characteristic of this period. Persons not only try to solidify and stabilize their lives, but also seek to extend and maximize the beneficial aspects of their lives with all the energy they can muster. Such individuals tend to make deeper commitments, pursue longer range goals, and invest more of themselves in work, family, valued interests, and friends. The value of being recognized positively by society is

recognized and affirmed through increased participation. Goals are eagerly strived for because the person now has a clearer sense of when those goals must be achieved. Consequently, they feel very much in control of their own destiny, but they also experience a greater sense of responsibility and pressure and can easily neglect their families for their career.

Midlife Transition (40-45). During the midlife transition the most common phenomena is the increasing awareness of personal mortality. Despite the achievements of earlier years, there arises a strong need to make the very best out of the portion of life they have left. Individuals may feel a great sense of disparity between their life dream and what they have achieved forcing them to examine this discrepancy and focus on the things they really want in life. They may feel the need to express aspects of themselves heretofore rejected or abandoned and to engage in activities that not only profit themselves but also society. The need to help advance human welfare, to become a mentor, and to contribute to coming generations comes into focus at this stage. Perosa (1981, p. 28) has conceptualized the male mid-life crisis with this model:

Entering Middle Adulthood (45-50). Levinson et al., (1978) described this period only briefly as it extends beyond the age of his sample population. He sees a continuing commitment to the life structure of the previous stage accompanied with greater freedom for the previously unexpressed self to develop further. Thus, they become more active in society and focuses on bringing up the next generation. They continue actively to make the most out of the life they have left to live.

Age 50 Transition (50-55). Again, Levinson et al., (1978) described this period only briefly. People in this stage realize that they will have to relinquish the goals based on their earlier life dream that have not been accomplished because there is too little time left in which to make major changes now. Such persons may feel that "the chickens have come home to roost," they must now try to live with the decisions made earlier.

Culmination of Middle Adulthood (55-60). The few changes in the life structure a person was able to make in the preceding developmental period are now committed to and implemented.

Late Adult Transition (60+). This period is characterized by an acute awareness of the unaddressed issues of the earlier life structures. Levinson (Levinson et al., 1978) did not propose what these issues may be nor how persons reconcile themselves to them. He has merely stated that persons in this stage complete middle adulthood and initiate late adulthood. These last three periods were really outside the purview of their study and are hypothesized more as an extrapolation than as direct implications drawn from the research data.

Major Principles

Behind Levinson's entire theoretical structure are five major principles about human development which came out of his autobiographical studies.

Age Linkages. Previous studies had indicated that adults develop at very different ages, especially when viewed in terms of a single aspect, such as biological aging, psychological maturity, occupational career, or life events. The real surprise which came out of the study was "the relatively low variability in the age at which every period begins and ends" (Levinson et al., 1978, p. 318). Levinson said that, "Only when we look at development in terms of the evolution of life structure do the periods follow an age-linked sequence" (p. 318). Thus, every period has a typical age of onset which may vary in a range

of two or three years on either side of the average age, yet a caution is given that simple chronological age is not the entire determinate. This is a caution many of Levinson's critics appear to have overlooked.

The developmental periods are age-linked, but they are not a simple derivative of age. The timing of a period, and the kind of developmental work done within it, vary with the biological, psychological and social conditions of a man's life. (p. 319)

Sequence. The periods are found to occur in a fixed sequence which cannot be altered; there are no shortcuts or alternatives. There are many ways to navigate a period, but no way to avoid dealing with the current developmental task. When the tasks are not fully addressed, then subsequent transitions may prove to be much more difficult to traverse.

Developmental impairments and defeats from the past may prevent a man from beginning a new period and working on its tasks. He is then in a state of decline. He is stuck. Developmental blocking of this kind can occur in adulthood, as in childhood, as a result of overwhelming biological, psychological or social insult. (Levinson et al., 1987, p. 319)

It appears that the times of the Mid-life Transition and Entering Middle Adulthood bring these unresolved issues to the forefront, often with a vengeance. Unless they are adequately resolved, there is little chance for even a moderately satisfactory life in middle age. This is the basis for a normal transition becoming a "crisis."

Hierarchical Stages and Sequential Periods.

Levinson's periods or stages differ considerably from those of other theorists in that they are not seen as hierarchical as in Kohlberg (1973), Loevinger (1976), and Piaget (1948) where each stage represents a higher capability. Rather, they are more like Erikson's in which one period is not seen as higher or better than the preceding one, they simply follow in a given sequence.

The tasks of one period are not better or more advanced than those of another, except in the general sense that each period builds upon the work of the earlier ones and represents a later phase in the cycle. There are losses as well as gains in the shift from every period or era to the next. (Levinson et al., 1978, p. 320)

Overlapping and Connecting Periods. Although each period has an existence in its own right with its own time when it is predominant, Levinson et al. (1978) suggested that they are not like "links in a chain, each tied to the others but intrinsically independent of them" (p. 321).

In the actual process of development, however, each period is "interpenetrated" with the others. The current period is predominant, but the others are present in it. . . . The life cycle is an organic whole and each period contains all the others. . . . In the process, we do not fragment ourselves; rather, we become more integrated and whole. (p. 321)

There is a negative side to this as well. Entry into a new period may reactivate the unresolved problems and deficits of previous periods, the "baggage from the past." These problems and deficits complicate handling of the current

tasks and must be addressed before any progress can be made on the current tasks.

Universality of the Eras and Periods. Perhaps the most controversial nature of Levinson's (Levinson et al., 1978) theory centers around whether it is only valid for middle class, white Americans, or whether it can be generalized to other adult populations. Subsequent research has yet to provide the final answer, but Levinson et al. firmly believed that this hypothesis can be applied universally.

This sequence of eras and periods exists in all societies, throughout the human species, at the present stage in human evolution. The eras and periods are grounded in the nature of man as a biological, psychological and social organism, and in the nature of society as a complex enterprise extending over many generations. They represent the life cycle of the species. Individuals go through the periods in infinitely varied ways, but the periods themselves are universal. These eras and periods have governed human development for the past five or ten thousand years -- since the beginning of more complex, stable societies. (p. 322)

Levinson's periods and Erikson's stages are very similar as they have behind them the same concept of epigenetic development with stages governed by a crucial problematic issue for the self to work through in order to return to a more stable period of adult life. Levinson posits more periods than Erikson and also ties them much more closely to specific time spans. The more significant difference, though, is the locus of the primary focus of

the developmental challenge. Erikson sees the focus as being primarily within the person, whereas Levinson sees it centering more directly on the boundary between the self and the world. Levinson (1978) says that he makes use of Erikson's approach, but that he "gives equal consideration to self and world as aspects of the lived life," and that "our view builds on and adds to his, and is not antithetical to it" (p. 323).

Further Research on Levinson

Rush, Peacock, and Milkovich (1980) tested Levinson's model as a theory of both life and career stages wherein a person's progress through a career should parallel their progress through the four main stages between ages 20 and 45. They found only moderate support for the theory and little or no evidence to support the age-linked notion of these stages. In fact, only 37% of the sample was found to progress through the stages in the hypothesized sequence (p. 357). Whether this is a reliable finding or a lack in the scaling technique was not clear. Another finding was that job satisfaction did indeed drop sharply during the Midlife Transition, but job commitment did not.

The fact that this pattern was evidenced for career and job satisfaction but not career and job commitment, seems to indicate that this midlife comparative process dissatisfies but does not change the willingness to exert effort nor make personal sacrifices on behalf of the job or career. (p. 358)

Another pair of researchers, Fagan and Ayers (1983), found a more positive relationship in their study of policemen in Kentucky where a strong correlation was found between the stages of career development and Levinson's first three adult stages, the era of early adulthood. The data were less useful in regard to the middle adulthood part of the sample due to the paucity of older policemen included in the sample. An interesting question was raised which, if valid, could suggest that occupational (or even life?) experiences may alter significantly one's passage through the life cycle.

Our study suggests another important question. What is the relationship between death awareness and adult development? Several researchers consider an awareness of death as an important aspect of the midlife transition. Is the fact that we saw little evidence of a midlife crisis related to the fact that policemen are in contact with death sooner and more frequently than others? (p. 229)

Could a similar adjustment occur in the lives of clergy who are frequently called in to assist others through the death process and who have a worldview which neither fears death nor views it as the end of everything of any value or significance?

Geddie and Strickland (1984) have developed an "Outline for a Career Development Program" based upon Levinson which they believe provides a mechanism for viewing employees as constantly developing human resources who can be

encouraged through a collaborative career development effort between the organization and the work force. They state, "if we can anticipate transitional life plateaus and identify the obstacles that prevent effective change, we can design a collage of high-quality interventions" (p. 61). Thus they have developed five "transition charts" containing (1) sample goals, (2) sample obstacles, and (3) sample interventions which can be turned into worksheets for career development planners. (See Appendix D.)

Still further support for the relatedness of Levinson's schema to career themes is found in the work of Hill and Miller (1981); they studied 600 males who had recently changed jobs. They found that career oriented variables that reflect increasing decision making power and responsibility will peak in importance during ages 35-39, the Settling Down and BOOM periods. These variables include: "opportunity for greater responsibility, opportunity to become more visible, experience for future assignments, good background for top management, and increased promotion potential" (p. 119). Their other major finding was that the non-career oriented variables that reflect immediate job and life concerns will be at their maximum during ages 40-49, the Mid-life Transition and Maintenance Periods. These variables include: "special qualifications for job, proven performance in this area of work, particular geographic location, relative state and local taxes, and rela-

tive cost of living" (p. 120). Neugarten (1964) summarized these changes when commenting on the change from the 30s to the 40s:

The basic nature of the age change appeared to be a movement from an active combative, outer-world orientation to the beginning of an adaptive, conforming, and more inner-world orientation. (p. 196)

Hall (1976) also provides useful insights on the underlying mid-career dynamics from a socialization perspective by suggesting that:

Later career development is more a process of individuation than socialization. The person becomes more of his or her own socializing agent. The person pursues more a "Protean" or self-directed career. (p. 1)

RESEARCH RELATED TO THE CHRISTIAN MINISTRY

In a study of Protestant male clergy, Steele (1984) observed that, contrary to expectations, in periods labeled transitional by Levinson, occupational satisfaction was highest, and in stable periods it was lowest. In fact, "the mid-life transition period was the highest of all age periods for occupational and marital satisfaction as well as self-esteem" for the clergy (p. 124). Steele's suggested explanation was:

This would possibly indicate that for clergy, occupation filled a void in times of transition since occupational satisfaction was consistently and significantly higher during these times. The low occupational satisfaction during stable times could also have been the result of a typical clergyman's personality, if there were any such thing. It could have been possible that clergymen required

conflictual transitional periods to be challenged on the job and when their situations became too stable, they became less satisfied. (p. 125)

Again, as in the discussion of policemen, self-selection of an occupation and the unique set of life experiences intrinsic to it may involve a pattern of male development which differs from the norm.

There appear to be some advantages that the clergy share as they move through the life cycle which are denied to most other professionals according to Noyce (1983). He said:

One is having dealt frequently with matters of the heart. For another, most . . . have found both within and outside their congregations, strong circles of personal support to help sustain them (Those who left the parish ministry early on may not have found such support.) . (p. 92)

There is also a disadvantage: being in a public profession almost unique for requiring the appearance of piety and virtue.

We may have to combat in ourselves too strong a desire to conform to social and parochial expectations. That tendency prevents our growth toward personal authenticity and impedes the midlife task, as Jung sees it, of coming to grips with our own dark and destructive side. (pp. 92,93)

There are several reasons listed by Noyce (1983) why clergy need to be students of adult development. First, they can better understand the psychosocial dynamics operating within their parishioners lives. They can "piece together otherwise opaque clues . . . in parishioners' struggles at various points in their life careers" (p.90).

Second, self-understanding can be a primary tool in understanding others. Finally, by reflecting on the seasons of a cleric's life and appreciating more their own gifts and the crises personally experienced, clerics may better weather the ups and downs of ministry.

The criticisms of Levinson's theory of the predictable seasons of adult development were well summarized by Rose (1980):

There are several weaknesses in the presentation by Levinson. Perhaps the most serious is trying to expand a study of mid-life development into a comprehensive theory of adult development. Although the subjects were between the ages of 35-45, Levinson attempted to develop a theory including adults from age 17-65 and beyond. The accuracy of recall information in developing the theory of the early adulthood era has to be questioned. The development of the theory beyond age 45 through late adulthood is pure speculation and should not be included in a publication which has some research basis for theory development. (p. 246)

These objections must be considered in the light of Levinson's (Levinson et al., 1978) own comments about his theoretical structure as he openly admitted that weaknesses exist. He wrote, "This . . . sample could not yield conclusive proof of any hypothesis, but then no investigation in this new field could be conclusive" (p. 8). In personal correspondence (dated February 19, 1980) with and quoted by Sammon (1985), Levinson observed that "his theory is still in the theory-generating stage and that evaluations using empirical approaches may be premature" (p. 685). Indeed, in my review of the literature there have been some initial

efforts in empirically validating Levinson's theory which tend to provide at least qualified support for the most part, but the studies reviewed are lacking in either robustness of design or size and composition of the sample. Thus, we are still waiting for substantial answers to our questions.

PRESUPPOSITIONS IN DEVELOPMENTALISM

The theories of Erikson and Levinson of adult development which I have just reviewed build upon the same set of basic presuppositions; this partially explains their similarities and compatibility. They provide the basic theoretical fabric out of which each developmentalist has combined the observations and insights peculiar to each one's research and thus crafted a new yet similar theory. An insightful summary of these presuppositions is presented by Brown (1985, p. 15-21) and is paraphrased below.

Identifiable Personality Changes

There are sets of identifiable personality changes that characterize different stages of adulthood. In fact, identifying these changes is a major goal of developmental research which assumes that the different life stages, phases, or periods are characterized by distinct variances in personality. These variances are often understood to be

age-linked (Hultsch & Deutsch, 1981), but other alternatives also exist (Baltes & Goulet, 1970).

Qualitative vs. Quantitative Personality Development

Brown (1985) noted that, "The current perspective in the field of adult development is that both qualitative and quantitative changes in behavior occur over the life span" (p. 17). Quantitative change in behavior occurs when there is either an increase or decrease in a personality characteristic present at an earlier point. Qualitative change in behavior occurs when a new behavior emerges that was not present in an earlier stage. Thus, both types of behavior must be measured and accounted for in any theory of adult development.

Interrelatedness of Personality Development

Not only is it assumed that changes occur throughout the life-cycle, it is also assumed that these changes are inter-related and influence each other. The manner in which a preceding stage is resolved is believed to significantly affect subsequent ones. Neugarten (1977a) indicated that the organization of personality represented by these changes must also change, thus presenting a multidimensional, symbiotic relationship between them.

Adult Development and Age

The most convenient way to order these personality changes has been by age, yet this remains the most debated hypothesis (Hultsch & Deutsch, 1981; Neugarten, 1973). Although change does progress along a chronological continuum in a generally predictable manner, other variables such as social influence and economic status must be examined carefully. Levinson (1978) employed age in a more deterministic fashion than Erikson with events limited generally to a three-to five-year span.

Common Developmental Issues

In addition to the above four major assumptions of developmentalism, Brown (1985) suggested there are five developmental constructs which appear repeatedly in the theories of Erikson and Levinson. These constructs also represent four major developmental periods: late adolescence, early adulthood, middle adulthood, and late adulthood. They represent psychological dimensions that are theoretically stage specific. The counselor, by following these, can plan specific intervention at appropriate times.

1. Familial Independence - Late Adolescence
2. Social Role Identity - Late Adolescence
3. Life Plan Implementation - Early Adulthood
4. Societal Involvement - Middle Adulthood
5. Integrity - Late Adulthood (pp. 44-50)

It is clear that these developmental constructs closely follow the order suggested for the adult development stages posited by Erikson and Levinson, and detailed in this chapter.

JOB SATISFACTION

The theories of adult development we have examined all have significant implications for career development and job satisfaction as well. In fact, these areas become central concerns in the adult years. Hill and Miller (1981) found a definite "career peak" in the late 30s, followed by a midlife period characterized by lessened competitive pressure (p. 117). Others have found this as well (Hall, 1976; Neugarten, 1964; Vaillant, 1977), and Levinson (Levinson et al., 1978) found that satisfaction in a career peaks during the settling down period and declines during the midlife transition.

There are two reasons for concern over this phenomena. Brett (1980) suggested that job change is often stressful, and organizations would do well to respond with care and insight at that time. Career change also disrupts the normal functioning of the employing organization and often results in a costly and disruptive turnover. Employers are only just beginning to recognize that the needs of workers change over the adult life span. The majority of human resource programs and policies have been

focused upon the needs, interests, and skills of the younger adult members of the work force (Hall, 1976) who comprise the smaller portion of workers. Middle-age adults, ages 35 to 55, constitute the major portion of employees, and, if for no other reason, need to be studied for the sake of the employer and the company's health. This omission parallels what has been a tunnel-vision approach to development which looked at adolescence and early adulthood as dynamic and thus worthy of attention and study, but saw middle adulthood as static and therefore uninteresting to study.

Developmentalists point to work as central to the concerns which must be dealt with during each transitional period because it is the prime determinant of self concept, especially for men, in our culture.

For nearly all men, the pursuit of work is the only avenue available for manifesting our life potential, and when that channel is no longer adequate to the needs and interests which come to us as a natural part of growing, we are in great danger of losing our vitality. (Born and Nelson, 1984, p. 220)

"A man is what he does, and his doing takes place out in the world of work" (Douvan and Adelson, 1966, p. 84). With this background, the seriousness of a career change is obvious. The person exposes him/herself, and his/her family to great risk: personal, professional, and social. Add to this the "One Life/One Career Imperative" which Sarason (1977) believed society imposes upon all of us, but

especially men, and the potential for passing through a very important midlife career transition arises. Sarason sees this awareness (of being locked in) as a major factor in the sense of aging. After all, the act of resigning oneself to living out life within the constraints of a career which no longer meets one's needs is tantamount to accepting a death sentence for personal growth. (Born and Nelson, 1984, p. 220)

Adult Development and Job Satisfaction

The literature is thus leading us to believe that adult development, career development and change, and job satisfaction are tied together in such a manner that to study one is to study the others as well.

The source of job satisfaction and the relation of job to life satisfaction was studied as early as 1952 (Weitz, 1952), yet little agreement has been achieved. Steiner and Truxillo (1987) list four possible ways to relate the two.

