

A Study of Doctor of Ministry Programs

conducted under the auspices of Auburn Theological Seminary and
Hartford Institute for Religion Research

Reported by Jackson W. Carroll and Barbara G. Wheeler and based on research by Jackson W. Carroll, Adair T. Lummis, David A. Roozen, and Barbara G. Wheeler with special financial studies conducted by Badgett Dillard and Anthony Ruger.

Hartford, Connecticut, 1987

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Appreciation to: Rosalee Maxwell, Mary Jane Ross, Beth Shepherd and Timothy Stevens for technical and clerical assistance in data analysis and report preparation.

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This report is dedicated to the memory of:

Marvin J. Taylor

and

Badgett Dillard

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I. The Purposes and Methods of this Study

Auburn Theological Seminary and Hartford Seminary are theological institutions that have taken continuing education for ministry and research on theological education and church life as their mission. Both institutions have sponsored studies of continuing education programs and issues. In 1980 Hartford conducted and published an extensive study of various features of its own Doctor of Ministry program [see Theological Education 16, 1980, Summer]. In 1982, Auburn and Hartford together conducted an informal, comparative evaluation of Hartford's D.Min. program and one at New York Theological Seminary. In the course of that study it became evident that there was very little information available about the D.Min., as it was then offered in more than 75 programs, that could provide a basis for comparison for individual institutions trying to evaluate their own programs. Since the tenth anniversary of the approval of the D.Min. degree had just passed, and since there was still much discussion of the program's growth, merits and future, it seemed to research staff members at Auburn and Hartford a good time to begin a study of D.Min. programs in the United States and Canada.

A planning grant from the Booth Ferris Foundation supported the initial design of the study. The late Marvin Taylor, Associate Director of the Association of Theological Schools, was of particular assistance in the process of design. (Although this study has been conducted independently of ATS, and none of the raw data have been shared with staff members of the Association, officers and staff of ATS have given their cooperation and assistance at many points.) After the study design was complete, grants were made by the Booth Ferris Foundation and the William and Flora Hewlett Foundation for the support of the major part of the study. In addition, the Lilly Endowment, Inc., made a grant to support special financial studies.

Before this effort there had been no major study of D.Min. programs since the degree's inception in 1970. (There had been a few dissertations of various aspects of the degree and several symposia of papers on the D.Min., most of which are cited at various points in our report). The first aim of this study, then, was to document the growth of the degree and to learn more about how it is conducted in the considerable number of schools currently offering it. The description, we reasoned, of the most common patterns and practices for offering the degree and of the variations developed at different sites would be of considerable use to institutions as they work to develop and improve their own programs. The second purpose was to learn more about the impact of D.Min. programs on the institutions that sponsor them: Do they enrich the educational environment or detract from it? Have the seminaries that offer such programs become financially dependent on them? A third purpose was to gauge the impact of the programs on the clergy who enroll in them and complete them, and on the congregations and other church agencies those clergy serve: Is the D.Min. more

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effective, as advanced preparation for ministry, than other forms of continuing education? Is it worth the considerable investment of funds and especially time that it requires clergy to expend? Last, we hope to be able to address some of the persistent questions and suspicions voiced about the D.Min.: Are some D.Min. programs of poor quality? Is the degree too easy to earn? Is the major motive of seminaries giving the degree to "make money"? Do clergy enter D.Min. programs hoping that the degree will help them get a better job? In addition to these major objectives, we hoped that the study might also yield information that would be useful more broadly, to those interested in advanced learning for the other professions. The D.Min. is an unusual form of continuing professional education, and thus an account of its early development might be of some interest and help to those planning programs in other sectors of higher education.

It was evident from the beginning that some topics would have to be excluded, even from an extensive study. The following topics and items were omitted from our plan, for the reasons given:

- o Because in-sequence D.Min programs had almost disappeared by the time we began our study, we decided to exclude them and to focus all our attention on in-ministry programs. In the course of our work it became evident that the history of the development and subsequent failure of the in-sequence model is a fascinating episode in theological education from which a good deal could be learned. We could not, however, expand our study to include it.
- o We excluded from the study specialized D.Min. programs in the areas of pastoral care and marriage and family counseling. These programs function in a complex environment of clinical training, supervision and certification and would require the attention of researchers knowledgeable about the many programs and institutions that offered such training and certification.
- o We chose to study only accredited programs. Because information in ATS publications was confusing, we twice included non-accredited programs, by mistake, in our tabulations. Our intent, however, was to exclude unaccredited programs. One reason for this was the difficulty of obtaining information about the full range of such programs. More important, however, was the fact that accredited institutions, through their common membership in the Association of Theological Schools, have a mechanism for acting in concert to make changes in D.Min. programs. Unaccredited programs are not bound together in the same way. We wanted to focus our report upon and address it to those institutions capable of acting together if they judge our findings to be compelling.
- o Several D.Min. programs have program groups or satellite centers at sites outside the United States and Canada. These long-distance programs have been the target of much criticism and special scrutiny from ATS visiting teams. Though we agree that

such practices raise major and important questions, we could not, within the limits of our time frame and budget, gather information that would shed new light on the merits or problems of D.Min. programs at sites in other parts of the world, and thus we have omitted the topic from this report.

- o Because of the small number of Roman Catholic programs and Roman Catholic clergy enrolled in Protestant programs we have not been able to offer any separate analysis of the D.Min. in Roman Catholic settings. For most purposes, we have included Roman Catholics in our "mainline" classification where a mainline/evangelical division has been made. For the same reason, we have not been able to offer any separate analysis of Canadian programs and Canadian clergy. Early in our study we had hoped that there would be a separate effort, coordinated with ours, to study the D.Min. in Canada, but this did not materialize.

Despite these exclusions, our plan was a complex one. We needed information from seminaries about program emphases and requirements, teaching and administrative arrangements, and finances. We were interested, further, in attitudes toward the D.Min. within seminaries and in the perceptions of seminary personnel of the effects of D.Min. education on students and graduates. To gather so much information and to have the benefit of several different perspectives, we would, we realized, have to survey a number of faculty members and administrators in each institution. Further, we needed information from graduates and students, and from those who had begun D.Min. programs but dropped out of them. To gain a better sense of the characteristics of D.Min. students, we needed information from a group of clergy not involved in any way with the D.Min. for purposes of comparison. We hoped to obtain some information from persons who were members of the congregations of D.Min. students and graduates. Finally, we thought we should survey seminaries that do not grant the D.Min. degree to ascertain whether they think they will do so in the future.

We were able in the final study design to incorporate most of these activities. During the planning stage, we had distributed a brief fact sheet survey to all D.Min.-granting schools to gather basic numerical information about D.Min. programs, and we requested at that time program descriptions, D.Min. student handbooks and other material that would help us to gain a better sense of the range and variety of program activities in different institutions. The full project design included the following activities:

- o Visits to nine institutions that offer different kinds of D.Min. programs. These visits included interviews with administrators, faculty members, current students and graduates, as well as attendance when possible at some D.Min. courses, and time spent reading project reports and dissertations. Narrative reports were prepared about each visit. By agreement with the schools that consented to be visited, we have not listed the names of these institutions in our report.

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- o Use of the Presbyterian Panel to gather views about continuing education and the D.Min. degree from clergy and laity. We were invited by the Vocation Agency of the Presbyterian Church (U.S.A.) to assist in the preparation of a questionnaire to be sent to members of the Presbyterian Panel. The Panel is an on-going survey conducted by the Research Unit of the Presbyterian Church that samples the opinions of lay members (including lay elders), pastors of congregations, and clergy in specialized (non-congregational) ministries. Since Presbyterian clergy constitute the largest denominational group of D.Min. graduates, we knew that the Panel questionnaire would reach some clergy involved in and some laity familiar with the D.Min. Thus this survey had two special benefits: It allowed us to test with clergy a variety of questions that might be used in our later, broader survey; and it permitted us access to a number of lay respondents who had some knowledge of the D.Min. [A copy of the Presbyterian Panel questionnaire is found, along with copies of all questionnaires used in our study, in the Appendix to the research report. The Presbyterian Panel responses and response rates are shown on that copy of the questionnaire.]
- o Surveys of administrators and faculty members of D.Min.-granting seminaries. In January, 1985, a packet of questionnaires was mailed to the chief executives of D.Min.-granting institutions. The packets contained questionnaires for the chief executive, the D.Min. program director, and the business officer; and six questionnaires for faculty members. The chief executive was directed to choose a representative group of faculty, representing both "classical" and practical teaching areas, and different levels of involvement in the institution's D.Min. program. The institution's academic dean was to be included in such a distribution, and one questionnaire was to be given to an adjunct faculty member if the program used adjunct faculty as teachers. Of the 77 institutions surveyed, three notified us that they could not participate and three others did not return any questionnaires. Response rates for various groups in the participating schools are shown on Table I. By agreement with the participating schools, individual programs are not evaluated or identified in our report.

TABLE I Return Rates for Questionnaires

	<u>Number Sent</u>	<u>Number Returned</u>	<u>Percentage Returned</u>
Chief Executives	77	67	87%
D.Min. Directors	77	68	88
Business Officers	77	54	70
Faculty Members	462	349	76
D.Min. Graduates	1649	858	52
D.Min. Students	1683	769	46
D.Min. Dropouts	484	120	25
Non-D.Min. Clergy	2171	769	35
Chief Executives of Non- D.Min. Granting Schools	84	80	95

- o Financial case studies. The lowest rate of return from a group of seminary personnel was 70%, from business officers. Perusal of the questionnaires that were returned, a number of which contained very little information, led us to suspect that the low response rate may have been due to the difficulty of producing usable data about programs whose cost information is "buried" in several different sections of the institutional budget. To remedy this situation, we added to our study design another series of campus visits, this time to five institutions that agreed to share financial data with researchers who would attempt a full cost analysis of their D.Min. program. Anthony Ruger of McCormick Seminary and the late Badgett Dillard of Southern Baptist Theological Seminary conducted these visits. Their findings are integrated into this summary and our larger research report, and are also available as two separate papers.

- o Surveys of D.Min. graduates, current students, drop-outs and clergy not involved with the D.Min. In April, 1985, we mailed questionnaires to samples of D.Min. graduates and current students. Questionnaires were sent to a random 25% sample of graduates from lists supplied by the schools; and a 33% sample of current students from school-supplied lists. Schools had difficulty producing lists of drop-outs, so we sent questionnaires to all of the relatively small number of drop-outs identified for us. To provide some basis for comparison with D.Min. clergy, a sample was drawn from the total clergy lists of eight denominations. The attempt was made to include both small and large denominations as well as theological diversity. The return rates for all these groups are summarized in Table I. In Table II, we show return rates for clergy of various denominations. Return rates for some denominations are quite low, so we have not made denominational comparisons using these groups, but we have retained the replies as part of our total non-D.Min. clergy sample. Return rates for drop-outs were so low that the responses

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could not be used. Some of those receiving our questionnaire for general clergy were D.Min. students or graduates, since the lists supplied to us by denominations did not screen out those with some D.Min. involvement; therefore we asked that questionnaires not be completed by such persons, but returned to us. Of the 2396 questionnaires mailed out to the general clergy sample, 225 were returned with a notation that the person receiving the questionnaire had been involved in a D.Min. program. That left us with a base number of 2172 from which to compute the final return rate of 35%.

TABLE II Non-D.Min. Clergy Sample and Return Rate by Denomination

<u>Denomination</u>	<u>Number Sent</u>	<u>Number Returned</u>	<u>Percentage Returned</u>
Christian Reformed	200	56	28%
Episcopal	396	152	38
Evangelical Free	200	63	31
Lutheran			
ALC	200	66	33
LCA	200	82	41
Presbyterian (USA)	400	141	35
Southern Baptist	400	54	13
United Methodist	400	130	32
Other/No denomination indicated		25	1
	—	—	—
Totals	2396	796	32%
Less returns for those involved in D.Min programs or who are D.Min graduates	225		
	<u>2171</u>		35%

- o A survey of non-D.Min.-granting institutions. Executive officers of institutions that do not grant the D.Min. degree were surveyed for information about whether their institution had ever considered granting the degree, and whether they think it likely that a D.Min. program will be established at their institution in the future.

- o Content analysis. Program descriptions submitted by the schools were read, analyzed and categorized. Our typologies of D.Min. programs are based in large part on this content analysis, though we also checked the accuracy of our program typing and our understanding of the features of particular programs by comparisons with the descriptions given by D.Min. program directors in the long survey questionnaire they completed.

Other activities appropriate for an educational policy study were included in our work. We read all published materials we could find about the D.Min., though the number of articles and dissertations available were relatively few. We gleaned and analyzed the statistical information available in the ATS Fact Book. We made a number of intermediate or preliminary reports, two of them at meetings of the Society for the Advancement of Continuing Education for Ministry, and we are indebted to those who participated in our workshops for their help in shaping and interpreting the information we gathered. Finally, we have prepared this research report that outlines and comments upon much of the quantitative and qualitative information we gathered. And we have augmented this research report with a summary of findings, conclusions and recommendations. available separately.

Our summary and research reports are intended for policy-makers -- seminary educators, church officials, and others who can affect the future development of the D.Min. program. Thus in the interest of readability we have omitted some information that might be of interest to researchers, including the results of some significance tests. In most cases, where we report data from samples, the results of significance tests are included. Where, however, we are dealing not with a sample but a whole universe (for instance, all D.Min. programs), statistical significance is less meaningful and is not noted. Nor do we show in the text the r values for correlations. As a rule, we do not report correlations weaker than $\pm .1$; and we characterize correlations with an r value less than $\pm .2$ as "weak" or "slight." These values are statistically significant for samples the size of ours. Further, we do not record in all tables the numbers replying. Response numbers and rates are given in the attachments to this summary and are recorded on the questionnaires in the Appendix. Numbers are included on tables only if they vary greatly, for a particular question, from the overall response rate.

The Research Report on the study was written by Jackson Carroll and Barbara Wheeler; a summary, available separately, was prepared by Barbara Wheeler. Though research conducted by Badgett Dillard, Adair Lummis, David Roozen and Anthony Ruger yielded some of the most important findings of the study, these persons did not participate in the drafting of the final reports. (Two reports on the financial studies, written by Badgett Dillard and Anthony Ruger, are available separately.) Thus the interpretations, judgments, conclusions and recommendations the final reports contain are of those of Jackson Carroll and Barbara Wheeler alone.

II. A. The Origin and Growth of Doctor of Ministry Programs

In 1970 the American Association of Theological Schools voted to authorize its member institutions to award the Doctor of Ministry degree. The first standards for accrediting such programs were approved two years later. Thus the D.Min. is a relatively recent activity of theological schools: At the inception of our study in 1982, almost all programs were less than 10 years old. But the idea of a doctoral degree for professional ministry is as old as the Association itself. When the Association was incorporated in 1936, it confronted a great variety of program names and lengths in its new member schools. Some proposed to offer a four-year program with a doctoral name. Thus from the beginning the question of a professional doctorate was entwined with two others: What should be the length of the program of basic professional preparation for ministry? What is the proper nomenclature for ministerial degrees? The earliest reports of presidents and the Executive Secretary of the Association repeatedly raised these issues. [A recent dissertation by Robert George Duffett, The History and Development of the Doctor of Ministry Degree at the Minnesota Consortium of Theological Schools: 1957-1985, University of Iowa, 1986, contains an excellent chapter on the history of the D.Min. This Report has benefited greatly from Mr. Duffett's research and interpretation.]

In 1937, a committee was appointed to study these questions of program length and nomenclature. In 1942, the Association approved a report affirming the three-year Bachelor of Divinity as the basic theological degree but also approving in principle a doctoral degree to be built upon it. This doctorate, the action of the Association suggested, would be granted by the member schools corporately, rather than conferred by individual institutions. Throughout the period of the 1940s, an Association committee, under the leadership of Lewis Sherrill, prepared concrete proposals for a professional doctorate to be given nationally. Under these plans a national board of graduate professional studies would devise syllabi, bibliographies and examinations. Pastors would pursue the doctoral program, projected to take ten years of part-time study to complete, under the direct supervision of any accredited school of the Association that chose to participate. Though the nomenclature for this degree was never definitely decided, all of the possibilities considered were doctoral degree names.

As the Sherrill committee worked through several biennial periods, opposition to the idea of a centrally-administered doctoral program grew. In 1948, a plan similar to the Sherrill proposal in curricular form but omitting the idea of a national degree-granting board was submitted and approved by the Association in principle. The committee was instructed to continue the development of its proposal and to report back to the Association. Interest among institutions was waning, however, and in 1952 after nearly 20 years of debate and discussion, the Executive Committee, acting for the Association, voted

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to dismiss the committee and the question of the professional doctorate.

Though the Association convened committees during the 1950s to deal with doctoral concerns, their focus was largely on academic research doctoral degrees granted by seminaries. The idea of a professional doctorate did not, however, disappear. In the late 1950s, several seminaries on their own became convinced that theological education was ripe for major reform, and that a significant element of that reform should be the lengthening of the basic program of study to four years, and the raising of standards for ministerial preparation, so that these new four-year programs could qualify as doctoral-level work. Prominent among the leaders of these institutions was Ernest Cadman Colwell, who served as Dean of the Divinity School at the University of Chicago, President of the University of Chicago, and then founding President of the School of Theology at Claremont. Colwell had worked at the University of Chicago with Robert Hutchins and had strong views about theological education that bore some resemblance to Hutchins' notions about the improvement of undergraduate education. He was convinced that higher education could be a more intensive experience and could lead to a higher level of educational achievement than contemporary program structures encouraged or permitted. With such goals in view, Colwell convinced the faculty at Claremont to replace its three-year B.D. program with a new four-year program that would presuppose introduction of theological studies at the undergraduate level and would lead to the achievement of a doctoral level of competence in four years. Claremont announced its new degree, called the Doctor of Religion (D.Rel.), in 1962. Two years later, the Divinity School of the University of Chicago announced its move to a four-year program, called the Doctor of Ministry (D.Min.). In the same period, the Vanderbilt Divinity School announced that it would give a four-year professional doctoral degree, the Doctor of Divinity (D.Div.), to a select group of its students willing to pursue a four-year program; at the same time, Vanderbilt would continue to give the three-year B.D. to the majority of its students. Already underway was a different kind of professional doctoral program at San Francisco Theological Seminary, which offered a doctoral degree to practicing ministers who were willing to pursue seven or eight years of part-time study. San Francisco called its program the Doctor of the Science of Theology (S.T.D.).

The independent action of these four institutions caused consternation in the Association in the mid-1960s. There were several different strands in the controversy that ensued. The announced goal of Claremont, Chicago and Vanderbilt, the three seminaries that had instituted a four-year doctoral program as a first or basic theological degree, was the reform and upgrading of theological education generally. Institutions that had fewer resources or less formidable reputations than these three were concerned that a new standard for a "first-class" theological degree would be set that they could not meet. For others, the issue of parity of nomenclature was most prominent. Some law schools had recently begun to award a doctoral degree (the

J.D.) for first-level professional work. By comparison, reasoned some seminaries, the Bachelor of Divinity suggested preparation at an elementary level. Some institutions that wanted to abandon the B.D. favored the move to a master's degree. A few favored doctoral nomenclature for the three-year program, and others joined the experimenting schools in wanting to see the basic program lengthened to four years. In general, the schools that had longest been members of the Association and were generally viewed as strongest favored retaining the B.D. nomenclature or the move to four-year programs. Institutions that had joined more recently, in general, favored the three-year program and master's nomenclature. To adjudicate these sharp differences among schools about program length and degree nomenclature, a new round of committees was appointed. In 1966, the Commission on Reference and Counsel proposed a compromise: The basic three-year degree should be retained, with schools given the choice whether to use the B.D. or a master's designation. The Commission further suggested that only schools that met the highest standards for the basic degree be allowed to use the master's nomenclature. It also recommended that a subsequent committee draft standards for a professional doctoral degree. A committee was appointed to carry out this assignment, chaired by Seward Hiltner, who had engineered the successful nomenclature compromise.

The Hiltner committee met often and worked energetically. It held national hearings, and produced a proposal for standards for the professional doctorate. As envisioned by the Hiltner committee, the degree would be a demanding undertaking. Qualifications for admissions would be set high, and there would be language requirements as well as comprehensive exams and other demonstrations of the ability to use secular and theological disciplines in reflection on the practice of ministry. Schools granting the professional doctorate would have to submit examples of their comprehensive examinations and copies of dissertations and project reports in order to receive and retain accreditation to give the degree. At the 1968 Biennial Meeting at which it was presented, the Hiltner report met considerable protest. The standards it proposed were softened at a number of points, and finally the whole report was reduced to use as guidelines rather than accreditation standards. Prominent in the opposition to the Hiltner report were the experimenting schools, who found the standards proposed far too limiting and specific, and the suggested accreditation procedures an unwarranted constraint on their right to develop their programs. Further, though the Hiltner committee did not rule out the four-year basic program, it clearly favored the professional doctorate as a pursuit for ministers already in practice. Thus, the three experimenting schools that viewed their four-year programs as efforts in reforming the basic theological degree had further reason to oppose the Hiltner report.

Since the Hiltner effort had failed to settle the question of the nature of the professional doctorate, another committee was appointed, with Krister Stendahl of Harvard Divinity School as chair. This

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committee was to deal directly with the question of whether the professional doctorate should become the first theological degree. No members of the Hiltner committee were appointed to serve on the Stendahl committee; a sign of the bitter debate that the debate on the Hiltner proposals had engendered.

The Stendahl committee issued its report in 1970. Its first recommendation was that the three-year degree should remain as the standard. For this degree it proposed the uniform nomenclature Master of Divinity. (This recommendation was passed without debate, though the matter of first degree nomenclature had been the source of deep controversy only four years before.) The Stendahl committee further recommended that schools with strong academic resources be authorized to grant a professional doctorate, the D.Min, if they chose to do so. This degree, according to the report, should be conceived as a program of four or more years with "its own integrity" built on the A.B. degree. It was portrayed as a degree for candidates for ministry who show unusual promise for pastoral ministry. Though the emphasis of the Stendahl report was clearly on the D.Min. as a basic theological degree for especially able candidates, the report also directed schools to devise ways for holders of the B.D. or M.Div. degree to obtain the professional doctorate if they could qualify to do so. The Stendahl committee did not propose standards for the professional doctorate, but suggested that a committee be convened to do this.

The Stendahl report was accepted with only a few changes, though these changes were to prove highly significant. Chief among them was the amendment of the proposal that the D.Min. degree be conceived as a program built on the A.B., by the substitution of "M.Div." for "A.B." For consistency then, references to the D.Min. as a four-year degree were removed from the report. Thus the D.Min. was established as an advanced degree. Though schools were by no means prohibited from giving it in sequence with M.Div. studies, it was adopted as a separate undertaking, built on the normative M.Div., rather than as an improved, upgraded form of basic professional preparation. The reform efforts of the experimenting schools had come to a somewhat paradoxical end. Their professional doctoral programs were now officially authorized; further, the Stendahl report stressed their right to experiment, a right they had strongly felt the Hiltner report would have foreclosed. But their basic motive, the reform of foundational theological education, was contradicted by the portrayal of the D.Min. as a second or advanced degree. Evidence in published reports and correspondence suggests that the experimenting schools did not think at the time that they had lost very much in the amendments to the Stendahl report. Dean F. Thomas Trotter of Claremont, for instance, wrote in the Christian Century [July 15, 1970: 861] that the "persistent efforts" of Claremont and the other doctorate-granting schools "have paid off." He and others predicted that the D.Min. as a basic degree would become prevalent and that the D.Min. as a form of advanced pastoral studies would be developed only as a matter of fairness to ministers who had earned the B.D. before the establishment of the D.Min.

Those who predicted the rapid development of in-sequence D.Min. programs were, of course, wrong. As Marvin Taylor of the Association of Theological Schools reported in 1976 ["Some Reflections on the Development and Current Status of the D.Min.," Theological Education 12, Summer: 211-278], very little of the rapid early growth in D.Min. enrollments is accounted for by in-sequence programs. In 1975, for instance, only 499 students, or about 14% of the total D.Min. enrollment of 3710, were pursuing the degree in-sequence, and more than half of those were enrolled in only two schools -- Claremont and Union in Virginia. Union in Virginia was, in fact, the only institution in addition to Claremont and Chicago to have replaced its basic three-year program with a four-year Doctor of Ministry program. A number of institutions offered an in-sequence option in connection with a D.Min. program designed primarily for those in ministry, but most such programs enrolled only a few in-sequence students. By the time of our survey in 1984, four-year, in-sequence programs had virtually disappeared. Chicago, Claremont, Vanderbilt, and Union in Virginia had all decided to give the three-year M.Div. as the basic ministry degree. One-third of the institutions replying to our survey had at one time offered the D.Min. in-sequence, but only a handful of these (six programs of 64 reporting) still offered an in-sequence option.

In retrospect it is difficult to recapture the perspectives that created such strong differences between those who advocated the professional doctorate in-sequence and those who argued that it was better offered as an advanced degree for those already in ministerial service. Though some of the later polemical literature implies that those who advocated the in-sequence pattern may have had more "academic" concerns, and the other group more "practical" ones, a careful reading of materials from the 1960s does not support such an interpretation. In fact, the Hiltner committee, which favored the in-ministry D.Min., also proposed stringent academic standards. One of the objections of the experimenting schools to the Hiltner report, in fact, was that the proposed standards seemed too heavily influenced by the requirements for the Ph.D. In a similar vein, the Stendahl report, which advocated the in-sequence pattern as the primary D.Min. form, argued vigorously for a more "professional" conception of theological education for ministry. Thus it does not seem possible to distinguish the two groups on the basis of "academic" and "professional" emphases. Both, in fact, were very much caught up in the 1960s movement to reconceive theological education as professional education.

The factors that eventually proved most influential in shaping the development of the D.Min. and in influencing particular institutions to join one side or the other of the debate were two that were noted but not stressed during the debate: The competitive position of certain schools versus others; and the growing demand for continuing education for ministers. Competition seems to have functioned in two ways. First, smaller schools and those that had only recently gained accreditation felt themselves at a competitive disadvantage as they faced the prospect of a few schools offering a four-year, doctoral-level degree as basic preparation for ministry. A number of

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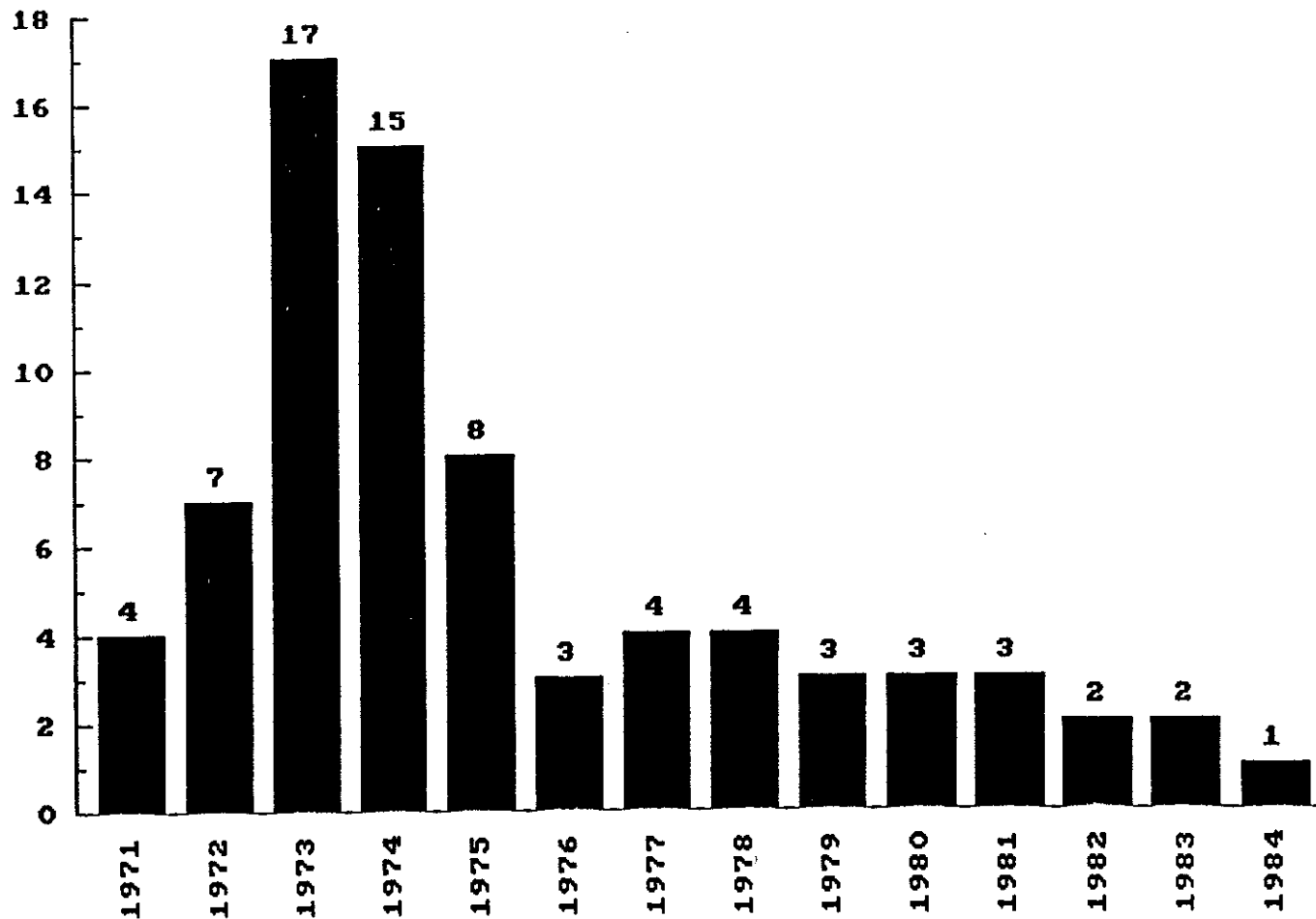
these institutions joined those who argued for the professional doctorate as a one-year, in-ministry degree, not because they intended to give the one-year degree, but because they feared the consequences of the four-year doctorate becoming a new norm. The second effect of competition on these schools was to push some of them later to create at least a small in-ministry program, primarily because other institutions in their denomination or region were doing so. It is also clear that the strength of the continuing education movement as a factor was underestimated at the time. Though in 1968 there was little enthusiasm for the Hiltner Committee's proposal of a professional doctorate that was primarily an advanced professional degree, less than ten years later the majority of Protestant schools in the Association were offering such a degree. When asked in 1984 why their institutions had begun in-ministry D.Min. programs, almost all the responding chief executives said that the major factor had been either direct requests from graduates and other constituency groups, or a more general sense that the church needed and wanted continuing education programs of good quality that the seminary could provide.