1. The Spillover Model - the two satisfactions are positively related, one area will 'spill over' and affect the other.
2. The Compensatory Model - people will compensate for negative experiences in one area by enriching the other.
3. The Segmentalist Approach - job and life satisfaction are unrelated.
4. The Disaggregation Hypothesis - importance of work in a person's life moderates the relationship between job and life satisfaction (p. 71).

Except for number three, the segmentalist approach, there is agreement that job and life satisfaction are related in some way, just as earlier it was shown that stages of career development and stages of adult development are closely related. Especially for a male, progress through the life cycle is shaped decisively by his sense of satisfaction with his job. Cloptons (1972 doctoral dissertation quoted by Perosa, 1981, p. 44) listed three types of "Shifters."

Type A: Shifts undertaken as a direct consequence of some major event that impels the shifter to reformulate the meaning of his life and personal goals.

Type B: Shifts that result primarily from the shifter's gradual disenchantment with his first career. The typical pattern is that the shifter first becomes aware of being more bored and/or disillusioned with his work; he begins casting about for a different profession which he feels would permit further utilization of his potential.

Type C: Shifts that occur after a shifter realizes that although he still enjoys his first career, there is another profession which would give him at least as much, and possibly more satisfaction. Typically, in such cases, the second career begins as an avocational interest and develops gradually to the point of becoming a full time commitment.

Midlife provides another opportunity to explore our inner feelings, assess where we are in life, and construct a more satisfying life structure to carry us up to the retirement years. Following the 'career peak' of the late 30s, job satisfaction can easily ebb, thus bringing career decisions to the fore where they must be dealt with in

order to proceed with energy into the next part of adulthood. To fail here is to forfeit a sense of achievement in life with its accompanying sense of self-worth and direction. Life then turns inward, further growth is blocked, and contact is lost with inner feelings (Perosa, 1981, pp. 46, 47).

Adult Development and Career Development

In the theory of vocational development Super (1953) constructed, central importance was assigned to the role of the self-concept by stating that vocational development is the process by which an individual's self-concept is developed and implemented. The self-concept is developed by the dual processes of (1) differentiation (e.g., discovering and developing individual interests, attitudes, and values) and (2) identification (e.g., role-playing). The self-concept is implemented through the choice and pursuit of an occupation allowing outlets for an individual's abilities, interests, and values. This process of vocational development occurs throughout the life span which is divided into five stages: growth, exploration, establishment, maintenance, and decline (Super 1963).

Perosa (1981) notes 4 similarities with Erikson's paradigm:

1. Emphasizes life stages.
2. Includes developmental tasks.
3. Stresses aspects of ego development.
4. Development results from the complex interplay between internal and external forces (p. 8).

The last four (adult) stages of Super's (1957) theory of career development have been combined into a composite model by Hall (1976).

The actual theory of Super has been put into chart form by Herr and Cramer (1979, as quoted by Perosa, 1981, p. 10) and is included as Figure 4. It analyzes the theory by age, tasks, and substages throughout the life span. The reader will note that the maintenance and decline stages receive only scant attention, with brief and somewhat vague descriptions. This parallels the treatment of the latter developmental periods of both Erikson and Levinson and underlines one of the major deficiencies of their research sample, primarily middle-age men, not older adults.

A helpful adaptation of Levinson's outline of development was developed by Geddie and Strickland (1984) as they attempted to apply the insights gained from the study of adult development to career development and to provide a framework for career counseling. They suggested sample goals, sample obstacles, and sample interventions appropriate to each of Levinson's stages (Appendix D).

Others have noted the value of an awareness of developmental literature in career counseling since at mid-life one's career may no longer be an accurate expression of the newly developing self-concept. A change or adjustment in career may well be in order at that time. Through a process of acquainting workers with the dynamics of their

own life journey:

the client can be helped to examine, restate, and accept his values and self-concept. He may then be assisted in finding the means to express his reformed self-image through changing his job and/or life-style or by adjusting to his present situation when a change is not feasible. In the latter situation . . . find alternatives for self-expression outside of his occupation in such directions as leisure activities, avocations, or volunteer work. (Murphy and Burck, 1976, pp. 341-342)

Summary of Job Satisfaction

The research has shown that there are special times when career concerns become paramount to the adult.

Society has even recognized the existence of these special transitional ages of 35, 40, 45, and 50 and enshrined them with special rights, duties, and obligations (Neugarten, 1976). Super (1953) and Hall (1976) have shown that these transitional times in the career path are very closely aligned with the times of general developmental transition as posited by Erikson and Levinson.

The research presented has stressed the negative aspects of the middle years since the studies largely agree on a general dissatisfaction with life and career at mid-life. But this stage of life has a positive side to it as well (Murphy and Burck, 1976):

this stage of life can also have very positive effects for those who are prepared, and have the courage, to change. The process of taking personal inventory can lead to a decision to redirect one's life. The press of time remaining can provide the motivation to start moving in new and different directions in life and career. (p. 342)

<u>Growth</u>	<u>Exploration</u>	<u>Establishment</u>	<u>Maintenance</u>
<p>Birth Self-concept develops through identification with key figures in family and school needs and fantasy are dominant early in this stage; interest and capacity become more important with increasing social participation and reality testing; learn behaviors associated with self-help, social interaction, self-direction, industriousness, goal setting, persistence.</p> <p>Substages: <i>Fantasy</i> (4-10 years) Needs are dominant; role-playing in fantasy is important. <i>Interest</i> (11-12 years) Likes are the major determinant of aspirations and activities. <i>Capacity</i> (13-14 years) Abilities are given more weight and job requirements (including training) are considered.</p> <p>Tasks: Developing a picture of the kind of person one is. Developing an orientation to the world of work and an understanding of the meaning of work.</p>	<p>14 years Self-examination, role try-outs and occupational exploration take place in school, leisure activities, and part-time work.</p> <p>Substages: <i>Tentative</i> (15-17) Needs, interests, capacities, values, and opportunities are all considered, tentative choices are made and tried out in fantasy, discussion, courses, work, etc. Possible appropriate fields and levels of work are identified.</p> <p>Task—Crystallizing a Vocational Preference <i>Transition</i> (18-21) Reality considerations are given more weight as the person enters the labor market or professional training and attempts to implement a self-concept. Generalized choice is converted to specific choice.</p> <p>Task—Specifying a Vocational Preference <i>Try-Little Commitment</i> (22-24) A seemingly appropriate occupation having been found, a first job is located and is tried out as a potential life work. Commitment is still provisional and if the job is not appropriate, the person may reinstitute the process of crystallizing, specifying, and implementing a preference.</p> <p>Task—Implementing a Vocational Preference</p>	<p>24 years Having found an appropriate field, an effort is made to establish a permanent place in it. Thereafter changes which occur are changes of position, job, or employer, not of occupation.</p> <p>Substages: <i>Try-Commitment and Stabilization</i> (25-30) Settling down. Securing a permanent place in the chosen occupation. May prove unsatisfactory resulting in one or two changes before the life work is found or before it becomes clear that the life work will be a succession of unrelated jobs. <i>Advancement</i> (31-44) Effort is put forth to stabilize, to make a secure place in the world of work. For most persons these are the creative years. Seniority is acquired; clientele are developed; superior performance is demonstrated; qualifications are improved.</p> <p>Tasks: Consolidation and Advancement</p>	<p>44 years Having made a place in the world of work, the concern is how to hold on to it. Little new ground is broken, continuation of established pattern. Concerned about maintaining present status while being forced by competition from younger workers in the advancement stage.</p> <p>Tasks: Preservation of achieved status and gains.</p> <p><u>Decline</u></p> <p>64 years As physical and mental powers decline, work activity changes and in due course ceases. New roles must be developed: first, selective participant and then observer. Individual must find other sources of satisfaction to replace those lost through retirement.</p> <p>Substages: <i>Deceleration</i> (65-70) The pace of work slackens, duties are shifted, or the nature of work is changed to suit declining capacities. Many men find part-time jobs to replace their full-time occupations. <i>Retirement</i> (71 on) Variation on complete cessation of work or shift to part-time, volunteer, or leisure activities.</p> <p>Tasks: Deceleration, Disengagement, Retirement</p>

Figure 4. Super's Conception of Life Stages And Developmental Tasks. Source: Herr, E. and Cramer, S. (1979), Career Guidance Through the Life Span, p. 95.

The willingness to take control of one's life can mean a rebirth at mid-life and, on the basis of half a life time's experience, usher in the best years of all.

Even though considerable overlap between the developmental theories in the area of adulthood and careers has been demonstrated, some very important questions still remain and must be answered before the full interplay between the two bodies of theory can be understood adequately. These are articulated by Perosa (1981) who studied the interconnections between Super and Erikson.

1. Do mid-career shifters evidence a more successful resolution of Erikson's stages of development than persisters?
2. Are they identity achievers as opposed to identity foreclosure status or moratorium status individuals?
3. Do mid-career shifters have higher self concepts?
4. Are they more vocationally mature than persisters? (p. 48)

If we could fill in these gaps in our knowledge, we could greatly improve our ability to predict times of job dissatisfaction, but even more important, give valid counsel to those caught in the midst of an uncomfortable transition, either life or career.

EDUCATION FOR THE MINISTRY

The process of preparing for ordination to the Christian ministry has undergone considerable development

since the time of the first churches during the time of the first century apostles. Educational levels of the laity have varied, church governance patterns have changed as civil government has evolved, and role expectations have continued to increase, especially in this past century. Thus, it is wise to place preparation for ministry today into a historical perspective.

History of Theological Education

At the time of the beginning of the Christian Church during the prime of the Roman Empire, no schools existed for the preparation of the clergy. Some, such as Paul, had been trained both in the universities of the day and/or in the rabbinical schools of the Jewish faith. The early church looked both at the natural talents and spiritual gifts of the individual and their local areas of need and matched people to the task, always under what they felt was the leading of the Holy Spirit. Existing spiritual leaders taught their disciples in a mentoring relationship.

As the Roman Empire began to enter into its decline and eventual fall, formal education became rare. The emphasis in the church became focused on the maintenance of the sacraments, thus they looked for men trained in performing the rituals. Other qualities were not as highly valued. True scholarship retreated into the monasteries where it was preserved for future ages, but not shared with

the outside world. The monastery was primarily a retreat from an increasingly chaotic and unenlightened world.

By the eve of the Protestant Reformation many of the great medieval cathedrals had moved toward becoming universities, independent of the control of the Vatican. Both educated and uneducated clergy were ordained by the Roman Catholic Church, but the parish priests were largely uneducated and were primarily skilled only in celebrating the Mass. For the most part, they did little training or discipling.

The Protestant Reformation, under the leadership of both Luther and Calvin, brought great changes across medieval Europe, especially in the expectations placed upon the clergy. They were now expected to understand the Scriptures and be competent in preaching and teaching the principles of good doctrine and righteous living from them. The Protestants believed in the priesthood of all believers which meant they they also believed the laity ought to be able to read and understand the scriptures for themselves. Thus, it was now expected that those preparing for the ministry ought to be university trained.

Colonial America first looked to the great training centers of Europe and England, but soon felt a need to establish its own centers for training of its clergy. Harvard in 1636, Yale in 1701, and others soon were established, primarily to educate men for the ministry, although

lay people attended in even larger numbers. All followed the same curriculum, a thorough indoctrination in the principles of the Christian faith along with the liberal arts. At this time, the prospective minister would either study under the president of the college following his graduation or would apprentice under a well-known pastor in the area. There was no set time period or curricular content connected with either approach; ordination only came when the mentor believed competency had been achieved.

During the early 19th Century, the first seminaries (Andover, 1808, and Princeton, 1812) were established, principally because the university model with its academic and more liberal orientation was perceived as working against the needs of the churches. These new schools focused upon the spiritual development of the clergy within an environment which was vitally connected with the church and sponsoring denomination. Gradually this new educational institution replaced the college and apprenticeship route to ordination.

As the 19th Century progressed, great revivals broke out across North America in what has been termed the "Great American Awakening." Churches now demanded leaders with greater personal piety and evangelistic abilities, leaders who could administer the life of growing congregations, and adapt to the change from a rural to an urban society. During the latter part of the century a second wave of

seminaries was started to correct the liberalism which had come into the first group through its acceptance of German Rationalism.

The first half of the 20th Century witnessed the deep schism within Protestantism over the question of the liberalism taught mainly in the older seminaries, but also in the newer, more evangelical ones. Those favoring the more liberal teaching continued to support the existing seminaries, while the more fundamental sects rejected formal education both at the college and seminary level. They either became anti-education, or they started their own alternative system of schools known as Bible institutes; the programs of these schools were generally two to three years in length and included courses only on the Bible, theology, and the practices of Christian ministry - nothing from the humanities or the liberal arts.

Following the end of World War II, evangelicalism experienced a rapid increase both in numbers and concern for a more adequately prepared clergy. The third wave of seminaries began in the 1950's with schools such as Fuller Theological Seminary, Dallas Theological Seminary, and Trinity Evangelical Divinity School achieving considerable prominence both for their academics and the effectiveness of the graduates in the ministry of local churches. This new wave of seminaries has been primarily independent or non-denominational and firmly evangelical in doctrine and

life-style. This is the same ethos out of which Western Evangelical Seminary arose.

At the present time, the Bible institutes are now becoming four-year, degree granting institutions and many have added a masters degree in religious studies. Also, many more courses from the liberal arts, social sciences, and physical sciences are being included in their curriculum. Accompanying this trend is the transformation of the church-related liberal arts colleges into universities offering a great variety of graduate degrees at the master's level and even some at the doctoral level. The newest development is that several of these new universities are now starting their own theological seminaries.

Today there is no clear path to ordination. The common expectation of the "four plus three," college plus seminary, which was developed during the 19th Century has been replaced with a plethora of alternatives including the following:

1. Master of Divinity from a seminary.
2. Master of Arts from either a seminary or a college.
3. Baccalaureate from a college or university.
4. Either a three-year Diploma or a four-year, Baccalaureate from a Bible College.
5. Completion of a denominational course of study.
6. Completion of a program from a correspondence school, usually unaccredited.

7. Ordination by a local congregation with no particular previous educational expectations.
8. No training desired, only "The Call of God" burning in the heart.

Six of the seven sponsoring denominations of Western Evangelical Seminary allow any the first five routes to ordination. The other, the Evangelical Church, prefers the Master of Divinity degree, but in practice also allows numbers three and four when they are accompanied with number five, unless the person is "older," then he need only pursue the fifth route.

The need to assess the effectiveness of these various routes to ordination is obvious. One of the sponsoring denominations, The Missionary Church, has undertaken an extensive study of these variations in an attempt to answer some very difficult questions it finds as a divisive element within its organization. They sponsor two Bible colleges and one liberal arts college along with a seminary, thus certifying several competing models of theological education as of equal value both to the churches and to the clergy themselves.

This dissertation attempts to look at the most commonly followed educational tracks and study their relationship to job satisfaction in the ministry. Also, it will look to see if there is a relationship between these various types of educational background and how clergy experience the middle years of adulthood.

Research on Ministry

Unlike many other professions, the ministry has not been the subject of very much research. What little there has been has had three primary foci. The first focused on the search for the typical personality profile of the clergyman based upon the trait theory of leadership. Schuller, Strommen, and Brekke (1980) are the most recent and have listed the needed characteristics as perceived by both the clergy and the laity. Aleshire (1980) studied the most significant characteristics that people look for in their young priests or ministers.

The second focus has been on the various roles and functions of the pastor (Blizzard, 1956). Of greatest significance from this study was the finding that most of a minister's time was consumed with those activities they perceived to be least enjoyable and of lesser importance: administration and organization.

The third focus has been on the curriculum itself and how well seminary graduates perceive it as adequately and realistically preparing them for the actual work of parish ministry. Without exception, the studies have found that seminary education was not adequate (Fielding, 1966, Johnstone, 1964, Kelley, 1924, Niebuhr et al., 1957), and did not prepare the graduate well for the transition from graduate school to the parish (Oswald, 1980).

Both Rassieur (1982) and Rediger (1982) noted that there was a definite potential for professional burnout during the period of midlife. This substantiated earlier studies which had noted age is the most significant factor in why people leave the ministry (Mills & Koval, 1971) and that the most common time for this to occur is during the late 30's and the early 40's (Jud et al., 1970). Steele (1984) related the developmental tasks and transitions of middle adulthood to the life of the clergy and came to the following conclusions:

In summary, the unique tensions of clergy in adulthood revolve around identity issues. These tensions manifest themselves in his marriage, family, and occupational life. Middle adulthood can be particularly serious for the clergyman who may not have any possibilities for success, movement, or for salvaging a personal identity from the identity given to him as a clergyman. (p. 50)

The research on the ministry has thus focused upon personality traits, anticipated and actual roles, and the relevance of their training in the seminary. Some researchers have also found that midlife is a very critical period in a minister's career path, thus fitting them into the developmental schemes of Erikson and Levinson. But nothing was located which attempted to assess the effectiveness of the various educational routes to ordination. This study will attempt to begin to open up this area to empirical investigation by looking at both the level of job satisfaction and type of educational preparation of the clergy.

CHAPTER III

RESEARCH INSTRUMENTS AND METHODOLOGY

Included in this chapter are a discussion of the design of the study, a description of the sample, a description of the survey instruments, a listing of the procedures of survey administration, and the analytical methods used in data analysis.

DESIGN

The primary purpose of this study was to investigate the relationship between the stages of adult development, the level of formal education, and job satisfaction in the ministry. This study was conducted against the backdrop of current adult development theory, especially the focus it has brought upon the midlife transition as an unsettling period of life during which careers appear to be more often changed than at other times of life. It was hypothesized that those with lower levels of formal education will be less likely to endure the stress of midlife and will thus experience significantly lower levels of job satisfaction, and be more likely to consider a career change.

Three variables were identified and selected for specific attention from among the many which must influence

the above issues: adult development, which was measured according to Steele's Adult Development Issues Survey (ADIS) model (Steele, 1985), job satisfaction in ministry, with job satisfaction being measured both with a general use brief form and a longer form prepared especially for ministers, and formal educational level.

In order to collect data, a cross-sectional research design was chosen, even though much has been written about its limitations when compared with a longitudinal design. It is true that this design does not measure the intraindividual change across time which would be a better base from which to form valid generalizations. Thus, a longitudinal design would yield highly meaningful and useful data which is needed in the field of adult development studies. However, the time span such a study would require is clearly outside the time frame of the normal dissertation project. It is much more the project of an individual's working lifetime or that of a continuing research group. The variables in this research project were examined to determine possible relationships among them in an attempt to answer the main research question and the secondary questions arising from it.

It was assumed that the different age groups included in the study came from the same general population where the main difference is only age. If this assumption is tenable, the age differences found in crosssectional data

can be considered equivalent to age changes (Baltes et al., 1977). Using theory and information from outside the researcher's data set helps to substantiate conclusions concerning the effects of age (Glenn, 1980). Thus, this study assumes that the data generated by the crosssectional method fairly represents the intraindividual age changes.

SUBJECTS

The subjects were selected on the basis of their denomination's official relationship with Western Evangelical Seminary and their status of currently serving as a pastor of a church or parish in one of those denominations. The seminary's Board of Trustees is comprised of representatives from seven denominations with particular emphasis upon their judicatories lying within the western United States and especially the Pacific Northwest. Table II lists (1) the denominations, (2) their applicable judicatories, and (3) the number of active pastors serving their churches. Since the total population was only 707, and a response rate of 40% was anticipated, it seemed best to make the intended sample equal to the population.

INSTRUMENTATION

The bulk of the data available on adult development is primarily qualitative in nature due to the heavy use of interview methodology. This type of case study or life

history research is valid and provides an idiosyncratic depth which could not have been elicited in any other way. What is missing is an over-arching theory to guide the research and the conclusions drawn from it. Individual theories are being developed, but no general theory exists as yet.

The situation is similar in the areas of job satisfaction and career development. Many theorists are writing and performing research, but a general consensus has yet to be achieved. The reasons are similar to those stated above, along with the further complication that the two areas are increasingly being seen as interacting and overlapping to a significant degree. This latter observation provides further justification for studying adult development and job satisfaction together in the same research project.

With this lack of established doctrine to guide research and interpret its findings, it was difficult to locate acceptable and usable research instruments. Since the use of the case study or life history approaches would require time and personnel resources beyond what is available, and also since quantifiable data from a larger sample was preferred, I selected the questionnaire method as most appropriate. Once this decision was made, I initiated a search for instruments with demonstrated levels of acceptable reliability and validity.

The questionnaire I assembled was named the Ministry Development Survey (MDS) and consisted of three parts. The

TABLE II

POPULATION PARTITIONED BY DENOMINATION AND JUDICATORY

Denomination	Judicatory	Clergy
Brethren in Christ	Pacific	23
Evangelical Church	Pacific	78
	Western	26
	Others	24
Evangelical Methodist	California	16
	Northwest	19
	Southwest	21
Free Methodist Church	California	31
	Columbia River	20
	Oregon	46
	Pacific Northwest	60
	Rocky Mountain	17
	So. Calif./Arizona	59
	Others	7
Friends Church	NW Yearly Meeting	69
	ID Yearly Meeting	20
Missionary Church	Northwest	15
	Western	53
Wesleyan Church	California	83
	Northwest	20
Total		707

first was used to gather basic demographic information, to measure the levels of formal education, and to take a very brief measure of job satisfaction -- all within the framework of a quite general type of question. Part II was used

to measure the stage of adult development. Part III measured the level of job satisfaction in the ministry. The questionnaire can be found in Appendix B.

Part I: General Information

The first section of the questionnaire was designed to elicit the basic information needed to provide a foundation for interpretation of the data collected in Parts II and III. It included biographical questions about birth-date, sex, career, and community. An item on the type of formal education provided data for the educational variable. A final question was included as a general indication of the present perception of satisfaction in the ministry which was used as a validity check on the job satisfaction scale in Part III.

Many of the items used in this General Information section were drawn from the questionnaires developed by Brown (1985), Schorr (1984), and Steele (1985).

Part II: Assessment of Developmental Issues

Part II was designed to elicit information concerning the relevance and resulting relationship of developmental issues as currently understood in the literature (Levinson et al., 1978; and Erikson, 1977) to the career of a minister, especially in the area of job satisfaction. It also provided the data needed to investigate relationship between the variables of formal educational level and job

satisfaction along with its related factor of midlife career change. As mentioned earlier, there is really very little quantitative data available on adult development since much of the research has been done by the use of biographical methodology and thus is more qualitative in nature. Brown (1985) commented on this:

There has been little theoretical and empirical work done in the area of adult personality development (Neugarten, 1977; Schaie & Marquette, 1972; Schaie & Parham, 1976), possibly because until recently it was believed that adulthood is a period of stability in personality (Schaie & Parhaj, 1976; Whitbourne & Weinstock, 1979). The central thesis of this paper, however, is that investigation of adult personality organization has been hampered by the lack of adequate psychometric instruments. Although developmentalists have called for the construction of theory-based personality development assessment instruments (Costa & McCrae, 1978; Gallagher et al., 1980; Neugarten, 1977; Schaie & Schaie, 1977), no effective assessment techniques for adults have resulted. (p. 14)

Thus Brown (1985) attempted to draw all the constructs together from the four currently popular adult developmentalists (Erikson, Havighurst, Levinson, Sheehy) and join them in a unified assessment instrument which could be used reliably across various populations and thus possess a high degree of validity. As far as the literature has been accurately and adequately searched by me, this is the only satisfactory attempt to objectify the constructs of adult development so that some indicator other than simple biological age can be used in assessment without resorting to the lengthy process of gathering a life history through a series of personal interviews.

Brown's review of the four developmentalists suggested five concepts which became the framework for the Assessment of the Developmental Issues Scale (ADIS): familial independence, social role identity, life plan implementation, societal involvement, and integrity. The test items were written to measure these five issues, 50 items for each for a total item pool of 250 items. These were then prepared for use with a four-point Likert-type scale and administered to a stratified random sample of students, graduate students, and faculty associated with Southern Illinois University and Ohio State University. The only serious flaw in this process was that out of the anticipated 471 subjects, only 78 responded with complete data. The mean age was 40.70 years with a range of 18 to 84 years. Also, 91% were white and 34.5% were single. This sample was very similar to that used by Levinson and although inadequate for generalizing across all adult populations, it should compare well with Levinson's data (Levinson et al., 1978).

The next step, according to Brown (1985), was item analysis.

Item analysis of the ADIS was pursued using two strategies: a) classical item analyses procedures as exemplified by Jackson (1971) and b) procedures based on Davison's (1979) proposals. The goal of item analysis was to reduce the ADIS to 5 to 10 items per scale which best exhibited the scaling criteria. (p. 98)

Multiple regression analyses were used to identify the items having the highest correlations with age, the best available external validity criterion for reflecting adult development. The process was iterated 12 times, in order to reduce the item totals to a manageable level, yet not cause a deterioration in their value to their specific scale.

Two scales were developed: one, a stage-sequence scale, and two, a classical version. The first focused upon a strict age-sequence concept of adult development, while the second focused more on the five organizing issues themselves: familial independence, social role identity, life plan implementation, societal involvement, and integrity. Brown (1985, p. 190) believed the classical form of the ADIS "generated a better measure of male personality development than the stage-sequence" form. Thus the classical form of the ADIS was chosen for this study and can be found in Appendix B.

Brown (1985, pp. 202-203) concluded that there were six important implications for counseling which could be derived from the use of the ADIS. They are summarized thusly:

1. It is possible to measure adult psychological issues and thus distinguish developmentally different groups of people.
2. The ADIS measures "normal" adult development.

3. The future establishment of norms would make possible the assessment of current issues facing an adult and thus prescribe what would be a more normative or theoretically appropriate developmental status for a person.

4. Individuals could be helped in anticipating future psychological issues and prepare more adequately for them.

5. Intervention strategies appropriate in helping to alleviate adult distress not rooted in pathology could be possible.

6. The ability to assess adult developmental issues would be useful in determining the need for psychoeducational services.

Part III: Job Satisfaction Scale

Part II was a measure of job satisfaction in the ministry, created by J. Conrad Glass (1976), called the Ministerial Job Satisfaction Scale (MJSS). It came out of a research project in the North Carolina Conference of the United Methodist Church and was prompted by the lack of a suitable instrument designed to measure this attribute within a clergy population. Glass commented:

A few observers (Ashbrook, 1967; Jud et al., 1970) have included a question or two related to job satisfaction, but no instrument was found which constituted a sufficiently comprehensive measure of

a minister's job satisfaction. Accordingly, it became necessary to develop such an instrument. (p. 153)

The MJSS was developed by first identifying the various aspects of the minister's job, especially those which influence job satisfaction. Out of a review of the literature, the counsel of a group of experts, and the experience of the researcher as a minister, 206 Likert-type items were developed as a pool from which 102 items were finally selected as having sufficient face validity, clarity, relative difficulty, and as being distinct from the others. This instrument was then randomly distributed among four districts of the North Carolina Annual Conference of the United Methodist Church, the 144 (70.6%) responding pastors, provided a set of protocols which could be used for item analysis.

The method of summated ratings was used to analyze each of the 102 items. With this approach, a score was calculated for each respondent with these scores being ranked. The respondents in the top and bottom quartiles were utilized as the criterion groupings for purposes of scale analysis. The method of summated ratings produced a t value for each item which measured the extent to which a given statement differentiated between the high and low groupings. The 25 items with the highest t scores were selected to comprise the MJSS.

One of the surprises in Glass's (1976) study was that factors related to the traditional functions of the ministry "appear to have little influence upon feelings of satisfaction" (p. 155). Of the 25 items, only one represented this area and it referred to "Professional and Continuing Study." Another surprise was that factors related to wages and benefits were not found to be significant indicators of ministerial job satisfaction.

The area represented by the most test items was one entitled "Intrinsic Aspects," which

involves such matters as appropriateness to training and preparation and abilities, appropriateness to aspirations and plans, pride in accomplishment and workmanship, sense of fulfillment, etc. This also involves the minister's feeling regarding his job as a whole. (Glass, 1976, p. 156)

Thus, it was found that the earlier view that a minister found satisfaction in being able to perform the traditional functions of the ministry such as preaching, teaching, counseling, visiting, and administration (Ashbrook, 1967, and Blizzard, 1958), was not substantiated by the data collected. Glass commented:

Of particular importance is the association between the minister's general satisfaction about his job (Intrinsic Aspects) and how he perceives the evaluations of others about his work (Relationships and Support). Almost two-thirds (64%) of the MJSS items appeared in these two areas, and none in the preaching, priest, counseling, and administrative areas. (1976, p. 156)

This certainly has an important implication for seminary training where to continue to spend a large amount of

time on the roles and functions of the minister may not be the most fruitful approach. An increased amount of emphasis "should be given to helping the minister learn to deal both with his own feelings about his work and how he can express his own uniqueness and to learn how he can build significant relationships of trust and support with the 'important others' in his professional and organizational life" (Glass, 1976, p. 157).

Thus, the Ministerial Job Satisfaction Scale was chosen because it appeared to assess more accurately the dependent variable of job satisfaction among the clergy sample chosen to receive the Questionnaire than any of the other more general forms investigated. One other factor is also significant: the denominations which sponsor Western Evangelical Seminary all have their roots in the same Wesleyan Revival of the Seventeenth Century which produced today's United Methodist Church. Thus, there is a demonstrable similarity in ethos and doctrine between the sample population surveyed for this study and that used in developing the Ministerial Job Satisfaction Scale.

PRODEDURES

The Ministry Development Survey (MDS) was sent to all of the clergy of the various judicatories from which the Board of Trustees of Western Evangelical Seminary (WES) is drawn. It was accompanied by a letter on WES letterhead

which introduced and explained the research project and ensured confidentiality (See Appendix A.) Its value to the seminary, the denominations, and thus to the individual minister was outlined as an attempt to increase the desire to participate. This was followed by detailed instructions on how to complete the MDS properly. A stamped return envelope was also enclosed, both for their convenience and to stimulate participation.

Three weeks after the initial mailing, another letter was mailed to encourage them to participate if they had not as yet and to thank them if they had already returned the MDS.

ANALYSIS

Likert-type Scales

The data were elicited primarily through Likert-type items on the MDS which which are technically considered to produce only ordinal data. The traditional approach until recently has been to exclude the manipulation of these data from the usage of parametric techniques. However, Kerlinger suggested that:

The best procedure would seem to be to treat ordinal measurements as though they were interval measurements, but to be constantly alert to the possibility of gross inequality of intervals.
(Kerlinger, 1973, p. 441)

With this caution in mind, part of the data were analyzed using parametric statistics, thus allowing a more robust

research design and resultant information of greater usefulness.

Descriptive Statistics

Table III indicates the type of statistics which will be generated out of each item on the MDS:

The six subsidiary research questions were addressed statistically as follows:

1. What are the stages of adult development found among the clergy? Data from items 1-28 of Part II of the MDS was used to answer this question, using both frequency and proportion as the measures. The ages of the respondents was compared with Levinson's life stages, the ADIS groups, and the 1986 Census figures in order to determine any significant relationships.
2. How satisfied are clergy with their roles and duties in the practice of the ministry? Data from Part I (items 7, 10, 14, 16, 17) and Part III (items 1-25) were used. Frequencies and percentages were computed for respondents reporting either Strongly Agree (SA), Agree (A), or Neutral (N) responses to the SATIS scale. The Disagree (D) and Strongly Disagree (SD) responses were not used since they represented only 1.79% of the responses
3. What are the educational characteristics of ministers? Data from Part I, items 3-7 were used to make this

description using both frequencies and percentages.

The responses were further classified according to

(1) highest degree received, (2) the most common

Table III

SUMMARY STATISTICS OBTAINED FOR EACH QUESTION

<u>Question Number</u>	<u>Freq</u>	<u>Mean</u>	<u>Median</u>	<u>SD</u>	<u>%</u>
Part I					
1. Age	X	X	X	X	X
2. Sex	X				
3. Bible School	X	X	X	X	X
4. College/Univ.	X	X	X	X	X
5. Theol. Seminary	X	X	X	X	X
6. Other Educ. Progs.	X				X
7.A. Cont. Educ.	X				X
B. Program	List by rubrics as in I-5				
8.A. Yrs. Past. Before	X	X		X	X
B. Yrs. Past. After	X	X		X	X
9.A. Parishes Before	X	X		X	X
B. Parishes After	X	X		X	X
10. Ordination	X				X
11. Yrs. Pres. Parish	X	X	X	X	X
12. Attendance	X	X			X
13. Growth Attendance	X				X
14. Location	X				X
15. Growth Community	X				X
16. Position	X				X
17. Career Changer	X				X
18. Age of Change	X	X	X	X	
19. Satisfaction	X	X			X
20. Retirement Age	X	X	X	X	X
Part II					
1-25 Job Satisfaction	X	X		X	X
Job Sat. Total Score	X	X		X	
26. Career Regrets	X	X		X	X
27. Fell Short	X	X		X	X
Part III					
1-28 Stage of Ad. Dev.	X	X		X	X
5 Stages Total Score		X		X	

educational progressions, and (4) the most frequent degree programs.

4. How closely does the Adult Development Issues Survey correspond with simple chronological age in determining stage of adult development? Data from Part II was compared to the ages determined from Part I, item 1, using an analysis of variance with the level of significance set at .05.
5. Does a higher stage of adult development result in a higher level of job satisfaction? Data from Parts II and III were used in answering this question, using the analysis of variance procedure with the level of significance set at .05.
6. Does any particular type of academic degree lead to a higher level of job satisfaction? An analysis of variance was used with the level of significance set at .05 to answer this question using the data from Part I, items 4-6, and Part III, total scores from items 1-25. The type of academic degree was the independent variable with the level of job satisfaction being the dependent variable.

CHAPTER IV

PRESENTATION OF THE DATA

INTRODUCTION

The purpose of this study was to examine selected characteristics of the pastors in churches affiliated with Western Evangelical Seminary with special attention given to (1) the level of academic preparation, (2) the stage of adult development, and (3) the degree of job satisfaction among clergymen. The underlying research expectation was that ministers who had higher levels of academic preparation would pass through the midlife period of adult development with a greater degree of career satisfaction.

RESPONSES AND RESPONDENTS

Data were collected by surveying all the pastors in the Western United States from the participating judicatories of the seven denominations which are in trustee relationship with Western Evangelical Seminary. Of the 707 in the target population sent questionnaires, 10 were undeliverable, and 287 (40.6%) responded with 279 (40.1%) usable ones becoming the actual sample. (See Table IV.)

TABLE IV
 RESPONSE BY DENOMINATION AND STATE:
 NUMBER SENT, RETURNED, AND PERCENT

State		Denomination						
		Breth	E Meth	Evan	Free	Frnds	Miss	Wes Total
AZ	(S)	--	8	--	11	--	2	-- 21
	(R)	--	3	--	6	--	1	-- 10
	(%)	--	37.5	--	54.5	--	50.0	-- 47.6
CA	(S)	21	8	1	79	--	29	83 221
	(R)	1	1	1	28	--	6	16 55
	(%)	4.7	12.5	100.0	35.4	--	20.6	19.2 24.9
CO	(S)	--	--	--	17	--	1	-- 18
	(R)	--	--	--	4	--	0	-- 4
	(%)	--	--	--	23.5	--	0	-- 22.2
ID	(S)	--	--	--	9	20	1	-- 32
	(R)	--	--	--	1	7	1	-- 9
	(%)	--	--	--	11.1	35.0	100.0	-- 28.1
IL	(S)	--	--	2	--	--	--	-- 2
	(R)	--	--	1	--	--	--	-- 1
	(%)	--	--	50.0	--	--	--	-- 50.0
IA	(S)	--	--	4	--	--	7	-- 11
	(R)	--	--	2	--	--	2	-- 4
	(%)	--	--	50.0	--	--	28.5	-- 36.4
KS	(S)	--	2	--	--	--	4	-- 6
	(R)	--	0	--	--	--	1	-- 1
	(%)	--	0	--	--	--	25.0	-- 16.7
MO	(S)	--	--	6	--	--	1	-- 7
	(R)	--	--	2	--	--	0	-- 2
	(%)	--	--	33.3	--	--	--	-- 28.6
MT	(S)	--	--	21	2	--	--	-- 23
	(R)	--	--	16	1	--	--	-- 17
	(%)	--	--	76.1	50.0	--	--	-- 73.9
NB	(S)	--	--	2	--	--	7	-- 9
	(R)	--	--	2	--	--	4	-- 6
	(%)	--	--	100.0	--	--	57.1	-- 66.7
(S) Number sent		(R) Number returned		Percent				

TABLE IV (Continued)

State		Denomination						Total
		Breth	E Meth	Evan	Free	Frnds	Miss	
ND	(S)	--	--	5	--	--	--	5
	(R)	--	--	3	--	--	--	3
	(%)	--	--	60.0	--	--	--	60.0
OR	(S)	2	7	57	46	51	6	179
	(R)	1	2	36	23	23	1	93
	(%)	50.0	28.5	63.1	50.0	45.1	16.6	52.0
TX	(S)	--	17	--	--	--	--	17
	(R)	--	4	--	--	--	--	4
	(%)	--	23.5	--	--	--	--	23.5
WA	(S)	--	12	20	71	18	8	137
	(R)	--	5	11	33	4	3	62
	(%)	--	41.6	55.0	46.5	22.2	37.5	45.3
WI	(S)	--	--	1	--	--	--	1
	(R)	--	--	1	--	--	--	1
	(%)	--	--	100.0	--	--	--	100.0
NO RESPONSE STATES*	(S)	--	2	9	5	--	2	18
	(R)	--	0	0	0	--	0	0
	(%)	--	0	0	0	--	0	0
Totals								
	(S)	23	56	128	240	89	68	707
	(R)	2	16	78	99	34	19	272
	(%)	8.7	8.9	58.6	39.8	38.2	27.9	39.5

Adjustments: Target: 707, less 10 returned = 697.