Successive revisions in the Standards for accrediting the D.Min. mark the fate of the in-sequence option and other early ideas about the D.Min. The 1972 version, and the further revision in 1974 that was part of the redrafting of the Standards for all degrees, incorporated many of the compromises that brought the D.Min. into being. Both in-sequence and in-ministry forms were permitted. Both emphases of the Stendahl report -- on the professional nature of the degree and on high standards of excellence -- were retained. The next major revision, in 1984, displayed major changes: Language that suggests that the degree is intended only for the most promising was removed, as were references to such academic features as library research. Standards for in-sequence programs, by now almost extinct, were eliminated. Many of the key ideas of both the Hiltner and Stendahl proposals were, in other words, absent from the new Standards.

As suggested in the foregoing account, the D.Min. grew very rapidly. Figure I shows the rapid growth in the number of programs. By 1974, only four years after the approval of the degree and two years after the issuing of the first standards, over half of all programs currently in existence were already begun. Growth in enrollments is more difficult to analyze, since enrollment tabulations for in-sequence and in-ministry programs were not kept separately before 1975. But the pattern in available enrollment data is similar to the pattern of program development: Enrollment in in-ministry programs in 1975, 3211 students, is almost exactly half of enrollment in 1984, 6721 students. Half of the growth in enrollment in in-ministry programs, in other words, was accomplished in the first five years; the other half has been stretched over a period twice as long. Though enrollment has increased every year, there is no clear pattern in that growth: Since 1975, as shown in Table I, annual gains have fluctuated between 542 and 207 students, and growth rates between 17% and 3%. Although the highest figures are found at the beginning of the period and the lowest

Figure I
Number of D. Min. Programs Started Each Year
1971-1984

Number of Programs Started



Enrollment Gains Each Year : 1971-1984

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at the end, there is considerable oscillation in both numbers and rates in between.

TABLE I Total Enrollment in D.Min. Programs

	<u>In-sequence and In-ministry</u>	<u>In-ministry Only</u>	<u>Gain From Previous Year</u>
1984		6721	207 (3%)
1983		6514	336 (5%)
1982		6188	276 (4%)
1981		5912	361 (7%)
1980		5551	224 (4%)
1979		5327	494 (10%)
1978		4833	342 (8%)
1977		4491	239 (6%)
1976		4252	542 (17%)
1975	3710	3211	544
1974	3176		718
1973	2456		918
1972	1540		862
1971	688		

Why did so many schools move so quickly to offer the newly-authorized degree? We have already suggested a major reason, the one most frequently given by the institutions we surveyed: Both seminaries and churches were newly aware of the desirability of continuing education for clergy and the D.Min. seemed to offer a framework for disciplined and demanding continuing education. As already noted, some institutions were moved to establish D.Min. programs by direct requests from graduates and other clergy groups; others acted out of a more general sense that there was a need for and growing clergy interest in continuing education. A smaller number of institutions admits to having had institutional motives, in addition to or rather than educational ones: To generate income, to offset falling enrollments in the M.Div. program, or to "keep up" with other, competing institutions that recently established D.Min. programs. One president in the last category, for instance, wrote that his institution was afraid it would be viewed as less concerned than other seminaries of the denomination about clergy in local churches if it failed to develop a D.Min. program. A few institutions report that the major motive for establishing a D.Min. program was to provide new experiences or stimulus for faculty, to help generate a new kind of research, or to offer a distinctive "alternative" to the majority of D.Min. programs. In the main, however, public demand and an interest in providing continuing education of good quality are the major announced reasons that schools so quickly adopted the degree. Though less widely acknowledged, economic and demographic conditions probably also played

a part. Inflation hit seminaries hard in the early 1970s and caught most institutions by surprise. At the same time there was widespread fear that post-Vietnam War enrollments would drop. Both factors probably made the prospect of a new, student and income producing program more attractive.

The D.Min. has had markedly more appeal in some quarters than others. Almost all institutions offering the degree and clergy taking it have been Protestant. The D.Min. has had most impact among Presbyterians. Presbyterian seminaries all offer the degree, and two of the four largest programs are in Presbyterian schools. Several other mainline denominations have also been fairly heavily involved, though no other denomination has enrolled as many of its clergy as have the Presbyterians. Episcopal institutions are an exception to the Protestant pattern: Only three Episcopal seminaries offer the D.Min., and two of these programs were begun rather recently. Schools in denominations that can be classified evangelical or conservative, and interdenominational schools that serve an evangelical constituency, did not, for the most part, offer the D.Min. during the degree's early years, but increasing numbers of such institutions have begun to offer it and, as will be recounted later in detail, the rate of growth in the total number of such programs and in their enrollment has been rapid. For the most part, Roman Catholic institutions and clergy have avoided the D.Min. There are only two accredited Roman Catholic programs, and the numbers of Roman Catholic clergy in Protestant programs are very small. Nor are Canadians much involved in the D.Min.: The degree is granted in Canada at two sites, but both programs are small and few Canadian ministers cross the border to participate in D.Min. programs. Though two of the three predominantly Black seminaries offer the degree, Black clergy have not pursued the D.Min. in large numbers.

The reasons for the participation and non-participation of different groups in the D.Min. vary a good deal, and in some cases are difficult to establish with certainty. The Episcopal seminaries, we were told, had among them an informal agreement that no seminary would offer the D.Min. by itself, that is, without the cooperation of some other institution or group of institutions; this agreement was ended only a few years ago. The growth of the D.Min. in Canada may have been slowed by the decision of the United Church of Canada to support only two programs (though one of these, at the Toronto School of Theology, was a joint venture of a group of institutions). The reasons for the Presbyterians' special enthusiasm for the D.Min. are debated later in this report. One view is that the Presbyterian attraction to the D.Min. is related to that denomination's historic emphasis on a learned ministry. Another interpretation is that the Presbyterians benefited from the presence of extraordinarily able program organizers in two of their institutions at the time that the D.Min. was approved. (One of the Presbyterian seminaries that supports a large D.Min. program, San Francisco, was, as noted above, offering an advanced professional doctorate long before the D.Min. was approved in 1970.) The most common explanation for the lack of Roman Catholic interest in the D.Min. is that the degree does not fit easily into the Roman Catholic

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Church's system of clergy education and deployment. The late start among many evangelical institutions in establishing D.Min. programs is due at least in part to the fact that a number of these institutions have only recently joined the ATS and there confronted the possibility of offering this new degree.

In the year on which our study focused, 1983-84, we counted 77 accredited programs offered by 83 institutions. Tabulating the number of D.Min. programs is tricky: At any moment, one or more new programs has just been announced, several may be in abeyance, and others are entering into new, joint sponsorship arrangements. (Even the ATS has no definition of when a program formally comes into, or goes out of, existence. Some programs are listed in ATS documents and directories as soon as they are announced, others not until they are at least provisionally accredited.) Very few programs, once begun, have gone out of existence. In several cases, programs have "died" when the sponsoring institution changed form or merged with another institution; in a few other cases, ATS has ordered an institution to suspend giving the D.Min. when it has deemed faculty and other resources inadequate to support the program; and one or two programs have faded away because enrollments dropped below acceptable levels. But our survey yielded information about only one thriving program whose faculty voted to end it because they did not feel that its demands were consonant with their primary educational mission. Nor, as we recount in the last section of our Research Report, do many institutions predict that they will cease giving the degree in the foreseeable future. Though growth in the numbers of D.Min. programs and of students enrolled has slowed somewhat, the D.Min. appears to be well established in North American theological education.

II. B. 1. Program Types

a. Introduction

There have been several earlier attempts to create typologies among which D.Min. programs can be sorted. In a 1977 dissertation, William Hugh Tucker [Doctor of Ministry: Non-Traditional Models of Advanced In-Service Professional Education, University of Michigan] uses four categories which he labels administrative-facilitation, extended campus, adult degree, and individualized study. D.Min. programs in the first category are those built on the school's standard curriculum. Students in these programs choose courses from the range of electives the school offers (only a few of which, probably, will have been designed especially for D.Min. students). Since this battery of electives must serve students in many programs, D.Min. programs of this type necessarily operate on a standard academic calendar. In the second category are programs that operate by extension, bringing a special curriculum of courses to sites near where the students live and work. In the third category, the adult degree model, are programs whose curricula are especially created for D.Min. students, and often scheduled for their convenience; and in the last category are highly individualized programs that may involve extensive study at other institutions or independent study outside of the framework of particular courses. Marvin J. Taylor in "Some Reflections on the Development and Current Status of the D.Min.," [Theological Education 12, Summer, 1976: 271-278], suggests four other types. (His typology was published before but actually developed after Tucker's.) Taylor's first type resembles Tucker's: It operates on the usual academic calendar. A second type is made up of courses offered in intensive units. This type Taylor subdivides into two: An "academic" version that requires specialization in a particular discipline, and an "experiential" type that focuses on the analysis of practice. Taylor's fourth category, like Tucker's second, is the extension program.

We collected materials from the 77 programs we found to be in full operation in 1983-84, and then sought wherever possible to augment these with the materials for 1984-85. In the content analysis of these materials, we attempted to test whether either Tucker's or Taylor's types would serve as a means to sort the programs; or if they would not, to develop our own typology. The attempt to create a single set of types or categories into which all programs could be sorted was a failure. It soon became evident that both Taylor and Tucker had, in creating their types, combined several variables: The location of course offerings; the schedule of course offerings; the balance of required program units to elective ones; the balance between generalization and specialization; the educational methods employed; and -- harder to specify, but present in both typologies -- the

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older programs in the category. In our interviews we found that several of the programs in this group are widely known and noticed. We have called the program type unique content or method.

TABLE II General or Parish Ministry Program Philosophy Types

	<u>Percentage</u>	<u>N =</u>
Independent/specialized	50%	(38)
Extended M. Div.	38	(29)
Unique content or method	<u>12</u>	<u>(9)</u>
	100%	(76)

The public significance of this unique content and method type of D.Min. degree is, again, distinctly different from the other types. Unlike the "extended M.Div." D.Min. programs, it focuses in areas not included in the student's previous studies; unlike the "independent/specialized" programs, it does not allow a student to choose from a wide range of possible specialities and to construct a highly individualized program. It resembles the "specialized track" programs in that it provides exposure to a body of materials and/or methods that ministers who have not completed such programs are not likely to be acquainted with, but unlike the specialized track programs, the small group of programs in this category are intended for persons in general or parish ministry. The method or subject matter on which they focus, in other words, is deemed to be valuable for any minister, regardless of particular professional focus, who wants to achieve advanced competence in ministry. Thus this type of program says to the public: the holder of the degree has learned a method or a body of material potentially useful in most kinds of ministry, but not generally known to ministers who hold only the M.Div. or the other types of D.Min. degrees.

Differences Among Program Philosophy Types: Limited and Broad Options

The most striking difference among program philosophy types is the range and variety of program offerings required to support them.

As mentioned earlier, we tabulated the proportion of total program credits that must be taken in the form of required courses; and those that were to be taken as electives or independent study (for the purpose of this calculation, we excluded the units or credits awarded for the Doctor of Ministry project). The results are shown in Table III.

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TABLE III Flexibility of Requirements Within General and Specialized Programs

	<u>General Programs</u>		<u>Specialized Tracks</u>	
		N=		N=
Mostly or wholly required	18%	(13)	42%	(15)
Half and half	32	(23)	42	(15)
Mostly or wholly elective	<u>50</u>	<u>(30)</u>	<u>16</u>	<u>(6)</u>
	100	(72)	100	(36)

As is evident in the Table, programs of the specialized track type are much more likely to have a high percentage of required or prescribed courses and other educational activities than are general ministry programs. Since logically there would also be striking differences among the different types of general or parish ministry programs (independent/specialized programs would no doubt have a much higher level of electives than extended M.Div. programs, for instance), we set out to tabulate level of requirements by program philosophy type. In so doing it became evident that, although half of the general or parish ministry programs were mostly or wholly elective, there were great differences in the range of electives available in particular programs and schools. In some cases, elective courses could be drawn from the full program offerings of the seminary or, even more broadly from the curriculum of a consortium or university with which the seminary is allied. In others, though the program nominally allowed a high percentage of electives, these had to be selected from a limited menu designed for D.Min. students alone. An extreme example of this was a program that required students to choose eleven courses from a standard list of 15. Though that program was "wholly elective" in a formal sense, the educational experience of a student enrolled in it was vastly different, even the opposite, of the experience of a student in a "wholly elective" program that permitted choice among hundreds of seminary and university courses. Thus it seemed fruitless to tabulate the extent to which work for various types of general or parish ministry programs was "required" or "elective." Instead, we developed the categories of limited and broad options. Programs in which students could select half or more of their courses from a wide range of electives were categorized as "broad option." Those that restricted the student to a series of required courses, or that allowed choices among a relatively small number of elective courses developed especially for D.Min. students, were designated "limited." When limited and broad option programs are cross tabulated with the program philosophy types, a dramatic picture results.

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TABLE IV Program Philosophy Types by Limited and Broad Options

	<u>Independent</u> <u>Specialized</u>	Unique Content/ <u>method</u>	<u>Extended</u> <u>M.Div.</u>	<u>Specialized</u> <u>Track</u>
<u>Options</u>	N=	N=	N=	N=
Limited	13% (1)	66% (6)	100% (29)	75% (27)
Broad	<u>97</u> (37)	<u>33</u> (3)	(0)	<u>25</u> (9)
	100% (38)	100% (9)	100% (29)	100% (38)

Virtually all independent/specialized programs are broad option programs. The purpose and structure of this degree type virtually require a wide range of choice: If the student is to choose a point of specialization related to that student's "gifts and graces," the range of choice must be wide to accommodate many and various student interests and aptitudes. Furthermore, specialization -- the main activity of the degree -- requires that several courses be offered in each area in which a student might specialize. No limited menu of offerings can accommodate this need for depth. (No seminary, even one related to a consortium or university, has sufficient offerings in every area a student might choose. Many independent/specialized programs, therefore, admit only students whose interests fall in areas the seminary feels it can accommodate. One program, for instance, requires that two faculty members "endorse" a student's application, thereby agreeing to serve as advisors. Students who are not so endorsed are not admitted.) By contrast, all extended M.Div. programs are limited option programs. This also stems from the nature of that program type. As earlier mentioned, the extended M.Div. type of D.Min. program must add something at the D.Min. level that the M.Div. did not already cover or complete. It is therefore usually necessary to develop new, additional courses for D.Min. students, and since most D.Min. programs are not large, only a limited number of such courses can be sustained by D.Min. enrollment. The unique content and method programs are divided between the limited and broad option types. Such programs do not in themselves require either a broad range of options or restriction of the student to a limited list of specially-designed, advanced courses. Some of these programs offer only their distinctive method or subject matter, but others offer this method or content as a core and make a wide range of electives available to students who have completed the required sequence. Likewise, the specialized track programs, the ones with which we do not deal extensively in this report, are divided: The majority of them, like extended M.Div. programs, are mostly or wholly required or direct their students to choose from a limited number of specially developed courses in the specialty area. But others offer a core of such courses and a broad range of electives in other areas.

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It is difficult to specify with any certainty how these strong relationships between program philosophy type and broad or limited option type developed. The director of a program of the broad option, independent/specialized type explained his school's gravitation to that model as a product of an historical moment: The degree came into being in the early 1970s at a time when the faculty was dissatisfied with the school's core curriculum. Thus the notion of a limited core of courses was rejected for the D.Min. as it had been for the M.Div. The director added that the choice of this program type was also a matter of necessity: The school offered a variety of other degrees and did not have a faculty large enough to offer a special palate of D.Min. courses. Those explanations are plausible, though it should be noted (and will be further explored in the section on program age) that both the independent/specialized and extended M.Div. types of D.Min. programs have been in evidence since the early days of the D.Min. In fact, the average age of independent/specialized programs and extended M.Div. type programs is almost exactly the same: In both cases the mean starting date is 1975. Some programs of the extended M.Div. type began, quite literally, as extensions of M.Div. programs, that is as in-sequence D.Min. programs -- an additional year of full-time study intended to be taken immediately after the initial three-year sequence was completed. Schools that developed special courses for an in-sequence program could continue them, sometimes in modified form, as the core of the offerings for an in-ministry program. Unfortunately, neither ATS nor many schools distinguished in the early days of the D.Min. between in-sequence and in-ministry programs, so the relationships between early in-sequence programs and current programs of the extended M.Div. type are difficult to trace.

Differences among Program Philosophy Types: Size

Variations among the sizes of programs are explored extensively in a section below. Here, however, it should be noted that independent/specialized programs are generally small, programs of the extended M.Div. type are generally larger, and unique content and method type programs also tend to be large, though since the category is small it is difficult to identify the "typical" size of programs within it. Table V shows these differences.

TABLE V Program Philosophy Types (General or Parish Program)
by Size of Program

	<u>General of Parish Program Philosophy Type</u>				
	<u>Independent</u> <u>Specialized</u>	<u>Unique content</u> <u>or Method</u>	<u>Extended</u> <u>M.Div.</u>	<u>All</u>	
<u>Size</u>	N=	N=	N=	N=	
10 - 86	87% (32)	66% (6)	76% (22)	78% (54)	
87 - 177	13 (5)	11 (1)	17 (5)	16 (11)	
178 - 721	-- (0)	22 (2)	7 (2)	6 (4)	
	100% (37)	100% (9)	100% (29)	100% (69)	

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Again, the relationships are logical. Since independent/specialized programs can be mounted with relatively few new educational offerings, smaller programs are financially feasible. Further, since such programs often require faculty to spend substantial amounts of time advising students on the design of their programs, many institutions have deliberately limited the size of this kind of D.Min. program. On the other hand, programs of the extended M.Div. type require a certain minimum number of students to make it worthwhile for the institution to develop and conduct the special series of advanced courses that these programs almost by definition require. Unique content and method programs, too, offer at least some courses for D.Min. students alone, and thus require substantially larger-sized program groups than do independent/specialized programs.

Differences Among Program Philosophy Types: Teaching Arrangements

Differences among the types of general or parish ministry programs are evident in patterns of faculty deployment. As might be expected, programs of the independent/specialized type are more likely to report that they have used more members of the seminary's core faculty and fewer adjunct teachers or advisors in the last few years. Directors of such programs are also more likely to say that they make no use at all of adjunct teachers and advisors. By contrast, directors of programs of the unique content and method type are least likely to have used more core faculty and fewer adjuncts in recent years, and also to report the use of adjunct teachers or advisors. (Programs of the extended M.Div. type fall in between the other two types on both measures.) These data make sense. Most of an institution's core of elective courses, the bread-and-butter of independent/specialized programs, are taught by members of the core faculty. Almost by definition, some materials taught in programs of the unique content and method type are not well-known to most members of seminary faculties. Thus adjunct teachers may be needed at least when such programs are young, to teach unfamiliar material. Perhaps because more of the load is borne by adjunct teachers, faculty members (and program directors) in institutions that have programs of the unique content and method type are substantially more likely than those from institutions that have other types of programs to say that the D.Min. program in their institution should be larger. Faculty in institutions that have extended M.Div. programs, programs that presumably draw quite heavily on members of the core faculty to teach courses that were not, before the advent of the D.Min. program, in the curriculum, are least likely to say that the program should grow.

Differences Among Program Philosophy Types: Other Issues

In the remainder of this report, the program philosophy types described in this section will often prove useful in explaining differences among programs with respect to particular program features, and sometimes association with one of these program types or another will help to explain differences in respondents' attitudes toward the D.Min. A few of these differences will be described here, to help establish the distinctions among the types; most will be explored in greater depth later in this report.

Generally, programs of the unique content and method type are described by students, graduates, faculty and seminary administrators as having fewest traditional academic features. Both faculty members and those who are or have been D.Min. students report that systematic theology, Biblical studies, ethics and church history are less likely to be emphasized in such programs than in the other two general or parish types. Nor do these programs especially emphasize traditional "practical" studies, such as preaching and counseling, though such programs are far more likely than others to stress sociological theory and organizational development. A similar pattern appears in reports on the use of educational structures and methods. Generally programs of the unique content and method type are least likely to be reported as using forms traditionally associated with academic programs (for instance, course exams, qualifying exams and library research). By contrast, the independent/specialized programs are most likely to be viewed as using traditional academic forms, but least likely to be seen as using such devices as evaluations of the ministry setting and peer learning that are most evident in programs of the unique content and method type.

Generally, programs of the extended M.Div. type fall between the other two types in the extent to which they are described as making use of various traditional and non-traditional educational methods and structures. Quite logically, these programs (of the extended M.Div. type) are viewed as placing the most emphasis on the subject matter of the seminary M.Div. curriculum: Systematic theology, Biblical studies, ethics, church history and practical studies. (As the reader will be able to examine in subsequent sections describing the content and teaching methods of D.Min. programs, there is some variation among the reports of faculty, students and graduates on these matters, but there are also strong and highly consistent patterns in the reports.)

The tendency to view the unique method and content programs as "less academic" is also evident in the responses of faculty and administrators to a question about what features of D.Min. programs they would like most to change. Those who teach in programs of the unique content and method type were far more likely than those who teach in other types of programs to call for more academic content or more academic rigor (21% of faculty and administrators involved in such programs made such comments, as compared to 6% of those from independent/specialized programs and 9% of those who teach in or administer

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programs of the extended M.Div. type). There were no substantial differences among program types in the percentages of faculty and administrators who want more rigor in the selection process: Almost one-third in every case want to see change in this direction. Overall, there is a slight tendency among faculty members to evaluate extended M.Div. type programs slightly more generously, and of directors, students and graduates to do the same for programs of the unique content and method type. But even independent/specialized programs, the least widely approved and least generously evaluated overall, evidently have their strong points: For instance, directors, faculty members and students and graduates associated with independent/specialized programs are all more likely to judge the students in such programs as well prepared to carry out the major project without undue difficulty. Comments volunteered by graduates about different program types varied: The tendency was to express gratitude for programs that had allowed for the pursuit of individual specialized interest and to criticize those that seemed in retrospect "too broad" or not sufficiently focused.

Discussion

A major finding of this study, perhaps the primary one, is that there are four greatly different conceptions of the D.Min. degree, each represented by a substantial number of programs. Though we share the general view that variety and diversity among D.Min. programs is healthy, and that students who seek advanced competence in ministry should have opportunities to study in different types of institutions, to explore different topics in depth, and to enroll in programs that espouse different learning theories and use different educational methods, we question whether a degree program can become established and win public trust if its public meanings vary as greatly as do the various significations of D.Min. degrees offered by different institutions. The differences among various program types mean that the degree does not uniformly signify either that an advanced general level of competence has been achieved or that an area of specialization has been mastered; nor does it dependably signify that the student has followed a prescribed curriculum deemed appropriate for this degree or has demonstrated independence and initiative in devising an educational program that conforms to that student's ability and interests. A D.Min. degree may mean any combination of these, but it necessarily signifies none of them. Without explanations and qualifications, it is really not possible to say what has been accomplished when the D.Min. degree is awarded except the successful completion of the equivalent of one year of graduate study beyond the Master of Divinity degree.

We question whether the D.Min. will survive unless some greater consensus is reached than is evident among the program types just described. Though advanced degree programs are undertaken, in the

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ideal, chiefly for the benefit of the student who enrolls, a degree is also, as we have said, a public credential. In the case of ministers, congregational and denominational assent and support is often important in securing the freedom and resources to pursue a D.Min. Further, even if the motives for taking the degree are personal and high-minded, if the degree does not come to serve as a trusted signifier that something particular has been accomplished that is an ingredient of "advanced competence," we wonder whether clergy enthusiasm for the D.Min. will continue.

Which program type should prevail? This is a matter for the community of theological institutions to decide, with reference to the views and needs of others in church communities. We cannot comment on whether the D.Min. credential and structure are really necessary for advanced programs in pastoral care and counseling, since we have not studied this type of D.Min. program. As for the differences among the three types of general or parish-oriented programs, we believe that those who conduct programs of each type should ask themselves searching questions that might lead to a clearer rationale for each type and the possibility of some negotiation among them. Programs of what we have called the unique content and method type have the most straightforward rationale. Their aim is to provide ministers with perspectives, materials and methods in areas they have not heretofore explored. These programs should, we believe, ask themselves whether there is not some additional body of general knowledge that should be added to the "unique content or method" to lead to a doctoral level of competence (as compared, for instance, with an additional masters degree that might in some fields be obtained in a special subject area). Independent/specialized programs should, similarly, ask themselves whether there is not some core body of material to be mastered or basic level of knowledgeability and competence to be demonstrated in addition to the individualized, specialized pursuit that dominates such programs. Is course-taking toward and the conduct of a single specialized project sufficient measure of professional doctoral competence? Those associated with programs of the extended M.Div. type also should engage in self-scrutiny: Do these programs allow sufficient exercise of individual interest and capacities? Should the professional doctoral degree be awarded to those who have not demonstrated their capacity to identify and pursue in a disciplined manner a topic of specialized professional interest?

The lack of a clear identity for the D.Min. degree stems from a deep problem. Sufficient clarity has not developed about what should be the form, goals, content and methods of professional doctoral study for ministry. This problem existed at the inception of the D.Min. degree, and substantial progress has not been made since then. The questions we suggest for the self-examination of those involved in promoting programs of different types are attempts to re-open the discussion about the meaning of the professional doctorate. Unless this discussion is pursued with vigor, we fear that the multiple identities of the D.Min. degree, as embodied in various programs, may be the degree's undoing.

II. B. 1. Program Types

c. Program Format Types

Findings

As Taylor's and Tucker's typologies suggest, the location and scheduling of courses and other program offerings is an important feature of D.Min. programs and a dimension along which programs differ from each other.

Our analysis of D.Min. program materials and the responses to certain questions asked in our survey about geographical and schedule arrangements for D.Min. programs uncovered three major types of schedule and location arrangements for the D.Min., which we have called program format types. In addition, we have assigned to a fourth category those programs that are offered in more than one format. (As noted in the previous section, we have not typologized by format or by the other features that follow -- denomination, size, age, etc. -- the specialized track programs described in the preceding section. Most of these are counseling programs that our report does not cover. The format types given here thus are a way of redividing the general or parish ministry programs divided in the previous chapter into three "philosophy" types.

One prominent format type we have called local/regional. The programs of this type offer most or all of the courses and other educational activities required for the D.Min. on the seminary campus. These offerings are made available on a schedule that virtually requires that D.Min. students live within reasonable commuting distance of the campus. In many cases, this means that D.Min. students take most or all of their work from an array of courses offered as electives for several different degree programs. A minority of local/regional programs, however, do not make use of the school's broader curriculum and the schedule of its other course offerings, but offer special courses and activities for D.Min. students alone on some schedule (for instance, one full day every week) that requires participants to commute frequently to campus. The essence of the local/regional program type is that its student body draws from and is largely restricted to church professionals who live in the local area or region. In our 1984-85 classification, we found 26 programs of the local/regional format type, or 34% of the 76 programs we classified that year.