Actual: 287 returned, less 8 unusable = 279.

Corrected Percentage of Response: 279/697 = 40.1%.

* No Response States = AL, AR, MN, NM, SD, WY

Analysis of Responses

There was considerable variability among the responses from the seven denominations within the 21 states where they are located. The highest rate of response was from the Evangelical Church (58.6%), followed by the Free Methodist Church (39.8%), and the Oregon Yearly Meeting of Friends (38.2%). Pastors from the Missionary Church responded at the rate of 27.4%, the Wesleyan Church at 23.3%, the Evangelical Methodist Church at 8.9%, and the Brethren in Christ Church at 8.7%. (See Table IV.)

The three Pacific Coast states accounted for 76.0% (537) of the pastors polled and 77.2% (203) of the responses. Only three other states with 20 or more questionnaires mailed showed significant response rates, although their numerical base was smaller: Arizona at 47.6%, Idaho at 28.1%, and Montana at 73.9%.

DESCRIPTION OF RESPONDENTS

From the biographical and demographic sections in Part I of the Ministry Development Survey, the following characteristics of the sample were established.

Age

The mean age of all respondents was 45.1, the standard deviation was 11.8, and the range was from 25 to 78. The distribution was skewed slightly to the right with

TABLE V
AGE OF RESPONDENTS

Age	f	%	Age	f	%
22	1	0.4	50	5	1.8
25	1	0.4	51	5	1.8
26	1	0.4	52	4	1.4
27	3	1.1	53	6	2.2
28	6	2.2	54	8	2.9
29	9	3.2	55	4	1.4
			56	4	1.4
30	7	2.5	57	3	1.1
31	6	2.2	58	10	3.6
32	7	2.5	59	5	1.8
33	12	4.3			
34	11	4.0	60	3	1.1
35	6	2.2	61	7	2.5
36	11	4.0	62	7	2.5
37	8	2.9	63	1	0.4
38	8	2.9	64	5	1.8
39	3	1.1	65	2	0.7
			66	3	1.1
40	10	3.6	67	4	1.4
41	11	4.0	68	2	0.7
42	14	5.1	69	4	1.4
43	10	3.6			
44	6	2.2	72	1	1.1
45	4	1.4	73	1	1.1
46	11	4.0	78	1	1.1
47	7	2.5			
48	7	2.5	NR	2	0.7
49	2	0.7			
Mean = 45.1 Median = 43.4 Mode = 42.0 SD = 11.8					

clusters centering around ages 33 and 42. The mode was 42 and the median 43.4. (See Table V.)

Sex

All but six of the 275 respondents who indicated their sex were male. The women were ages 28, 46 (2), 51, 63, and 68, and represented only three of the seven denominations: Free Methodist (2), Friends (3), and Wesleyan (1).

States

The three states of California (55), Oregon (93), and Washington (62) accounted for 77.2% of the respondents. Also, 66.6% (181) were from the Northwest (ID, MT, OR, WA), 25.4% (69) from the Southwest (AZ, CA, NM, TX), and 8.1% (22) from the Midwest. This compares favorably with the population surveyed which was 76.0% (537) West Coast, 52.8% (373) Northwest, 37.2% (263) Southwest, and 10.0% (71) Midwest. (See Table IV, p. 108.) The better response in the Northwest may indicate a slightly greater identification with the seminary (located in the northwest) and therefore the researcher.

Denomination

The Free Methodist Church, with 36.4% (99), and the Evangelical Church, with 28.7% (78), represented 65.1% of the total response. This compares with the population percentages of 34.0% and 18.1%, respectively. The other responses were: Brethren in Christ, 0.7% (2); Evangelical Methodist, 5.9% (16); Friends 12.5% (34); Missionary Church, 7.0% (19);

5.9% (16); Friends 12.5% (34); Missionary Church, 7.0% (19); Wesleyan Church, 8.8% (24); and unknown, 2.6% (7). (See Table IV, p. 114.)

Education

Of the respondents, 48.5% (132) indicated Bible college preparation, with the great preponderance (118) having completed a four-year degree program rather than the three-year diploma program. Only three individuals reported a fifth-year graduate level program at a Bible college. (This section is preparatory to the more complete treatment to be found later. Thus, see Table XXXXIII, p.161.)

Also, 81.3% (221) of the respondents indicated they had studied at a liberal arts institution. The highest level of education achieved in this group was community college (8), baccalaureate (174), masters (34), and doctorate (5).

In addition, 56.6% (154) of the respondents studied at a theological seminary, either following completion of a four-year Bible college degree or a liberal arts baccalaureate. Of these, 8.2% (23) earned a two-year M.A., M.A.R., or M.R.E., 40.9% (114) earned the three-year B.D. or M.Div., 5.2% (14) the D.Min. degree, and 1.1% (3) hold a Ph.D. Since the M.Div. is prerequisite to both the D.Min. and Ph.D. degrees from seminaries, 47.2% of the ministers surveyed had received the Master of Divinity degree, the

traditional ordination requirements. This appears to be quite high, since only one of the seven participating denominations (the Evangelical Church) requires it for ordination, and they represent only 28.7% of the respondents.

For 56 ministers (20.6%), preparation for ordination by taking a conference course of study was chosen rather than completing a formal degree program. Also, 12.1% (33) reported that they were still in school and had not finished their formal training. Finally, 2.9% (8) were enrolled in Master of Arts and Master of Divinity programs, while 1.9% (5) were working on Doctor of Ministry programs.

Pastoral Experience

Tables VI and VII compare the longevity of parish assignments before and after formal education was completed. There appears to be a definite relationship between the completion of formal preparation for the pastoral ministry and longevity. Those who had not completed their education averaged 3.5 years in a parish, while those who had finished averaged 7.5 years. Also, only 32.4% of the latter served one year or less, and 48.7% served six years or more, while 45.2% of the former served one year or less, and only 9.6% served six years or more. Part of the explanation is that many of these pastorates were student charges accepted at an earlier age, but the difference appears to be greater than what these would account for.

TABLE VI
AVERAGE NUMBER OF YEARS SERVED BEFORE AND
AFTER COMPLETION OF FORMAL EDUCATION

Years	Part-time				Full-time			
	Before		After		Before		After	
	N	%	N	%	N	%	N	%
None	133	47.7	242	86.7	190	68.1	24	8.6
1 to 2	66	23.6	12	4.3	30	10.8	26	9.3
3 to 5	66	23.6	7	2.5	28	10.0	36	12.9
6+	14	5.1	18	6.5	31	11.1	193	69.2
Mean	3.5		7.5		5.7		15.4	
SDev	3.6		6.5		6.1		11.5	

TABLE VII
NUMBER OF PARISHES SERVED

Parishes	Part-time		Full-time	
	N	%	N	%
None	228	81.7	17	6.1
1	32	11.5	73	26.2
2	8	2.9	64	22.9
3	5	1.8	50	17.9
4	4	1.4	27	9.7
5	2	0.7	13	4.7
6			20	7.2
7			8	2.9
8			4	1.4
9			2	0.7
23			1	0.4
Mean	1.7		3.0	
SDev	1.2		2.2	

Perhaps those who accept a pastorate after their education has been completed are older, and thus more likely to be settled in work, life style, and psychosocial development. (See Table VII.) A similar pattern is seen in Table VIII, where the number of parishes served is listed; 64% (32) of the respondents had served only one parish on a part-time basis, and 71.0% (181) had served no more than three full-time following the completion of their formal education.

Current Involvement

Of those responding, 33.6% (93) have been at their present parish one to two years, 36.4% (101) three to five years, and 30.0% (83) 6 years or more. The mean is 5.5, median 3.6, mode 2.0, and the standard deviation 5.1. (See Table VIII.)

Ordination Status

Of the respondents, 91.4% (256) were ordained or recorded by their denominations, thus indicating that they were considered to be fully trained and competent to perform the duties and tasks of the pastoral ministry. The remaining 8.2% (23) are largely from among those who are still in the process of completing their educational requirements for ordination.

Description of Parish

Of the parishes, 55.2% (154), are increasing in size, 42.3% (118) are experiencing stable attendances, and only

TABLE VIII
YEARS IN PRESENT PARISH

Years Served	f	%
1	35	12.6
2	58	20.9
(1,2)	(93)	(33.5)
3	41	14.8
4	35	12.6
5	25	9.0
(3-5)	(101)	(36.5)
6	10	3.6
7	12	4.3
8	7	2.6
9	8	2.9
10	11	4.0
11	3	1.1
12	5	1.8
13	2	0.7
14	6	2.2
15	4	1.5
16	3	1.1
17	1	0.4
18	2	0.7
20	1	0.4
21	1	0.4
22	2	0.7
23	1	0.4
25	2	0.7
26	1	0.4
32	1	0.4
(6-32)	(83)	(30.0)
Mean = 5.5 Median = 3.6 Mode = 2.0 SD = 5.1 N=177		

2.5% (7) are declining in attendance. The mean morning worship attendance is 189.4 with a median of 100.0 and a mode of 100.0. If the four very large churches of 1,200 to 3,000 each are not considered, the mean morning worship attendance drops to 148.1. The mean reported by the denominations themselves for all churches is 107.5. (See Table X.) The following table lists the breakdown by groups as identified in church growth literature (Schaller, 1980, p.28). (See Table IX.)

By comparing the national averages of churches in each attendance range with those reported in the sample population, it can be seen that although the figures for the average size church of 76 to 140 are nearly the same (25.0% and 25.7%, respectively), the smaller churches of 75 or less are under-represented (50.0% and 40.2%, respectively). The percent of churches with attendance in the 141 to 300 range in both the national average and the sample were comparable (20.0% and 22.8%, respectively). The large churches of 301 to 3,000 were over-represented in the sample (5.0% and 11.2%). These figures seem to suggest that pastors from the smaller churches were less likely to respond to the survey. When Tables IX and X are compared, this is also indicated. Table X includes the denominational means from 66.2% of the sample and 73.9% of the responses.

TABLE IX
MORNING WORSHIP ATTENDANCE

Attendance Range	Survey Sample		National Averages
	N	%	%
1 to 75	111	40.2	50.0
76 to 140	71	25.7	25.0
141 to 300	63	22.8	20.0
301 to 3,000	31	11.2	5.0

Mean of All Churches	= 189.4		
Mean of Churches under 1200	= 148.1		

TABLE X
COMPARISON OF AVERAGE MORNING WORSHIP ATTENDANCES
PACIFIC COAST AND NORTHWEST STATES

Denom.	State					Mean
	CA	ID	MT	OR	WA	
Brethren	101	--	--	--	--	101.0
Evangelical	--	--	138	111	114	116.4
Free Meth.	88	98	--	97	129	104.7
Friends	--	104	--	113	126	118.4
Wesleyan	94	--	--	--	--	94.0

TOTALS	92.2	102.1	138.0	111.2	123.6	107.5

Description of Community Type

In considering the community size in which the church is located, 14.3% (40) are in rural settings, 30.1% (84)

are in small towns, 18.3% (51) are in suburban areas, 2.9% (8) are in the inner city, and the remaining 34.4% (96) are in cities. Demographic growth patterns are similar to the attendance patterns, with 43.4% (121) of the churches are located in areas experiencing population growth, 44.4% (124) in stable areas, and only 12.2% (34) are in areas of declining population. (See Tables XI and XII.)

TABLE XI
TYPE OF COMMUNITY

Type	f	%
Rural	40	14.3
Small Town	84	30.1
City	96	34.4
Inner City	8	2.9
Suburb	51	18.3

TABLE XII
COMMUNITY GROWTH PATTERNS

Growth Pattern	f	%
Increasing	121	43.4
Stable	124	44.4
Decreasing	34	12.2

Position

The research was planned primarily to examine ministers of the cooperating denominations who were either the sole pastor or part of a pastoral team, rather than those in other types of ministries. This was achieved, since 75.9% (211) listed themselves as senior pastors, and 6.8% (19) as senior pastor of a multiple staff, for a total 82.7% (230). Also, 14.8% (41) were either associate or assistant pastors, and only 2.5% (7) were serving in other roles. (See Table XIII.)

TABLE XIII
MINISTERIAL POSITION

Position	f	%
Senior Pastor	211	75.9
Sr. Past. - Multiple Staff	19	6.8
Assist./Assoc. Pastor	41	14.8
Other Positions	7	2.5

Career Change

The majority, 78.5% (219), responded that they had no other prior career. Out of the 20.4% (57) which had changed careers, the most common was from other forms of ministerial service, while teaching was the most commonly listed secular career. The mean age of change was

37.2, the median 34.3, with a standard deviation of 9.9. There were three modes at 28-32, 35-36, and 40 which accounted for 48.75% of all changes. The range of ages was from 20 to 65, but respondents listing ages under 27 may not truly be eligible for consideration as career changers. Thus, they were excluded. Few people are established in a career before that age. (See Tables XIV and XV.)

TABLE XIV
CAREER CHANGE

Response	f	%
Yes	57	20.4
No	219	78.5

TABLE XV
AGE OF CAREER CHANGE

Age	f	%
27-33	26	45.6
34-45	21	36.8
46-65	10	17.5
Mean = 37.2 Median = 34.3 SDev = 9.9		

Age of Planned Retirement

Age 65 was clearly the age of choice for retirement, with 56.1% (110) so indicating. Early retirement was chosen by 12.8% (25) at ages 50 to 63, and late retirement

by 31.1% (28) at ages 66 to 82. Significantly, 29.8% (83) did not respond to this item. (See Table XVI.)

TABLE XVI
AGE OF PLANNED RETIREMENT

Age	f	%	Adj. %
Early	25	9.0	12.8
50	(2)		
55	(3)		
60	(10)		
62	(9)		
63	(1)		
Traditional - 65	110	39.4	56.1
Late	61	21.9	31.1
66	(4)		
67	(3)		
68	(4)		
70	(39)		
73	(1)		
75	(7)		
80	(2)		
82	(1)		
Not Responding	83	29.8	
Mean = 65.7 Median = 65.5 Mode = 65.0 SD = 6.2			

SUMMARY MEASUREMENTS

In order to bring together the data solicited in both Parts II and III of the Ministry Development Survey, a total score needed to be completed for each part, to help answer the research questions, these two totals were then

used to make comparisons with the descriptive data in Part I.

Part II - Assessment of Developmental Issues Scale

The purpose of the Assessment of Developmental Issues Scale (ADIS) was to group the respondents into the five major categories of adult developmental tasks as identified by Brown (1985) and drawn from the models developed by Erikson (1982), Havighurst (1972), and Levinson et al., (1978).

The responses were converted to numerical equivalents in order to determine a mean for each of the 28 items according to this formula:

4	=	A	True
3	=	B	More true than false
2	=	C	More false than true
1	=	D	False

Once the 28 individual means were computed, then a group mean and standard deviation were computed by averaging individual means and deviations for each of the five clusters of items relating to the five developmental issues which were being measured. The responses are summarized in Tables XVII to XXI. The responses are grouped in the following discussion as positive (True and More True Than False = A + B) or negative (False and More False Than True = C + D).

Familial Independence. This developmental issue concerns a need in late adolescence to be independent of one's parents and/or the family in which one was raised. The sought for separation is both physical and psychological

The response to Item 7 showed that 92.8% had already achieved a satisfactory separation from parents, and Item 16 indicated 93.6% had adjusted to life away from their parents. A total of 90.7% had achieved financial independence as well (item 21). Thus, physical and geographical independence had been largely achieved. (See Table XVII.)

Yet only 57.7% felt they were completely independent of their parents (item 1), and only 51.7% felt they were regarded as an adult (item 10). All ages appear to struggle with independence on the psychological level and with parents not seeing them as fully adult yet.

TABLE XVII
FAMILIAL INDEPENDENCE

Question	Percentage Responses				Mean	SD
	A	B	C	D		
1. I feel a need to be independent of my parents.	25.4	9.7	7.2	57.7	2.0	1.3
7. I am starting to separate from my folks.	3.2	3.9	3.2	89.6	1.2	0.7
10. I want to be regarded as an adult by my parents.	44.9	3.9	0.4	51.3	2.4	1.5
16. I am preparing for life away from my parents.	4.3	2.2	2.2	91.4	1.2	0.7
21. I am financially dependent on my folks.	8.6	0.7	3.6	87.1	1.3	0.9
Group Totals					1.6	0.9

Social Role Identity. Social role identity is defined as persons' attempts to identify their adult roles in society based upon their perception of their skills, interests, and values. It is a time to explore the adult world and the manner in which a person will participate in it.

The responses to the items in this grouping describe a group who feel they have entered into an adult career track with which they have identified well (See Table XVIII). When asked if they were making tentative job choices (item 2), 83.9% responded negatively. Another

95.3% said they were not preoccupied with planning how to enter their career (item 4), 90.6% said they were not experiencing a strong need to fully enter the adult world (item 17); and 92.4% were not preparing for (entrance into) adult life (item 19).

When asked about exploration of career opportunities (item 6), 74.2% responded negatively, but an appreciable number (25.8%) responded positively. The door is still open for some career exploration, perhaps within other areas of ministry or new careers following retirement.

Life Plan Implementation. In early adulthood, there is a deepened life commitment with an increased need for and activity toward making life dreams a reality. This includes becoming more active in work, interpersonal, and social commitments. It is a time to climb the ladder and demonstrate competence.

Item 5, which inquired about the need for career guidance, saw 66.7% open to counsel. The three items relating to marriage, numbers 22, 27, and 28, provided conflicting information concerning marriage. A total of 97.2% said that selecting a mate was not true of them, but, 95.0% were not seeking a permanent opposite-sex relationship, and 72.0% considered that forming attitudes toward marriage as not characteristic of them. A lack of concern about marriage and the opposite sex would be expected since all of the male respondents were married. The negative

TABLE XVIII
SOCIAL ROLE IDENTITY

Question	Percentage Responses				Mean	SD
	A	B	C	D		
2. I am making tentative job choices.	6.1	10.0	8.6	75.3	1.5	0.9
4. I am preoccupied with planning how to enter career life.	1.4	3.2	4.3	91.0	1.2	0.5
6. I am exploring my career opportunities.	10.0	15.8	19.0	55.2	1.8	1.0
17. I have a strong need to fully enter the adult world.	3.9	5.4	3.9	86.7	1.3	0.7
19. I am preparing for adult life.	2.2	4.3	3.9	88.5	1.2	0.7
Group Totals					1.4	0.8

form of item 5 may have been misinterpreted by some of the respondents. (See Table XIX.)

A commitment to career by this group was indicated by 44.9% stating they were trying very hard to make it in society (item 11), 42.3% saying they felt they had to make it (item 13), and 67.8% stated they were becoming more and more involved in their work (item 15). (See Table XIX.)

TABLE XIX
LIFE PLAN IMPLEMENTATION

Question	Percentage Responses				Mean	SD
	A	B	C	D		
5. I do not feel the need for guidance to reach my life goals.	16.1	17.2	27.6	39.1	2.1	1.1
11. I am trying very hard to make it in society.	23.0	21.9	11.2	43.9	2.2	1.2
13. I feel that I have to make it.	15.1	27.2	19.7	38.0	2.2	1.1
15. I am involving myself more and more in my work.	24.4	43.4	19.0	13.3	2.8	1.0
22. I am selecting a mate.	1.4	1.4	1.1	96.1	1.1	0.4
24. I feel that my community has profited from my involvement.	57.3	34.1	5.4	3.2	1.5	0.7
27. I am seeking a permanent opposite-sex relationship.	2.2	2.5	1.1	93.9	1.1	0.5
28. I'm forming my own attitudes toward marriage.	9.3	18.6	6.1	65.9	1.7	1.1
Group Totals					2.2	1.0

Societal Involvement. During middle adulthood the adult shifts his or her attention toward striving to better society and to prepare the next generation to participate in it while being maximally productive themselves. This is

TABLE XX
SOCIETAL INVOLVEMENT

Question	Percentage Responses				Mean	SD
	A	B	C	D		
9. I am involved in activities which directly profit society.	83.2	13.6	1.1	2.2	3.8	0.6
12. I am a mentor.	46.6	31.2	5.4	16.8	3.1	1.1
20. I don't feel the need to do something important before I die.	16.5	17.6	27.2	38.7	2.1	1.1
25. I am teaching the younger generation how to do the work that I do.	27.2	50.9	15.1	6.8	3.0	0.8
26. I am teaching the next generation how to be good parents.	46.2	43.0	6.5	4.3	3.3	0.8
Group Totals					3.1	0.7

the time for mentoring, grandparenting, and leaving a worthwhile legacy for the next generation.

As indicated in Table XX, a very large majority (96.8%) felt that their activities directly profited society (item 9). Another strong focus was the training of the next generation. Most respondents agree that the following interests were characteristics of them: teaching the younger generation how to do their job (item 25 - 78.1%), teaching the next generation how to be good parents (item 26 - 89.2%), and functioning as a mentor (item 12 -

77.8%). A total of 65.9% felt a need to do something important before they die (item 20). The picture is of a group who really desire to be involved with society and to make a significant difference. This parallels closely social concern as a primary foci of the ministry and the current emphasis upon discipleship of believers.

Integrity. The development task of late adulthood is to evaluate the meaning and success of life thus far and to accept one's eventual death. Declining health, reduced income, and preparation for retirement receive focused attention.

The survey sample did not feel threatened or pressured by the prospect of death as suggested by the studies of Levinson (Levinson et al., 1978) and Erikson (1982). A total of 84.3% stated they were not trying to accept the unfinished aspects of their lives (item 14), 77.1% were not more aware than ever that they were near the end of their lives (item 18), and 77.1% did not view death as just around the corner (item 23). Only 38.3% were adjusting to life as a senior citizen (item 3). So, not only was death not a major concern, but the expectation of an extended life is apparent. The study of policemen, who also confront death on a regular basis in the normal conduct of their employment, showed a very similar pattern (Fagan & Ayers, 1983). (See Table XXI.)

Many (48.0%) responded that they were adjusting to decreasing physical strength even though death was not a concern for them (item 8). Since the mean age was 45.1 years, this response was not unexpected. (See Table XXI.)

TABLE XXI

INTEGRITY

Question	Percentage Responses				Mean	SD
	A	B	C	D		
3. I am adjusting to life as a senior member of society.	21.5	16.8	6.1	55.6	2.0	1.3
8. I am adjusting to decreasing physical strength.	15.4	32.6	15.8	36.2	2.3	1.1
14. My life is nearing its end, and I've been trying to accept the things not yet done.	5.0	10.8	9.0	75.3	1.5	0.9
18. I am more aware than ever that I'm near the end of my life.	5.4	17.6	10.8	66.3	1.6	1.0
23. I realize that death is around the corner of my life.	9.0	14.0	12.2	64.9	1.7	1.0
Groups Totals					1.8	1.0

Comparison of Scales A comparison of the means in Tables XVII to XXI (pages 123-129) indicates that the respondents felt they were primarily at the fourth stage, Societal Involvement, which corresponds with Erikson's

seventh stage of generativity and Levinson's level of middle adulthood. Stage three, Life Plan Implementation, was the next choice with both stage one, Familial Independence, and stage five, Integrity, at almost the same level. The least chosen stage was the second one, Social Role Identity. This may be because there were not an adequate number of respondents from the earlier adult years. Considering the mean age of the population, it would have been expected that number one would be the least chosen stage.

Part III - Career Satisfaction Level

The purpose of the Career Satisfaction Scale (SATIS) was to assess the level of career satisfaction among the clergy surveyed, using an instrument which had been used extensively with similar populations in the Eastern United States.

Numbers 26 and 27 were added to give additional information not solicited in the original scale but felt to be relevant to the subject. These two items were not included in the SATIS scale but were used as separate items in the cross-tabulations with the data from the other parts of the questionnaire. They were not found to vary significantly from the SATIS scale.

A mean was calculated for each item in the SATIS, for each item cluster a group mean was also computed. A total scale score was computed for each respondent; these scores

were used in some of the analyses related to the research questions. The responses were converted to numerical equivalents according to the following scale in order to determine a mean for each item as well as a group mean.

5	SA	Strongly Agree
4	A	Agree
3	N	Neutral
2	D	Disagree
1	SD	Strongly Disagree

The responses are detailed in Tables XXII to XXVII; these are discussed and presented in subsequent pages. (pp. 140-148.) Comments combine the SA and A responses under the rubric of Positive, and the SD and D responses under the rubric of Negative. Of all the items used in computing the ADIS scale, all but one of the means were in the SA to N range, and all but three were in the SA and A range. The most frequent response was A (12) with SA very close (10). Thus, SA and A accounted for 88.0% of the items, indicating a high degree of satisfaction among the clergy surveyed.

For examining the item responses of the pastors, the items of the Career Satisfaction Scale were organized within five clusters: Community Involvement, Congregational Attitudes, Perception of the Denominational Supervisor, Perception of the Denomination, and Personal Dimensions. An additional cluster presents the two items which were added to the inventory.

Community Involvement. The two items in this group reflect community involvement, but from significantly different viewpoints. Question four appears to address the more perfunctory aspects of community interaction for the minister, while number 19 addresses the more voluntary areas. The latter also relates to a more vital component of ministry as perceived by the clergy, that of responding to people in need, not just being present to perform a routine act at a community activity. A total of 58.4% indicated that the types of community functions ministers were required to attend were the kinds they would have chosen on their own. Only 45.6% were satisfied with their

TABLE XXII
COMMUNITY INVOLVEMENT

Question	Percentage Responses					Mean	SD
	SA	A	N	D	SD		
4. The types of community functions I have to attend as a minister are not the kinds I would choose.	1.4	14.3	25.8	48.7	9.7	2.5	0.9
19. I am pleased with the way in which our church's program meets the needs of the community.	7.2	38.4	19.0	30.5	5.0	3.1	1.1
Total						2.8	1.0

church's program to meet community needs. (See Table XXII.)

Congregational Attitudes. The four items in this group (Table XXIII) have in common the local congregation's awareness of who their pastor is, what his primary abilities are, and what resources he requires in order to function adequately. The means for the individual items ranges from 3.0 to 3.8, with the group mean at 3.4. Questions 15 and 24 were responded to very positively with a 69.2% and a 76.7%, respectively. Question one reveals a basically positive perception with a 52.3% count, but there was a 29.0% negative response as well. Question three was even less positive with only 42.0% positive and 43.4% negative. This would suggest that inadequate staffing is a major source of dissatisfaction among the clergy.

Perception of Denominational Supervisor. The five items in Table XXIV examined the minister's perception of the denominational supervisor as one who supports and promotes individual career progress and aspirations. The individual means range from 3.6 to 4.1, with a group mean of 3.9. Questions 7, 9, and 14 were strongly weighted toward the positive side with numbers 16 and 18 showing a shift toward the neutral response. The percentage of negative responses were close for all the items.

The dependability of support from the minister's immediate superior in times of conflict received a 68.2% positive score (item 7). A total of 83.5% indicated that their denominational supervisor valued their ministry (item 9), but in number 16 only 58.1% said their supervisor

TABLE XXIII

CONGREGATIONAL ATTITUDES

Question	Percentage Responses					Mean	SD
	SA	A	N	D	SD		
1. The congregation understands the problems I have in the job.	3.2	49.1	18.6	24.0	5.0	3.2	1.0
3. I feel the church provides the necessary personnel for adequately carrying out its ministry.	9.0	33.0	14.7	34.8	8.6	3.0	1.2
15. I am pleased with the importance my congregation attaches to the time I set aside for study.	16.5	52.7	19.0	9.7	2.2	3.7	0.9
24. The job requirements asked by the congregation utilize my training and capabilities very well.	20.1	56.6	12.5	9.3	1.4	3.8	0.9
Total						3.4	1.0

recognized and rewarded good work. These two questions, although seemingly parallel, evidently were interpreted as measuring different aspects of perceived supervisory support. Respondents to number 18 indicated (60.6%) that their supervisor would make every reasonable effort to advance their career and professional standing. This response is very close to that of number 16 (58.1%), and was viewed about as positively as the noticing and rewarding by the supervisor of commendable work. Ministers indicated that they were able to trust their superior to keep confidences (80.6%). (See Table XXIV.)

Perception of Denomination. The five items in Table XXV examined the minister's perception of the denomination and how it interacts with career advancement. Table XXIV looked at the local judicatory while Table XXV looks more at the general offices of the denomination. The individual means range from 3.3 to 4.0 with a group mean of 3.7. Questions 8 (73.1%), 17 (70.2%), and 23 (81.4%) indicate general satisfaction with both past and present advancement possibilities and job security, the latter being the most positive. Against this positive backdrop, only 46.2% indicate a positive perception of the denomination's advancement policies (item 13). It thus appears that, in spite of policies which are not viewed as the most encouraging, satisfactory advancement still has been experienced (compare numbers 8 and 13). The other question in this

group, receiving only a moderately positive response (52.4%) was number 12 which dealt with ecumenical activities. The responses seem to indicate that activities outside of the denomination are not as highly valued by the denomination as those within.

TABLE XXIV
PERCEPTION OF DENOMINATIONAL SUPERVISOR

Question	Percentage Responses					Mean	SD
	SA	A	N	D	SD		
7. I can depend upon the support of my immediate superior in times of conflict.	39.9	38.4	14.3	7.5	2.9	4.0	1.0
9. I feel that my denominational supervisor values my ministry.	38.0	45.5	10.8	3.6	2.2	4.1	0.9
14. I can trust my superior to keep confidences.	39.4	41.2	11.5	5.4	2.5	4.1	1.0
16. My supervisor recognizes good work and rewards it.	15.4	42.7	30.1	9.7	2.2	3.6	0.9
18. I believe my supervisor will make every reasonable effort to advance my career and professional standing.	15.4	45.2	26.9	11.5	1.1	3.6	0.9
Total						3.9	0.9

TABLE XXV

PERCEPTION OF DENOMINATION

Question	Percentage Responses					Mean	SD
	SA	A	N	D	SD		
8. I am satisfied with the advancement I have made in the denomination up to now.	26.5	46.6	16.8	7.9	2.2	3.9	1.0
12. The denominational hierarchy is supportive of my efforts to work with other denominations.	10.8	41.6	40.1	5.0	2.5	3.5	0.8
13. I am satisfied with the denomination's promotional or advancement policies.	10.4	35.8	34.8	14.0	5.0	3.3	1.0
17. I feel confident that I will be considered for any church for which I am qualified.	21.1	49.1	20.1	7.9	1.8	3.8	0.9
23. As a minister I feel that I will always have a place to work.	34.4	47.0	8.2	7.5	2.9	4.0	1.0
Total						3.7	0.8

Personal Dimensions. The nine items grouped in Table XXVI assess a number of disparate items which have been grouped under the general heading of Personal Dimensions. They all received very positive responses (from 74.5% to 97.8%) with individual means varying from 3.9 to 4.6 and a

group mean of 4.0. This is the most positive of the five SATIS clusters. Respondents felt that their job utilized their training and capabilities (81.0%) to a satisfying degree (number 2).

The most positively responded to item was number 5, with a 97.8% indicating the surveyed pastors were overwhelmingly finding meaning and purpose in their work. Questions 20 and 25 also received very high positive responses. A total of 93.9% felt they were doing the work God had called them to do (item 20), and 92.5% indicated that on most days they were glad they were a minister (item 25).

Also receiving positive responses were several other items, numbers 10, 11, and 22. The ministers indicated by a positive response of 86.7% that they could be themselves in their work (item 10). An 74.5% positive response was given concerning the perception of ministers regarding receiving adequate recognition for their work (item 21). Also, 83.1% stated they did not wish to be in some other vocation (item 22).

Two other items in this category, although receiving primarily positive responses, indicated some concern about two areas. Respondents to question 6 indicated by a 78.6% vote that their wives did not want them to be in another job. However, 14.0% registered a negative response and another 10.4% a neutral response., thus almost one-fourth

were less than positive in this most significant area. The other item, question 21, asked if adequate recognition was received for the work done as a minister. In comparison with the other items, this one received only a 74.5% positive score, thus a quarter were either neutral (16.1%) or negative (9.3%).

TABLE XXVI
PERSONAL DIMENSIONS

Question	Percentage Responses					Mean	SD
	SA	A	N	D	SD		
2. I am satisfied that my job utilizes my training and capabilities.	28.3	52.7	8.2	10.0	0.7	4.0	0.9
5. I find meaning and purpose in my work.	65.2	32.6	1.1	1.1	0.0	4.6	0.6
*6. I feel my wife would like for me to be in another job.	3.6	10.4	10.4	32.6	43.0	4.0	1.1
10. I feel that I can be myself in my work.	40.5	46.2	7.9	5.0	0.0	4.2	0.8
11. I feel my fellow ministers respect and appreciate my vocational efforts.	20.8	59.5	15.4	3.6	0.7	4.0	0.8
20. I feel I am doing the work God wants me to do.	57.0	36.9	4.3	1.8	0.0	4.5	0.7
21. I feel that I receive adequate recognition for the work I do.	25.8	48.7	16.1	8.2	1.1	3.9	0.9
*22. I wish I were in some other vocation.	1.1	4.3	11.5	29.7	53.4	4.3	0.9
25. Most days I am glad that I am a minister.	43.4	49.1	5.4	1.1	1.1	4.3	0.7
Total						4.0	0.8

* Since these questions were phrased negatively, the reciprocals of the means were used for comparative purposes.

Additional Items. Two other items were added to the SATIS items in Part III in response to comments received during the pilot testing of the survey. Neither of them added anything significant to this study. A high percentage (81.8%) had no regrets about having made the ministry their life's vocation. A total of 60.2% felt they had measured up to their calling, but 24.4% did not believe so. This latter may be measuring theology more than career satisfaction. (See Table XXVII.)

TABLE XXVII
ADDITIONAL CAREER SATISFACTION ITEMS

Question	Percentage Responses					Mean	SD
	SA	A	N	D	SD		
*26. I have some regret about having made ministry my life's vocation.	0.7	9.3	8.2	30.5	51.3	4.2	1.0
*27. I don't feel I ever quite measured up to my calling.	4.3	20.1	15.4	37.6	22.6	3.5	1.2

* Since these questions were phrased negatively, the reciprocal of the means were used for comparative purposes.

RESEARCH QUESTIONS

The six research questions are separately addressed in this section.

Stages of Adult Development

What are the stages of adult development found in the clergy? Using a frequency and percentage analysis of the age groupings identified by Levinson (1978) and simple chronological age, a comparison was made; the results are presented in Table XXVIII, a profile of the surveyed clergy. Since the ages for Levinson's stages overlap, for purposes of statistical manipulation, the sample at each overlapping age was equally divided between the two concerned stages. For example, the 40-year-old respondents were evenly split between Settling Down (2.c.) and Mid-life Transition (3.a.).

TABLE XXVIII
COMPARISON OF SAMPLE GROUPS BY CHRONOLOGICAL AGE
AND LEVINSON'S LIFE PHASES

Levinson's Life Stages	Ages	Survey Sample		1986 Census
		f	%	%
1. Early Adult Transition	17-22	--	--	6.67
2. Early Adulthood	22-40	109	40.22	45.61
a. Entering Adult World	(22-28)	(14)	(5.17)	(17.64)
b. Age 30 Transition	(28-33)	(40)	(14.76)	(12.53)
c. Settling Down	(33-40)	(55)	(20.30)	(15.44)
3. Middle Adulthood	40-60	126	46.49	31.47
a. Mid-life Transition	(40-45)	(44)	(16.24)	(10.02)
b. Entering Middle Adult.	(45-50)	(31)	(11.44)	(8.38)
c. Age 50 Transition	(50-55)	(27)	(9.96)	(6.48)
d. Culminat. of Mid. Ad.	(55-60)	(24)	(8.86)	(6.59)
4. Late Adulthood	60+	36	13.28	16.94
Mean = 45.2		Median = 45.3	Range = 25 to 78	Census
Mode = 42.0		S Dev = 11.8	N = 271	Median = 38.14

Of the responding sample, 40.22% (109) were in the Early Adulthood stage, 46.49% (126) in the Middle Adulthood stage, and 13.28% (36) in the Late Adulthood stage. None were found in the Early Adult Transition stage. The two largest groups were found at ages 33-40, Settling Down, 20.30% (55), and at ages 40-45, Mid-life Transition, 16.24% (44). The mean age was 45.2, the median 45.3, and the mode was 42.0; the standard deviation was 11.8. Thus, the primary adult groupings are at ages 33-40, 40-45, and 28-33.