Slightly more prominent that year was a format type we called campus-based intensive. Like local/regional programs, programs in this category offer most courses and other educational activities on the seminary campus. The schedule, however, is different. Courses and other activities are offered in "intensive" units or modules, periods of one, two, or three weeks or longer, that are scheduled infrequently enough so that travel from distances beyond the seminary's immediate

commuting area is feasible. Since these intensive sessions usually require more on-campus housing than can be made available during academic terms, many of these programs are offered during January, the summer months or other periods when other seminary programs are not in session. Some of the larger programs, however, have housing available to permit a group of D.Min. students to be on campus at all times, and thus operate year-round, relenting only in those periods (late summer, early September, before Christmas and before Easter) when ministers are not generally available. But whether the intensive courses are offered when the campus is otherwise empty or during regular sessions, the intensive course form does not usually fit into the schedule of regular seminary programs. Therefore most campus-based intensive programs organize their courses and other activities mostly or exclusively for D.Min. students. (This suggests some affinity between this format type and the extended M.Div. program philosophy type -- a relationship that will be explored below.) In the year we developed this classification, 29 of 76 programs, or 38%, were of the campus-based intensive type.

There is evidence to suggest that the campus-based intensive program type is becoming more prevalent quite rapidly. This most recently developed type (as will be further explored, campus-based intensive programs are, on average, "younger" than programs of other format types) is already, by a small margin, most common. Some reasons that institutions would adopt such a format became clear in our case visits. We interviewed several program directors whose local/regional D.Min. programs were, they thought, of sufficiently broad interest to attract students from beyond the seminary's local area. These directors said that their institutions were considering moving to intensive offerings that would attract a broader group. One program director told us that such a move would be wise because already students were exerting far too much effort, and spending too much money, to travel from considerable distances to attend weekly class meetings. Our guess is that a number of programs, as they have developed a particular focus or character that might appeal to a national clientele, have moved toward a campus-based intensive format from the local/regional format, either as an additional format or as a replacement.

The third program format type, which we have called the extension/colleague group type, is widely discussed but is actually in place at a fairly small number of institutions. (Only six institutions, or 8% of the 76 we studied, offer their general or parish ministry program in only the extension-colleague group form.) We classified as extension programs those that require that students who want to enter the program be part of a pre-formed group that, in effect, all of whose members make application to the program at the same time. Most of these groups are located at some distance from the campus (though usually a group is also formed in the immediate area of the campus), and most courses and activities are taken to the groups at a site convenient for the group's members. The groups' schedules of activities vary: some, especially those that make use of adjunct faculty who live in the group's immediate area, may meet with some frequency, as do

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students in local/regional programs. Others, especially those who rely heavily on the regular faculty members of the sponsoring seminary, may meet mostly in intensive sessions, like the students in campus-based intensive programs. All programs require at least one extended period, usually during the summer, for the student to be in residence on campus. (The timing of these periods and the various uses to which they are put in different programs are described in section II. B. 2. j, Residency Periods and Off-Campus Program Activities.)

In our classification we distinguish between extension/colleague group programs, which require membership in a group to enter the program and usually require that the student remain with the group to take most courses, and the various satellite sites that some programs have established. The programs most likely to establish what we have called satellites, which are fixed sites at which courses and other program activities are from time to time offered for whomever wishes to take them, are those whose basic program format is campus-based intensive. A satellite may serve one of two purposes. It may be more convenient for some students who usually have to travel from a great distance to a campus-based intensive program to take some courses at a satellite center closer to home. It also may be most pleasant, regardless of distance, because satellites are occasionally established in an especially attractive surroundings -- mountains in summer, warm climates in winter. In our view, the presence of the satellite does not vary the basic form of a campus-based intensive program; nor does it amount to extension education, since satellites do not usually offer the full-range of program activities. Even if they do, they do not require colleague group membership, they are not established because of their convenient closeness to the student's place of work, and thus they do not fit our definition of a genuine extension program. It should be noted, however, that some institutions use the term "satellite" to mean extension group, and others use phrases such as "extension center" to mean what we mean by the term satellite. Thus, though terms are carefully distinguished in this report, they have a variety of meanings in the wider D.Min. literature.

The last format category we have created is for those programs that make use of two or more of the three format types just described. We discovered every combination of two format types and at least five programs that make use of all three. We also found two programs that require a period of full-time residency of at least one semester in length. We included those programs in this final, mixed category. As Table I shows, this last category is not large. It should, however, be noted that about two-thirds of the programs in this category have an extension/colleague program as one of the formats they offer. If this number were added to the six institutions that offer their general parish ministry program only in the extension/colleague group form, the extension format category would more than double in size.

TABLE I Program Format Types

	<u>Number</u>	<u>Percentage</u>
Local/regional	26	34%
Campus based intensive	29	38
Extension/colleague group	6	8
Two or more options	<u>15</u>	<u>20</u>
	76	100

Differences Among Program Format Types: Relationships to
Philosophy Types

As suggested above, there are relationships between particular program format types and particular program philosophy types. Table II shows what percentage each type is of the other. Most often associated are local/regional programs and independent/specialized programs. The connection here between program purpose and program format is quite clear. The philosophy of an independent/specialized program requires a wide range of course offerings available to the student. Usually such a range is available only on the regular academic schedule intended primarily for full-time students. The pattern of such course meetings virtually requires that the participant live nearby in order to attend classes one or more times a week. As the Table suggests, independent/specialized programs can be offered in a campus-based intensive format (28% of them are). This is accomplished in several ways. One device is the use of independent study while the student is present on campus for intensive periods: Often this approach is combined with course-taking at other institutions. Several institutions are part of clusters or related to universities that have extensive summer school or intersession offerings, and thus have a wide range of intensive courses to make available. Perhaps the most ingenious arrangement for offering an independent/specialized program in the campus-based intensive format is one we discovered at a single institution: That school, which has an M.Div. curriculum with many required courses, offers M.Div. electives only in month-long intensive periods (September, January, and June) when D.Min. students are also on campus. The total number of both groups makes it possible to offer an even broader range of electives than the institution would make available during its regular term. Independent/specialized programs can even be accommodated in the extension/colleague group format. One of the two programs that fall into both categories allows the colleague group to design its own electives. This gives a broad range of elective choice and the opportunity for the group to specialize in a particular area. The constraint, of course, is that the whole group, or the majority of it, must agree on the focus of the course. Individuals whose interest cannot be accommodated are allowed to make separate arrangements. In the other case, the group serves as a center for guidance and integration for students pursuing independent specialized studies under faculty guidance. As the Table suggests, the

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extension/colleague group format more comfortably accommodates the program type the larger part of whose offerings form a fixed curriculum. Thus it is not surprising that the largest extension/colleague group programs are of the extended M.Div. type or the unique content or method type.

TABLE II Relationship of Program Format Types and Program Philosophy Types

<u>Program Philosophy</u>	<u>Program Format</u>			
	<u>Local Regional</u>	<u>Campus-based Intensive</u>	<u>Extension/ Colleague Group</u>	<u>Two or more Options</u>
Ind/spec	(19) 73% 50%	(8) 28% 21%	(2) 33% 5%	(9) 60% (38) 24% 100%
Unique content or method	(0) 0	(7) 24 78	(1) 17 11	(1) 7 (9) 11 100%
Extended M.Div	(7) 27 24 (26)100	(14) 48 48 (29)100	(3) 50 (3) 10 (6)100	(5) 33 (29) 17 100% (15)100

*Note: The numbers in parenthesis indicated the number of programs. The first percentage figure in each cell is the Column percentage; the second is the row percentage

The Table also shows an affinity between programs of the extended M.Div. philosophy type and the campus-based intensive format type. Each category is half of the other. The structure of the association is easy to discern. Extended M.Div. type programs almost always require program offerings primarily or exclusively for D.Min. students. Campus-based intensive arrangements, held in most cases during times when students in other programs are not on campus, can most easily accommodate programs that place emphasis on courses and activities for D.Min. students alone. For the same reason, the majority of unique content or method programs are also offered in the campus-based intensive format. As the Table shows, it is possible to offer extended M.Div. programs in the local/regional format (one-quarter of all extended M.Div. programs take that form). These are, for the most part, the programs that make minimum use of the regular curriculum and instead organize fairly frequent on-campus course meetings, usually for D.Min. students alone. It is these programs that are both local/regional and extended M.Div. in type that are easiest to convert into campus-based intensive programs. The independent/specialized form is more resistant to such conversion, because of the requirement that a wide range of courses be available to support the student's specialized interest. There is no strong affinity between a particular program philosophy type and the likelihood that the program will be offered in two or more format options. The highest correlation is with

independent/specialized programs, but this is largely an artifact of the fact that both categories contain the small number of programs that require a period of full-time residency. If these were omitted, the percentage of each program philosophy type that is offered in two or more format options would be less than 20.

Table II demonstrates that there are, as Tucker's and Taylor's typologies that mixed factors of program rationale and program format would suggest, some strong affinities between particular conceptions of the D.Min. degree and particular formats for offering it. No conception is, however, completely associated with a particular format. Thus we think that it is critical in analysis to keep the two dimensions distinct.

Differences Among Program Format Types: Limited and Broad Options

It stands to reason that certain program format arrangements will be more or less likely to permit a broad or limited range of course options to be offered. Table III shows these relationships.

TABLE III Relationship of Program Format and Limited and Broad Curricular Options*

<u>Program Format</u>	<u>Options</u>		
	<u>Limited</u>	<u>Broad</u>	
Local/regional	(7) 19% 27%	(19) 48% 73%	(26) 100%
Campus based intensive	(21) 58% 72%	(8) 20% 28%	(29) 100%
Extension/ colleague group	(3) 8% 50%	(3) 7% 50%	(6) 100%
Two or more formats	(5) 14% 33% (36) 100%	(10) 25% 66% (40) 100%	(15) 100%

*Note: The numbers in parenthesis indicated the number of programs. The first percentage figure in each cell is the Column percentage; the second is the row percentage.

As one would expect, there is a strong association between local/regional programs and the availability of a broad range of course options. Local/regional programs are organized in a way that gives their students access to the full range of the institution's offerings.

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(Note the similarity between local/regional programs and independent/specialized programs with respect to broad and limited curricular options. See Table II, column 1.) It is also the case that campus-based intensive programs are very likely to be limited option programs. This too is predictable: Most such programs are offered at times when only those courses and other activities developed especially for D.Min. students are available. Thus offerings are almost by definition limited. (Again the complex relationships among format type, philosophy type and option type are evident: The percentage of campus-based intensive programs that offer broad course options is identical to the percentage of campus-based intensive programs that are of the independent/specialized philosophy type. See Table II, column 2.) Extension/colleague group programs are divided about equally between limited and broad option programs. Broad option in this case means, usually, that the colleague group is free to design whatever electives it chooses, or the members are permitted to earn a substantial number of credits in independent study, using the group as a base for reporting, support and integration.

Differences Among Program Format: Size

Almost all D.Min programs (80% of those shown on Table IV below) are relatively small -- that is, have fewer than 87 students -- but, as Table IV shows, local/regional programs are much more likely than others to fall into the smallest size category.

TABLE IV Program Formats by Size

<u>All</u>	<u>Formats</u>			
	<u>Local Regional</u>	<u>Campus-based Intensive</u>	<u>Extension/ Colleague Group</u>	<u>Two or more Options</u>
	N= 92% (23)	N= 84% (25)	N= 60% (3)	N= 60% (9)
87 - 177	8 (2)	10 (3)	(0) (0)	40 (6)
178 - 721	<u>0</u> 100 (25)	<u>6</u> (2) 100 (38)	<u>40</u> (2) 100 (5)	<u> </u> 100 (15)

As we noted with respect to independent/specialized programs, their related program philosophy type, such programs can be small and still remain financially feasible, since relatively few resources unique to the D.Min. program need to be developed to sustain programs that rely so heavily on a common core of course offerings that support a number of programs. At the same time, however, many of the local/regional programs that are also independent/specialized in approach consume

considerable amounts of faculty time in advisement. Thus there is a positive motive for keeping such programs small.

Campus-based intensive programs, though they must usually achieve a certain minimum size in order for the specially-designed courses and other activities devised for them to be affordable, also are subject to conditions that limit their size. Such programs usually require special administrative as well as instructional resources. Thus they must be large enough to be affordable but not so large that they strain a school's capacity to mount a program quite distinct from its other degree offerings. Extension/colleague group programs appear on this table to be more likely to be large than the other two types. This is true because the category is small and two of the largest of all D.Min. programs are extension/colleague group programs. As will be explored in the section below on program size, however, the extension/colleague group programs that are not very large are quite small. Again, as for intensive programs, there are double pressures: Minimum numbers are required to make these quite separate program formats cost effective; but there are also considerable costs associated with the format, especially administrative costs because extension programs are so different from the school's usual activity and thus require special attention and handling.

Differences Among Programs: Other Issues

Campus-based intensive programs seem not only to have experienced the most recent growth, but also to have the best immediate prospect of growth. Directors of such programs are considerably more likely than directors of programs of other types to say that the pool of potential recruits is increasing, that the number of applications is increasing, and that the number recently admitted has increased. (Interestingly, however, they are least likely to say that the quality has increased.) Directors of extension/colleague group programs, a group so small that trends within it are hard to spot, do not report increases in the size of the recruitment pool, the number of applications or the number of admissions. They do, however, report some increases in the quality of applications. Directors of the extension programs are, by contrast, most likely to report decreases. These data are hard to evaluate, not only because the number in the group is so small but also because applications to extension programs are usually stimulated by the seminary taking initiative to organize a local colleague group. In several cases where we have inquired, applications and admissions have declined because of a policy decision at the school to limit the number of new colleague groups. It is, however, evident that the recruitment pool for and applications and admissions to local/regional programs are not increasing at the same rate as for campus-based intensive programs. More decreases are reported than for the extension/colleague group programs, and the figures for decreases are more than twice as high as those for campus-based intensive programs. These data corroborate the popular view, which is that many local/regional programs may have "used up" much of the pool of potential recruits in their immediate local

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area. The structure of such programs does not permit recruitment beyond that area. A campus-based intensive program, on the other hand, has, at least potentially, national scope (and, since there are so few Canadian programs, bi-national scope). Such a program can look almost anywhere for students who might be attracted to a D.Min. with the special characteristics and features that institution offers.

It is evident that format arrangements have effects on the kinds of teaching methods and educational structures employed in various programs. Faculty, current students and graduates agree that programs of the extension/colleague type are much less likely than the other types to include elements of supervised practice. Course exams and qualifying exams are also, by report of faculty, students and graduates, less likely to be used in extension/colleague group programs. Faculty members believe that library research is also less emphasized in such programs (but in the graduate responses the differences among types are not marked and students enrolled in extension/colleague group programs are more likely than students in other programs to believe that library research is emphasized in their programs). All three groups, if they are associated with extension/colleague group programs, are more likely to report that support groups, peer learning, learning contracts and, quite naturally, off-campus courses, as well as involvement of laity are strongly emphasized. Faculty and students associated with campus-based intensive programs are least likely to report that their programs emphasize this list of methods and structures, and most likely to report that course and qualifying exams are used. This "traditional" tendency also marks programs offered by evangelical schools, who favor the campus-based format. The only clear association, then, between format and pedagogy seems to be the disposition of those who design extension programs to make use of what are often called "experiential" methods and to avoid what are sometimes identified as traditional forms such as examinations.

Interestingly, there are few significant differences among program types with respect to the difficulties students have had in keeping on schedule in various program stages. Those associated with campus-based intensive programs are a little more likely to have had trouble keeping on schedule in the course-taking phase -- understandable, since usually the institution is not close at hand, as it is for students in local/regional programs, and there is no colleague group taking courses together to exert its influence to keep each student on course. Differences at the thesis or project phase were not marked. We had expected that students located at some distance from the campus would have more difficulties with the project, since neither the library nor the adviser is immediately accessible. Many students experience such problems, but the program format in which they are enrolled does not correlate significantly with such difficulties or lack of them.

A striking pattern does emerge in various measures of attitudes toward programs of different format types. Seminary faculty members, the group most likely to have negative attitudes toward and to make

negative evaluations of various features of the D.Min., are consistently more positive in their views if they are associated with extension/colleague group programs than if they teach in institutions that offer programs of other types. The faculty are more likely to say that they are very positive about their institution's program, that students are for the most part well prepared to carry out the major project, and that the resulting project is good or excellent; and they are invariably more likely to observe positive effects on D.Min. students (such as renewed commitment to their present jobs and development of creative solutions to problems in the ministry setting), to observe positive effects on graduates (such as increased self-awareness and increased competence in the functions of ministry, and less likely to observe the emergence of negative effects in both groups. Such faculty also more frequently report that the D.Min. program has had positive effects on the seminary, providing new research areas and opportunities, helping the institution improve its financial situation, improving public relations, and providing better quality continuing education. Correspondingly, they are less likely to observe such negative effects as the stretching of teaching and advising loads beyond bearable limits, the consuming of time in D.Min. activities that should be reserved for research and writing, and the weakening of the institution's reputation for academic rigor. Criticisms of extension/colleague group programs are likely to emerge from within an institution that has such a program on only two topics. Faculty and administrators in such institutions are more likely than those in institutions with programs of other format types to call for more rigor in the selection process. The problem of admissions for extension programs -- especially the necessity, in some cases, of accepting marginal students in order to create a group of sufficient size -- is treated elsewhere in this report. Faculty and administrators are also slightly more likely to be critical of and call for changes in the administrative arrangements for such programs, though the total number of comments we received on this point is quite small. On the whole range of measures just cited, campus-based intensive programs are second-most-likely to be positively evaluated. The lowest ratings usually go to programs of the local/regional type.

What accounts for these patterns in attitudes toward and evaluations of programs of different format types? What seems to us the most plausible explanation for the uniformly positive attitude of faculty in institutions that have extension/colleague group programs is the fact that such programs have been widely criticized in theological education and closely scrutinized by ATS. The reasons given for such critical attitudes are varied: Some institutions resent the presence of extension program groups in their own geographical area; others are suspicious of the heavy use of adjunct faculty that some such programs have made. Some criticisms seem to attach more to the large size of a few such programs than to the extension format itself. All these criticisms will be explored at greater length in subsequent sections of this report. Here they are relevant because, we suspect, institutions that offer extension programs have heard these criticisms, have examined their own programs and improved them where they found them

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weak or wanting, and now have become thoroughgoing supporters of this form of education. Because of the number of criticisms of and questions about extension education, a relatively new form in continuing education, faculty members in institutions that harbor such programs may also be slightly defensive. This combination of thorough knowledge of and affection for the programs, on the one hand, and a tendency to defend them against possible criticism, on the other, may well lie behind the strikingly high ratings faculty members accord such programs. Another factor may be the somewhat lower expectation faculty and administrators associated with extension/colleague group programs report they have of the D.Min. Directors and faculty associated with such programs are less likely to say that the D.Min. should be a "mark of distinction" (as opposed to structured education open to all).

The difference in attitudes towards local/regional programs and campus-based intensive programs is, we believe, a reflection not of judgments about the relative merits of these two formats, but rather of faculty and administrative attitudes toward the program philosophy types with which each is associated. As was evident earlier, independent/specialized programs rank lower, in the esteem of faculty and administrators, than programs of the extended M.Div. type. Local/regional programs are rated lower because of their association with the first of these program philosophy types; campus-based intensive programs higher because of their association with the second.

Last, it should be noted that teaching arrangements for the format types are somewhat different. Almost all teachers and advisors in local/regional programs are members of the institution's core faculty, and such programs are far more likely than the other types not to use adjunct teachers and advisors at all. All extension programs use adjuncts to some extent, and campus-based intensive programs fall between these two. Reflecting these arrangements, a much higher percentage of the faculty associated with local/regional programs (60%) identified themselves as highly involved or very highly involved in D.Min. advising and teaching than the faculty associated with other program types (campus-based intensive, 45%; extension/colleague group, 47%).

Discussion

In the last section, in which we discussed different conceptions of the D.Min., we portrayed the variety we found as a sign of the failure of the D.Min. to assume strong enough character and identity. Variety in format is another matter. Though, as we have shown, format to some extent follows and must conform to program rationale (or perhaps in some cases, historically, a rationale or concept of the degree is adopted to fit the format that is easiest for an institution to organize), some of the variety of what some have called "delivery systems" for the D.Min. is, we believe, very healthy. Part-time students who are employed full-time are difficult to serve. Institutional flexibility and ingenuity in devising programs and forms that attract and hold such students are to be applauded. We have noted the

limits of such flexibility: Certain forms do not serve certain program concepts or structures very readily or well. But within these limits, we believe that the tendency to flexibility and diversity of forms is a good thing.

We would urge caution at two points: Care should be exercised with respect to the number of different formats in which a single institution can offer the D.Min. degree. A small number of institutions is attempting to offer their general or parish ministry program in two different formats, and a group of at least five institutions is using all three formats. Since each format places distinctly different demands on an institution, requiring different pedagogical approaches and administrative resources, we question whether any but the largest or best equipped institutions can offer the D.Min. program in several different schedule and location formats. We are also concerned about the negative reputation of extension programs, not because we think that the format is automatically a source of program weakness, but because public mistrust of any feature of the degree weakens it. We discuss this matter thoroughly below in connection with the closely related issue of program size.

II. B. 1. Program Types

d. Denominational Types

Findings

Denominational analysis of phenomena in theological education is always difficult. With the exception of Roman Catholic institutions, there is no denomination that sponsors more than a dozen or so seminaries, and a number of church groups sponsor only a single institution. Further, there is a substantial number of non-denominational and inter-denominational institutions of various kinds. The total number of seminaries is small enough and the number of denominational sub-groupings so small that statistical analysis based on denominational affiliation is nearly impossible. And even institutions with strong denominational affiliations and sponsorships now enroll many students of other denominations. Most institutions now also have denominational variety among the members of their faculties. Thus the search for denominational differences must be conducted with great care, since many features of contemporary Protestant seminaries are, in effect, inter-denominational.

In previous research on theological seminaries, analysis based on individual denominations or even larger "families" of denominations linked by theological tradition has proved unproductive. What have proved useful are three large categories: Roman Catholic, mainline Protestant and evangelical/conservative Protestant.

In some cases, the two Protestant categories are further broken down between denominationally-sponsored and independent institutions. These classifications are somewhat rough. In the case of denominationally-affiliated institutions, Protestant institutions have been divided between the mainline and evangelical/conservative (shortened, in this report, to "evangelical") based chiefly on the relationship of the sponsoring denomination to the National Council of Churches. If the sponsoring denomination belongs, the institution is classified as mainline. Liberally oriented non-member denominations are also classified as mainline. Non-denominational institutions are classified by character. The resulting divisions are not highly refined, but they do in most cases bring together institutions that resemble each other in outlook. These large categories have proved extremely useful in the analysis of various phenomena in theological seminaries, and their utility has been further proved in this study of the Doctor of Ministry degree.

The use of such broad denominational types does not, of course, mean that denomination is unimportant. In the foregoing section on the history of the D.Min. degree, we showed that certain denominations have led the way, and are much more heavily engaged than others, in the conduct of the D.Min. degree. But, again, individual denominational

categories are too small to be useful in statistical analysis. A special problem in analysis is presented in the case of the D.Min.: In 1983-84, when the majority of our data was gathered, there were only two Roman Catholic programs in operation. For purposes of analysis we have, therefore, folded Roman Catholic responses into the mainline category.

As the foregoing section on the history of the D.Min. degree recounted, more than twice as many mainline institutions as evangelical ones had established D.Min. programs by 1984. Thus, as Table I shows, 70% of all programs are found in mainline (including Roman Catholic) institutions.

TABLE I D.Min. Programs by Denominational Types

	<u>Number</u>	<u>Percent</u>
Mainline	53	70%
Evangelical	<u>23</u>	<u>30</u>
	76	100

It should be noted, however, that D.Min. programs in evangelical institutions were, on average, established later than those in mainline institutions; recently evangelical institutions have been opening D.Min. programs at a faster rate than mainline (and Roman Catholic) institutions.

Differences Among Denominational Types: Relationship to Program Philosophy Types

As Table II demonstrates, institutions of different denominational types favor different basic program concepts.

TABLE II Denominational Types by Program Philosophy Types

<u>Program Philosophy Types</u>	<u>Mainline</u>		<u>Evangelical</u>	
		N=		N=
Independent/specialized	62%	(33)	22%	(5)
Unique content or method	6	(3)	26	(6)
Extended M.Div.	<u>32</u>	<u>(17)</u>	<u>52</u>	<u>(12)</u>
	100%	(53)	100%	(23)

The majority of mainline programs are of the independent/specialized type. The majority of evangelical programs are the extended M.Div. type. The evangelical institutions are also far more likely to establish programs whose rationale is to provide unique content or method. The reasons for these strong associations are a matter of speculation.

Denominational Types

Our guess is that evangelical institutions establish the latter two types, which are more widely approved and positively evaluated among administrators and faculty regardless of denomination, because they are confident that they can recruit the numbers of students these program types require. It seems also to be the case that, perhaps because the total group of evangelical institutions is much smaller, evangelical seminaries -- at least as they have established their D.Min. programs -- are better attuned to what each other is doing. There are stronger resemblances among the programs in evangelical institutions than among those in mainline seminaries. Thus a few strong prototype programs may have steered development in most evangelical seminaries in the direction of extended M.Div. and unique content or method program types.

Differences Among Denominational Types: Relationship to Program Format Types

Schools of different denominational types have also formed distinct patterns in their choice of program formats, as shown in Table III.

TABLE III Denominational Types by Program Format Types

	<u>Mainline</u> N =		<u>Evangelical</u> N =	
Local/regional	43%	(23)	13%	(3)
Campus-based intensive	21	(11)	78	(18)
Extension/colleague group	11	(6)	--	(0)
Two or more formats	<u>25</u>	(<u>13</u>)	<u>9</u>	(<u>2</u>)
	100%	(53)	100%	(23)

The plurality of mainline programs is local/regional in type. The majority of evangelical programs is campus-based intensive. Many mainline programs are offered in more than one format. In part, of course, these choices of format are associated with choices of program philosophy type. The local/regional format is the natural one for the independent/specialized programs, the great majority of which are offered by mainline schools. The two types of programs most common in evangelical institutions are best supported by the campus-based intensive format. It may also be the case that mainline institutions are more likely to have moved to multiple formats because many of them have been offering D.Min. degrees considerably longer than have evangelical institutions. As earlier noted, it is also usually the case that mainline institutions are smaller and have smaller constituencies. The move to additional formats may be a natural tendency in the attempt to recruit program groups of viable size.

Differences Among Denominational Types: Size

Mainline and evangelical programs are, as Table IV makes clear, quite evenly matched by size.

TABLE IV Denominational Types by Program Size

<u>Program Size</u>	<u>Mainline</u>	<u>Evangelical</u>
10 - 25	25% (13)	26% (6)
26 - 46	23 (12)	35 (8)
47 - 86	31 (16)	22 (5)
87 - 177	15 (8)	13 (3)
178 - 721	<u>6</u> (<u>3</u>)	<u>4</u> (<u>1</u>)
	100% (52)	100% (23)

The lack of important differences in the distribution of programs by size is surprising. Evangelical institutions are considerably larger than mainline institutions in total enrollment and faculty size. One would therefore expect that their D.Min. programs might, proportionally, be concentrated in the larger size categories, but this is not the case. It may be the late starting dates of many evangelical programs that accounts for this parity in size between larger evangelical and smaller mainline institutions. Or it may have to do with the fact that larger institutions with larger M.Div. student bodies and, usually, somewhat less favorable faculty-to-student ratios, feel that they are already heavily committed and cannot support extensive D.Min. programs. Whatever the determinative reasons, we do, as we explore below, expect that the size of programs in evangelical institutions will grow in the next period.

Differences Among Denominational Types: Other Issues

One of the most interesting sets of differences to emerge between D.Min. programs in mainline institutions and those in evangelical seminaries were differences associated with program content, teaching methods and educational structures. Students and faculty associated with programs in evangelical institutions are more likely than those who study or teach in mainline schools to report that their programs emphasize Biblical studies, spiritual formation, organization development, and ministerial arts. Students and faculty members in mainline institutions, are more likely to report an emphasis on psychological theory, and the use of a battery of structures and methods -- colleague groups, peer learning, learning contract, involvement of laity and off-campus courses -- that are commonly characterized as pertaining to a non-traditional, "adult education" model. In striking contrast, those who teach in evangelical institutions are more likely to report

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that the D.Min. courses they teach require more hours (than the hours reported by mainline faculty members), more preparation before the course begins, a greater number of pages of reading and a greater number of pages of writing. Such faculty members are also considerably more likely to report that students always complete assigned reading for courses, and that they -- the faculty members -- require written reports on these assigned readings. The sum of these differences suggests that there may be different academic cultures at mainline and evangelical institutions, stemming from differing assumptions about and views of ministry. The differences in D.Min. programs thus may be a sign of more profound contrasts. We plan to return to this data in the future for further analysis and study.