A comparison with the United States population figures for 1986 (Johnson, 1987) shows that ages 33-60 are over-represented, and that ages 17-33 and 60+ are under-represented. (See Table XXVIII, p. 151.) Thus, the middle stages of adulthood are strongly represented in the sample. Only the Early Adult Transition, 17-22, is missing, an absence due to the years of formal education needed before entering the ministry. Late Adulthood is under-represented also since the survey was only sent to non-retired pastors who were still actively pastoring.

The means, standard deviations, and percent positive responses for the developmental interest groups of the ADIS is shown in Table XXIX. The responses to the items in the ADIS scale depicts the sample slightly atypical with Life Plan Implementation (Middle Adulthood) representing 37.92% and Societal Involvement (Late Adulthood), 34.92%.

A similar shift occurs for the other three groups, with Familial Independence (Late Adolescence) at 9.10%, Social Role Identity (Early Adulthood) at 5.47%, and Integrity (Old Age) at 12.58%. Levinson's (1982) stages, listed in the parentheses in Table XXVIII, p. 151, parallel closely the ages of the respondents, except for the 9.10% characterized by the tasks of Late Adolescence. It may be that these tasks continue on into Early Adulthood for some people.

TABLE XXIX
COMPARISON OF DEVELOPMENTAL INTEREST GROUPS

	Developmental Interest Groups				
	Familial Independ.	Social Role Identity	Life Plan Implementation	Societal Involvement	Integrity
Mean Score	1.6	1.4	2.2	3.1	1.8
Std. Dev.	1.0	0.8	1.0	0.7	1.0
Positive Responses (SA and A)	9.10%	5.47%	37.92%	34.92%	12.58%

Activities and Environment

How satisfied are clergy with the activities and environment of their ministry?

Data from Part I, items 8, 11, 12, 13, 15-18, 20 and Part III, the Job Satisfaction Scale, were analyzed, using the analysis of variance to determine the relationship of

clergy job satisfaction with the selected activities and environment characteristics of their ministry. Job satisfaction as indicated in the total scores from the Job Satisfaction Scale served as the dependent variable. Selected items from Part I provided the independent variables. For some variables it was necessary to collapse or eliminate levels to obtain adequate numbers (subjects) in levels to be contrasted.

Ordination. An analysis of variance was performed using ordination status as the independent variable (yes, no) and job satisfaction as the dependent variable. The statistical hypothesis that the subpopulation job satisfaction means are equal was not rejected ($F = 0.276$; for 1, 277 df, $p > .05$). Whether pastors were ordained or not did not result in significant differences in levels of job satisfaction. (See Table XXX.)

TABLE XXX

ANALYSIS OF VARIANCE FOR ORDINATION STATUS
EDUCATION, USING JOB SATISFACTION AS THE
DEPENDENT VARIABLE

Source	SS	df	MS	F
Between	31.221	1	31.221	0.276
Within	31,308.722	277	113.028	
Total	31,339.943	278		

Years in Parish. An analysis of variance was performed, using years as pastor in present church as the independent variable (1-3 years, 4-6 years, over 6 years) and satisfaction as the dependent variable. The statistical hypothesis that the subpopulation Satisfaction means are equal was not rejected ($F = 2.140$; for 2, 275 df, $p > .05$). (See Table XXX.) Thus, pastors with varying years in the parish did not differ significantly in their level of job satisfaction.

TABLE XXXI

ANALYSIS OF VARIANCE FOR YEARS IN PARISH,
USING JOB SATISFACTION AS DEPENDENT VARIABLE

Source	SS	df	MS	F
Between	470.9181	2	235.4590	2.1403
Within	30,253.16	275	110.0114	
Total	30,724.07	277		

Morning Worship Attendance. An analysis of variance was performed, using Sunday Morning Attendance as the independent variable (1-75 persons, 76-140 persons, and 141-300 persons) and Job Satisfaction as the dependent variable. (See Table XXXII.) The statistical hypothesis that the subpopulation morning worship attendance means are equal was rejected ($F = 3.4779$; for 2, 274 df, $p < .025$).

TABLE XXXII

ANALYSIS OF VARIANCE FOR MORNING WORSHIP ATTENDANCE,
USING JOB SATISFACTION AS DEPENDENT VARIABLE

Source	SS	df	MS	F
Between	1.2396	2	0.6198	3.4779*
Within	48.8302	274	0.1782	
Total	50.0698	276		

* <.025 level of significance

Pastors from churches of varying sizes in Sunday worship attendance differ in their levels of job satisfaction.

Following the rejection of the statistical hypothesis for the analysis of variance, all pairwise mean comparisons were made, using the .10 level of confidence as recommended by Scheffe. (See Table XXXIII.) The comparison of groups one and two did not prove to be significant. The contrasts

TABLE XXXIII

MEANS, STANDARD DEVIATIONS, AND SCHEFFE'S PAIRWISE
MEAN COMPARISONS FOR MORNING ATTENDANCE USING
JOB SATISFACTION AS THE DEPENDENT VARIABLE

Contrast	Group	Mean	SD	Scheffe's F Value
	1 (1-75)	2.406	0.432	
	2 (76-140)	2.398	0.471	
	3 (141-300)	2.204	0.363	
1 and 2				0.031
1 and 3				27.496**
2 and 3				5.312*

* Significant at .10 level
 ** Significant at .001 level
 between groups one and three ($p < .001$), and groups two and three ($p < .10$) were found to be significant.

Growth of the Church. In order to assess the relationship between the increase or decrease in worship service attendances on clergy job satisfaction, an analysis of variance was performed, using growth of the church as the independent variable (growing and constant) and job satisfaction as the dependent variable. The category of decreasing growth was not included because the sample was too small for statistical purposes. As shown in Table XXXIV, the statistical hypothesis that the subpopulation job satisfaction means are equal was rejected ($F = 16.901$; for 1,270 df, $p < .005$). Pastors with growing churches exhibit less job satisfaction than do those in stable (constant) churches. (See Table XXXV.)

TABLE XXXIV

ANALYSIS OF VARIANCE FOR GROWTH OF WORSHIP ATTENDANCE.
 USING JOB SATISFACTION AS THE DEPENDENT VARIABLE

Source	SS	df	MS	F
Between	1,790.015	1	1,790.015	16.901*
Within	28,596.481	270	105.913	
Total	30,386.496	271		

* Significance level of $< .005$

Type of Community. An analysis of variance was performed, using the type of community in which the church is located as the independent variable (rural, small town,

TABLE XXXV

MEANS AND STANDARD DEVIATIONS FOR GROWTH PATTERNS,
USING JOB SATISFACTION AS DEPENDENT VARIABLE

Group	Mean	SD
1 (Growing)	64.883	9.097
2 (Constant)	70.059	11.591

city, suburban) and job satisfaction as the dependent variable. The statistical hypothesis that the subpopulation job satisfaction means are equal was accepted ($F = 0.6195$; for 3, 275 df, $p > .10$). Thus, if differences in satisfaction exist between pastors from different size of communities, this study was not able to detect them. (See Table XXXVI.)

TABLE XXXVI

ANALYSIS OF VARIANCE FOR TYPE OF COMMUNITY, USING
JOB SATISFACTION AS DEPENDENT VARIABLE

Source	SS	df	MS	F
Between	210.3840	3	70.1380	0.6195
Within	31,129.5593	275	113.1984	
Total	31,339.9433	278		

Community Growth. An analysis of variance was performed, using community growth as the independent variable (increasing, constant, or decreasing) and satisfaction as the dependent variable. The statistical hypothesis that the subpopulation satisfaction means are equal was accepted ($F = 0.337$; for 2, 276 df, $p > .10$). Thus, pastors with churches in communities with varying growth patterns appear to differ little in their level of job satisfaction. If differences exist between these groups, this study was not sensitive to them. (See Table XXXVII.)

TABLE XXXVII

ANALYSIS OF VARIANCE FOR COMMUNITY GROWTH,
USING JOB SATISFACTION AS DEPENDENT VARIABLE

Source	SS	df	MS	F
Between	85.7564	2	42.8782	0.3367
Within	35,143.1325	276	127.3298	
Total	35,228.8889	278		

Pastoral Position. An analysis of variance was performed, using pastoral position as the independent variable (senior pastor, senior pastor of multiple staff, associate/assistant pastor, and specialized ministry) and satisfaction as the dependent variable. The statistical hypothesis that the subpopulation satisfaction means are equal was accepted ($F = 1.840$; for 4, 274 df, $p > .05$).

Thus, pastors serving in various positions within a local church appear to differ little in their level of job satisfaction. (See Table XXXVIII.)

TABLE XXXVIII

ANALYSIS OF VARIANCE FOR PASTORAL POSITION
USING JOB SATISFACTION AS DEPENDENT VARIABLE

Source	SS	df	MS	F
Between	817.2453	4	204.3113	1.8401
Within	30,422.2977	274	111.0303	
Total	31,339.9430	278		

Career Changer. An analysis of variance was performed using the changing of career to enter the ministry as the independent variable (yes, no) and job satisfaction as the dependent variable. The statistical hypothesis that the subpopulation job satisfaction means are equal was accepted ($F = 0.092$; for 1, 274 df, $p < .05$). Thus, those who have changed careers to become a minister appear to differ little in their level of job satisfaction. (See Table XXXIX.)

Planned Retirement Age. An analysis of variance was performed, using planned retirement age as the independent variable (before age 65, at age 65, and after age 65) and satisfaction as the dependent variable. The statistical hypothesis that the subpopulation satisfaction means are equal was accepted ($F = 1.571$; for 2, 194 df, $p > .05$).

Thus, the age at which pastors plan to retire appears to differ little in relation to their overall level of job satisfaction. (See Table XXXX.)

Career Satisfaction Levels. An analysis of variance was performed, using satisfaction levels as measured in Part I, Item 20, as the independent variable (well satisfied, some doubts, and dissatisfied) and Job Satisfaction as the dependent variable. The statistical hypothesis that the subpopulation career satisfaction means are equal was rejected ($F = 20.1647$; for 2, 276 df, $p < .001$). Pastoral career satisfaction levels from Part I do differ in relationship to the satisfaction scale from Part III. (See Table XXXXI.)

Following the rejection of the statistical hypothesis for the analysis of variance, all pairwise mean comparisons were made, using the .10 level of confidence as recommended by Scheffe'. The comparison of groups one and two did prove to be significant at the $< .10$ level, as did contrast group one and three at the $< .025$ level, but group two and three was not found to be significant. The .10 level of significance was used. (See Table XXXXII.)

TABLE XXXIX

ANALYSIS OF VARIANCE FOR CHANGE IN CAREER TO PASTOR,
USING JOB SATISFACTION AS DEPENDENT VARIABLE

Source	SS	df	MS	F
Between	10.416	1	10.416	0.092
Within	30,963.397	274	113.005	
Total	30,973.813	275		

TABLE XXXX

ANALYSIS OF VARIANCE FOR PLANNED AGE OF RETIREMENT
USING JOB SATISFACTION AS DEPENDENT VARIABLE

Source	SS	df	MS	F
Between	331.4912	2	165.7456	1.5706
Within	20,472.6205	194	105.5290	
Total	20,804.9117	196		

TABLE XXXXI

ANALYSIS OF VARIANCE FOR PART I CAREER SATISFACTION,
USING JOB SATISFACTION AS DEPENDENT VARIABLE

Source	SS	df	MS	F
Between	3,593.3017	2	1,796.6509	20.1647*
Within	23,700.3462	276	89.0990	
Total	27,293.6479	278		

* <.001 level of significance

TABLE XXXXII

MEANS, STANDARD DEVIATIONS, AND SHEFFE'S PAIRWISE
MEAN COMPARISONS FOR CAREER SATISFACTION USING
JOB SATISFACTION AS THE DEPENDENT VARIABLE

Contrast Group	Mean	SD	Scheffe's F Value
1 (well satisfied)	55.069	8.776	
2 (some doubts)	62.939	8.845	
3 (dissatisfied)	75.148	13.553	
1 and 2			37.690*
1 and 3			104.537**
2 and 3			33.982

* Significant at <.025 level
 ** Significant at <.10 level

Educational Characteristics

What are the educational characteristics of ministers?

Data from Part I, items 4 to 8 were used to answer the question regarding the educational characteristics of ministers and is summarized in Table XXXXIII.

As can be seen, 20.6% (56) of the clergy chose the conference course of study route, although only five did so without any other form of formal post-secondary education. Bible college attendance accounted for 48.5% (132), with 8.3% (11) of the Bible College group receiving a three-year diploma, 89.4% (118) a four-year B.R.E., and 2.3% (3) receiving a fifth-year masters degree. A total of 81.3% (221) attended a community college or a liberal arts

college/university with 3.6% (8) of that group receiving an A.A., 78.7% (174) an B.A./B.S., 15.4% (34) an M.A., and 2.3% (5) a Ph.D. Those attending a theological seminary were 56.6% (154) where 14.9% (23) of that group completed either an M.A., M.A.R., or M.R.E., 74.0% (114) the M.Div., and 11.0% (17) a D.Min. degree.

The highest degree received was the M.Div.; with 42.5% (114), followed by the liberal arts baccalaureate at 22.9% (62) and the Bible college B.R.E. at 10.1% (27). The other degrees were the two-year seminary masters at 7.8% (21), the liberal arts masters at 5.6% (15), the D.Min. at 4.5% (12), the Ph.D. at 2.6% (7), both the A.A. and the Bible school diploma at 1.5% (4) each, and the Bible college masters at 1.1% (3). (See Table XXXXIV.)

The most common educational progressions as listed in Table XXXXV are:

1. B.A. and M.Div. - 22.9% (62)
2. B.A. alone - 12.9% (35)
3. B.R.E. alone - 9.6% (26)
4. B.R.E. plus B.A. and M.Div. - 8.9% (24)
5. B.R.E. and B.A. - 8.1% (22)
6. B.A. and seminary M.A./M.A.R./M.R.E. - 4.1% (11)
7. B.R.E. and M.Div. - 4.1% (11).

The most common degree was the B.A. (55.2% - 154) either alone or in combination. The second most common undergraduate program was the B.R.E. (46.2% - 129) either alone or in combination. The most common graduate degree was the M.Div. (34.8% - 97). Thus, the theologically-oriented schools were the primary educational providers at

TABLE XXXXIII
TYPE OF TRAINING FOR MINISTRY

Type of Training	f	%
Conference Course of Study	56	20.6
Bible School/College	132	48.5
Three-Year Diploma	(11)	(8.3)
Four-Year Degree	(118)	(89.4)
Fifth-Year Masters	(3)	(2.3)
Liberal Arts College/University	221	81.3
Associate of Arts	(8)	(3.6)
Baccalaureate	(174)	(78.7)
Masters	(34)	(15.4)
Doctorate	(5)	(2.3)
Theological Seminary	154	56.6
M.A., M.A.R., M.R.E.	(23)	(14.9)
Master of Divinity	(114)	(74.0)
Doctor of Ministry	(17)	(11.0)

Note: Frequencies and percentages within categories are shown in parentheses.

TABLE XXXXIV
HIGHEST DEGREE RECEIVED

Type of Degree	f	%
Associate of Arts	4	1.5
Bible School Diploma	4	1.5
Bible College Baccalaureate	27	10.1
Liberal Arts Baccalaureate	62	22.9
Bible College Masters	2	0.7
Liberal Arts Masters	15	5.6
Seminary Two-Year Masters	21	7.8
Master of Divinity	114	42.5
Doctor of Ministry	12	4.5
Doctor of Philosophy	7	2.6

both the undergraduate and the graduate levels for the clergy. (See Tables XXXXV and XXXXVI.)

TABLE XXXXV
MOST COMMON EDUCATIONAL PROGRESSIONS

Progression	f	%
1. B.A. to M.Div.	62	22.9
2. B.A. Only	35	12.9
3. B.R.E. Only	26	9.6
4. B.R.E. to B.A. to M.Div.	24	8.9
5. B.R.E. to B.A.	22	8.1
6. B.A. to Seminary Masters	11	4.1
7. B.R.E. to M.Div.	11	4.1

TABLE XXXXVI
MOST FREQUENT DEGREES EARNED

Program	f	%
B.R.E.	129	46.2
B.A.	154	55.2
M.Div.	97	34.8

Relationship of ADIS Stages and Age

How closely does the Adult Development Issues Survey (ADIS) correspond with simple chronological age in determining stage of adult development?

Table XXXXVII compares the five stages of the ADIS scale derived from Part II of the Questionnaire with chron-

ological age from Part I in an attempt to assess the relationship between the two.

The identification of ADIS stage one, Familial Independence, is inconclusive as the respondents range from age 29 to 60 with the median at 48.5. The median was chosen because of the skewness in the scores. Those in ADIS stage two, Social Role, range from ages 29-54 with the median at 41.5. ADIS stage three, Life Plan Implementation, ranges from ages 25-58 with 48.28% (14) within the 31-42 age bracket and 72.41% (21) between 22-40; the median at 35.8. Societal Involvement, ADIS stage four, had respondents at all age levels with 85.45% (182) between the ages of 29-62 and 54.93% (11) between the ages of 40-60; the median at 43.4. The final ADIS stage of Integrity ranged from ages 31-78 with 75.00% (12) age 60 or older, the median at 64.5.

The median ages for Familial Independence (48.5) and Social Role (41.5) have little significance, although obviously disparate from the expected norms, due to the small number of respondents choosing those stages. The other three stages are very close to what was expected and show a definite age progression with the Life Plan Implementation median at 35.8, Societal Involvement at 43.4, and Integrity at 64.5. Age exhibits some correspondence with the ADIS scale. (See Table XXXXVII.)

TABLE XXXXVII
COMPARISON OF ADIS DEVELOPMENTAL STAGES
WITH CHRONOLOGICAL AGE

Age	N	ADIS Developmental Stages					Row %
		Familial Indep. %	Social Role %	Life Plan Implemnt. %	Societal Involmnt. %	Integrity %	
25-29	20	5.0	5.0	30.0	60.0	0.0	7.4
30-34	42	0.0	0.0	14.2	80.1		15.6
35-39	44	0.0	2.3	20.4	77.3	0.0	16.4
40-44	40	5.0	5.0	5.0	82.5	2.5	14.9
45-49	30	0.0	0.0	10.0	90.0	0.0	11.2
50-54	28	3.6	3.6	3.6	89.2	0.0	10.4
55-59	25	8.0	0.0	8.0	76.0	8.0	9.3
60-64	22	0.0	0.0	0.0	81.8	18.2	8.2
65-69	15	0.0	0.0	0.0	60.0	40.0	5.6
70-78	3	0.0	0.0	0.0	33.3	66.7	1.2
TOTALS	269	1.9	2.2	10.8	77.3	7.8	
Median Ages		48.5	41.5	35.8	43.4	64.5	

TABLE XXXXVIII

DISTRIBUTION OF ADIS AMONG LEVINSON'S STAGES

Levinson's Life Stages	Age Range	N	ADIS Developmental Stages					Row %
			Familial	Social	Life Plan	Societal	Integrity	
			Indep. %	Role %	Implemtn. %	Involvmnt. %	%	
1. Early Adulthood	22-40	100	1.0	2.0	20.0	76.0	1.0	37.2
a. Entering The Adult World	(22-28)	(6)	(0.0)	(0.0)	(50.0)	(50.0)	(0.0)	(6.0)
b. Age 30 Transition	(28-33)	(44)	(2.3)	(0.0)	(15.9)	(79.5)	(2.3)	(44.0)
c. Settling Down	(33-40)	(50)	(0.0)	(4.0)	(20.0)	(76.0)	(0.0)	(50.0)
2. Middle Adulthood	40-60	129	3.9	2.3	7.0	84.5	2.3	47.9
a. Mid-life Transition	(40-45)	(53)	(3.8)	(3.8)	(5.7)	(84.8)	(1.9)	(41.1)
b. Entering Mid- dle Adulthood	(45-50)	(24)	(0.0)	(0.0)	(12.5)	(87.5)	(0.0)	(18.6)
c. Age 50 Transition	(50-55)	(31)	(3.2)	(3.2)	(6.4)	(87.2)	(0.0)	(24.0)
d. Culmination of Middle Adult.	(55-60)	(21)	(9.5)	(0.0)	(4.8)	(76.2)	(9.5)	(16.3)
3. Late Adulthood	60+	40	0.0	0.0	0.0	70.0	30.0	14.9
Totals		269	2.2	1.9	10.8	79.1	6.0	

These same five ADIS stages were crosschecked with Levinson's et al. (1978) life stages, as detailed in Table XXXXVIII. The totals were almost identical with those in Table XXXXVII when chronological age was used instead of Levinson. The comparisons between chronological age and Levinson's stages were: Familial Independence, 1.9% and 2.2%, respectively; Social Roles, 2.2% and 1.9%, respectively; Life Plan Implementation, 10.8% on both tables; Societal Involvement, 77.3% and 79.1%, respectively; and Integrity, 7.8% and 6.0%, respectively.

When the actual ADIS stages were compared with the predicted Levinson stages, 23.8% of the time they were low (earlier than Levinson), 61.7% correct (same as Levinson), and 14.5% high (later than Levinson). (See Table XXXXIX.)

TABLE XXXXIX
COMPARISON OF ADIS STAGES AS PREDICTED
BY LEVINSON'S STAGES

Stages	Predicted by Levinson		
	Earlier	On Time	Later
Entering Adulthood	6		
Age 30 Transition	1	7	36
Settling Down	12	38	
Mid-life Transition	7	45	1
Entering Mid. Adult.	3	21	
Age 50 Transition	4	27	
Culmination of M.A.	3	16	2
Late Adulthood	28	12	
N = 269	64	166	39
	23.8%	61.7%	14.5%

Job Satisfaction and Adult Development Stage

Does a higher stage of adult development result in a higher level of job satisfaction?

Data from Parts II and III were combined into two summary scales, the ADIS and the SATIS, then compared by an analysis of variance. The stages of adult development were used as the independent variable (social role identity, life plan implementation, social involvement, and integrity) and satisfaction as the dependent variable. The statistical hypothesis that the subpopulation satisfaction means are equal was accepted ($F = 1.890$; 3, 275 df, $p > .05$). Thus, the stages of adult development varied little with the levels of job satisfaction. (See Table L.)

TABLE L

ANALYSIS OF VARIANCE FOR STAGE OF ADULT DEVELOPMENT,
USING JOB SATISFACTION AS THE DEPENDENT VARIABLE

Source	SS	df	MS	F
Between	679.957	3	226.652	1.890
Within	32,975.682	275	119.912	
Total	33,655.639	278		

A further analysis of variance was performed using chronological age as the independent variable (25-29, 30-34, 35-39, 40-44, 45-49, 50-54, 55-59, 60-82) and job satisfaction as the dependent variable. The last age grouping included more than a five year span because of the

few respondents beyond age 60. The statistical hypothesis that the subpopulation job satisfaction means are equal was accepted ($F = 2.278$; for 7, 269 df, $p > .10$). Thus, job

TABLE LI

ANALYSIS OF VARIANCE FOR CHRONOLOGICAL AGE, USING
JOB SATISFACTION AS THE DEPENDENT VARIABLE

Source	SS	df	MS	F
Between	1,535.590	7	219.370	2.278
Within	25,910.719	269	96.322	
Total	27,446.309	276		

satisfaction appears to not be significantly related to chronological age. (See Table LI.)

A crosstabulation of the questionnaire item dealing with the importance of adequate job recognition by a minister's supervisor to the time of planned retirement, (ADIS, number 21), produced a Chi-square of 19.38, for 6 df, $p = .004$. The more adequate the recognition was, the longer the minister desired to wait until retirement. Those planning an early retirement (before age 65) indicated a 60.0% positive response, those planning to retire at the traditional age of 65 indicated a 72.7% positive response, and those planning to work beyond age 65 indicated an 85.2% positive response. (See Table LII.)

TABLE LII
COMPARISON OF RECOGNITION WITH RETIREMENT AGE

Retirement Age	Adequate Recognition Of Work				
	SA	A	N	D	SD
Under 65	8.0	52.0	28.0	12.0	0.0
At 65	21.8	50.9	15.5	11.8	0.0
Over 65	45.9	39.3	9.8	4.9	0.0
Chi-square = 19.38 df = 6 p = .004					

Academic Degree and Job Satisfaction

Does any particular type of academic degree lead to a higher level of job satisfaction?

An analysis of variance was performed, using type of academic degree as the independent variable (Ph.D./D.Min., M.Div., B.R.E., all others) and job satisfaction as the dependent variable. The statistical hypothesis that the subpopulation job satisfaction means are equal was accepted ($F = 1.141$; 3, 266 df, $p > .10$). Thus, the type of a pastor's academic degree appears to produce little difference in their level of job satisfaction. (See Table LIII.)

TABLE LIII

ANALYSIS OF VARIANCE FOR TYPE OF DEGREE PROGRAM,
USING JOB SATISFACTION AS DEPENDENT VARIABLE

Source	SS	df	MS	F
Between	438.394	3	146.131	1.141
Within	34,075.014	266	128.102	
Total	34,513.408	269		

In a comparison of the individual items in the SATIS scale, item number 2 was found to have a significant relationship with the type of seminary degree a minister had. Respondents with the M.Div. degree responded much more positively than those with the M.A. (86.0% and 65.0%, respectively) that their job utilized their training and capabilities to a satisfying degree. The Chi-square was 8.87; for 3 df, $p = .031$. (See Table LIV.)

TABLE LIV

COMPARISON OF TYPE OF SEMINARY DEGREE WITH
UTILIZATION OF TRAINING AND CAPABILITIES

Seminary Degree	Utilization of Training and Capabilities				
	SA	A	N	D	SD
M.A.	27.5	37.5	17.5	17.5	0.0
M.Div.	28.9	57.1	7.0	7.0	0.0
Chi-square = 8.87 df = 3 p = .031					

SUMMARY

Results from this study showed that the variables of type of education and stage of adult development do not significantly interact with the level of job satisfaction when all three are considered together. Thus, the Research Question was not answered in the affirmative. However, some significant statistical findings were identified in answering the subsidiary questions and in drawing the clergy profile from Part I.

The sample population included seven denominations, but three (Evangelical, Free Methodist, and Friends) provided 78.6% of the responses. Further analysis showed that the other four had no significant presence in the Northwest, from which region 66.6% of the responses came. The response rate for the Evangelical Church was 58.6%, probably due to their personal acquaintance with the researcher who is a member of that denomination, for the Free Methodist 39.8%, and the Friends 38.2%. All other denominations were less than 10%. The response rate for the Pacific Coast was 77.2% and for Montana 73.9%. All other states were under-represented.

Only six respondents were women who represented three denominations (Free Methodist, Friends, and Wesleyans), indicating definite bias against their involvement as parish pastors. This was so even with six of the seven denom-

inations all allowing for ordination of women in their respective policy statements.

Ordination status was listed by 91.4%, thus identifying it as the primary certification required by the profession. However, ordination was not found to have a significant relationship with the level of job satisfaction, perhaps due to its being the basic entry credential, thus possession can be assumed of nearly all clergy.

The clergy profile showed a definite relationship between finishing formal academic preparation and longevity of parish tenure. The mean rose from 3.5 to 7.5 years following completion of training. The M.Div. is the degree of choice, the most frequently occurring final degree program (42.5%). Only five chose to bypass the formal educational process altogether and prepare for ordination by taking a conference course of study, indicating that this meets the needs of only a very few ministers.

The theologically-oriented schools at both the undergraduate and graduate levels were the primary providers of education for the ministry. Bible college education was chosen by 48.5% (132) with 118 of them receiving the B.R.E. degree, but only 27 stopped there. Thus, the B.R.E. was not viewed as the terminal degree it once had been. The most common undergraduate degree was the B.A. at 78.7% (174) with only 62 stopping there. Similarly, the B.A. also was not viewed as the end of necessary preparation for

the ministry. Many of the 62 who had not continued on to a further degree were enrolled in either seminary or other forms of education.

Other educational characteristics of note included the B.A. and B.R.E. as the most common undergraduate degrees and the M.Div. as the most common graduate degree. The most frequently received degrees in descending order were the M.Div., the B.A., and the B.R.E. The most common educational progressions were (1) the B.A. and M.Div., (2) the B.A. alone, (3) the B.R.E. alone, (4) the B.R.E., B.A., and M.Div., and (5) the B.R.E. and B.A.

Sunday morning worship attendances among the sample did not parallel those of all Protestant denominations in North America, especially at the extreme ends of the scale. Nationally, 50.0% of churches are 75 or under, but in the sample only 40.2% were. Again, nationally only 5.0% of churches are over 300, but the sample included 11.2%. Churches of 76 to 300 compared very closely to national norms, 45.0% to 48.5%, respectively.

The bias this difference from national norms produced was demonstrated through a comparison of means. The average church nationally was 76, the average for the participating denominations was 107.5, and the sample average was 189.4. Even when the top four churches of 1,200 to 3,000 attendance were removed from the computation, the mean only dropped to 148.1. Thus, it is very clear that

pastors from the smaller churches did not participate nearly as well in returning the Questionnaire.

The responses came largely from pastors serving charges in small towns and cities, 30.1% and 37.3% respectively. That the rural areas accounted for only 14.3% of the response is another indication of the reluctance of the pastors of smaller congregations to respond to this survey. The stronger showing of the suburban areas over the inner city areas appeared to indicate that there has indeed been a flight to the suburbs away from changing inner-city neighborhoods.

Career changers made up 23.9% of the ministers. The ages at which these individuals most commonly changed careers to enter the ministry were 28, 35, and 40. These are the very ages identified by Levinson (1978) and Sheehy (1977) as the peak times for major transitional changes. It was not found, though, that they tended to be any more satisfied in their new career than those who had originally chosen the ministry.

Age 65 was the age of choice for retirement followed by the next five years as a strong choice as well, 55.5% and 31.3% respectively. Early retirement was not a popular alternative (13.2%). It would seem that both lower salary ranges and the high level of career satisfaction would be among the major variables causing this pattern. A question was raised as to how to account for the 29.4% who

did not respond to this item at all, the largest non-response to any question in the survey. Perhaps the clergy view retirement differently than others and needed another alternative to which to respond. It may also be that the prospect of inactivity is contrary to their theology of call and work.

In the analysis of the stages of adult development found in the clergy, the primary age range of 28 to 60 was found to parallel the adult age distribution in the general public. Middle Adulthood or the ADIS Life Plan Implementation stage (10.7%) and the Late Adulthood or Societal Involvement stage (78.6%) represented the majority of the clergy, indicating that Brown's ADIS stages closely paralleled Levinson's stages and gives support to Levinson's age-related schema. Clergy responses to the ADIS scale were as Levinson's scale would have predicted 61.7% of the time, earlier 23.8%, and later 14.5%.

There were two responses to the ADIS which went counter to the hypothesized. The first was that of attitudes toward death and dying. Although 52.0% reported having to deal with declining physical strength, very few felt either pressured or threatened by the prospect of death, even though the mean age was 45.1 years. This paralleled the results Fagan and Ayers (1983) had in studying policemen and their attitudes toward death. Perhaps being in careers where death has to be faced and dealt with

on a daily basis enables an individual to come to terms with it earlier in than those in other walks of life.

The second finding which ran counter to current developmental thought was that the level of satisfaction did not vary significantly across the adult life cycle. Both Levinson (1978) and Sheehy (1976) found definite decline during the period of the mid-life transition which was followed by a return to earlier levels of satisfaction in the subsequent stages. This constancy in satisfaction during the time when many other adults are experiencing a decline was also noted by Fagan and Ayers (1983) in a study of Protestant male clergy and Steele (1984) in a study of male policemen. Mid-life, then does not seem to be as discouraging or difficult a transitional period for ministers as it does for many others.

The SATIS scale indicated a very high level of satisfaction among the clergy in their profession and its functions. However, if more pastors from smaller and rural churches had responded, would this have still ben so? Several specific areas significantly related to clergy job satisfaction were found. First, pastors of smaller churches were more satisfied than those of larger churches. This suggests that either (1) the larger the church, the more diffriult and less rewarding, or (2) those who pastor larger churches are the type who are not satisfied with the status quo, but always seek something a bit larger or

better. Second, pastors were more satisfied in stable rather than growing communities, suggesting that stability in long-term relationship was preferred rather than life in a relative state of flux.

Several specific needs were raised by the respondents. First, community needs were not perceived as being met through local church programs as well as they felt they ought to have been. Second, there was concern regarding adequate staff, both volunteer and paid, to enable the church to accomplish its mission. This concern was expressed more often by pastors of the smaller congregations. Third, even though their denominational supervisor recognized their good work and lauded it, the prospect of advancement was viewed as doubtful. The lack of recognition was linked to early retirement before age 65.

The most important area of concern expressed referred to pastors' wives who were not seen as wanting their husbands in the ministry. A total of 14.0% felt their wives did not want to be in the parsonage, and another 10.4% indicated a neutral response to the question. Thus, nearly one-fourth were not expressing satisfaction in this area. This raises the question "why?" It may be that pastor's wives today are more career oriented, experience a lesser sense of call, find it undesirable to live on a restricted income, or have not established a sufficiently strong ego identity of their own.

Education was not found to interact significantly with the ADIS scale, nor with the ADIS and the SATIS together, as had been hypothesized. However, this lack of relationship leads to a most significant developmental finding. Age, more than any other variable studied, was related to the stages of adult development both in the ADIS scale and in Levinson's age groupings. This result ran counter to the conclusions of many previous investigators, even the author of the ADIS instrument (Brown, 1985). What was not answered, unfortunately, was whether there was a causal relationship or if another unidentified variable or variables were involved.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter contains a summary of the research study which dealt with the relationship between stage of adult development, career satisfaction, and type of academic preparation among members of the clergy. The following sections are covered in this chapter: (1) Summary and Conclusions; (2) Limitations of the Study; and, (3) Recommendations for Further Study.

SUMMARY AND CONCLUSIONS

The purpose of this study was to assess the degree to which ministers were satisfied in their career, especially in relationship to their level of educational preparation and their stage of adult development. The investigator sought answers to the following questions:

1. What are the stages of adult development found among the clergy?
2. How satisfied are clergy with their roles and duties in the practice of the ministry?
3. What are the educational characteristics of ministers?
4. How closely does the Adult Development Issues Survey (ADIS) correlate with simple chronological age in determining stage of adult development?

5. Does a higher stage of adult development result in a higher level of job satisfaction?

6. Does any particular type of academic degree lead to a higher level of job satisfaction?

The findings of this study suggest there is not the hypothesized direct interaction of the three variables of education, developmental stage, and career satisfaction, but that there were a number of useful descriptions of this sample population along with several significant interactions between pairs of the variables.

The Sample

A total of 279 usable responses were received from a mailing of 707 for a response rate of 40.1%. The response rate was highest from three denominations (Evangelical, Free Methodist, and Friends) and from four states (CA, MT, OR, WA) with all other denominations and states responding at less than 20%. Thus, it would seem that the primary constituency of Western Evangelical Seminary may well be substantially composed of these responding groups. They appeared to take more interest in research related to the seminary, and they displayed a higher level of ownership in the programs and product. This may well be another indication of the movement toward the regionalization of seminaries as well as other postsecondary institutions.

Master of Divinity Degree

The M.Div. received wide acceptance as the program of choice for preparation for the ministry and was most frequently the highest degree earned. Its completion led to pastoral longevity, its recipients perceived that their training and skills were utilized better than those with other types of degrees, and it received a higher satisfaction score than the other seminary degree, the M.A.

Bachelor of Religious Education Degree

The B.R.E., which is awarded by Bible colleges, was not viewed as a terminal degree program by 77.1% of its holders, and was most frequently followed by the M.Div. Unless the B.R.E. was coupled with the M.Div., it did not lead to a higher feeling of job satisfaction.