Other data describing differences between the two types of programs are more difficult to interpret. A mixture of D.Min. and non-D.Min. students in courses D.Min students take is more common in mainline institutions. This finding is associated with the prevalence of independent/specialized programs in mainline institutions. Students in mainline institutions are also markedly more likely to report smaller class sizes than students in evangelical institutions. This finding is, however, probably the result of the fact that students in a few evangelical programs of considerable size that have fairly large courses dominate the whole group of our evangelical student respondents.

One interesting difference uncovered by the mainline/evangelical typology is the resources for continuing education available to students in each group. Students in mainline seminaries are markedly more likely to report that their denomination requires them to complete a certain amount of continuing education each year, that denominations should require clergy to engage in continuing education, that they have funds provided to pay continuing education expenses and that they used all these funds in 1984. These correlations seem to suggest that the conditions that promote continuing education may be stronger in the denominations and environments in which mainline clergy work than in those where evangelical clergy are employed.

As suggested above, there are a number of indications that programs in evangelical institutions can anticipate considerable future growth. Directors of evangelical programs are twice as likely as those of mainline programs to say that they believe the pool of potential recruits for their program is increasing. Faculty, a critical group in the decision about future size of program, are more than twice as likely, if they teach in evangelical seminaries, to predict that their institution's program will be larger in five years, and markedly more likely to say that they and the majority of their colleagues would like to see the program grow. It also seems to be the case that evangelical seminaries are better positioned for growth. Most programs in these institutions are the campus-based intensive type, the program format that can draw most broadly. And there are strong indications that evangelical students are willing to travel considerable distances to enroll in a program that has the character they are seeking. They are

far more likely than students in mainline seminaries to emphasize the reputation of particular faculty and somewhat more likely to emphasize the reputation of the program among their motives for choosing a program. Students in mainline institutions, by contrast, are more likely than evangelical students to emphasize the availability of financial aid, geographical proximity of the seminary, and the possibility of enrolling in an extension program's field group in their area.

In one important area there are virtually no differences between programs in mainline and evangelical institutions: The attitudes of faculty. The groups tend to be fairly evenly matched in their views about the D.Min. and evaluation of its various features and components. Faculty in evangelical seminaries are slightly less likely than those in mainline seminaries to be markedly more positive if their institution's program is large, or, rather, evangelical faculty are very slightly more likely to be more positive on some measures regardless of program size. Differences are not, however, consistent or dramatic enough to provide the basis in the extended speculation about the role of the D.Min., in the faculty perspective, in evangelical versus mainline institutions.

Program Size

II. B. 1. Program Types

e. Program Size

Findings

The size of D.Min. programs of various types has already been mentioned frequently in this exploration of types. For the purposes of analysis, we have grouped programs in the size categories in which they cluster as follows:

TABLE I Size of D.Min. Programs

<u>Number of Students</u>	<u>N=</u>	<u>Percentage</u>
10 - 25	19	25%
26 - 46	20	27
47 - 86	21	28
87 - 177	11	15
178 - 721	<u>4</u>	<u>5</u>
	75	100

As the Table suggests, the range in program sizes is great: From ten students in the smallest program to 721 in the largest (in 1984). Most notable in the distribution is the fact that one quarter of all programs are small, even minute in size, enrolling 25 students or fewer. Equally interesting is the relatively small number of programs in the two largest size categories: Fifteen programs or 20% of the total. Yet, as Table II shows, an entirely different picture emerges when one displays the number of students rather than the number of programs in particular size categories.

TABLE II Numbers of Students Enrolled in Program Size Categories*

<u>Size</u>	<u>Total Students Enrolled</u>	<u>Percentage of Students Enrolled</u>
10 - 25	329	6%
26 - 46	692	12
47 - 86	1341	23
87 - 177	1467	25
178 - 721	<u>2004</u>	<u>34</u>
	5833	100%

*Figures for 1983-84

Though programs are concentrated in the smallest size categories (over half of all programs have fewer than 47 students), students are concentrated in larger programs: Over half of all students are enrolled in programs in the two largest size categories, and over one-third of all students are enrolled in the four programs (5% of the total number of programs) that form the largest category. Thus, the majority of schools have experience running small programs, but the majority of students have been enrolled in a moderately or very large program.

Differences in Size: Relationships with Other Program Types

In the foregoing sections, we showed the distribution of various types among size categories. Table III shows the mean sizes of various types, both for all programs and for all programs excluding the largest four.

TABLE III Mean Size of D.Min Programs of Various Types

	<u>All Programs</u>		<u>Excluding Four Largest Programs</u>	
<u>Program Philosophy Types</u>	<u>N=</u>	<u>Mean Size</u>	<u>N=</u>	<u>Mean Size</u>
Independent Specialized	(38)	47.2	(38)	47.2
Unique Content	(9)	165.0	(7)	54.0
Extended M.Div.	(29)	89.1	(27)	62.5
<u>Program Format Types</u>				
Local/Regional	(26)	43.0	(26)	43.0
Campus-based Intensive	(29)	76.9	(28)	53.9
Extension Colleague Group	(6)	237.2	(3)	46.7
Two or more options	(15)	73.9	(15)	73.9
<u>Denominational Type</u>				
Mainline	(54)	77.9	(51)	57.4
Evangelical	(23)	81.8	(22)	52.8

As earlier suggested, independent/specialized programs and local/regional programs, categories between which there is substantial overlap, are the smallest categories in their typologies, whether or not figures for the largest four programs are removed. Interestingly, in both the philosophy and format typologies, the second largest category for all programs (extended M.Div. and campus-based intensive) becomes the largest category if the four largest programs are excluded. Unique content or method programs are not, in other words, generally large: Only the presence of one very large program gives them a mean size twice as large as the next largest category. The same is true for

Program Size

extension/colleague programs: If three programs are omitted from this category which are among the four largest programs overall, the mean size of the remaining programs is shown to be quite small. Removing the four largest programs also has an effect on the relative sizes of mainline and evangelical programs. Though the differences are not great in either case, when the four programs are included the evangelical mean is higher; when they are excluded, the mainline mean is higher. Perhaps the most notable factor in this negotiation is that, to accomplish this change, only one program is removed from the evangelical total, while three are removed from the mainline total.

As we noted earlier when we examined the total number of students enrolled in programs in different size categories, the percentage of programs of a particular type can differ a great deal. Table IV shows the percentages of students enrolled in programs of different philosophy and format types. The figures in the table are approximate, because of the difficulty of separating the figures for the general or parish ministry programs we are studying from those for specialized program tracks we are not dealing with here.

TABLE IV Approximate Percentages of Students Enrolled in
Programs of Different Formats and Philosophy Types

	Percentage of <u>Students</u>	Percentage of <u>Programs</u>
<u>Philosophy Types</u>		
Independent/Specialized	31%	50%
Unique Content/Method	25	12
Extended M.Div.	<u>44</u>	<u>38</u>
	100	100
<u>Format Types</u>		
Local/Regional	19%	34%
Campus-based Intensive	38	38
Extension/Colleague group	24	8
Two or more formats	<u>19</u>	<u>20</u>
	100	100

Because independent/specialized programs are small, they enroll a smaller percentage of students, in relation to the number of such programs, than do extended M.Div. type programs and, especially, unique content or method programs, which represent only 12% of the total number of programs but enroll 25% of the students. Local/regional programs, like the independent/specialized programs with which they overlap, constitute one-third of all programs but enroll less than 20% of all students; and a small number of extension programs (six programs, or 8%) enroll 20% of all students. Again, the types of programs with which the majority of schools have experience is different from the types in which the majority of students and graduates have been enrolled.

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Table V breaks out mean enrollment figures by both format type and denominational type.

TABLE V Average (Mean) Enrollment by Program Format Type by
Denominational Type

<u>Format Type</u>	D.Min. Enrollment for All Programs (mean)		D.Min. Enrollment Excluding Largest Four Programs (mean)	
	<u>Mainline</u>	<u>Evangelical</u>	<u>Mainline</u>	<u>Evangelical</u>
Local/regional	44.3	32.7	44.3	32.7
Campus based intensive	44.9	96.4	44.9	59.6
Extension/ Colleague Group	237.2	----	46.7	----
Two or more	80.3	24.5	80.3	24.5

As the Table shows, whether the four largest programs are included or not, mainline programs of the local/regional type are larger than evangelical programs of that type; and evangelical programs of the campus-based intensive type are larger than mainline programs of that type. The Table also shows that the average size of the mainline local/regional and campus-based intensive programs is nearly identical, whereas, whether or not the largest four programs are included, there is a marked difference in size between the two types in evangelical institutions. The Table suggests that evangelical institutions may have, heretofore, avoided adopting the extension format because they have succeeded in recruiting somewhat larger student bodies for their campus-based intensive programs. (The willingness of evangelical students to travel to evangelical programs, described in the section above, is probably also a factor.) Interestingly, the decision to offer a program in two or more formats seems to have provided better results in enrollment for mainline than for the few evangelical schools that have attempted it.

Relationship of M.Div. and D.Min. Program Size

In one sense, the range of program sizes among D.Min. programs is not surprising. A similar range exists among M.Div. programs. In both cases, the most programs are small, but the majority of students is

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enrolled in the larger programs. There is, however, a notable difference in the two patterns: In general, larger M.Div. student bodies are found in institutions that are larger overall, particularly with respect to total budget and faculty size. Though faculty-to-student ratios are very often more favorable in small institutions than large ones, nonetheless, in the case of M.Div. student body size, the size of the faculty tends to increase as the size of the student body increases. This generalization is true for D.Min. programs only up to a point. Table VI compares M.Div. and D.Min. enrollments.

TABLE VI Relationship of Sizes of M.Div. and D.Min. Enrollment*
Total D.Min. Enrollment

	<u>10 - 25</u>	<u>26 - 46</u>	<u>47 - 86</u>	<u>87 - 177</u>	<u>178-721</u>
Total M.Div. Enrollment					
Under 51	(1) 5%	(1) 5%	(0) 0	0	0
51-150	(12) 63	(8) 42	(0) 42%	(3) 27%	0
151-300	(3) 16	(6) 32	(8) 42	(3) 27	(3) 75%
301-500	(3) 16	(2) 10.5	(2) 11	(3) 27	0
Over 500	<u>(0) 0</u>	<u>(2) 10.5</u>	<u>(1) 5</u>	<u>(2) 18</u>	<u>(11) 25</u>
	(19)	(19)	(19)	(11)	(4)

*The number in parentheses indicate the number of programs in each cell.

The rectangles on the Table encompass the category or categories that contain 60% or more of all programs in each D.Min. size category. As the progression of rectangles indicates, larger D.Min. programs tend to be located in institutions with larger M.Div. student bodies -- that is, in institutions that also, in general, have larger faculties and total budgets. The pattern breaks down, however, for the largest category of D.Min. programs. The majority of these (three of four) is located in institutions with "middle sized" M.Div. enrollments. When this Table is combined with Table II, which shows how many students are enrolled in these largest programs, the break in the pattern becomes even more striking. Over one-third of all students in D.Min. programs are enrolled in four programs: Three of these programs are in institutions that are, apart from their D.Min. programs, relatively modest in size: Only one is located in a very large institution.

Program Size: Other Issues

The effects of program size are hard to discern. In many cases, the correlations we discovered between program size and students' and graduates' responses are explainable in other ways than as direct effects of size. For instance, since mainline programs dominate the group of largest programs, it is not surprising that such pedagogical features as analysis of the ministry setting and use of colleague groups, common in mainline programs, are likely to be reported as emphasized by students in large programs. Nor is it surprising that adjunct faculty, off-campus courses and similar features are more often reported to be emphasized in larger programs, since extension/colleague group programs form a large part of the large program group. The corresponding list of features of small programs are more easily explained as related to denominational type, program format or program philosophy than to size itself. One notable pattern does, however, seem to be directly related to size. Faculty attitudes toward larger D.Min. programs, and especially toward programs in the largest category are distinctly more positive than faculty attitudes toward smaller programs. Faculty members declare themselves to be more positive if they teach in an institution with a large program (the denominational type of seminary they teach in makes no significant difference in this pattern); the larger the D. Min. program, the less likely the faculty member to think that the D.Min. consumes significant amounts of time that should have been used for research and writing. Faculty in large programs are more likely than those in small ones to say that most students are capable of carrying out the project without undue difficulty, that most students are very able, that the overall quality of the thesis is good to excellent, and that the program has advanced students to a distinctly higher level of professional competence. They are slightly more likely to observe positive effects among students and graduates and to believe that D.Min. teaching enriches teaching in the M.Div. programs, and significantly more likely to judge that the D.Min. program has had positive effects on the institution. In many cases, though the rate of positive approval tends to rise as the size of program increases, views of faculty associated with the category of largest programs, those with 178-721 students, are markedly more positive than all others. A similar effect was earlier observed among faculty associated with extension programs, a category that partially overlaps with the large program category. Statistical analysis shows that the association between program formats and attitudes (especially extension programs and positive attitudes) are somewhat stronger and more consistent than relationships with size, though size and attitudes are still, on many measures, strongly and significantly related.

Discussion

The size of a handful of large D.Min. programs is a major issue in theological education. It appears to be one of two major sources of mistrust, among theological educators, of the quality of the D.Min. degree. (The other source is the extension format, with which, as just

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noted large program size is usually but not always associated.) In our view, size is not an automatic obstacle to quality. As we shall explore extensively in the sections that follow, the safeguards required to keep program quality high can be built into large programs, and these safeguards can also quite easily be absent in small programs. Our case studies and our surveys suggest that examples can be found in every size category of responsible programs and of those poorly or carelessly run.

Even though some of the negative judgments of large programs may be misplaced, however, attention must be paid to the fact that large programs are so widely distrusted. The integrity of a degree depends in significant measure on public perception, and public perception is formed in part by the views of peer institutions granting the degree. Thus, though we do not think that those conducting very large programs are necessarily irresponsible, we believe that it is critical that the community of theological schools either: (1) set standards strict and specific enough so that the community of schools is satisfied that all institutions granting the D.Min. degree meet these standards, rendering the issue of program size moot for institutions that meet the standards; or (2) establish per-D.Min.-student resource standards that eliminate the possibility of any institution offering a disproportionately large D.Min. program.

Obviously, we would favor the first course of action. The movement in revisions of ATS Standards in recent years has been away from resource requirements. Arbitrary limitations on size would, as we have indicated, be unfair, since large programs can be -- and, in our view, are being, in some cases -- conducted responsibly. The first option we suggest, tightening and strengthening the Standards in the several ways suggested in this report, would probably have the effect of reducing the size of some programs, since some of the steps we suggest, especially the much closer tracking of students as they move through D.Min. programs and the use of consequential mid-point qualifying exams, would require substantially more administrative investment than is currently made in some programs. Whichever route is chosen, however, the issue of the public perception of program integrity must be faced. A new program venture such as the Doctor of Ministry degree will not succeed if a majority of administrators and faculty members in institutions that grant the degree believe that a group of programs that enroll a substantial proportion of students is of poor quality.

II. B. 1. Program Types

f. Program Age

Findings

The foregoing section on the history and growth of the D.Min. degree traced its development by numbers of programs and total enrollment. In this section we examine the relationship of program starting date to other features of D.Min. programs.

Table I groups programs by starting year. As was evident in the earlier section, more than half of all programs existing today were established by the end of 1974. (Numbers and percentages in this section are based on number of programs still in existence during our study. Numbers cited earlier, in the section on history and growth of the D.Min., included where possible all D.Min. programs, including those that no longer exist or that have been merged with other programs.)

TABLE I Mean Starting Year of Seventy-Six Programs Existing in 1984

<u>Started In:</u>	<u>Number</u>	<u>Percentage</u>
1971-72	11	14.5%
1973-74	32	42
1975-79	22	29
1980-84	<u>11</u>	<u>14.5</u>
	76	100

Mean age of all programs 1975.24

Table II shows the average starting years for programs of different philosophy types.

TABLE II Mean Year D.Min Program Started by Program Philosophy Type

	<u>Mean Starting Year</u>
Independent/Specialized	1975.00
Unique content or method	1977.11
Extended M.Div.	1975.06

Mean Starting year, all programs 1975.27

Program Age

The difference the Table suggests between independent/specialized and extended M.Div. type programs, on the one hand, and the apparently "younger" unique content or method type programs on the other, is explained by the fact that the majority of programs in the unique content or method category are replications of programs begun early in the history of the D.Min. program. (The programs we judge to be "prototypes" for the unique content or method category have starting years of 1973 or 1974.) Thus, it appears to us that all three basic conceptions of the D.Min. were present at the beginning of its development. None can really be judged as precursor or successor to the others.

Table III shows the age differences among program formats.

TABLE III Mean Year D.Min Program Started by Program Format
Types

<u>Format</u>	<u>Year</u>
Local/regional	1975.07
Campus-based intensive	1976.34
Extension/colleague group	1975.00
Two or more options	1973.66

Mean Starting Year, All Programs 1975.27

The campus-based intensive form is, on average, 1/3 years younger than the other major forms. This is not surprising, since few if any other seminary programs are offered in this form, and thus it had to be "invented" to accommodate the D. Min. when other forms proved unsatisfactory. (A handful of institutions did have summer advanced degree programs for clergy before the D.Min. degree was approved. With these few exceptions, however, the campus-based intensive form is new for seminaries.) What is surprising is the age of extension/colleague group programs. This, too, is a new form for seminaries. Yet the majority of programs were developed quite early. The early average starting age is also a sign, however, that this category has not grown substantially since the early days. Thus institutions that have extension programs are likely to have had them for a fairly long time, but institutions that do not have them are unlikely to have started them. As its early average starting date suggests, the category for programs offered in two or more format types contain some of the oldest programs. The figures suggest that the move to one or more additional formats is more likely to occur as a program becomes more mature, and possibly as the original format becomes less productive of student enrollment.

Table IV shows program starting year by denominational type.

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TABLE IV Mean Year D.Min. Program Started by Denominational Type

<u>Type</u>	<u>Year</u>
Mainline	1974.54
Evangelical	1976.95

Mean starting year, all programs 1975.24

Mainline programs are a little older than the average for all programs, and evangelical programs are substantially younger -- almost two full years. Evidently, the possibility of giving a degree such as the D.Min. appealed initially to mainline institutions. Since evangelical institutions have begun to establish such programs they have, however, done so at a much faster rate, the conclusion we reached by observing both their later starting dates and the fairly high percentage of evangelical institutions that have established D.Min. programs. Some evangelical institutions are relatively late entrants into ATS, a possible secondary explanation for their late start in establishing D.Min. programs.

The relationship between program size and starting year is striking.

TABLE V Mean Starting Year By Program Size

<u>Size</u>	<u>Year</u>
10-25	1977.36
26-46	1974.85
47-86	1974.90
87-721	1973.53

Mean starting year, all programs 1975.24

As Table V shows, the larger a program is, the older it is likely to be. The largest programs are by far the oldest (though in some cases their growth to substantial size is relatively recent). The smallest programs are quite strikingly young. Though there are signs that enrollment is leveling, this Table suggests that there had not, at the time these data were gathered (1983-84), been any tendency of programs to shrink substantially in size as they become more mature.

Is program age a predictor of future program size? Reports from program directors and various possible indicators of future growth or decline are mixed with respect to program age. As Table VI shows,

directors who report that, in recent years, the numbers admitted to their programs have stayed about the same tend to be directors of

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younger programs; those who note increases or decreases in admissions are in older programs.

TABLE VI A. Mean Year D.Min. Program Started by Changes in Number Admitted

<u>Changes in Admissions</u>	<u>Year</u>
Increasing	1974.5
Staying the same	1975.9
Decreasing	1974.1
Varies considerably	1975.2

B. Mean Year D.Min. Program Started by Increase in Pool of Potential Recruits

<u>Change in Pool of Recruits</u>	<u>Year</u>
Getting larger	1976.4
Staying the same	1973.9
Getting smaller	1974.6
Cannot assess	1974.6

Directors who say that their pool of potential recruits seems to be staying about the same in size and those who say the pool is getting smaller are more likely to be directors of older programs than those who say that the pool is getting larger. Thus, it appears that recent trends in actual growth and decline are unrelated to program age. Directors' perception of the immediate future pool on which programs have to draw seems, however, to suggest that younger programs may have somewhat larger pools.

II. B. 2. Program Elements and Structures

a. Recruitment

Findings

The prospective D.Min. student has not, in general, been the focus of energetic institutional recruiting efforts. Three-fourths of all D.Min. directors characterize their recruiting efforts as minimal or modest [see Directors' VI, question 1]. The other quarter engage in "energetic" recruiting, including personal contacting of persons identified as potentially interested. A little less than half the directors say that their recruitment efforts have increased over the last three to five years. More than half of those who do recruit report positive results (20% -- very good; 37% -- fair), though increases in recruiting effort have not produced notably better results or growth in the pool of recruits. Since persons involved with evangelical programs are more likely to say that they want or expect their programs to grow in size, we checked to see whether evangelical schools are more deeply engaged in recruiting. The differences we discovered were slight and statistically insignificant.

Our case studies and the program materials we have studied suggest that the most common form of recruitment is a published advertisement in the pages of the Christian Century or denominational publications. The two very large programs we studied do not advertise at all, relying on an extensive network of their students and graduates for "word of mouth" publicity to potential applicants. Almost all extension programs do some recruiting: Once a geographic area is identified as a likely site of a colleague group, a group of sufficient size and quality must be gathered. Even in these cases, however, the institution is more like to rely for local publicity on persons in the locale who have instigated the discussion about forming a D.Min. group. Directors and other program personnel are most likely to become personally involved in recruiting, it appears, if their program is the local/regional type that draws its students from the immediate area. In these cases, visits to local denominational gatherings can be a fruitful use of the director's time.

Some examples of highly organized recruiting did appear, but these were the minority. One institution, in response to our request for materials descriptive of the program, sent a recruitment brochure aimed at the congregations of potential students. The pamphlet begins by explaining what an in-ministry D.Min. is, and both raises and answers questions congregations might ask: Does a minister need a D.Min.? Will the D.Min. take the candidate away from his/her full-time ministry? Finally, the brochure offers some straightforward reassurance: "The thrust of the program is evident. The D.Min. candidate is not a student on leave in an ivory tower separated from his/her ministry. Instead the ministerial task is both the base and focus of the program." Other examples of energetic efforts emerged

Recruitment

when we called to request catalogs and program materials from those institutions that had not sent them in response to our earlier request. In the second round of requests, phone calls were made by a research assistant who did not take the time to identify herself as related to our project. Most institutions assumed that the request was from a potential student. In four or five cases, this request evidently tripped off a direct mail process. Duplicate copies of materials, personalized letters inviting calls for more information, and queries about the status of our interest in enrolling in the program continued to be received over a period of several months. In these cases it may be that a specially designated recruiting officer has planned the direct mail strategy for the D.Min. program. In the cases we studied closely, however, the D.Min. director alone was responsible for conducting any recruiting for the D.Min. program, even when the institution had a recruiter for the other programs of the school.

Why are seminaries' efforts to recruit for D.Min. programs generally so limited, especially when compared with many secular programs of higher education for adults that recruit very heavily? One reason is evident in directors' responses to our question about the size of the pool of persons likely to be interested in the D.Min. About 40% of the directors (VI 4; and about one-quarter of the chief executives, I 4) believe that the pool of persons interested is getting larger (and even higher percentages of directors of programs of several types -- campus-based intensive, unique content or method, and extended M.Div. -- view their recruitment pools as growing); another one-quarter of the directors and more than half the chief executives believe that this pool is remaining about the same. No more than 20% of either group believes that the pool is getting smaller. So the absence of recruitment efforts may stem primarily from the lack of a perceived need to recruit. Nor do directors feel the competition of other programs very keenly: Almost none replied to our request that directors identify the institutions they regard as "chief competitors for D.Min. students."

Discussion

Should Doctor of Ministry programs recruit more energetically? There is very little in our evidence that suggests that a "hard sell" would be beneficial. As we describe later/earlier in this report, positive experiences in D.Min. programs have highly positive effects on clergy morale. To achieve this effect, however, the D.Min. student must make a major investment of time and energy as well as money. Little would be gained we believe, by tactics to lure or pressure clergy not fully committed into D.Min. programs. One can speculate, at least, that failing to make the grade in a D.Min. program is potentially as devastating as success in the program is affirming.

On the other hand, without resorting to highly aggressive marketing tactics, most programs could be far more helpful than they

are currently in the information they make available to inquirers. We collected these materials from all but a handful of the institutions that grant the D.Min. degree. The bulk of these materials fail at one or more of the following points:

- They lack basic information about program structure and schedule. In most cases, we could not discern from the materials we received whether particular programs were intended for persons living near the institution or for a much broader audience.

- The distinctive features of particular programs were rarely made clear. Most program descriptions are far too general, making it difficult for prospective applicants to identify strengths of individual programs and differences among them.

- The descriptions are wordy and laden with jargon.

As we describe more thoroughly in the next section, students and graduates overwhelmingly cite the content and focus of their program, and the reputation of the program and its faculty as the most important factors in their decision to enroll. (By contrast, the location and denomination of the seminary, the availability of financial aid and even the cost of the program are minor factors. See Graduates and Students III, question F.) This suggests that better and clearer information about the focus and strengths of particular programs is much needed and holds promise of, at least, better matching of students to programs if not increased enrollment for those programs that succeed in making their distinctive features known.

II. B. 2. Program Elements and Structures

b. Application, Admission and Financial Aid

Findings

Approximately 1350 new students enrolled in in-ministry Doctor of Ministry programs in 1983-1984. [This figure must be inferred, since no source provides it directly. Two methods, however, yield figures in the same range: The comparison of Tables 6 and 19 in the ATS Fact Book for 1984-85; and the multiplication of the average number of new students enrolled in those programs responding to our questionnaire (18 new students) by the total number of programs in 1983-84 (75).] The average seminary received slightly more than 100 inquiries about its D.Min. program (see Directors VII, 1). From these inquiries, on average, 25 completed applications were received and 19 of these applicants were admitted, for an overall admission rate of 75%. Almost all those admitted (18 of 19) enrolled in the program. This last figure is of special significance. Such a high enrollment-to-admissions ratio suggests that very few potential students make multiple applications. Unlike those applying to other kinds of advanced professional programs, D.Min. applicants evidently choose at an early stage the single program they wish to attend.

Given the enormous range in the sizes of D.Min. programs, these average figures of course tell only part of the applications and admissions story. The number of inquiries received, for instance, ranged from 12 to 500; and the completed applications from 5 to 150. The numbers of those admitted also covered a wide range, from 3 to 130 (mean, 19.4). As already noted, enrollment figures are almost identical to admissions: The range is 2 to 130; the mean, 18. These wide ranges and low means suggest that many programs had fewer than the average numbers of inquiries, applications, admissions and numbers enrolled.

Application and admissions requirements are quite varied, though several core criteria are found in the requirements of almost all D.Min. granting institutions. Chief among these are a stated minimum grade point average in M.Div. work in an accredited seminary, and a specified period of ministerial service between seminary graduation and beginning the D.Min. program (see Directors VII, 2). The minimum grade point average is usually 3.0. (The mean for all institutions responding to our survey was 2.93; a few institutions have a lower minimum (to 2.0); a few others have a higher one (to 3.5). The ATS Standards for Accrediting have never set specific admission standards. The general choice of 3.0 or "B" average appears to be the schools' interpretation of the "previous high academic records in A.B. or M.Div. study" that the Standards in force until 1984 call for. The average period of prior ministerial service required by 60 programs answering this question is 3.1 years. At one end of the range is an

institution requiring 10 years; at the other, a small group of institutions require no period of ministerial service. Several of these, however, wrote to us that although they have no fixed requirement, they view intervening service in ministry as highly desirable. (The revision of the Standards in 1984 makes a two year period of service between seminary graduation and D.Min. enrollment mandatory. It also removes the language about "high academic records.") A majority of programs (66%) also require endorsement from the applicants' church governing board or employer. And more than half (57%) require the approval of an ecclesiastical superior. About half require a personal interview, and a few programs that do not require the interview of all applicants require it in special cases.

Beyond these core requirements and the application requirements one would expect for a graduate program (an essay on background, interests and vocational goals, and a set of reference letters), programs reported to us a wide variety of additional criteria and requirements. Approximately ten programs require psychological test results, and about the same number ask for a commitment from the applicant to try to remain in his or her current job until the D.Min. program is completed. Most other requirements are found at only a handful of institutions: GRE tests (the average for five programs reporting they require the GRE was a combined minimum of 870); the Miller Analogies Test (required by seven programs); ordination (an explicit requirement at a few schools); employment in a church or denominational setting (five programs); scores on Readiness for Ministry (one program); the results of a process of career assessment (two programs); and Hebrew and/or Greek. Several programs require a taped sermon. Two others require a bibliography of recent reading; and increasingly, a writing sample beyond the personal essay is required. The impetus for such essays, one D.Min. director wrote to us, is that:

...not all pastors with accredited M.Div.s can write. What happens when such a pastor approaches the project phase of the program still struggling to complete the requirements of the seminary phase? Haven't we done the pastor a disservice to offer admission into the program when in fact this pastor cannot complete it? We have just changed the admission requirement to include a five-page reflection paper. If serious writing difficulties are spotted in the paper, we will encourage the pastor to engage in continuing education programs rather than the degree program.

At least two programs require the applicant or potential applicant to participate in a non-credit program at the seminary as prerequisite to application. In one case reported to us, this "laboratory" requirement includes career assessment and takes approximately three days. About half the persons who complete the laboratory go on to enroll in the D.Min. program. In another case, the non-credit prerequisite is a comprehensive career and spiritual reassessment, taking six weeks. The program is intended primarily as continuing education for the participants, but all potential D.Min. applicants must participate. As

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a result, writes the director of that program, "We know our applicants rather well."

Two-thirds of the directors report that at least one of their institution's stated requirements for admission has been waived at least occasionally (see Directors VII, 3). Though the 3.0 grade point average minimum is nearly universal among D.Min. programs, one-fifth of directors responding report that they waive this requirement under certain conditions. In three of these programs, a student entering with a lower average is placed on probation until an average of 3.0 or better is achieved in the D.Min. program. In the other cases, other evidence of ability and competence may cause the 3.0 minimum to be waived. In these 12 programs, the student who presents such evidence is admitted in good standing. About a third of the institutions reporting will under certain conditions grant M.Div. "equivalency" for those who do not hold the degree. In some cases, the equivalency requirement is clearly stated as a certain number of credit hours of advanced theological study beyond the M.A. level. Other institutions consider equivalency on an individual basis. Some restrict the categories of persons who may establish equivalency to, for instance, Roman Catholic women or foreign students -- that is, persons who have not had access to M.Div. programs. One program will include in D.Min. program groups persons who do not hold the M.Div. but with equivalent preparation; they may, however, participate only on a non-degree basis. Also frequently waived (in 17 programs reporting to us) is the requirement of a specified period of service in ministry. A number of directors reporting this note that these waivers are usually granted only to older or "second career" students.

Other notes about requirements waived pertained to only a few institutions. Two of the small number of institutions that explicitly require ordination say that they have waived this requirement. The institutions that require Biblical languages also will consider waiving at least one. Other institutions report that they will waive various steps in the application process for good reason: If certain kinds of transcripts or letters of reference simply cannot be obtained, this will not constitute a bar to admission; and interviews may be waived for persons living at too great a distance. Interview and other requirements may be waived for foreign students and equivalent requirements substituted.

One special admissions issue was raised with us in interviews. We were told that the admission of whole groups into extension programs may present a dilemma. Most of those admitted easily meet the standards for admission. But the last one or two needed to make a group of adequate size may be marginal. One president who admitted to this problem in his institution's program said that the values of offering the D.Min. in the local setting outweighed, in his view, the difficulties created by the occasional marginal group member.

A small group of institutions noted denominational or doctrinal

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requirements for admission to their D.Min. programs (see Directors VII, 4). Most of these ten institutions are theologically conservative, but their requirements are various: That their students be baptized Christians, that they sign a confession or credal statement, or that they have an affinity for the tradition the school represents. One institution asks "loyalty and commitment" to the denomination from students who belong to that denomination, but has no such requirement for its students from other denominations. Another charges higher fees for students who are not affiliated with its sponsoring denomination. One institution specifies that students should be able to accept the institution's liberal theological perspective: "Candidates must be willing to adopt [this institution's] practice of inclusive language and must be willing to explore theological positions openly and critically. We are a progressive institution, and all applicants are expected to be comfortable with this stance."

In about half of all programs (47%; see Directors VII, 5) the admissions decision is made by a committee that has responsibility for several facets of the D.Min. in addition to admissions. In 22% of the programs, the decision is made by a committee specially convened for the function of making D.Min. admissions decisions. This committee may be a sub-committee of the larger D.Min. committee, or it may be entirely separate. In slightly fewer cases (17%), D.Min. admissions decisions are made by the same committee that acts on admissions to the institution's other programs. In two cases, the decision is made by the D.Min. director, acting alone, and in one other by the school's director of admissions, acting alone. In two programs, the entire faculty votes to approve D.Min. admissions. Several programs notified us that, if the committee that makes D.Min. admissions decisions cannot be convened, the director is empowered to act alone or after consulting available faculty members.

D.Min. directors estimate that over the past five years their programs have rejected 17% of the students who completed applications (see Directors VII, 6). The fact that this reported five-year rate is somewhat lower than the 25% rejection rate for 1983-84 cited above suggests that some programs have become more selective. And, indeed, about 40% of directors report (Directors VII, 7) that their programs have become more selective in the last three to five years. The major reason for rejection of applicants cited by almost all directors is evidence of academic weakness. No other single reason was cited by a majority of the directors: Evidence that the program would not meet the applicant's needs (41%); evidence of emotional or psychological instability (31%); evidence of inappropriate motivation (30%); and relative inferiority to other applicants (26%). In addition, a few directors note, some applicants must be rejected because, even though they are personally qualified, their employment does not meet the program's criteria for a "ministry site," or because there are insufficient applicants in their area to form a colleague group for an extension program.

Programs vary in their selectivity. The range of reported rejec-

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tion rates was quite broad: From 0 to 67%. But most programs have similar selection rates, and most are not highly selective. Table I incorporates an index of current selectivity and shows the distribution of programs by selectivity. (The index is a ratio of the number of persons who applied to the number who were admitted. Thus the higher the index number, the higher the program's selectivity.) As the Table makes clear, over half of all programs take four or more of every five applicants. Nearly three-quarters take two of every three applicants.

TABLE I Current Selectivity of D.Min. Programs

<u>Selectivity Ratio</u> <u>(Applications/Admissions)</u>	<u>Percent of</u> <u>Programs</u>
1 (all who apply are admitted)	14%
1.01 - 1.15	14
1.16 - 1.25	26
1.26 - 1.50	19
1.51 - 1.99	20
2.00 - 3.75	7
	100
	(58 programs)

We encountered examples of the great variety of admissions policies in our case studies and in the program descriptions we collected. One program that rejects about half of those who apply states in its catalog: "The Doctor of Ministry program is not recommended as further study for all persons holding the M.Div. degree. As an advanced professional degree it is designed only for those individuals who give clear evidence of being able to perform ministry at an advanced level. Hence at the point of application students must give clear evidence of having gifts for ministry, of having the motivation and ability to prosper from advanced study, and of having the theological sophistication that will serve as a foundation for such study." At the other end of the spectrum was the director of a program who wrote to us at length about that institution's perspective on D.Min. admissions: "Our program was first developed along an elitist model -- I think the faculty tended to compare any doctorate to the Ph.D., and were concerned that only the finest pastors should graduate with a degree.... As we have grown in familiarity with the nature and possibilities in a D.Min. program, however, we have changed our stance. We have seen that D.Min work affects the quality of ministry, enriching it considerably. If the seminary is to serve the church, should we not work with any pastor seriously desiring to increase the effectiveness of ministry?" Several programs we visited shared this perspective: Except for a minimum standard (usually a 3.0 seminary grade point average, a minimum sometimes waived), all who apply are generally accepted. And, as noted, almost all of those accepted eventually enroll in the program.

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Programs with policies as open as these have no effective brake on admissions unless they choose to limit total program size. Two-thirds of all programs, however, do not do so (Director IX, 2). Theoretically, then, both D.Min. program size and quality of students are in many institutions determined primarily by who chooses to apply and enroll.

About a third of the directors report that the number of applications and the quality of applicants has increased over the past three to five years. About half think that the number of applications and their quality has remained about the same. The others note a decrease in number and quality or considerable variation from year to year (see Directors VII, 8.) A smaller percentage than saw an increase in the number and quality of applications can report an increase in the number of admissions, another indication of some increase in selectivity in recent years. (Overall, 31% of directors report more applications and 38% better ones; but only 23% report more persons admitted. See again Directors VII, 8.) Correspondingly, though applications and their quality are rarely observed to decrease (13% noted a decrease in number and 5% a decrease in quality of applications), 21% observed a decrease in the number of persons admitted. The directors' observations accord with the fact that growth in in-ministry D.Min. programs has been slow over the past four years (approximately 11%, with some of it attributable to a small number of fast-growing programs). If the directors have accurately reported their recent rejection rate (25%) compared to their earlier one (17%), the overall picture we gain from their responses -- more applications but fewer admissions -- is probably quite accurate.

Half the directors attribute the increases and decreases they observe to more or fewer applications (Directors VII, 9). Another quarter trace increase or decrease to policy decisions to limit or expand program size. A correlation of the responses to Directors VII, 8, which asks for observations about the number of persons admitted, and those to Directors VII, 9, which seeks the reasons for changes, shows that, in general, increases in the number of persons admitted are the result of having received more applications; while decreases in number of persons admitted are due to policy decisions to limit program size. Increase in the quality of applicants, though fairly widely observed (by almost 40% of the directors), has not, the directors believe, been the primary reason for increases in admissions.

Tables II and III show changes in applications, admissions and quality of applications by program format type and program philosophy type. Table II shows that applications have increased much more markedly for campus-based intensive programs than for local regional ones. (The figures in the extension column may be misleading. Most of the extension programs have made policy decisions during the last three years to decrease program size. Since applications are not sought or accepted except when a colleague group of sufficient size has been gathered, institutional decisions to limit extension program size tend to show as a decrease in applications. But extension program directors

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report a backlog of groups that wish to apply and individuals seeking groups to participate in.) Table II also shows that twice the percentage of campus-based programs report increases in admissions as do local regional programs. Correspondingly, twice the percentage of local/regional programs as campus-based intensive ones report decreases in the numbers of applications and admissions. Interestingly, however, the local/regional programs report a dramatic increase (55%) in the quality of applications, while only 20% of the directors of campus-based intensive programs have observed such an increase.

TABLE II Directors' Perceptions of Applications and Admissions by Program Format Types

		<u>Program Format</u>			
		<u>Local Regional</u>	<u>Campus Intensive</u>	<u>Exten- sion</u>	<u>Two or More Options</u>
<u>Percentage of Directors Saying:</u>					
Number <u>applied</u>	increased	26%	42%	20%	20%
	stayed same	64	56	20	70
	decreased	10	4	60	10
Number <u>admitted</u>	increased	16	32	20	20
	stayed same	58	56	40	80
	decreased	26	12	40	0
Quality of <u>applications</u>	increased	55	20	40	46
	stayed same	45	72	60	54
	decreased	0	8	0	0

TABLE III Directors' Perceptions of Applications and Admissions by Educational Philosophy Types

		<u>Educational Philosophy</u>		
		<u>Independent/ Specialized</u>	<u>Unique Content</u>	<u>Extended M.Div.</u>
<u>Percentage of of Directors saying:</u>				
Number <u>applied</u>	increased	36%	25%	30%
	stayed same	50	63	61
	decreased	14	12	9
Number <u>admitted</u>	increased	21	25	26
	stayed same	58	63	57
	decreased	21	12	17
Quality of <u>applications</u>	increased	47	25	33
	stayed same	50	63	67
	decreased	3	12	0

Application, Admission and Financial Aid

Table III shows the relationship of program philosophy types to changes in applications, admissions and quality of applications. The programs we have typified by their "unique content," and those we classify as built on an "extended M.Div." model, have fared similarly. The programs we have classified as based on an "independent/specialized" model have had a somewhat different experience. Their directors are more likely to report an increase in applications, a decrease in admissions, and a large increase in the quality of applications. That combination suggests that the independent/specialized programs are becoming both more attractive and more selective.

Slightly less than half of all programs offer financial aid (45%; see Directors VII, 10), and in fewer than half of these cases is aid available under the same policies that apply to the institutions' other students. Only about one-fifth of all programs, in other words, have financial aid policies that apply equally to the D.Min. and other programs. More than half of all programs (55%) offer no financial aid at all. From figures provided by business officers, it appears that in the minority of schools that grant financial aid, the amount of aid made available is 10.5% of D.Min. tuition and fees. If the total aid figure is averaged over all institutions replying to our financial survey, the student aid expenditure for D.Min. students averages only 5% of total tuition and fees received by those institutions. By contrast, these same institutions gave about 31 cents of every tuition dollar as aid to non-D.Min. students.

Since all students in programs that offer financial aid do not, of course, receive aid, it comes as no surprise that only 12% of students and 16% of graduates (III, I) report having received aid from the seminary. (Aid is also sometimes available from special denominational grants: 24% of students and 16% of graduates received such a grant.) With so little financial assistance available to them, students and graduates are likely to view the D.Min. as, at least, a moderate financial burden (about 60% do so; see Students and Graduates III, J). Even so, however, the cost of D.Min. education does not seem to constitute a significant barrier, nor the availability of aid a significant lure. Students and graduates do not rank cost high among the factors that influence their choice of a program (see Students and Graduates III, f). Further, as Table IV demonstrates, there is no evident relationship between availability of financial aid and changes in the number of applications to particular programs.

TABLE IV D. Min. Students Eligible for Aid?

	Yes, same policies for all <u>degree programs</u>	Yes, special policies for <u>D.Min students</u>	No
<u>Changes in Number</u> <u>of Applications</u>			
increased	27%	37%	30%
remained same	55	44	46
decreased or varied	18	19	24

Application, Admission and Financial Aid

Several directors wrote in response to our questions about financial aid that their funds are restricted for women, minorities, international students or those who may have special needs. It may be, therefore, that although the availability of financial aid bears no relation to the number of applications attracted, it has some influence on the variety in the student body finally enrolled.

In several cases we studied closely, financial aid funds were available. Decisions were made, in one case by the director and the institution's dean of students working together; and in the other cases by the director alone. There were no uniform criteria for deciding the size of grants. But in all cases the funds were so modest in comparison with the number of students enrolled that formal criteria for allotting aid were not really required. The D.Min. directors we interviewed rarely named financial aid for students as a major need of their program. Several pointed out to us that the cost of the D.Min. is a single year's doctoral tuition. This tuition is quite low and is spread out over three to five years in many cases. Even though clergy salaries are often low, we were told, this once-in-a-lifetime payment is usually affordable.

Discussion

D.Min. directors report that, in general, the size of their programs over the past several years has remained the same or grown only slightly. They further report that the pool of applications has grown larger and that the quality of applicants has considerably increased. While other data, cited elsewhere, dispute the last claim (faculty and administrators connected with older D.Min. programs told us in interviews that the quality of students has decreased since the early days of the D.Min.; and marked improvement in the quality of students is the single change that most of our seminary respondents hope for in the future), the directors have provided quantitative evidence to suggest that many schools have been able to become more selective in admissions while maintaining program size.

Since programs as varied and diverse as those offered under the D.Min. rubric cannot possibly all be suitable for every potential applicant, increasing selectivity in admissions must be viewed as, in many cases, a positive development -- a sign of seriousness on the part of D.Min.-granting schools about matching potential students to the programs for which they are best suited. In this vein we question the adequacy of formal minimum standards as the sole basis for admissions decisions. Even without taking a position on the question of whether the D.Min. degree is a degree potentially for all ministers or better reserved for the very able, it is hard to defend formal minimum standards such as the 3.0 grade point average as especially meaningful in the D.Min. context or predictive of success; or to argue that even the programs that offer the greatest number of options can accommodate all types of students who may choose to enroll. We grant the point made to us in interviews by directors of programs with very low rejec-

tion rates: Students in the process of inquiry, as they learn about the particular features and requirements of a program, often "reject themselves" because they think they will not fit in the program or it will not meet their needs. Nonetheless, the careful selection of students well-suited to a particular program should not be only a matter of self-selection or self-rejection. More than most have to this point, each institution that offers the D.Min. should seek to identify what kinds of students fare best in that institution's D.Min. program; to reflect on what trials and requirements for admission might give the best evidence of the particular aptitudes required; on the basis of that reflection, to adopt admissions requirements and criteria carefully tailored to the institution's program; and, finally, rigorously to apply those requirements and criteria in all cases. ATS Standards should require institutions to develop admissions criteria relevant to their own programs.

We wonder, further about the wisdom of removing from the standards in 1984 any reference to the quality of prior academic work. Academic ability should not be the only criterion in D.Min. admissions, and perhaps not even the most important one, but the D.Min. degree does, after all, offer most elements of its program in academic form and require for completion a project which is at least in part an academic exercise. Students who could not perform above the minimum level required for graduation from seminary will most likely have difficulty with the advanced academic dimensions of the D.Min. Therefore it would seem appropriate to restore to the Standards some prompting to the schools to consider the quality of prior academic work.

Throughout this report we raise questions about the often ambiguous role of the D.Min. director and the conflicting claims laid upon him or her. As we have described, very few institutions leave admissions decisions to the director alone, and this is as it should be. In a number of cases, however, the director may act in the absence of the group designated to make admissions decisions. We recommend that all admissions decisions be made by a standing committee. In those institutions where the D.Min. director has been given the responsibility for maintaining or increasing program size by recruiting, the director should have neither voice nor vote in the actual admissions decision. Where the director is not responsible for recruiting or otherwise "producing" a class of a particular size, a voice and/or vote in admissions decisions may be appropriate.

Content and Topical Emphasis

II. B. 2. Program Elements and Structures

c. Content and Topical Emphasis

Findings

It is extremely difficult to ascertain the content covered in D.Min. programs. Some programs stipulate certain required courses, but the program description does not always make clear what subject areas are covered in those courses. Since about half of all programs are largely elective, in many cases the "content" of the program of a particular D.Min. student is unique to that student and the student's interest.

Though we knew that we would encounter difficulties, from these and other sources, when we tried to ascertain the content of D.Min. programs, we did include in our questionnaires to directors, faculty members, students and graduates a list of content and topical areas. We asked them all to estimate the amount of immersion a student receives in each area (from "great" to "none"), and we then asked directors and faculty members whether they thought that this amount of exposure should be increased, remain the same or be decreased. Correspondingly, we asked students and graduates how valuable they found each area, and we further asked them to designate two areas in which emphasis and coverage should be increased and two areas in which it should be decreased. The results, expressed in mean responses in most cases and in percentages where appropriate, are shown in Tables I and II.

Content and Topical Emphasis

TABLE I

Topical Areas: Degree of Immersion as Reported by
Directors and Faculty Members (Means)
Extent of Immersion
(1=great, 4=none)
Would like
exposure changed
(1=increase, 2=same
3=decrease)
Directors Faculty Directors

Systematic, philosophical historical theology	2.0	2.3	1.8	1.5
Pastoral or practical theology	1.5	1.4	1.8	2.0
Biblical studies	1.9	2.2	1.8	1.6
Ethics	2.2	2.4	1.6	1.5
Church history	2.7	2.7	1.9	1.7
Spiritual formation	2.3	2.6	1.6	1.6
Sociological theory	2.4	2.6	1.7	1.7
Psychological theory	2.1	2.3	1.9	1.9
Organizational development	2.2	2.1	1.8	1.9
Ministerial arts, practical studies	1.5	1.7	1.8	1.9

TABLE II Topical Areas: Immersion and Value as Reported by
Students and Graduates (Means and Percentages)

	Extent of Immersion (1=much, 4=none)		Value to You* (1=great, 4=none)		Emphasize More		Emphasize Less	
	<u>Grad.</u>	<u>Stud.</u>	<u>Grad.</u>	<u>Stud.</u>	<u>Grad.</u>	<u>Stud.</u>	<u>Grad.</u>	<u>Stud.</u>
Systematic, philosophical historical theology	2.1	2.1	2.0	2.0	19%	17%	30%	31%
Pastoral or practical theology	1.5	1.4	1.5	1.3	29	31	13	7
Biblical studies	2.1	2.0	1.8	1.7	34	30	9	6
Ethics	2.5	2.4	2.3	2.2	14	12	19	18
Church history	2.9	2.8	2.6	2.5	6	8	29	29
Spiritual formation	2.5	2.1	2.1	1.8	39	37	12	6
Sociological theory	2.3	2.2	2.0	2.2	6	9	35	40
Psychological theory	2.1	2.1	2.0	2.1	13	10	23	31
Organizational development	2.0	2.0	1.8	1.9	13	17	26	25
Ministerial arts, practical studies	1.8	1.7	1.6	1.6	26	31	7	6

Content and Topical Emphasis

The Tables suggest certain uniformities. The directors, faculty members, students and graduates all report that the greatest immersion of the D.Min. student is in pastoral or practical theology, followed closely by various ministerial arts and practical studies. (As will be explored later, pastoral or practical theology and ministerial arts are uniformly the areas in which greatest immersion is reported in all sub-categories of D.Min. program types.) Though perceptions differ somewhat, directors, faculty members, and students and graduates for the most part agree about the other areas that receive most emphasis: Organization development and Biblical studies (faculty); Biblical studies and systematic/historical theology (directors); organization development and Biblical studies (students); and all the aforementioned topics (graduates). There are some differences in preferences for increased emphasis, but also a fair amount of agreement. Faculty members would like to see more stress on systematic theology and ethics, and on Biblical studies and spirituality; directors on ethics, spirituality and sociology; and students and graduates on spirituality, pastoral theology and Biblical studies. Students' and graduates' desire for more attention to spiritual formation in D.Min. programs is marked in both the data and in comments we received. This is an example of a comment from a student:

With all of the societal experimentation with spirituality, I expected seminaries and theological schools to have made vast changes.... Such is not the case. I think that is unfortunate. I do not and have not heard many people asking for the type of knowledge one gains from academia..., but many ask for spirituality, meditation, holistic approaches to life and social action issues.... I think a D.Min. should produce a spiritually mature graduate.

Faculty members and directors also seem to share with students and graduates a sense of which areas should receive less emphasis: Psychology is high on the list of all four groups, and church history (which receives very little emphasis in any case) appears on three of the four lists. Faculty members could do with less emphasis on organization development and ministerial arts as well, and students and graduates give first ranking, in their choices for less treatment or exposure, to sociology; systematic theology is also proposed by both students and graduates as an area for less thorough exposure.

Though there are patterns in these data, it is difficult to say what is generating them. With all groups, pastoral theology and Biblical studies, areas emphasized in the curriculum, are popular and candidates for even further emphasis. For all groups except faculty members, the various areas that make up ministerial arts (church administration, preaching, education, etc.) are included on this list of areas already emphasized and deserving of further emphasis. Systematic theology, in the view of students and graduates but not faculty members, currently receives more emphasis than it needs. The same, in the view of students and graduates, is the case for sociology. All groups agree that psychology, which currently receives medium

emphasis, could be treated less fully. And all groups but faculty single out church history, which currently is hardly emphasized at all, for even less emphasis. The interest of all groups in much greater than current emphasis on spiritual formation has already been noted.

The pattern of faculty members' responses is perhaps easier to explain than the others. In general, faculty members favor more emphasis on "classical" areas and less on practical ones. It is also the case that faculty members who teach in the so-called classical areas are more likely to report that their subject area is not strongly emphasized in the D.Min. and to feel that it should be more strongly emphasized. This pattern holds in every "classical" area except church history. Faculty members who favor an increased emphasis in one practical area (ministerial arts or practical theology or organization development), are likely to favor increased exposure to other such areas. Faculty members, in other words, tend in the main to favor more classical studies and want to de-emphasize practical ones; or, if they favor some practical studies, tend also to favor others. Their perceptions and preferences follow lines that might be expected of persons whose basic orientation is academic.

But the preferences of students and graduates, and the preferences of directors that may to some extent reflect what the directors know of students' and graduates' preferences, are quite mixed. Pastoral theology and ministerial arts, already strongly emphasized, are high on the list for more emphasis. But so is Biblical studies and spiritual formation. Systematic theology, church history, psychology and sociology are all proposed for less emphasis. The separation here -- for students and graduates -- seems to be between the general and the more focused and particular. The broader or more general a subject area, the more likely D.Min. students and graduates are to feel it should receive increased emphasis. Relatively discrete disciplines are less popular. This pattern holds in the rating students and graduates give various subject areas when they are asked to assess the value to them of various kinds of studies. Quite logically, the areas of most value to them are exactly those they would like to see given increased emphasis.

There were some interesting variations in these patterns, depending on the type of institution with which respondents were associated, or other variables. For instance, faculty members who characterized themselves as highly positive toward the D.Min. are more likely than other faculty to report a high level of immersion in each subject area. Positiveness toward the degree, in other words, seems to make it more likely that the respondents will report more immersion in particular areas. Those who teach in evangelical institutions are slightly more likely to report that more emphasis is given to spiritual formation, organization development and ministerial arts; a similar correlation, though a fairly weak one, exists between teaching in a mainline seminary and reporting that emphasis is placed on ethics, sociological theory and psychological theory. As already noted, faculty are considerably more likely to report that there is little emphasis given

Content and Topical Emphasis

to the particular area in which they teach, and considerably more likely than other faculty to believe that area should receive greater emphasis. Faculty teaching in practical areas are slightly more likely to observe that systematic theology and Biblical studies are emphasized; and faculty teaching in "classical" areas to observe that pastoral theology is emphasized. These two patterns are consistent: There is a tendency for faculty to report more emphasis in the areas in which they do not teach and less emphasis in the area in which they do.

Students and graduates who view themselves as "conservative" are likely to report a higher level of emphasis on spiritual formation, organization development and ministerial arts (paralleling the reports of faculty who teach in evangelical institutions). In addition, students (but not graduates) who identify themselves as conservative are more likely to report more emphasis on Biblical studies. Students who view themselves as liberal are more likely to report an emphasis on psychological theory and such students value this emphasis more highly than do self-identified conservative students. A similar pattern emerges among students if their responses are sorted by the denominational classification of the seminary at which they are studying. Those at evangelical seminaries report more emphasis upon pastoral theology, Biblical studies, spiritual formation, organization development and ministerial arts, and/or they value these studies more highly. Students in mainline institutions report more emphasis on psychological theory, though the correlation is not very strong.

The most interesting patterns emerged among the types we developed from our study of programs' educational philosophies. The type that emerged most distinctly was one we have called "unique content and method." These programs place much more emphasis, according to faculty members, graduates and students, on sociology, organization development and psychology, and notably less emphasis on the traditional subjects of the theological curriculum: Systematic theology, Biblical studies, ethics, church history and practical studies. As might be expected, systematic theology, Biblical studies, ethics, and church history are most emphasized in the programs we have called the "extended M.Div. type." The independent/specialized programs are less distinct, as well they might be, since many of these programs offer wide elective options to those who participate in them. Faculty, graduates and students give different reports, suggesting that the content of such programs is too various to pin down.

There are also some logical connections between the emphases in various programs and what students find most valuable: In the unique content and method programs, for instance, it is the heavily emphasized sociology and organization development, as well as pastoral theology and spiritual formation, that students value most highly. In the extended M.Div. programs, it is Biblical studies and ethics; and in the independent programs, ministerial arts and a variety of other areas. Whether students are drawn to programs of different types because they are seeking different emphases, or whether rather they come to appreciate what they get the heaviest immersion in, is not clear.

Directors and faculty members added a number of items to our list of subject and topic areas covered by the D.Min. Most frequently mentioned were courses in research method now offered by many programs as preparation for the final project. Also mentioned frequently were courses in personal development for pastors -- courses or seminars that focus on issues such as stress and clergy careers. Other areas were listed, though less frequently: Lay education and development, use of media, education, field supervision, missions, church growth and evangelism, urban studies, multi-cultural and ethnic studies, arts and liturgy, rural studies, church and community, and the study of other religions. In most cases these courses were listed because they are currently offered; in few cases, faculty members listed them because they are not currently offered but the responding faculty member would like them to be.

Discussion

The foregoing analysis of content areas, based on the relative ratings given to these areas on questionnaires, in many ways confirms the results and conclusions we drew from our content analysis of materials that describe D.Min. programs: There is no core of content common to D.Min. programs of all types, and the range of subjects to which students may be exposed in different types of D.Min. programs is very broad indeed. As we suggested in our discussion of program types based on that content analysis, one type of D.Min. program focuses on the areas that form the curriculum structure for the M.Div. degree; usually programs of this type, which we have called extended M.Div. programs, require some exposure in most or all such areas. The programs that we called the unique content and method type treat traditional areas lightly, if at all, and focus on some material or method (organization development, church renewal, church growth, or situational case analysis) that is usually not part of the M.Div. curriculum. A third program type, the independent/specialized one, is almost entirely flexible in content, allowing the student to pursue individual interests. A fourth type of D.Min. program, the specialized program in areas such as pastoral care and counseling, is offered by a substantial number of schools, but is not included within the scope of this report.