Age, ADIS, and Levinson

The developmental tasks and times of career change followed the outline suggested by both the ADIS scale and Levinson's work. One major finding of this study was that the ADIS scale was only related to age, not education as had been hypothesized. This was contrary to the conclusions of several researchers, including the author of the ADIS (Brown, 1985). Age could have been used just as well as the much longer and more complex ADIS instrument with this sample to group the respondents developmentally.

Career Satisfaction

Over all, there was a very positive response to queries concerning career satisfaction in the ministry. A decline was reported in the fifth stage, the period of age 60 and beyond, during which preparation is made for retirement and withdrawal from active life and ministry. There is a concern that these results might have been somewhat different if the sample had included a better representation from the smaller, rural churches.

Three areas of significant dissatisfaction were mentioned. First, both volunteer and professional staffing was not considered adequate, especially in the smaller churches. Second, good work was recognized by the district supervisor, but this notice was not accompanied by adequate assurance of career advancement. This accounted for most of the dissatisfaction found in the study. Third, an unexpectedly large number, 22.4%, of the ministers felt their wives would rather not be married to a minister. When the parsonage family is expected to be a model for the homes in the parish, which may be a large part of the problem, this is an area calling for immediate attention.

LIMITATIONS OF THE STUDY

A single survey may have limited the reliability of the data. A more reliable, but more time-consuming method, would have been to use two surveys at different times in

the church year when pastors might be less pressured or, for some other reason, feel more or less positive about their work.

In order to maintain confidentiality, this study did not attempt to ascertain the reasons for respondents' answers to questions, nor was there any attempt to verify the accuracy of the respondent's perceptions. Neither their judicatory nor the names of the schools attended were solicited in order to encourage a larger participation.

The sensitive nature of Part III of the survey, which dealt with career satisfaction, along with the strong sense of divine leading the participants believe operates in choosing the ministry as their career, may have precluded truly objective reporting of career dissatisfaction. The interview method might have been used to assess this area more accurately.

Since a disproportionate number of pastors from the smaller and rural churches did not respond to the survey, the results were skewed toward the larger and city churches. Generalization to the perceptions of satisfaction by the pastors of smaller and rural congregations cannot be made with any degree of confidence.

This study only queried pastors west of the Mississippi and only from seven denominations. Thus, the results may not easily generalize to other geographical regions or denominations.

Finally, the study was limited only to those who were listed as senior or sole pastors of congregations which means that support staff who might perceive their level of satisfaction quite differently were omitted. Neither retired pastors nor those who had changed careers away from the ministry were included. These, too, might have provided results which would have significantly altered the statistical data.

RECOMMENDATIONS TO THOSE INVOLVED IN MINISTERIAL TRAINING

In the first chapter three groups were identified as having a significant stake in theological education today. They were the ministers themselves, their denominations, and the schools in which they study and are trained. In light of the findings of this study, a number of recommendations have been formulated, especially for the trustee-related denominations and their pastors to consider.

1. Encourage and require the Master of Divinity as the program of choice for the pastoral ministry. Training in a Bible college, as good as it may be, should never be considered as a terminal program leading to ordination and pastoral duties.

2. Find ways to increase the level of career satisfaction as pastors near retirement age in order to reduce the number who choose early retirement and to maintain a positive attitude on the part of those who persist to normal retirement age. Seminars on planning for retirement and dealing with the reduced demand for older clergy could be important steps of intervention.
3. The staff needs of churches of all sizes need to be assessed more accurately with training in the recruitment and utilization of both volunteer and paid staff provided.
4. Pay more attention to the non-work life of the clergy and its contribution to life and career satisfaction. This includes taking immediate, but sensitive, steps to discover why such a large number of clergy believe their wives are not happy in the ministry. This effort may need to begin in the Bible college and seminary.
5. Use Levinson's adult life cycle as a framework for planning career progress and development. Use an awareness of its predictable cycles to help clergy plan job changes, times for further education, and development of insight into their and their parishioners' progress through adulthood.

SUGGESTIONS FOR FURTHER STUDY

Relatively few studies pertain to the relationship between educational preparation for the ministry and either its relationship to career satisfaction or the passage through the stages of adult development. The focus of this study was on a select group of clergy, those directly related to one educational institution, Western Evangelical Seminary. A larger, area-wide, multi-denominational survey might give more credibility to the conclusions of this study. Would the findings have been the same if the denominations surveyed had either lower or higher standards for ordination, if they had their own Bible colleges, liberal arts colleges, and seminaries, or if they cooperated with regional or interdenominational schools?

A broader spectrum of participants in ministry related professions who share in similar educational experiences should be sought in order to give the findings wider significance and applicability. Does the M.Div. degree accompany as high a level of career satisfaction among those who are not pastoring, although still involved in ministry careers, as it does among those pastoring a particular parish? Are pastors more satisfied with their jobs than other Christian workers, and if there is a difference, what lies behind it?

Research is needed to discern what influences those with the M.Div. degree to feel a higher sense of career satisfaction. Is it the content of the degree, the atmosphere of the seminary, the extra years of schooling with the added maturity attained before entering the ministry, the value attached to the degree by their church, or some other set of variables not yet discerned? The current focus on the assessment of learning outcomes may open some profitable avenues for further exploration in this area. The assessment of outcomes in theological education is still in the pioneer stages with little now known but much to be learned.

The question of why 29% of the respondents chose not to indicate an age for retirement is still puzzling. Perhaps they have a different view of work and retirement, or they plan to continue part-time following age 65 as long as possible. Are there concerns about adequate finances and a home other than the parsonage?

Another area which is possibly closely related to the last one is the question of what causes pastors over 60 to become less satisfied in their ministry than they were at an earlier age. Has there really been a change, or is this just a cohort artifact? Is it a normal part of a preliminary disengagement preparatory to retirement? Is this a time when the churches available become smaller, offer less interest and challenge, and pay reduced salaries?

As has been mentioned earlier, many clergy wives do not appear to be happy with their husbands' choice of profession. This should offer a fruitful and necessary area for further study. Perhaps their sense of call is not the same as their husband's, perhaps they have not even experienced one. To what degree has their sense of identity been merged with their husband's and his congregation rather than being allowed to develop on its own? How can a denomination encourage growth in marriage relationships for both partners, thus intervening and improving this situation?

A further area of study ought to center on career advancement in the ministry. Is it consistent with the concept of the call and leading of the Holy Spirit, or is it an "unspiritual" interest to be discouraged and abandoned? Is there a possibility that the skills needed to progress part way up the ladder might not be the same as ones needed for the larger and/or more prestigious congregations? Could it be that the skills employed in rural and suburban area may differ significantly from those needed in towns and cities where larger churches are usually located? If these latter suggestions are true, then is there a possibility for retraining or upgrading? Or, are there at least two largely different groups of clergy involved?

Finally, how can Western Evangelical Seminary increase the sense of ownership and participation by the

four trustee-related denominations which only showed a marginal interest? Since the lowest response rate was from the Midwest, is the problem mainly that of geographical distance, or a bias against the perceived quality of education in the Northwest? There is also a need to analyze the Pacific Coast and Pacific Northwest in an attempt to identify other denominations which could become potential constituents.

The examination of these results and the suspicions which have arisen in my mind about the influence of variables outside of the parameters of this study suggest that the following mid-level propositions may be useful in conducting further related research.

1. Among the clergy, adult development stages are age-linked according to Levinson's framework.
2. Clergy view the age of planned retirement differently than blue and white collar workers but the same as other professionals.
3. Involvement in continuing education, especially the D.Min., eases the mid-life transition for ministers.
4. Pastors pass through the mid-life transition with more satisfaction than other professionals.
5. The level and/or the type of the minister's wife's education is related to her level of satisfaction with her husband's choice of career.

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APPENDIX A

SURVEY COVER LETTER

Western Evangelical Seminary

A Graduate School of Theology
and Christian Ministries

February 1, 1988

Dear Pastor,

Greetings in the wondrous Name of Jesus Christ, our Lord and Savior.

Please allow me to introduce myself. I am currently serving as the Vice President of Administration at Western Evangelical Seminary in Portland, Oregon, and am completing requirements for the Ed. D. at Portland State University in the area of Leadership in Higher Education with a special focus on the preparation of men and women for the ministry.

I am asking for your cooperation in responding to the enclosed questionnaire which will help us assess the effectiveness of the several types of educational preparation commonly found in our churches. This type of information can be of tremendous value to us at WES as we attempt to meet the needs of the church as it enters into the 21st century.

You have been chosen because you minister in one of the seven denominations which maintain a trustee relationship with this seminary, and your church is in the western half of either the United States or Canada.

You may be assured that your individual response will be kept completely confidential. In fact, there is no way to link any response which I receive to any one respondent. This is part of the research design and has been done so that respondents will feel free to be as accurate and helpful as possible.

If you would like a summary of my findings, please request them by sending a separate postcard with your name and address on it. This information should be ready by mid-summer.

Thank you very much for your willingness to use a portion of your time today to help in this study.

Sincerely yours,

James A. Field

APPENDIX B

MINISTRY DEVELOPMENT SURVEY

MINISTRY DEVELOPMENT SURVEY

Please fill out this questionnaire as accurately as you are able. Your answers will make a significant difference in the validity of the results.

Part I. General Information

1. Birthdate ____/____/____ 2. Sex M____ F____
3. Denomination _____

The following is a list of several types of formal education. Please indicate all the types of degrees or programs you have completed in each category by checking the appropriate items.

4. Bible School/College
 ____ a. 3 year Diploma
 ____ b. 4 year Degree
5. College or University
 ____ a. Community or Junior College
 ____ b. College/University: Baccalaureate
 ____ c. College/University: Masters
 ____ d. College/University: Doctorate
6. Theological Seminary
 ____ a. MA, MAR, or MRE
 ____ b. MDiv or BD
 ____ c. DMin
7. Other Programs
 ____ a. Conference Course of Study
 ____ b. Other (Please Describe) _____
8. Are you presently enrolled in one of the above educational programs?
 ____ Yes If yes, please specify: _____
 ____ No
9. How many years have you been serving as a minister?
- A. Before formal training completed?
- Part-time: ____ Years
 Full-time: ____ Years
- B. After formal training completed?
- Part-time: ____ Years
 Full-time: ____ Years

10. How many parishes have you served since your formal education was completed?

Part-time: _____
Full-time: _____

11. How many years have you been serving your present church? _____

12. Are you ordained or recorded?

_____ Yes
_____ No

13. What is the approximate number of people who attend your main worship service? _____

14. Would you say that your church is:

_____ Growing in attendance.
_____ Remaining about the same.
_____ Decreasing in attendance.

15. Which of the following best describes the community in which your church is located?

_____ Rural
_____ Town
_____ City
_____ Inner City
_____ Suburb

16. Would you say that your community is:

_____ Increasing in population.
_____ Remaining about the same.
_____ Decreasing in population.

17. Your current position is:

_____ Senior Pastor
_____ Senior Pastor of a Multiple Staff
_____ Assoc. or Assist. Pastor
_____ Specialized Ministry (Youth, CE, Music, etc.)
_____ Other (please describe) _____

18. Did you change from another career in order to enter the ministry?

_____ Yes Prior career: _____
_____ No Age at time of change: _____

19. At what age do you plan to retire? _____

20. Which would you say best describes your career satisfaction as a minister?

- ☐ Well satisfied.
- ☐ Satisfied but have a few doubts.
- ☐ Not sure.
- ☐ Dissatisfied but intend to remain.
- ☐ Dissatisfied and intend to change career.
- ☐ Plan to seek a different pastorate.
- ☐ Undecided about future career.

21. List the ages and sex of each of your brothers and sisters, including yourself, at the time the last child was born into your family. Indicate yourself with a check mark.

Child # Age Sex

PART II.

D. Assessment of Developmental Issues Scale

Instructions: Please read each of the following statements. Indicate how true or false each statement is as a description of your behavior at your present time in life. We are not concerned about your past behavior or your anticipated future behavior. Some statements may seem irrelevant to you at this present time in your life because they are written for people of all vocations, religions, and stages of development. Those statements which you can respond to, please do so, but when you encounter an item that you consider irrelevant, simply indicate that the statement is "false" as a description of your current behavior.

To answer this questionnaire, circle the "A", "B", "C", OR "D" associated with each statement.

- A = TRUE
- B = MORE TRUE THAN FALSE
- C = MORE FALSE THAN TRUE
- D = FALSE

AT THIS PRESENT TIME IN MY LIFE,

- A B C D 1. I feel a need to be independent of my parents.
- A B C D 2. I am making tentative job choices.
- A B C D 3. I am adjusting to life as a senior member of society.

- A B C D 4. I am preoccupied with planning how to enter career life.
- A B C D 5. I do not feel the need for guidance to reach my life goals.
- A B C D 6. I am exploring my career opportunities.
- A B C D 7. I am starting to separate from my folks.
- A B C D 8. I am adjusting to decreasing physical strength.
- A B C D 9. I am involved in activities which directly profit society.
- A B C D 10. I want to be regarded as an adult by my parents.
- A B C D 11. I am trying very hard to make it in society.
- A B C D 12. I am a mentor.
- A B C D 13. I feel that I have to make it.
- A B C D 14. My life is nearing its end, and I've been trying to accept the things not yet done.
- A B C D 15. I am involving myself more and more in my work.
- A B C D 16. I am preparing for life away from my parents.
- A B C D 17. I have a strong need to fully enter the adult world.
- A B C D 18. I am more aware than ever that I'm near the end of my life.
- A B C D 19. I am preparing for adult life.
- A B C D 20. I don't feel the need to do something important before I die.
- A B C D 21. I am financially dependent on my folks.
- A B C D 22. I am selecting a mate.
- A B C D 23. I realize that death is around the corner of my life.
- A B C D 24. I feel that my community has profited from my involvement.
- A B C D 25. I am teaching the younger generation how to do the work that I do.

- A B C D 26. I am teaching the next generation how to be good parents.
- A B C D 27. I am seeking a permanent opposite-sex relationship.
- A B C D 28. I'm forming my own attitudes toward marriage.

PART III

The following questions are designed to help gather important data on the possible relationship between career progress and satisfaction with the roles and responsibilities of the ministry. You can be assured that these responses will be treated with the utmost confidentiality.

Please circle the abbreviation best describing your present feelings about your involvement in the ministry.

SA = Strongly Agree A = Agree N = Neutral
D = Disagree SD = Strongly Disagree

- SA A N D SD 1. The congregation understands the problems I have in the job.
- SA A N D SD 2. I am satisfied that my job utilizes my training and capabilities.
- SA A N D SD 3. I feel the church provides the necessary personnel (voluntary and employed) for adequately carrying out its ministry.
- SA A N D SD 4. The types of community functions I have to attend as a minister are not the kinds of activities I would choose to participate in.
- SA A N D SD 5. I find meaning and purpose in my work.
- SA A N D SD 6. I feel that my wife really would like for me to be in another job.
- SA A N D SD 7. I can depend upon the support of my immediate superior in times of conflict.
- SA A N D SD 8. I am satisfied with the advancement I have made in the denomination up to now.
- SA A N D SD 9. I feel that my denominational supervisor values my ministry.
- SA A N D SD 10. I feel that I can be myself in my work.

- SA A N D SD 11. I feel my fellow ministers respect and appreciate my vocational efforts.
- SA A N D SD 12. The denominational hierarchy is supportive of efforts on my part to work with other denominations.
- SA A N D SD 13. I am satisfied with the denomination's promotional or advancement policies.
- SA A N D SD 14. I can trust my superior to keep confidences.
- SA A N D SD 15. I am pleased with the importance my congregation attaches to the time I set aside for study.
- SA A N D SD 16. My supervisor recognizes good work and rewards it.
- SA A N D SD 17. I feel confident that I will be considered for any church for which I am qualified.
- SA A N D SD 18. I believe my supervisor will make every reasonable effort to advance my career and professional standing.
- SA A N D SD 19. I am pleased with the way in which our church's program meets the needs of the community.
- SA A N D SD 20. I feel I am doing the work God wants me to do.
- SA A N D SD 21. I feel that I receive adequate recognition for the work I do.
- SA A N D SD 22. I wish I were in some other vocation.
- SA A N D SD 23. As a minister I feel that I will always have a place to work.
- SA A N D SD 24. The job requirements asked by the congregation utilize my training and capabilities very well.
- SA A N D SD 25. Most days I am glad that I am a minister.
- SA A N D SD 26. I have some regret about having made ministry my life's vocation.
- SA A N D SD 27. I don't feel I ever quite measured up to my calling.

** ** *

APPENDIX C

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BALL STATE UNIVERSITY

MUNCIE, INDIANA 47306

TEACHERS COLLEGE
Department of Counseling Psychology
And Guidance Services
(317) 285-8040 / 4560

202-7775

November 4, 1987

Mr. James A. Field
Vice President Administration
Western Evangelical Seminary
4200 Southeast Jennings Avenue
Portland, OR 97267

Dear Mr. Field:

In follow-up to our phone conversation, I am writing to formally grant my permission for you to use the questionnaire I developed in my dissertation, The Adult Developmental Issues Scale, in your research provided you send me a copy of your data after you have completed it. I hope it is of help to you and I look forward to seeing your data!

Sincerely,

A handwritten signature in cursive script, reading "Michael T. Brown".

Michael T. Brown, Ph.D.
Assistant Professor of Psychology--Counseling

Western Evangelical Seminary

A Graduate School of Theology
and Christian Ministries

July 7, 1987

Dr. J. Conrad Glass, Jr.
Department of Adult and
Community College Education
North Carolina State University
Chapel Hill, NC 27514
1122 1/2 N. C. 27611-27611

Dear Dr. Glass:

Recently I came across your Ministerial Job Satisfaction Scale for the Dr. of Education program at Portland State University. I was especially attracted to your scale because it focused specifically upon the ministry.

The topic for my dissertation is a Study of the Relationship Between the Stage of Adult Development, the Type of Educational Preparation, and the Level of Satisfaction in the Ministry. My basic hypothesis is that clergy who do not have adequate academic preparation have a much more difficult time going through the period of the mid-life crises and feeling satisfied in their calling. I believe that I have observed this during my years in the pastoral ministry as well as in Bible college and the seminary level training. If you know of research which has attempted to answer similar concerns, I certainly would be more than happy to learn of it.

The main purpose of my writing is to ask you for permission to use your MJSS. If there is a royalty fee or other charges involved, I would be willing to consider them also.

Thank you very much for taking time to consider this request.

Sincerely yours,

James A. Field
James A. Field
Vice President Administration

JAF:lk

APPENDIX D

CAREER COUNSELLING DEVELOPMENTAL GUIDE

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These consist of pages:

215-217

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