As we emphasize at several other points in this report, we believe that the lack of any agreement about subject matter of the degree should either presuppose or cover is one of its principal weaknesses. The lack of agreement about subject matter, and the attendant lack of agreement about whether the degree is to be general or specialized in focus, is in our view a major factor in the difficulty the D.Min. degree has had in gaining any certain identity and reputation. The Standards are not of great assistance at this point. They specify that, whether the degree is conceived by a particular institution as a general one or a specialized one, that "it is expected that the utilization of the necessary Biblical, theological, historical and pastoral disciplines at an advanced level will be an essential feature for the development of a critical theory of the practice of ministry."

Content and Topical Emphasis

This and other language in the Standards specifies only that these broad field areas must be "understood" or "utilized," not that they must be specifically studied. Thus there is no guidance for subject areas the D.Min. course of study should cover, much less any specification of what it would mean to do this at an "advanced" level.

To raise the question of the content of the D.Min. degree is to encounter another problem: the degree, from beginning to end, is relatively short. The Standards specify that it must, at minimum, be the equivalent of one year of full-time work. Most programs we examined closely seem to be slightly longer than that, usually a year of course work plus an additional period, of difficult-to-specify length, for completing the final project. In its relatively limited number of credit hours, it is difficult to specify too many content requirements. Thus, we believe, the question of the total length of the D.Min. degree should be part of the conversation about whether the degree should require coverage of any core of content. In our view, there should be some required immersion in most if not all of the major fields of theological investigation -- sufficient immersion to form a basis for study advanced beyond the level usually required for the M.Div. degree. In addition, we believe, the D.Min. should lead to some kind of specialization in the area relevant to the topic chosen for the D.Min. project. To accomplish both these goals, the total number of credits required for a D.Min. degree should probably be increased. The equivalent of two years' work seems to us more realistic, and more fitted to the doctoral nomenclature, than the current one year requirement.

II. B. 2. Program Elements and Structures

d. Teaching Methods and Structures

Findings

When we made visits to selected institutions and studied materials describing D.Min. programs, we were struck, as other researchers have been, at the prevalence of certain educational methods, structures and devices. Among the features evident in many programs are learning contracts and other arrangements for "self-directed" study; analysis of cases from the student's ministerial practice; opportunities for persons who are in similar ministerial settings to learn from each other; and courses and seminars that are explicitly interdisciplinary and "integrative" in focus. Though some of these educational approaches and techniques are also found in field education programs and in clinical training for pastors, they have never played the major role in other seminary programs that they do in the D.Min. As other writers (especially Tucker) have noted, they are a sign of how deeply many D.Min. programs are indebted to developments elsewhere in adult education and advanced professional education. Many programs developed over the past two decades for adults have these same features: Emphases on experiential learning, on peers learning from each other, on the motivation and initiative of the learner, and on "growth" as a measure of educational success.

That features like these dominate D.Min. programs is evident from the data displayed in Table I and Table II. All groups agree that "seminars" are the staple educational structure of D.Min. programs. Notes added to a number of questionnaires remind us that "seminar" in many institutions may refer not to a class conducted in the classical sense of the term, with each of the participants giving reports on some feature of a problem under study, but rather to any small class group (as we describe later, most D.Min. classes are quite small in size, and the large lecture courses common in many M.Div. programs are virtually unheard of in D.Min. programs). Also prominent, in the view of directors and faculty members, are the analysis and evaluation of cases from the ministry setting, peer learning, and the use of colleague groups for learning and support. All these are features of a progressive "adult" pedagogy. In the view of faculty members especially, and directors to a slightly lesser extent, many of the features of traditional academic undertakings receive less emphasis, features such as library research, course exams, and qualifying exams. The student view is somewhat different. Graduates and students report that traditional features such as faculty lectures and library research do receive considerable emphasis, though they also report that course and qualifying exams are emphasized very little. It is of considerable interest that directors and faculty members view students as more often and intensely immersed in colleague and learning groups with their peers and in other peer learning activities than the graduates and students themselves report,

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especially because graduates and students in extension programs that make considerable use of colleague groups dominate the graduate/student samples. Evidently directors and faculty members are more likely to notice the non-traditional features of D.Min. programs, and graduates and students themselves are more likely to notice some of the more traditional features.

TABLE I Mean Scores of Director and Faculty Views of Present and Desired Program Methods

<u>Methods</u>	<u>Extent of Immersion</u>		<u>Would Like Exposure Changed</u>	
	<u>Directors</u>	<u>Faculty</u>	<u>Directors</u>	<u>Faculty</u>
Seminar	1.3	1.4	1.9	1.9
Faculty lectures	1.9	2.0	2.0	2.0
Supervised practice	2.1	2.2	1.8	1.8
Case studies	2.1	2.1	1.7	1.8
Library research	1.8	2.1	1.8	1.5
Analysis/evaluation of ministry setting	1.6	1.8	1.7	1.7
Career assessment	2.5	2.4	1.7	1.7
Colleague/support group	1.8	1.8	1.8	1.8
Peer learning	1.5	1.7	1.8	1.8
Learning contracts	2.2	2.3	1.8	1.8
Course exams	2.6	2.7	2.0	1.9
Qualifying exams	2.8	3.1	1.8	1.7
Involvement of laity	2.1	2.2	1.6	1.7
Adjunct faculty	2.3	2.2	1.9	2.0
Off campus courses	2.5	2.6	1.8	2.0

1 = great
4 = none

1 = increase
2 = same
3 = decreased

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TABLE II Graduate and Student Views Regarding
Various Program Methods (Means and Percentages)

	<u>Extent of</u> <u>Immersion</u>		<u>Value to</u> <u>You</u>		<u>Emphasize</u> <u>More</u>		<u>Emphasize</u> <u>Less</u>	
	<u>Grad.</u>	<u>Stud.</u>	<u>Grad.</u>	<u>Stud.</u>	<u>Grad.</u>	<u>Stud.</u>	<u>Grad.</u>	<u>Stud.</u>
<u>Methods</u>								
Seminars	1.4	1.5	1.4	1.4	18%	22%	12%	8%
Faculty lectures	1.8	1.9	1.7	1.7	18	17	20	18
Supervised practice	2.3	2.5	1.8	2.0	23	21	11	12
Case studies	2.1	2.2	1.9	2.0	19	18	17	13
Library research	1.9	1.9	1.8	1.9	9	9	13	13
Analysis/evaluation								
of ministry setting	1.8	1.8	1.8	1.6	22	22	7	5
Career assessment	2.8	2.8	2.4	2.3	30	24	11	9
Colleague/support								
groups	2.0	2.2	1.9	1.9	17	17	8	5
Peer learning	2.0	1.9	1.9	1.9	11	10	11	10
Learning contracts	2.7	2.6	2.5	2.5	7	5	15	13
Course exams	2.7	3.0	2.6	3.0	2	1	31	38
Qualifying exams	2.7	3.0	2.6	2.9	3	1	17	26
Involvement of	2.2	2.3	1.9	2.0	22	20	5	7
laity								
	1 = much		1 = much					
	4 = none		4 = none					

There is additional evidence of this tendency to report greater use of or immersion in a particular educational approach if the respondent is not directly involved with it. Faculty who teach in practical subject areas are, for instance, a little more likely than those who teach in the so-called classical areas to report that faculty lectures and course exams are given emphasis in the D.Min. program; classically-located faculty, by contrast, believe that seminars and career assessment (program activities that focus on the personal and vocational issues of the pastor) are given special emphasis and weight. This parallels the pattern of faculty observations about subject matter emphasis, especially the tendency to report that the areas with which one is most familiar are those that receive less emphasis, and that the ones in which the respondent does not teach receive more emphasis.

As was the case for topical emphases, interesting differences emerge between mainline and evangelical institutions. The methods generally associated with adult education or professional education in other fields -- peer-oriented learning, learning contracts, off-campus courses, and the like -- are found more often in the programs of mainline seminaries, according to the testimony of both faculty members and students. By contrast, evangelical seminaries place more emphasis

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on faculty lectures. Our visits to selected institutions confirmed the difference suggested here: Evangelical seminaries, even though the subject matter of their D.Min. programs may be more practical in emphasis than that of many mainline programs, seem to employ traditional academic methods to a greater extent than do programs located in mainline seminaries. Faculty members are more likely to give lectures, and, as noted in subsequent sections, amounts of assigned reading and writing are likely to be greater. Discussion groups, case studies, and programs tailored to the needs of individual students are much less prominent.

As might be expected, there are some notable differences in use of and emphasis on various methods and structures among different format types of D.Min. programs. Programs of the local/regional type, many of which rely on the seminary's standard menu of courses as the mainstay of the D.Min. program, are quite logically more likely to place emphasis on such things as course and qualifying exams. Correspondingly, they are much less likely to make use of adjunct faculty and to offer such special resources for D.Min. students as seminars or workshops that focus on the minister's career and vocational dilemmas. Campus-based intensive programs, according to faculty members, emphasize supervised practice as an element of the program, analysis of case studies and library research (also a strength of local/regional programs, according to faculty members). Like local/regional programs, they are less likely than extension programs to make great use of adjunct faculty and to involve laity in the program in some way. Extension programs are less likely, according to our respondents, to use such traditional methods as supervised practice, library research and course exams, but considerably more likely to emphasize support groups, peer learning, learning contracts, adjunct faculty and off-campus courses. Students report a few variations in the graduate and faculty views of program emphases: Students in extension programs, for instance, are more likely to report that ministry setting evaluations and a focus on the minister's vocational issues are present in their programs than are students associated with the other types. (By faculty members' and directors' report, however, these features are somewhat more likely to be found in non-extension programs.) Students also, interestingly, are more likely to report that their program emphasizes library research if they are enrolled in an extension program. This is a dramatically different view than that offered by faculty members and graduates. Nonetheless, overall, definite patterns emerge: Local/regional programs are pedagogically most traditional; campus-based programs emphasize ministerial practice, but through activities focused on practice, such as case studies, that can be accomplished at some distance from the local setting, rather than those, such as structures that involve laity, that can only be accomplished locally. Extension programs by general report offer the widest array of non-traditional techniques and structures.

Finally, it should be noted that faculty members themselves report that they use different methods or styles of teaching in D.Min. courses than they do in advanced courses for their M.Div. students (Faculty V,

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9). Forty percent say that this is the case "to a great extent," and an equal number say that this is the case "to a limited extent." Interestingly, since there are significant correlations between employment in an evangelical seminary and the use of traditional teaching methods, evangelical faculty are very much more likely to say that they employ different methods and styles in D.Min. courses than in those they teach for M.Div. students. It may well be that in mainline seminaries what we have identified as non-traditional methods have made their way into the M.Div. curriculum as well as the D.Min. curriculum. Thus these methods, which are used in evangelical seminaries, though to a lesser extent than in mainline ones, may be more unusual in evangelical seminaries, leading faculty in them to report differences between D.Min. and M.Div. teaching more frequently.

Discussion

It is clear from our questionnaire data as well as our observations of actual programs that D.Min. programs use a battery of teaching approaches, styles, techniques and methods that were not widely employed in seminaries before the advent of D.Min. programs. Mainline institutions are more likely to employ these methods and they are more often emphasized in extension programs and, to a lesser extent, campus-based intensive programs, but they are found in programs of all types. The use of such methods in programs intended for experienced adults and persons who have already attained professional status is based on considerable research into how adults learn and on substantial theories developed from the research. Nonetheless, though there is evidence that these methods are highly effective in the education of adults (and even some tenuous evidence, in this study, that these methods that stress individual initiative and peer learning account for some of the highly positive impact of the D.Min. degree on students and graduates), there is no proof that such methods are invariably superior in the advanced education of professionally experienced persons. We believe that D.Min. programs should be far more experimental than most are in their use of such methods; and that, by the same token, there should be more tests of the possible effectiveness of some of the academic and professional training methods, such as examinations and supervised practice, that have traditionally been employed in theological education. Some of the few studies that have been undertaken have had unsettling results. Hartford Seminary's study of its two different D.Min. models, one of which was structured to involve laity in the congregational setting in the student's D.Min. work and the other which was not, showed that the structures for congregational involvement, though they made great theoretical sense, in fact produced few of the anticipated results and in some cases were even counterproductive in both the learning of students and the impact on congregations. It is our sense that many Doctor of Ministry programs have bought into educational theories and approaches that they have not fully tested. Again, we believe that more experimentation, testing and evaluation of various teaching techniques and structures is in order.

Teaching Methods and Structures

A number of institutions have pointed out to us and we have noted ourselves that a fairly strong bias toward theory and techniques of adult education is built into the Standards for accreditation of D.Min. programs. Programs are instructed to provide "for varied kinds of learning" and a list is then provided that includes "self-directed learning," "integrative and inter-disciplinary experiences," "careful utilization of a student's ministerial context as a learning environment, with adequate provision to train supervisors," "structures designed to facilitate peer learning and evaluation," and "opportunities for personal and spiritual growth." This list is rather one-sided. It includes techniques reflective, for the most part, of one educational approach. In so doing, it could be read as dictating a pedagogical approach to the schools. We believe (as so, we would guess, do most ATS members) that in general matters of educational theory and methods should be left to the faculties of individual institutions to choose. It is appropriate for Standards to state the goals and objectives of educational programs that must be met for accreditation, including general areas of content that must be covered and skills and competencies that must be imparted. But to accomplish this is a matter for individual institutions to decide. Where methods are specified, we believe that this should be done as broadly and generally as possible. The list of a variety of specific methods found in the current D.Min. Standards is, in our view, too specific and constricting. The Standards should be revised to remove any bias toward one educational theory or approach and to include provisions that would require schools to test, from time to time, the effectiveness of the methods and techniques they employ.

II. B. 2. Program Elements and Structures

e. Courses

Findings

There is enormous variety in what constitutes course work in D.Min programs. As already demonstrated, different program types place different amounts of emphasis on various kinds of subject matter and employ a great variety of teaching methods. There is perhaps even greater variety in the forms of courses in different programs. Table I below gives an overview of the variety. The difference between directors' and faculty members' reports is explainable. Directors were asked what form of course the D.Min. student most typically takes; faculty members were asked what D.Min course they most typically teach. Even if D.Min students in a particular program most typically take a course from the regular course menu of the school (courses most often offered on a through-the-semester/quarter basis), faculty members may have reported on the courses they teach chiefly for D.Min. students, courses that are most often taught on an intensive basis. The Table shows that between 30 and 40 percent of courses most typically taken by D.Min. students are offered in traditional residential academic form, meeting once a week or more often and spanning the semester. The remainder of courses most typically taken by D.Min. students, 6 to 70 percent, are offered in a variety of intensive formats. The "Other" category contained in the Table was illuminated in written comments. These report more than 15 different forms of intensive courses: Courses that meet for a day every other week for six sessions; short term seminars offered end-to-end over a 2 1/2 week period; a day-long monthly meeting; four eight-hour seminars per term; directed studies on an individual basis with stated meetings; four meetings each quarter, each covering three hours on Monday afternoon and two hours on Tuesday morning; three-day meetings four times a semester; two hours each day for a full month; and more.

TABLE I	Course Types	Typical Course	
		<u>Taught by Faculty</u>	<u>Reported by Director</u>
	Weekly, semi-weekly or more frequent meetings over the length of a quarter or semester	29%	39%
	One-week/five day intensives	15	9
	Two-week/ten day intensives	23	26
	Longer intensives	20	17
	Other	<u>13</u>	<u>9</u>
		100%	100%

On average, the typical course taken by a D.Min. student involves between 35 and 40 contact hours (see and compare Directors II, 5a-d and Faculty V, 1c and 2). According to directors, about 14 students are

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enrolled in this typical course. Graduates remember 18 students in the typical course (see Graduates IV, N1). Since graduates of larger programs numerically dominate the graduate sample and larger programs are likely to have larger classes, this difference is explicable. Students, for whom the same conditions pertain, report almost the same mean figure as do graduates: 19. Graduates and students both judge that the class size they report is "about right"; fewer than 10% think that their typical class was either too large or too small (see Students and Graduates IV, N2).

Directors and faculty members report that about 18% of the students in this typical course are not D.Min. students. (Students and graduates report that 13% and 11%, respectively, of their classmates in their "most typical" course were not D. Min. students. The figure for students and graduates is lower because participants from larger programs that are less likely to have mixed classes dominate the student/graduate sample. See Students and Graduates IV, N3.) It is important to remember, however, that making up this average figure are many courses for D.Min. students that include no students from other programs, and many others that are thoroughly mixed. Table II shows how greatly different program types differ in their inclusion of non-D.Min. students in courses typically taken by D.Min. students.

TABLE II Percentage of Programs of Different Types Whose
Typical D.Min. Course includes Non D.Min. Students

	PROGRAM TYPES		
	<u>Local/Regional</u>	<u>Campus Based Intensive</u>	<u>Extension</u>
Programs that include non-D.Min. students	62%	11%	40%
	<u>Ind/Specialized</u>	<u>Unique Content</u>	<u>Extended M.Div.</u>
Programs that include	63%	0	13%

Local/regional programs often (but not always) structure the D.Min to include many courses in the school's "regular" curriculum, curriculum offered to M.A., M.Div. and sometimes academic doctoral students. Thus the percentage of local/regional courses that typically include non-D.Min. students in D.Min. courses is high. Campus-based intensive programs usually exclude students from other programs simply by the way that intensive courses are scheduled. Most often they are held during periods that other programs are not in session. This scheduling arrangement not only fits pastors' busy schedules by condensing course meetings into a single intensive period, but it enables the institution to make productive use of its housing and other facilities during periods when they are not needed for other programs. The apparently high figure for extension programs is an artifact of the low total number of such programs: the 40% represents two institutions that have

non-D.Mon. students in summer or field courses. The second line of Table II shows even more dramatic differences, with respect to inclusion of non-D.Min. students in typical D. Min. courses, among programs with different underlying philosophies. The programs we have categorized as independent/specialized, few of which have requirements and all of which are designed by and for the individual student, usually include as a program element course-taking at a seminary, consortium or university whose advanced courses are offered to students in a variety of programs. A student in such a program is more likely than not to take courses with students in other programs. The "unique content" programs are by definition those that offer an element not taught in seminary M.Div. programs but deemed uniquely appropriate for practitioners in ministry. Typical courses in these programs are planned specifically and usually exclusively for D.Min. students. Students from other programs, as the Table shows, will virtually never be found in these courses. For similar reasons, those programs we identify as built on an "extended M.Div." model are so defined because they offer work in the same areas as M.Div. study but at an explicitly advanced level. Because these courses are conceived as advanced and assume experience in ministry, admission to them of students from other programs is, as the Table shows, quite rare. Not shown on the Table are some other relationships between program types and inclusion of non-D.Min. students in courses. Students and graduates in smaller programs are more likely to report the presence of non-D. Min. students in their courses -- a logical relationship, since small programs often rely for elective variety on courses offered for students in more than one program. Students in programs in mainline institutions are also more likely to report the presence of non-D. Min. students, demonstrating again the concentration of independent/specialized programs and local/regional programs in mainline institutions.

As these great variations in "most typical course" suggest, programs differ greatly in the type of course that dominates. In about half of all programs (see Directors V, 5), a majority of the students' courses are selected from among offerings exclusively or primarily for D.Min. students. In another one-third of the programs, the majority of courses are selected from a wide variety open to students in several degree programs. In the remaining 15% of programs, the majority of the students' courses are self-designed independent study projects or courses taken at other institutions. Consistent with the pattern noted above, programs in mainline seminaries are more likely than those in evangelical seminaries to have "courses for credit open to all students."

Because programs vary much more than we had anticipated when we prepared our questionnaires in the ways they divide work for credit between required and elective activity and among various program components, we found the answers to our questions about requirements and allocation of credit hours difficult to interpret (see Directors V, 3 and 4). The analysis of program descriptions and materials recorded in the discussion of program types earlier in this report provides, however, the information we were seeking: In just under one-fifth of

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D.Min programs are the courses noted in wholly or mostly required: one-third have a mixture of required and elective elements; and half are almost wholly elective. As we noted earlier, however, comparisons based on the categories required courses and elective courses are less useful for our purposes than the notions of broad and limited options, since many entirely elective D.Min. programs, especially of the campus-based intensive type, in fact offer a very limited menu of courses. Half of the 72 D.Min. programs we classified fall into each category. As we noted in the discussion of types, there are logical affinities between campus-based intensive programs and narrow option ones: institutions that offer intensive courses on campus most often offer them in periods when students from other programs are gone and faculty are free to teach an intensive schedule. This means that there is a limited number of students to take such courses, and therefore it is financially feasible to offer only a limited number of courses. The same conditions dictate that few non-D.Min. students will be enrolled in campus-based intensive D.Min. courses. Thus the strong statistical affinity between programs that have limited options and those that have few non-D.Min. students in their D.Min. courses is easily explained. There is an almost equally strong affinity between local/regional programs and broad options for D.Min. course-taking. Thus the total array of course offerings of the school (beyond the introductory level) is available for the D.Min. student who lives within commuting distance of the campus, as the students in local/regional programs must. Charts that show these relationships in detail are included in the section on Program Types.

Faculty members responding to our questionnaires and interview questions provided additional descriptions of the conduct of courses intended, wholly or in part, for D.Min. students: Seventy percent of faculty members responding said that their typical course always requires student preparation before the course begins, and another 13% said that they sometimes make such requirements in D.Min. courses (Faculty V, 1d). As noted earlier, the typical course requires 1300 pages of reading. On average, it also requires 32 pages of written work, a requirement that ranges among the responses we received between five and 150 pages (Faculty V, 1f). There are some notable differences between types of programs and the profile of their typical course. Courses in programs in evangelical seminaries are likely to be longer, to require more preparation before the course begins, and require more pages of both reading and writing. All these features are also more likely to pertain to faculty who teach in programs that have more required courses and fewer elective options. (Most evangelical/conservative programs are also "limited option" programs.) Courses taught by faculty from practical fields of study are also likely to be longer in contact hours, perhaps reflecting the inclusion in this category of extended workshops and practicums. Faculty who teach in smaller programs are slightly more likely to report that they require more writing.

What effect does the presence of non-D.Min. students have on courses taken by D.Min. students? Neither faculty (V, 2) nor students

(IV, 0) observe much by way of negative effect. Forty-nine percent of faculty and 35% of students think that a mixture has a positive effect on D. Min. students (39% of faculty members and 55% of students say the effect is neutral). Faculty members and students agree that the effect on non-D.Min. students is positive: Six percent of faculty members think this, and 53% of non-D.Min. students. Forty-eight percent of the faculty say that teaching a mixed group has a positive effect on them as instructors, but only 36% of students observe such positive effects (39% of faculty and 57% of students are neutral). Faculty members, in other words, are somewhat more positive than students in their assessment of the values of non-D.Min. students and D.Min. students in courses together.

Faculty members report that in grading they give most weight (58%) to student papers or project reports. The only other major factor is class participation (29%). Only 7% percent of the weight, on average, is given to examinations (Faculty V, 1g). (Course exams were also not prominent in the responses to questions analyzed in the preceding section III B. 2. b. Teaching Methods and Structures.) Faculty members list a wide variety of other factors weigh in grading: class presentations, reports on reading, verbatims, sermons, case studies, self-evaluations, evaluations of peers, completion of a certain number of hours of independent work, and "evidence of application [of the subject matter] in their ministries." The course failure rate is very low. Seventy-three percent of all faculty say that no D.Min. students fail in a typical D.Min. course they teach; almost all the rest of the faculty members (22%) say that only one student fails. If the directors are right that the average course enrolls about 14 students, the overall failure rate is 1.7%.

Faculty members, graduates and D.Min. students have remarkably similar views about the difficulty of courses, as shown in Table III. About 40% of each group thinks that D.Min. courses are at about the same level of difficulty as advanced-level M.Div. courses. Fifty percent think that D.Min. courses are more advanced and difficult, and about 10% of each group think that D.Min. courses are less difficult. As Table IV suggests, there are differences by field among faculty member on this question. Generally faculty members who teach theology, ethics or Biblical studies are less likely than others to believe that D.Min. courses are more advanced and difficult, and those who teach in "practical" areas are markedly more likely to think this.

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TABLE III Comparison Level of Difficulty of Advanced B.D./M.Div. Courses to Courses in Your D.Min. Program?

<u>Faculty</u>	<u>Graduate</u>		<u>Student</u>	<u>Drop-out</u>
42%	38%	About the same level of difficulty	42%	45%
51%	51%	D.Min. courses more advanced and difficult	49%	37%
8%	11%	D.Min. courses less difficult	9%	18%

TABLE IV Course Difficulty By Faculty Field

Course Comparisons:	<u>Theology/Ethics</u>	<u>Bible</u>	<u>History</u>	<u>Pastoral Care, Counselling</u>	<u>Preaching Worship</u>	<u>Social Sciences, Education, Missions</u>
D.Min course is:						
More difficult than M.Div.	38%	36%	50%	65%	77%	62%
About the same	52%	48%	50%	32%	18%	33%
Less difficult than M.Div.	<u>10%</u>	<u>16%</u>	<u>0%</u>	<u>3%</u>	<u>4%</u>	<u>5%</u>
	100%	100%	100%	100%	100%	100%
	(29)	(31)	(10)	(31)	(22)	(21)

One explanation for the very low rate of failure, however, may be that almost half of all D.Min. courses are (in the view of faculty members and students alike) no more difficult than advanced seminary courses in which they achieved the 3.0 average that most D.Min. programs require for entrance.

Discussion

As our case study visits and materials sent to us amply illustrate, different kinds of D.Min. programs, with their different structures and goals, face different issues in the way they conduct course work for the degree. The increasing number of programs that offer course work in intensive form have encountered questions about the impact and value of the intensive course. Some argue that the shorter intensive courses, of one week or less are, as one graduate says, "too short to get anything out of..." Some faculty who have longer intensives express other objections: They argue that certain kinds of learning require reflection over time, the kind of slow absorption of knowledge that cannot always be achieved when the student is doing nothing but attending class and preparing for class. It is

this problem that one institution that offers an intensive option is addressing in a recent self-study report:

Students electing the January/June Option receive syllabi for each semester two months prior to class, with the expectation that reading will be completed prior to the seminar. Application of the work to ministry is assigned to be completed following the class period and must be turned in to the professor within two months. Thus, while the actual 30 hours of class time is condensed into a period of two or sometimes three weeks, the work for each seminar spans a period of more than four months.

In other settings, however, we found strong defenders of the positive values of the intensive course. It was noted that intensive courses for D.Min.'s alone are usually smaller than courses in other forms that admit students from several degree programs. As a result they can focus on the special issues that practitioners bring. One director whose program is conducted entirely in several summer sessions, five weeks each in length, points to the importance of the "strong colleague relationships" that are built during these intense periods. Students and clergy we interviewed were mixed in their views about intensive courses. Several said that they could not see themselves pursuing a D.Min. in any other format, that though it was quite feasible to take two complete weeks away each year, attending courses on a regular academic schedule, one or more days a week for a few hours, could not be easily coordinated with the demands of ministry. Other said that the discipline that must be exercised to do the reading in advance and the course project or paper after the course concludes is difficult to exercise in the parish, and that they might fare better on a steadier, more regular pattern spread over a longer period of time. The fact that these are issues for more than a few students was illustrated by one fairly large campus-based intensive program we visited, one-third of whose students at the time of our visit had overdue papers. Those papers that were due several months after the conclusion of an intensive course but which had not been turned in by the deadline.

In the programs we visited that adhere to regular academic patterns of quarter- or semester-long courses, several issues emerged. As noted already, in those programs where students are permitted, encouraged or required to take courses in the "regular" curriculum that are offered to students in several programs, the special interests and issues of the D.Min. students may not fully be addressed. Unless such courses are supplemented by special program offerings exclusively for D.Min. students, the kind of collegiality among D.Min. students that ATS Standards require may not be achieved. But the major problem of such courses, in the experience of the programs we have observed, is simply convenience. Several institutions that have local/regional programs with conventionally scheduled courses told us that they are considering offering intensive versions of some of those same courses in order better to fit into the schedules of practicing pastors.

We also encountered, however, some vigorous defense of a practice of D.Min. students taking conventionally scheduled courses with students from other programs, especially M.Div. students. Besides making possible a much

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greater variety of offerings and providing an extended period of time for students to absorb or reflect on course material, courses in the standard curriculum that bring together D.Min. and M.Div. students have, one faculty member told us, a special value:

The interaction between D.Min. and M.Div. candidates is very helpful -- both for the M.Div. candidates who can hear the D.Min. students reflecting on their experiences in ministry; but secondly for the D.Min. candidates to see where they have come since being M.Div. students, what their present understanding of ministry and study are. This is part of the D.Min. rationale -- D.Min. students have to understand that they are in fact continuing the process they began in M.Div. work. Although we call the D.Min. a "terminal professional degree," its intent is to plot a trajectory, and you need two points in order to determine a straight line.

The faculty member quoted above teaches in an institution that offers its D.Min. program in two forms, in a local/regional pattern and by extension. Faculty members and administrators offered a number of comparisons between the on- and off-campus versions of their programs, some suspect the grading in the field is more lenient. Others observe that the off-campus cluster groups are more likely to choose, for their jointly-selected electives, courses with practical emphasis. One faculty member also suggested that the treatment of topics was more likely to stress practical issues if the course was offered at a field site. This respondent felt that the greater emphasis on theory in on-campus courses was a benefit to the D.Min. student involved. But extension programs also have many advocates, as described the section on off-campus program activities. Courses taught in these settings have the advantage of peer support and pressure as an aid to pulling almost all members of the group through the course when they might otherwise, if left on their own, falter because of the difficulty of the work or of finding time to do it. Programs that offer their courses in extension setting do indeed appear to have a better record of keeping participants "on track" toward the completion of their programs. The major drawbacks of such courses are the drain they often place on the energies of core faculty members, if core faculty members are engaged to teach them; and, if the program has an elective phase, the necessity of the group deciding together what electives to take. Students and graduates we interviewed were divided about the seriousness of this last problem: some felt that the values of working in a group outweighed the disadvantage of having to take some electives not at the center of their interest; other found the arrangement seriously constricting.

Finally, a number of institutions offer "course work" in forms that do not resemble courses as they are usually understood. Some of these programs permit any kind of independent study and/or course-taking as long as it fits into an acceptable learning plan and contract. Others specify a series of activities to be completed more or less independently. We studied the description of one program whose "curriculum" is made up almost entirely of a series of projects: a written faith statement, in the form of a long paper; an integrative paper, preparation for which begins at the program's beginning and ends before the final project begins; and a number of other

requirements, including a few core D.Min. courses. This program and several others require and offer credit for a certain number of days of short-term workshops, activities that are not credit-bearing in themselves. This particular program operates by extension, and therefore, though the students mold requirements to their particular interests and often pursue them by independent study, the group becomes a setting for reporting and accountability. Most independent/specialized programs that allow self-designed courses and learning units do not, however, have such a group as a regular program feature. One would expect, therefore, that most independent/specialized programs would have special problems in keeping people moving through the program. But this does not seem to be the case [see sub-section , Progress through D.Min. Programs, Independent/specialized programs may attract those who are specially well-disciplined, or may have been successful in selecting those who can handle the considerable freedom these programs offer. Whatever the reason, those who enroll in such programs appear to us to find them almost uniformly good experiences: "The program I am in emphasizes self-designed learning units, with clear proposals, goals, and resources spelled out. I have found the whole process an excellent model for lifetime learning."

No one form of D.Min. course appears to us to have significant advantages over other forms. As just demonstrated, all have their strengths as well as drawbacks. We do think that the trend toward intensive formats should be carefully monitored, and that some carefully controlled research would help institutions to understand what can and cannot successfully be taught in intensive units. We also think that accreditation teams should examine more closely course-completion rate, especially at those institutions that offer intensive courses with completed work due several weeks or months after the course has concluded. We also question the advisability of giving academic credit for non-credit workshops. The workshops may be excellent, but neither the quality of instruction nor the adequacy of participant performance in such workshops is evaluated or certified. If such credit is given, the evaluation should focus entirely on quality of whatever written project makes use of the material learned in workshops. The number of hours spent in non-credit activities should not, in other words, in any way determine the amount of credit given.

Reading

II. B. 2. Program Elements and Structures

f. Reading Materials and Library Resources

Findings

More than half of all D.Min. programs bring students to campus for only limited periods each year. Extension programs may require only a single period of residency of several weeks duration. Even campus-based intensive programs, all of whose activities take place on the campus may, bring students to campus as little as two weeks a year. Most educational programs, particularly at the graduate level, assume ready access to the institution's own library and often to its well-stocked bookstore. But the majority of D.Min. programs and students do not have such automatic access. The situation has led programs to devise a variety of procedures and devices to make available reading materials for both course work and project research.

The typical D.Min. course requires 1300 pages of course reading (more may be required as preparation for student papers and projects). There is enormous variation in reading requirements, from as little as 20 pages (presumably for courses based on other kinds of materials, such verbatim case reports) to 5000 pages at the other extreme) (see Faculty V 1. e.). We did not find significant variations in the amount of reading required related to the field of study in which the faculty member teaches, the faculty member's attitudes toward D.Min. programs, or program size. We did observe statistically significant relationships for two variables: Programs that require a high proportion of courses or that offer a limited menu of courses -- what we have called "limited options" programs -- require more reading; so do programs in evangelical institutions. This is consistent with findings reported elsewhere in this report: courses in evangelical institutions have more characteristics traditionally identified as "academic" than do courses in mainline D.Min. programs. The difference in this case is marked: The average mainline course requires 958 pages; by contrast, the average evangelical course requires 1798.

What kinds of reading are required? Most likely to dominate a course reading list (see Faculty V, 6) are scholarly books which may be readily purchased. Next most likely to appear on a course syllabus "almost always" or "frequently" (see Faculty V, 5), but very unlikely to dominate the list, are duplicated materials supplied by the instructor. Almost equally prevalent (and second most likely to dominate the list) are reading assignments in textbooks. According to the faculty members who teach D.Min. courses, neither general audience books readily available for purchase nor out-of-print materials or journal articles available only through the library are major sources

for D.Min. course reading. This report makes clear that reading lists are weighted toward those materials -- textbooks and scholarly works -- that are in print and can be purchased. In our interviews and from written comments we collected different perspectives on this situation. A very few faculty feel members that the limitation of much D.Min course reading to materials that the students can buy or the instructor can gain permission to duplicate is a severe handicap. Such comments were offset by another small group that argued with equal vigor that a major benefit of D.Min. programs is the personal library they cause a student to amass. The more common view is that lack of access of students in some programs to theological libraries for course reading is a somewhat constricting factor, but not severely so. Directors point to the arrangements that have been made to minimize any problems. Eighty-six percent of all programs permit students to borrow circulating library materials by mail. One program we visited gave us an impressive brochure, describing library holding and facilities and outlining procedures for borrowing by mail. Two-thirds of all programs offering courses off campus arrange, in all or some cases, for a "travelling library" to be available at the site (see Director II, 7, 8). In addition, students who live a great distance from the seminary campus are urged to make borrowing arrangements at nearby college, seminary or university libraries. The D.Min directors we interviewed argued, and most faculty we talked to agreed, that through this combination of arrangements most course reading needs of D.Min. students can be met. But some students and graduates do not find library arrangements satisfactory. "I do not see how any program, writes one student enrolled in an extension program, "can function effectively where the library is not available."

Do students complete the reading assigned for courses? Faculty, students and graduates differ in their replies to this question (Faculty V, 7; Students and Graduates, IV, I). All respond in the categories "always" and "usually," but faculty place the emphasis on "usually" (74%), and graduates on "always" (66%). Students, whose experience is quite recent, fall in between: 56% say that they "always" complete the assigned reading, and 40% say that they "usually" do. As noted elsewhere, students in and graduates of programs in evangelical schools are more likely to say that they complete the assigned reading. So are students who entered with higher seminary grade point averages. The matter is important because courses taught in intensive style -- increasingly the model that students encounter as campus-based intensive programs become more prominent -- often depend for their effectiveness on a large amount of reading having been completed before the course begins. As a spur to students to complete the assigned reading, a majority of the faculty members we surveyed (85%; see Faculty V, 8) require written reports on reading at least sometimes, and a significant proportion (40% of all faculty teaching D.Min. courses) always require book reports.

More concern was expressed in our interviews about the availability of bibliographic resources and reading materials for the project than about reading materials for the courses. Graduates report

Reading

(Graduates IV, V) that they are more likely to have used primary and secondary scholarly materials, in preparing their projects, than books intended for a general audience. They found it more difficult to obtain the needed reading materials for the major project/thesis than for courses: 83% found it "usually easy" to get course materials; but only 64% found it as easy to obtain materials for the project (see Graduates IV, P). That access to a well-equipped theological library may have been a source of difficulty is suggested by the fact (see Graduates IV, S) that graduates report that the materials source most often used for the project was their personal library (53% say they used it very much and 39% say they used it some). The second most important source is the library at the seminary where they are taking their degree: 43% used the seminary library very much, and 38% used it some. Interestingly, no significant differences in ease of obtaining reading materials emerge among program format types. Living within commuting distance of the seminary library does not seem to be a significant advantage. Perhaps time more than distance limits students' access to library materials.

As noted earlier (see Section II. B. 3. d. Teaching Methods and Structures) directors and faculty members differ about the importance of library research. Nearly half the faculty members (48%) would like an increased emphasis on library research; by contrast, only 20% of directors want the emphasis increased.

Discussion

The role of a theological research library in the Doctor of Ministry program is very unclear. The Standards enforced through most of the history of the D.Min. shed little light on the matter ("the program shall include adequate periods of residency to assure access to and use of sufficient theological library and other learning resources" Bulletin 35, 1982, p. 32). The revised Standards provide even less guidance. Mention of the library is reduced to a single word in a list of "total resources of the institution" to which the student must have access during periods of residency on campus. Whether D.Min. courses require -- as do most other graduate courses and many undergraduate ones -- the use of an academic library is unclear. Whatever faculty members teaching such courses would prefer, it is evident that many of them have adjusted to the fact that in some forms of the D.Min. program student access to libraries will be limited and thus required course reading should concentrate on materials that can be obtained by purchase or private distribution. How this situation ultimately affects the character of D.Min. course work is a matter for further reflection.

The relation of the theological research library to the D.Min. project is also unclear. In addition, there are signs, such as the significant proportion (one-third) of graduates who say they did not have an easy time obtaining materials for the project, that the inadequacies of some current arrangements are evident to the students

and probably to faculty members as well, causing the latter group to advocate increased library research more than any other structural change in D.Min. programs. Certainly the widely expressed hope that reports on D.Min projects can become an important source of research about the church depends for its realization, in part, on the researcher's access to relevant materials. The "applied research project" for which the Standards currently call certainly takes on greater value as a research contribution if the author has searched thoroughly for background materials and for results of similar or comparable projects, and has integrated a critical summary of those materials into the project report.

In light of the value of the thorough use of an academic theological library, it seems to us that the Standards are remiss in their inattention to library issues. Surely there should be a standard that prompts schools to collect material in ministry studies generally and in particular areas emphasized their program, and to arrange the fullest possible access for D.Min students to the library.

Supervision

II. B. 2. Program Elements and Structures

g. Supervision

Findings

Both older and revised versions of the Standards for the D.Min. degree require "adequate provision" for "trained supervisors" as an aid to "careful utilization of the student's ministerial context as a learning environment." The Standards in force before 1984 specify that either faculty should be trained in supervisory methods or that trained supervisors should work with faculty "to help candidates in evaluation of their learning and experience." The current Standards are more cryptic, listing "careful utilization of the student's ministerial context as a learning environment, with adequate provision for trained supervisors," (Bulletin 36, part 3, 1984) as one of the "varied kinds of learning" a D.Min. program must provide.

It is evident that different programs have chosen to interpret these accreditation standards in different ways. As described more fully in section h, Ministry Site Analysis and Involvement, immediately following, the ministry setting is used as a learning environment for courses, special projects and the final project. In the majority of cases, however, supervision of the student's activity in the ministry setting by trained observer is not an element in these contextual learning arrangements. Only about one third of all programs require any kind of supervised practice (see Directors V, 8, b and c). A larger number of programs (29 of 67, or 43%, a figure obtained from cross-tabulation of Directors V, 8, b and c), offer either clinical supervision of counseling or supervision of work in the congregation or other non-clinical setting as non-required options. But a significant number of programs (20 programs, about 30%, figure obtained from the same cross-tabulation) do not offer any opportunities for supervised practice. (Similar figures were obtained when program directors and faculty were asked about the extent to which supervised practice is emphasized in their programs. In each case, more than a third said that it receives little or no emphasis; see, for instance, Directors II, 2, c.) In other words, a sizeable number and proportion of programs simply ignore the requirement of field supervision enunciated in the Standards.

There is no evidence from our study of notations imposed in accreditation (see section II. B. 2. Accreditation) that visiting teams or the Commission on Accrediting have penalized schools that do not offer opportunities for supervised practice in their D.Min. programs.

Those institutions that do make provision for supervision usually do it in one of three ways. First, they may require or offer as an option segments of Clinical Pastoral Education for credit toward the degree. Second, they may offer or require supervised practice outside a clinical setting, under the oversight of the institution's own faculty or supervisors otherwise designated. Third, they may view the providing of supervision and oversight for the final ministry project, by a member of the institution's faculty or by an outsider, as providing the opportunity for the student to work under supervision. Of the 40 institutions that described for us the training and qualifications they require of D.Min. supervisors, the largest number specified simply "appropriate expertise." Some other institutions say they permit only their own faculty members to supervise; a group of about equal size (seven institutions) requires clinical training even for supervisors overseeing student's work in congregations or other non-clinical setting; five say that their major requirement is a PhD or other terminal doctorate; and an equal number of institutions offer a special training workshop for supervisors. Because we did not know in advance how variously the supervision requirement is construed, we did not gather adequate information to correlate these different criteria for supervisors with the different functions of supervision in different programs. We do not know, for instance, how many of those institutions that require that supervisors be core faculty members also construe "supervision" to mean supervision of the final ministry project. From the program descriptions we have read, we have the strong impression that those programs that require clinical training for supervisors or that supply their own supervisory training are more likely to be the ones that offer or require a separate unit of supervised field experience to be credited toward the degree.

Discussion

It is quite evident that the D.Min.-granting institutions and the Standards are at odds over the matter of supervision. Only a minority of institutions require what the Standards seem to envision: supervision of ministerial practice as one educational element of the D.Min. degree. Another group of institutions has fused this requirement to the oversight or supervision of the final ministry project, a project that in some cases (see section m. Final Project and Theses) requires an "active ministry" as part of the project plan. One institution in three, however, simply ignores the standard that requires provision of trained supervisors.

Clearly a decision must be made here. Is the supervision of practice an essential element for an advanced degree in ministry? If so, the relevant standard should be more specifically worded,

Supervision

and institutions should be required to show that they meet it. Is supervised practice, rather, simply a desirable feature of certain D.Min. programs, in light of their specific goals? If so, it should be made optional in the Standards. Is supervision merely a method or instrumentality by which other things, such as reflection on ministerial practice, may be accomplished? If so, mention of it does not belong in the Standards, which should state goals and requirements for the degree, leaving the methods by which these are to be achieved to the individual schools.

In our view of the D.Min. as a degree that leads and attests to advanced competence in ministry, supervised that enables competent critical reflection on practice seems a highly important, ever essential element. Some elements of competence cannot be attested to or developed by written academic work alone. We would therefore favor retention and enforcement of the standard that requires supervised practice.

II. B. 2. Program Elements and Structures

h. Ministry Site Analysis and Involvement

Findings

D.Min. programs came into being in an era when the involvement of congregations in theological education was much discussed. In the same period, many field-based or "contextual" experiments were launched as part of M.Div. programs. In-ministry D.Min. programs, most of which require their students to be employed full-time in congregations or other settings of ministry, were natural loci for the effort to bring local congregations and seminaries closer together in joint educational undertakings. As a result, most D.Min. programs aim explicitly to forge a relationship with congregations or other organizations that employ their students. Most programs are linked to congregations in at least one of three ways: the congregation acts as sponsor and/or supervisor of its pastor in the D.Min. program; the congregation becomes a focus of study, experimentation and analysis in D.Min. courses and projects; or the congregation is treated as a beneficiary of the program, along with the student, and is invited to call on the instructional or consultative resources of the seminary.

The most common form of congregational involvement in D.Min. programs is the use of the congregation as a location and object of study for D.Min. course projects and for the final project or thesis. Almost every program that offers courses specifically for D.Min. students requires course papers or projects that focus on the site of ministry, and many additional programs that have no such courses require that the final project be directly or indirectly linked to the ministry setting in which the student is employed. Exactly how this linkage is structured varies from program to program. Sometimes, for course projects or the final project, the student must do something in the congregation, that is, engage in some act of ministry that is then analyzed and evaluated in a written report. In other cases, "ordinary" practice is the focus, with analyses based on case reports or verbatims. A few programs conceive the D.Min. as a degree that prepares pastors to be better teachers in congregations, and in these programs the congregation may be the site at which the student tries her or his hand at various kinds of teaching. In another small group of programs, the student's study of the congregation is entwined with a process of self-study by the congregation. One program from which we received a description requires the student's congregation to prepare and submit both a mission statement and an evaluation of the ministry of the church in light of that statement. "At least to some extent the Mission Statement and Evaluation become important tools throughout the seminar work of the Doctor of Ministry student, guiding application of each seminar's data to the parish situation."

Ministry Site Analysis

The other major role played by congregations in many programs is that of supervision, oversight and evaluation, usually an informal basis. As noted earlier, about two-third of all programs require that the governing body of the student's congregation give approval of the student's enrollment in the D.Min. program. Many programs also require the formation of a team of laypersons in the congregation or other place of ministry. The functions of this team vary from program to program: in some cases, the team's chief roles are to offer the student "support" meaning both advice and help in communicating the demands and advantages of the D.Min. program to the rest of the congregation. A smaller number of programs ask these teams to give formal approval or consent to the student's choice of courses and/or of a project topic. Other programs, again a minority, ask the team to act as formal evaluator of the student's work. A few programs invite one or more persons from the local team to be part of a seminary committee that oversees the student's work, approves the project proposal, or reads and gives approval to the project report itself.

Finally, there are a very few programs that attempt to educate the congregation as well as the D.Min. student. The most notable of these, and perhaps the most closely studied of any D.Min. program, was the "parish option" of Hartford Seminary. The program was elaborately evaluated in comparison with that institution's "professional option," and the results of the evaluation were published (Marvin J. Taylor, ed., Pastor and Parish as Co-Learners in the Doctor of Ministry program: An Experiment in Theological Education, Theological Education 16, Special Issue No. 2, Winter 1980: 175-265). The parish option, like many other programs, had a "home base group," consisting of four to eight persons from the ministry setting "who meet with [the clergy participants] at least six times a year over a two-year period... to provide general support and critique, and specific response to the pastor's involvement in the D.Min. program." In addition to this rather common structure for congregational involvement, the parish option of the Hartford program also required the formation of a coordinating committee of six to 12 laypersons and the pastor. Unlike the home base group, this committee was to be appointed by the official board of the congregation. The coordinating committee's first task was to administer a parish survey, and on the basis of that survey to choose four elective parish courses as educational and training resources for its own members. Each parish course was 15 to 18 hours in length and held in the parish over several days. The courses available corresponded to those offered to D.Min. students, though they were shorter and somewhat more general. In addition, each participating congregation had a Hartford faculty member assigned to it as "link" between the congregation and the seminary. That faculty member also served as advisor to the congregation's pastor who was the D.Min. student. Though other programs whose descriptions we have reviewed require core seminary faculty members to travel to student's congregations for various purposes, none we know incorporates the extended teaching and consulting relationships found in the Hartford parish option.

The somewhat surprising finding of Hartford's evaluation, recounted at length in Section II. E. 1 of this report, was that the parish option was not significantly more effective in bringing about development or change in congregations than Hartford's "professional option," a separate D.Min. track that did not include the parish-based courses or the extensive consulting relationship. The Hartford evaluators concluded that the emphasis on education for the congregation, though much more extensive in the Hartford parish option than in the other program, was still not enough to make a difference; and also that programs like Hartford's "professional option," particularly if they include site groups and some visits by seminary faculty to the congregation, already provide significant experiences for congregations. One Hartford evaluator remarked that the students in the "professional option," designated as the control group in this experiment, were "getting more than sugar pills." Without an explicit structure for providing it, these students and their congregations were receiving the same kinds of attention as were built into the parish option. And what the parish option congregations were receiving was not sufficiently different, in amount or type of attention, to cause perceptible differences in the impact of D.Min. participation in the two kinds of programs.

Graduates of and students in D.Min. programs report that most members of their congregation know about their participation in a D.Min. program (83% of graduates and 69% of students say that all or most persons in their congregation know; Students V, C and Graduates V, D). Students report that about two-thirds are enthusiastic about their participation, and graduates report an even higher percentage -- 71% (Students V, D; Graduates V, E). Most of the remainder, they report, were indifferent. Only a minute number report that the majority were hostile to their participation. In their written comments, graduates and students remarked favorably on the elements of programs that include laity from their place of ministry:

My D.Min. program required the establishment of an advisory committee made up of members of the congregation. I found this part of the program extremely helpful. I had a very good group of mixed people on my committee who were very interested in my courses, my concerns, ideas, in-congregation projects, etc. They gave tremendous support. Without their on-going support, I would have wondered if anyone in the congregation knew or cared I was in a D.Min. program. Having a local committee prevented me from doing the D.Min. in any ivory tower setting.

I learned some skills for collegial ministry. I was pleased with the way the leaders of that church became partners with me in my ministry.... I enjoyed my D.Min. program and feel that I benefited a lot from it. The members of my site team will testify that they did too.

Not all comments were positive. One student interviewed during a campus visit, an associate pastor, said that she had been counseled by

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the senior pastor not to discuss her D.Min. work widely in the congregation, lest members of the congregation feel they were being "robbed" of her time. But such comments were rare, positive views of the relationship of D.Min. programs greatly outweighed negative ones.

Discussion

Few issues emerge with respect to the involvement of congregations and other ministry settings in D.Min. programs. As reported earlier (section d, Teaching Methods and Structures), directors, faculty members, students and graduates report that analysis and evaluation of the ministry setting is heavily emphasized currently in D.Min. programs; directors and faculty members place it high on the list of elements that should be further emphasized; and students and graduates report that such analysis has been of great value to them. Involvement of laity from the student's ministry setting is not currently emphasized as heavily in many D. Min. programs, but directors and faculties rate it, too, high on the list of elements that should receive increased emphasis. From all evidence we have collected, the variety of structures currently in existence work well, with real benefits for most of the persons involved and few major inconveniences. Our case studies and some comments written to us lead us to suspect that some programs may claim to incorporate a more lively relationship between the D.Min. program and the student's congregation than in fact exists. Programs should be pressed in their evaluative reviews of themselves to discover whether relationships with congregations do in fact work as often and as smoothly as their program descriptions claim. But since there is no evidence to suggest major gaps or failings in this area, we do not believe that the Standards need to include guidelines or criteria for congregational involvement.

II. B. 2. Program Elements and Structures

i. Collegiality and Peer Learning

Findings

"Peer learning and evaluation" has a prominent place in both the original and the revised Standards for accreditation of the D.Min. degree. The phrase occurs twice: programs are to provide "structures designed to facilitate peer learning and evaluation"; and students are to be admitted in sufficient numbers to make it possible for "peer learning and evaluation" to take place.

Consistent with this emphasis in the Standards, virtually all programs make some provision for collegial interchange among students. Only 6% percent of program directors (representing four programs) say that their programs make no such provision. But the approaches the majority take to achieve collegiality in peer learning are quite diverse.

Most common (found in about half of all programs) are arrangements to achieve peer interaction and learning through D.Min. students taking courses together. This is accomplished in different ways in different format types. In extension programs, students take many or all of their courses with the same cluster group of participants. Both campus-based intensive programs and local/regional programs make provision for each year's entering class to engage in certain program activities together, annually or more often. Other programs of these two types do not form cohorts of students, but expect peer relationships in learning to develop in those courses offered primarily or exclusively for D.Min. students. In these cases, the group of "peers" is likely to be different in each course.

One-fifth of our respondents described a variety of mechanisms for students working together that we had not adequately anticipated in the question choices we provided. Collegiality occurs, we were told, in small discussion groups organized within courses, in addition to courses, or sometimes by the students themselves; in provisions in some programs for peer consultation on learning contracts or project design; in peer evaluations that weigh in course grading in some programs; in worship during program sessions, and in a variety of other ways, including carpools to save money on transportation and the like. In about one-quarter of programs, there is provision for small groups of colleagues to meet specifically for support and interaction, in addition to or in place of group meetings associated with courses. Such non-credit support groups or colloquia are common in

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local/regional and campus-based intensive programs. In addition, many programs provide "natural" gathering points for their D.Min. students. In campus-based intensive programs, meals together and lounges and living quarters become gathering points. In local/regional programs, the D.Min. office may provide a center for students and opportunities for interchange. Not surprisingly, faculty who teach in programs that offer a limited range of D.Min. program activities, programs that, in other words, by their structure keep D.Min. students in close touch and interaction with each other, are more likely to observe a program emphasis on collegiality and peer learning. Faculty members, graduates and students associated with extension programs are also more likely to observe such an emphasis. Further, faculty members differ quite markedly, by program type, in their judgments about how successful are the programs in which they teach in training students to use and rely on collegial support. As shown in Table I, faculty who teach in extension programs are far more likely than those who teach in campus-based intensive programs or local/regional programs to believe that this effect is achieved.

TABLE I Collegiality

	<u>Local/ Regional</u>	<u>Campus-based Intensive</u>	<u>Extension</u>
Percent of faculty saying that new depth of collegial support occurs frequently or regularly	62%	74%	95%

Discussion

In general, the high value placed on collegiality and peer learning in the Standards is shared by schools giving the degree and the students who enroll in D.Min. programs. Like a number of other program features and elements we have discussed, collegiality, valued though it is, must be balanced in different program types with other valued features that may be difficult to integrate into the same format. In extension programs, for instance, collegiality, mutual support and meaningful learning from clergy peers appear to be readily and rapidly achieved. Yet some students we interviewed and other students and graduates who wrote to us complained that peer relationships in these settings developed at the cost of sustained collegiality with seminary faculty members, none of whom could spend substantial periods of time with the group because of its distance from the campus. Other students in the same program, however, felt that a collegiality with faculty was adequate, and that the experience of sustained work with a group of colleagues was irreplaceable. Indeed, extension programs seemed among comments volunteered on our questionnaires to elicit the largest number of highly enthusiastic appraisals in comments on the questionnaires: "Sharing in the process

with ten colleagues (none of whom were my denomination) and having the satisfaction of planning and carrying through a project in ministry has done more for me as a person and as a pastor than any other experience of my life (including a seminary)." The reference to ecumenism, incidentally, is not isolated. A mixture of clergy of different denominations, especially where there is ample provision for colleagues to learn from each other, was mentioned in several comments we received as a key ingredient of a rich and successful D.Min. experience. In our travels and from the written comments on questionnaires we collected a number of stories of colleague groups from extension programs that continued long after the degrees were conferred. One graduate says "I went into the program primarily to get the resources and not the degree. That was an added plus. Therefore my goal was to stay in the program as long as possible. I stayed from 1974 to 1981. I would have taken longer if they would have let me." And a graduate whose program did not continue expressed disappointment: "I found the program to be fairly intense for a comparatively short period of time.... I would like to have some kind of refresher course.... The 'collegiality' seemed artificial to me with no continuation." It is also important to recall the comments of students and graduates whose extension, cluster colleague group was not congenial. Comments from such students were extremely negative, even bitter, though few in number.

Campus-based intensive programs often rely on the context -- D.Min. students living and working together intensively -- to create collegiality. In some programs, our evidence suggests, this works well, though in others only a "modest" level of collegiality is achieved. One student who used the term "modes" was enrolled in a program that had no fixed requirements but that allowed students to choose their courses from among a relatively limited number offered each year. All the students and graduates of this program whom we interviewed said they would not trade their freedom and flexibility to choose courses and take them in the order they liked: Students and graduates of a local/regional program we visited had virtually the same view: they did not want to surrender either their freedom to choose courses or additional time in order to meet regularly with fellow D.Min. students.

It should be noted that not everyone associated with the D.Min. feels that collegial program elements are necessary or productive. Some students find colleague groups frustrating and associate collegial activities with those that lack content and substance. An independent evaluation a program with many collegial activities finds the program "uneven from class to class, its level depending on the experience brought to it....," and broadening but "lacking in depth." A small number of institutions say that they simply disagree with the ATS view of the importance of collegiality among students. One program director told us that although the accreditation team for his school had criticized the lack of a "sense of community among D.Min. students," the school's view is that the advantages of a program "tailored and shaped to the individual student's needs seem to outweigh those of a

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program of specific courses that bring D.Min. students together." Another institution, addressing a Commission on Accreditation memorandum, argued:

A distinctive dimension of this doctoral program is a collegial relation between student and committee members [two of whom must be core faculty members]....[This institution] has decided not to build student-to-student learning into the structure of its D.Min. program. The faculty understands that there are benefits from such learning, and there is room in [this] program for it on an elective basis. Collegiality is rooted with the faculty. This does not resolve the problem of "loneliness" in the ministry. It does not enable the establishment of support groups on a local and regional level. [This] faculty has neither the skill nor the energy to do this, and it is unwilling to "give over" the accountability for its D.Min. to others. Its small, limited program is designed for persons who wish the independence, rigor, and collegiality offered by its committee-based design.

There is obviously a sharp difference here between the majority view as reflected in the Standards and the perspective of a few schools. It seems to us that there are compelling arguments on each side. We are impressed by the impact of a variety of student-to-student collegial activities on students and graduates themselves. Clearly, part of the powerful effect of the D.Min. on many of those who complete it is derived from what has occurred in the intense interactions of collegial groups. But, at the same time, there is both enormous variety in the amount of emphasis various programs place on collegiality and the reasons they give for its importance. Many program statements of rationale, like the Standards themselves, simply assume that "peer learning," is a good thing, without arguing for its value. Programs that give lip service to peer learning but make only casual provisions to achieve it seem to escape the disapproval of accrediting teams, while the few institutions that mount an intentional argument against it draw their fire. Thus peer learning seems more an element of piety than of a cogent program rationale and design. Our view is that it is legitimate for the Standards to require the schools to make provision against the intellectual isolation of D.Min. students. Since the D.Min. degree is relatively new and not a well-understood undertaking it seems unfair to the student, however independent, not to make provision for sharing with others so engaged the difficulties and achievements possible in D.Min. programs. For these purposes, collegiality only with faculty members otherwise engaged in graduate teaching and research is not sufficient. But the language of the Standards should perhaps be softened to admit the wide variety of current provisions for peer learning.

II. B. 2. Program Elements and Structures

j. Residency Periods and Off-campus Program Activities

Findings

Eighteen of the 75 D.Min. programs in existence in 1983-84 provided some or most of the program activities creditable toward the degree at off-campus sites. As is discussed more fully in the earlier section on program types, a few of these programs are local/regional or campus-based intensive in form but offer some program activities on an annual basis at fixed satellite centers. The others are wholly or in part extension programs, programs that establish temporary program centers if a sufficiently large and adequately qualified group of students in the geographic territory the institution serves can be gathered to participate. In six programs, the extension model dominates; in the other eight, the extension option enrolls half or fewer of the program's total student body. Since one or more periods of on-campus residency is an almost automatic concomitant of extension offerings, we treat these topics together.

Directors of slightly less than one-third of our programs (19, or 29%) report that their programs or one of their program tracks permit students to take a majority of D.Min. courses off-campus (see Directors V, 7). In this group are most of the satellite and extension programs enumerated above (a few did not reply to these questions), as well as a several programs of the independent/specialized type which allow students to do the majority of their work in the form of independent study and/or courses at other institutions. The majority of satellite and extension programs are large, so a somewhat higher proportion of graduates and students have taken the majority of their courses off-campus than one would project from the number of programs permitting offcampus work. (For both graduates and students the figure is 33%; see Graduates and Students III, C.) Students in programs in mainline institutions and students in large programs are more likely to have taken a majority of courses off-campus, demonstrating again the association of mainline denominations, large program size, and the extension model.

Most programs that permit a majority of work to be done off-campus form field colleague groups as centers for communication with students and as sites for certain activities. These field colleague groups may function in any of four ways. If the program has a battery of required courses, these may be taught in and to the field group by seminary faculty who travel to the group. A second pattern, a variation of the first, is to employ adjunct faculty who live near the field site to teach the required courses from a standard syllabus. A third approach, often combined with one of the first two, is to invite the group to decide together which electives they wish to take. These may be selected from a menu of electives the seminary is prepared to offer; or, in other programs, the elective may actually be designed by

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the group with the assistance of a seminary representative. A fourth pattern uses the field group as a communications center only, as a place for students in highly individualized programs to keep in touch with the seminary and to obtain helpful criticism of their individual learning plans from a group of peers.

On average, the programs that allow the bulk of work to be completed off-campus require 5.2 weeks of on-campus residency in addition (see Directors V, 7a and b). The range among these institutions is considerable: Half require four weeks or fewer, but more than one-quarter require 8 to 10 weeks. There is also variation in how many times students are asked to come to campus. Six programs require only one campus visit, but seven require four residency periods or more. The average is two.

Further, the purposes of the residency period vary (see Directors V, 7c). Only one-fifth of the institutions use a residency period for initial orientation to the program, and an even smaller proportion use it for evaluation or examination of the completed project. The major uses of the time are for intensive course-taking, either several courses creditable toward the degree or a single core seminar required of all students; and seminars, workshops, library use instruction, conferences with faculty or library research time -- all focused on preparation of the project proposal and/or preparation of the project itself. In the extension and satellite programs we observed, the period of residency had generally been a focus of much study, review and experimentation by those responsible for shaping the D.Min. program. Residency seems to provide an opportunity to address concerns that faculty members frequently express about off-campus programs: That their content is inadequately "theological," that students in such programs are insufficiently exposed to the ethos of the school, and that off-campus students need more orientation and preparation for their projects than students who are in a position to consult on-campus advisors frequently during the project phase. In the cases we observed, residency programs that failed to correct any of these perceived problems seem to be subject to constant revisions.

Both teaching and students' work in off-campus courses is usually judged adequate by both program directors and faculty members. Directors' ratings of off-campus activities are slightly higher than faculty members', but this is consistent with the pattern of higher ratings by directors of almost every feature of D.Min. programs. In further analysis of the faculty response, we discovered that faculty members who teach in the so-called classical fields are slightly more likely to judge off-campus teaching and students' work more negatively. This, too, is part of a consistent pattern: The "classical" faculty tend to judge several non-traditional features of D.Min. programs more negatively. We found, further, that faculty who teach in larger programs rated off-campus work more highly than faculty who teach in smaller programs. As noted earlier, this is probably a vote of confidence by faculty members in their own programs, since many of the larger programs are extension programs, wholly or in part, or have one or more

satellite centers. Faculty who actually teach at extension centers are even more likely, our interviews suggest, to see special values in the proceedings of off-campus groups:

I have the feeling that the cluster has a way of forming community, and in forming community the rather gifted and talented people tend to pull up by gravity those who don't have as much ability. They don't do the guy's work, but they help that person. That person senses that he or she is behind the pack, and tries harder. This is the kind of person who if they came into the D.Min. program at the school would be quickly discouraged and drop out. But in the cluster, such people tend to stay on because they have a community of people surrounding them. So it is a different kind of academic climate in the cluster.

We also heard in our interviews that the project phase presents more difficulties for at least some students who do not have ready access to the campus, its library and the faculty resident there, though in our survey data differences among program format types on this point are not statistically significant. Comments from D.Min graduates, collected in interviews and volunteered on questionnaires, suggest that the difficulties of preparing the project without regular visits or access to the campus may be enhanced when the project advisor is not a member of the seminary faculty, but rather specially appointed because of his or her geographical proximity to the student and knowledge of the topic or field in which the student is writing. These issues and problems that pertain to the project phase are more fully discussed in the sections below on the thesis/project and on progress through the program.

Discussion

During the three years of our study we have received a large number of critical, suspicious and negative comments about the D.Min. degree and the way it is currently conducted. By far the largest number of these negative comments focus on programs that conduct extensive off-campus program activities. Seminary faculty and administrators are specially critical of such programs. This was evident at the ATS Biennial Meeting in 1984, during which the only discussion of radically revised standards for accrediting the D.Min. focused on the issue of how many periods of residency should be required -- an issue that affects only extension programs. Vehement discussion of the value and adequacy of extension programs is not new. Presidents of seminaries that have such programs reported bitterly critical comments made to them by colleagues in other institutions. A management specialist and experienced consultant to seminaries spoke to us somewhat derisively about "D.Min. programs on which the sun never sets," a reference to programs that have extension groups in other countries. The negative view of extension programs extends beyond the community of seminary faculty and administrators. A number of graduates of campus-based D.Min. programs whom we surveyed volunteered

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comments like these:

My observation of D.Min. programs offered "off-campus" is that they are of poor quality and demand little in the way of a thesis or professional paper. They cheapen an otherwise good degree.

I am fearful of the stability of the program -- since my day, so many optional methods and off-campus studies. The curriculum should remain in a campus setting, not a retreat.

I am against off-campus programs. I think one value of the D.Min. is to have to spend time studying on a campus....

We collected similar comments from clergy who have not been enrolled in D.Min. programs and from a few lay persons.

In an article, "Examinations and Quality Control," [J.R. Warren (Ed.) Meeting the New Demand for Standards. New Directions for Higher Education, No.43. San Francisco: Jossey Bass, September, 1983], Joseph P. O'Neill suggests some reasons for the lack of public confidence in extension programs. Writing about undergraduate education he points out that in the U.S. system of higher education certification that the student has qualified for a degree depends entirely on the accumulation of course credits, and thus the ultimate certifiers are faculty members teaching particular courses in which the student earns those credits. In the American system, he writes:

There is no arms-length relationship at the undergraduate level between the teaching function and the certifying function. Faculty not only teach but in effect guarantee, first, that their teaching meets established standards in both content and quality and, second, that students have learned what the faculty have taught. There is no external mechanism to verify the integrity of the baccalaureate degree. We are so accustomed to the conjunction of the teaching and certifying functions in individual faculty members that even the mention of separation might seem exotic. Yet, this American practice is by no means universal.

O'Neill points out that European systems use national examinations for purposes of certification for degrees. The U.S. system does not, although in many professions (including the ministry, in many denominations) national licensing exams are required before a degree holder can enter professional practice. There is, however, no such certifying exam either to obtain the D.Min. or for D.Min. graduates. As a result, the situation of the D.Min. degree is much like that of the baccalaureate degree about which O'Neill is writing. O'Neill goes on to say that since so much depends on the individual faculty member, higher prestige almost automatically accrues to degrees given by institutions that have very high standards for hiring and promotion, and an intense campus social system in which peer pressure operates to keep grading standards high. By contrast, public confidence is undermined if programs are offered at some distance from the campus, with

its social system and peer pressure for faculty, or offered by adjunct faculty members who have not undergone the same testing and scrutiny as full members of the faculty. It is evident from the comments we have collected that this low level of public confidence attaches to D.Min. extension programs.

It is apparent to us that the public view of extension programs is not always based on solid information about their rigor, effectiveness or integrity. Our own view is that extension programs may be well or poorly designed and conducted, like any other D.Min. programs. We observed one extension program, for instance, that incorporates some of the tightest provisions for educational and administrative control we found anywhere. In that program, virtually all teaching and project advising is assigned to the institution's core faculty members; decisions about students' academic standing are made by regular committees of the faculty, with the program director not voting; and requirements for completion of work are strict. We have also observed extension programs that do not build in these features. Although such programs are not necessarily of low quality, they do certainly invite the kinds of questions and suspicions to which extension programs are subject.

Among the comments we collected from D.Min. students and graduates, the warmest endorsement and some of the bitterest expressions of disappointment focused on programs offered by extension. We must be careful in drawing conclusions from this: As we noted in the discussion of program size, the students and graduates of a few large programs, most of them extension programs, dominate the total body of students and graduates. Therefore their comments are more numerous. But they also do seem to us more forceful, in either positive or negative directions. Such comments suggest that extension programs, especially by means of the collegiality they develop among clergy in a particular locale, offer powerful formative experiences. But if not tightly organized and controlled, they can as easily become occasions of enormous frustration for the students who enroll.

We believe that ATS Standards should address the special issues posed by extension education. Programs that operate by extension should be required to demonstrate that they have effective mechanisms for communicating with students; that they have time limits for the completion of course work and other requirements that are actually enforced; that they have succeeded in keeping a significant proportion of their students "on track" in their progress through the program; and that their students do not experience undue isolation or difficulty at the project phase. Our recommendations pertaining to the use of core and adjunct faculty in off-campus programs will be found in the section on teaching arrangements, below. The recently adopted (1986) ATS policy statement on off-campus programs is not adequately specific on these and other important points. Congruence with institutional mission is the only overarching standard set for such programs. Certainly formal requirements such as those we suggest are appropriate as well.

Candidacy

II. B. 2. Program Elements and Structures

k. Candidacy

Findings

ATS Standards both as revised in 1984 and as in force before that time permit schools to distinguish between those admitted to study for the D.Min. degree and those recognized as candidates for it. More than one-third of all programs (42%; see Directors II, 10) either do not distinguish between admission and candidacy or confer candidacy immediately upon admission. The remaining institutions, the majority, admit to candidacy at a variety of points. In about one-third of the cases, candidacy is conferred more or less automatically upon completion of a stipulated number of credit hours or course units with a grade average at or above the level the program requires. In an equal number of programs, candidacy results from the approval of a proposal for the final project. In the remaining programs, there is a variety of arrangements. A minority of programs (16%) require the student to pass qualifying exams in order to become a candidate. A few programs have special processes of review or require an integrative paper to serve as the basis for a judgment about admission to candidacy. One program makes a student a candidate after completion of a brief introductory phase of the program, and a few others confer it as soon as a learning contract or covenant has been completed and approved. Correspondingly a small number of programs confer candidacy very late, just before the writing of the final version of the project, for instance.

In half of all cases, a D.Min. committee charged with oversight of the program makes the decision to admit to candidacy (see Directors II, 11). In the other half of cases, arrangements vary. In one case the decision is made by the academic dean, in three by the institution's regular committee on academic standing, and in five by the D.Min. director, acting alone. There are a variety of other arrangements, ranging from no one making the decision, because it is automatic, to a vote in five institutions by the whole faculty, usually upon recommendation of the D.Min. committee. Where candidacy is tied to the approval of the doctoral proposal, a committee of advisors for the project may also make the decision about candidacy.

Whenever the decision is made, however, and by whatever group or individual, it does not seem in most institutions to be an event of great consequence. The average institution completing our questionnaire admitted 13 students to candidacy last year (see Directors II, 12; note that because a significant number of institutions do not have

a candidacy process, this question was answered by only 37 schools). Three-fourths of these candidates (9.6) were admitted without any conditions; 2.7 were admitted with conditions; .5 were denied candidacy but could reapply and only .2 were dropped from the program as the result of a negative candidacy decision.

Among the institutions we visited, candidacy was an entirely perfunctory process unless it was linked to the approval of or the passing of qualifying exams. Where there was no such link, it was reported that everyone who had ever applied for candidacy had received it, and some questionnaires indicated that this is generally the case, with one institution wanting to change our term, "denied candidacy" to "counselling out the unsuccessful applicant." As elsewhere discussed, project proposals are very likely to be returned at least once for revision, but very few students are explicitly denied the opportunity to become candidates at this point, though a few may become discouraged at repeated rejections and drop out. One institution we visited gives mid-point qualifying exams that have the reputation of being extremely difficult -- so difficult that students and graduates believe that the intent is not to pass on the first try most who take the exams. This institution does not use the term "advancement to candidacy" for the status of those who pass the exams (candidacy is conferred at admission), but passage of the exams is required to continue in the program, and they do screen out some persons who become discouraged about the possibility of passing. Thus they function as mid-point candidacy reviews are intended to in other institutions, though these exams have more teeth than most candidacy processes. Most of our data suggest that actual screening out of anyone at the point of candidacy is very rare.

Discussion

Candidacy as it currently functions in most programs has very little meaning. In those institutions where it is tied to the completion of courses or particular units of work, the granting of candidacy may serve to notify the institution how many students are seriously aiming to complete the program. (Presumably those who enrolled initially with some ambivalence either drop out early or, by the time candidacy is granted, have made a firm decision to pursue the degree.) Otherwise, in such situations candidacy serves no real purpose. The significant judgments have been made by the awarding of creditable grades for courses or other units of work. Candidacy is merely a marker and entails the making of no separate or summary judgments.

Where candidacy is linked to approval of the project proposal or passing of qualifying exams it is clearly a matter of more consequence. Even here, however, in most programs the student who may face some difficulty in completing the program will be only slowed, not stopped.

It is difficult to see why the admission/candidacy distinction should be retained unless more is made of it. Of those students entering D.Min. programs, most who will not complete them will either

Candidacy

leave during the course-taking phase because the program is not what they expected, or will fall by the wayside just before or during the project phase. Thus candidacy is not the actual point of decision to leave the program, for either the students or for the enrolling institution. Nor, in most schools, is it a point of integration or demonstration of competence that completes the program's first phase and leads into work on the final project.

There is a danger in retaining candidacy as a meaningless form. Some institutions justify the admission of questionably qualified candidates on the basis that another screening will occur at the time of candidacy. Too often, however, candidacy review does not accomplish this screening. Students without the skills to complete the D. Min. at an adequately advanced level will then drift into the project phase of the program. Many of these weak students will either founder or consume unreasonable amounts of faculty and administrative time to "get them through." The problems created can be traced to the lack of seriousness of most candidacy processes.

Important-looking academic forms without any substance behind them lead to both the kind of internal problems just recounted and also to cynicism about the integrity of programs among both external constituencies and the programs' own students and faculty. Therefore, something should be done about the prevalence of inconsequential provisions for candidacy. One solution would be to eliminate this step from the Standards, since the majority of schools have not found a way to make candidacy meaningful. A second solution would be to require that schools using the language of candidacy make use of it as a point where something is either done by the student, to demonstrate readiness to proceed in the program, or is actually decided on the basis of the adequacy of prior work. A third possibility, and our preference, is more fully discussed in section III. B. 4, The Quality of D.Min. Programs: D.Min. programs should be required to make a serious mid-point assessment of the student's general knowledge, performance in the program to date, and capacity to complete the project, an assessment after which either the institution or the candidate might decide that enrollment should not continue.

II. B. 2. Program Elements and Structures

1. Advisement and Learning Contracts

Findings

A learning plan or contract, developed by the student in consultation with advisors and sometimes with peers, is a mainstay of adult education. Almost half the programs we studied are of the independent/specialized type that sometimes employs such a plan to organize the student's entire program. Some programs of other types modify the concept, requiring whole extension groups to develop a joint learning plan, or requiring an individual learning plan for some phase of a program that may, in its other dimensions, have extensive required elements. Altogether, about 60% of all programs (see Directors II, 3) use a learning plan or contract in one way or another. Of these, about a third say that plans are always adhered to once they are made; half say they are usually adhered to; and a smaller number say that they are not treated as binding. The plan required at one institution we visited was to contain the following elements: a theme, a description of the student's ministry context, a description of a pivotal issue in ministry, learning goals, a scheme of courses and other "learning units" leading to the goals, methodology for the project, criteria for evaluation of course work and the project, a time schedule, themes for qualifying exams, and a proposed bibliography for the whole program. This is, obviously, one of the more complete designs for a learning plan or contract and was, in fact, viewed as onerously detailed by those enrolled in the program.

Since half of all programs offer the student the opportunity to use courses and program activities from a broad menu of offerings, the advisor during the course work phase plays a crucial role. In just less than half of all programs (see Directors II, 13), the D.Min. director acts as advisor. In slightly fewer cases, a regular seminary faculty member is assigned to this role. In the directors' view, this advisement is always (33%) or usually (62%) adequate (see Directors II, 14). In the programs we studied closely, the program director tended to serve as advisor if the program format was based on the extension or intensive model. Faculty members were more likely to serve as directors before the project phase in programs that are local/regional in format. These arrangements make sense. Students who live at a distance from the campus find it easiest to maintain communications with a single, central office and with a person such as the D. Min. director who is likely to be on campus during D.Min. program events there.

We did not ask students and graduates directly to evaluate the quality of advisement they received, but we did glean a good deal of information about the student view of advisement from interviews and volunteered comments on questionnaires. Several students and graduates

Advisement

identified a key teacher/advisor as the most important element in their programs. Others blamed the lack of a congenial advisor for their difficulties in the program. One pointed to a severe lack of adequate advice: "My program experience points up one major short-coming as far as I am concerned. In spite of D.Min. students being 'mature professionals,' I believe an assigned faculty advisor from the outset and for the duration of the program would help avoid many misunderstandings, frustrations and 'failures' (i.e. falling behind)." Overall, however, there were few complaints and, in fact, surprisingly few comments in response to our questions about advisement. It is evident that for practitioners like D.Min. students, the advisor is a much less important program element than is the case for most full-time graduate students. As noted below in the section on Final Projects and Theses, advisors become more important during the project phase.

Discussion

We found little evidence to suggest that the pre-project advisement dimension of D.Min. programs needs to be changed or improved. The most strenuous expressions of unhappiness and disappointment were aimed at D.Min. directors who, acting as advisors, promised extensions or other special arrangements that they could not finally convince faculty members or other school officials to grant. In several different settings, we heard that D.Min. directors "bend over backwards" to try to keep students in the program, often promising to secure exceptions and accommodations that cannot, ultimately, be delivered. These, and a very few remarks about "condescending" faculty advisors, were virtually the only complaints we collected. We conclude that pre-project advisement as practiced in D.Min. programs is not an issue and does not require major attention.

II B. 2. Program Elements and Structures

m. Final Projects and Theses

Findings

The Standards in force until 1984 required D.Min. programs to include "the design and completion of a project of significance and substance which is sensitive both to the theory and practice of ministry and which normally will include written presentation and oral evaluation. Applicable criteria: a) ability to identify a specific concern in ministry, mobilize appropriate resources, develop a method for addressing the concern, and evaluate the completed result; b) ability to reflect depth of theological insight in its relation to ministry; and c) ability to function responsibly under supervision appropriate to the project." The current Standards contain substantially the same formulas, with the addition of the phrase "applied research" to modify the noun project when it is first used.

There is little uniformity among D.Min. programs in their definitions of the nature and purpose of the major project, its appropriate methods and form of presentation, and its style and length. The Standards clearly envision a project that has as its centerpiece an activity in ministry that "mobilizes" resources. The majority of programs require this "action" dimension, but some programs have protocols for the major project that place the emphasis elsewhere, for instance, on the analysis of cases in ministry that are not experiments designed by the student, or on the analysis and development of some concept or theory that has application to ministry. (In the Discussion section below we explore at greater length the problem of the nature of the D.Min. major project.) The directors of half of all programs report that they will accept as a final project "a dissertation in scholarly form on a theological and/or practical topic." Almost three quarters report that their final project permits or requires "an experiment or project in the local setting." A substantial number of directors (15) write that their final project requirement amalgamates elements of the action experiment and the scholarly dissertation. Nine percent (six programs) will accept an extended essay that neither incorporates an action experiment nor takes the form of a scholarly dissertation (see Directors II, 15). Some programs do not require a single, final major project, but have broken up the project requirement into a series of shorter undertakings of various kinds, some involving both activity and written report, others in the form of extended reflective papers.

Fifty-four percent of graduates (see Graduates IV, Q) report that their final project or thesis took the form of "an experiment or project in the local setting, followed by a written project report." Thirty eight percent characterized the project as "a dissertation in scholarly form on a theological and/or practical topic." Seven percent

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wrote extended essays "without full scholarly apparatus." The difference between the graduates' reports and the directors may be explained by the fact that the emphasis on "experiments in ministry" has become stronger in recent years; the projects of some of the graduates reporting to us may date from before these changes. The result has been greater variety in types of projects. It is evident from the current reports of directors and accounts of recent graduates that there is no unanimity among programs about the nature of the major project.

There is more substantial agreement about the purpose of the project. Directors of 80% of all programs identify the project's basic purpose as a demonstration of the student's level of accomplishment in ministry and/or capacity to integrate knowledge and skills gained in the program (see Directors II, 16). Only eight percent agreed that the chief purpose of the project is "to make a contribution to knowledge." A small but sizeable group (directors of eight programs) argued in write-in comments that the project is intended as a contribution to ministry, or that its purpose is both to demonstrate and summarize student accomplishment and to form an addition to what is known about ministry. From time to time persons and groups have identified the body of D.Min. final projects as a source of case information about ministry. To make this resource available, the American Theological Library Association sponsors an on-going project, Research in Ministry, that abstracts and indexes D.Min. research. [The project is currently conducted by Ruth Frazer and Thomas Davis, 5600 South Woodlawn Avenue, Chicago, Illinois 60637.] Another group, the Theological Research Exchange Network (5420 Northeast Glisan Street, Portland, Oregon 97213) has undertaken the microfilming of D.Min. projects, although the American Theological Library Association has raised some questions about the value of that effort. Views about the value of D.Min. projects as sources of data about or reflection upon ministry vary greatly, as we shall show below.

Two-thirds of all programs require students to attend a seminar or workshop that is intended to orient them to the major project and to provide research tools and other resources they will require (see Directors II, 19). About half the remaining institutions make such a seminar or workshop available on an elective basis. What transpires in these workshops or seminars varies a great deal from program to program, as does the length of the workshop. The institutions we visited illustrate the variety. Upon returning from a site visit to an institution whose D.Min. program has no required courses and allows students to, in effect, design their own programs, our researcher wrote as follows:

Since the debacle several years ago in which the majority of proposals submitted in one year were turned back by the D.Min. Committee to the students who had submitted them and professors who had endorsed them, a non-credit proposal development seminar has been required. The seminar meets seven times and, according to its leader, 'socializes people in discussions of what can be

done....' [The leader] listed the major reasons that proposals had been returned for revisions in the past, problems against which the new seminar is intended to guard: Topics were too large; the idea was 'stupid' (the favorite example -- a proposal for a project to measure the effects of prayer on blood pressure); the method to be employed was not clear or the implications of the method to be employed not clearly understood. [The leader] says that it has become clear to the D.Min. Committee that not all faculty members know how to superintend a project, and the point of the seminar is apparently to guard against poor faculty advice that may be given to students.

In another institution we visited, students have a choice between a "dissertation," a very long essay which may incorporate a planning document or case report; and a "ministry project" that involves a planned activity and a short (40- to 60-page) evaluative report. Those planning to write dissertations are required to attend a single tutorial session at which their proposals are reviewed by peers before being sent to the committee that will approve them. But those planning supervised projects are required to take a credit course called Theology of Ministry, intended to substitute for the substantial written theological reflection the dissertations contain. Another program, also on the extension model, requires students to spend a "library period" on campus, meeting with the project advisor and compiling bibliography as a step in proposal preparation. Some instruction in the use of the library is common in proposal preparation workshops; most also include orientation to the institution's requirements for the project. Some incorporate short courses in empirical research method. We learned of one arrangement whereby several D.Min.-granting seminaries of the same denomination banded together to commission the creation of a short workshop on research methods. Each seminary now offers this workshop annually. It is taught by the outside consultant who developed it annually to students who are preparing to begin a project. Though somewhat less common, short theology courses or theological reflection sessions like the one described above also form a significant part of the proposal preparation seminars and workshops in some programs. Since the Standards do not require schools to provide the kind of preparation for writing project proposals that seems to be widely offered, such preparation must have developed of necessity, because of difficulties students have encountered in understanding the concept of the project and in actually conducting it.

From almost every quarter we heard that the process of getting the project proposal approved constitutes a genuine hurdle. In about half of all programs, this approval must be given by the D.Min. committee; in slightly more than one-quarter, the proposal must be accepted by the faculty member or members who will serve as advisors (Directors II, 17). In a few cases, no approval is required. Elsewhere a variety of arrangements obtains: In some cases, the faculty advisors are joined by the D.Min. director or the academic dean in making the decision. In others, a committee of the faculty other than the D.Min. committee

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either makes the decision or makes a recommendation to the full faculty; and in a few cases, fellow students make the decision with faculty members. The stringency of many of these processes is indicated by the fact that almost two thirds of the directors say that proposals that have been submitted for final approval are frequently turned back for revision (see Directors II, 18). (Directors of programs whose current selectivity is low [see II. B. 3. b, Application, Admission and Financial Aid] are even more likely to report that proposals are turned back frequently.) As Table I shows, D.Min committees are almost twice as likely as faculty advisors to turn back proposals "frequently."

TABLE I Frequency Final Project Proposal is Returned for Revisions by Who is Responsible for Giving Final Approval

<u>Returned for Revisions</u>	<u>Final Approval of Project Proposal</u>	
	<u>D.Min. Committee</u>	<u>Faculty advisors</u>
Frequently	70%	39%
Sometimes	27	56
Rarely	3	5

We suspect that faculty advisors who assist in proposal preparation get caught between their responsibility to assist the student and even to advocate the student's interest, on the one hand, and the responsibility to apply the institution's standards for the project proposal on the other. One institution we visited, where the D.Min. committee makes the decision whether to accept the project proposal, reported a considerable tension between the committee and some faculty advisors who, the committee feels, do not take time to understand the nature of the project, and therefore give students poor advice.

Most students and graduates we interviewed reported that getting the proposal approved was a major undertaking. Both faculty advisors and D.Min. committees were characterized as "tough," though the more memorable stories of great difficulty usually had to do with D.Min. committees. Students varied in their opinions about why proposal approval is so difficult to obtain. Some admitted that their basic research and writing skills are weak and that their proposals probably reflected that. Others felt that the institution had failed to make clear or they had failed to understand the nature of the project and what it requires. A group in one institution characterized the process more cynically, as "part of the academic game." In their view, several returns for revision were likely no matter what the quality of the proposal. (Our researcher did, however, meet at least one student in this institution whose proposal had been accepted on first submission.) As noted elsewhere, Directors estimate (Directors III, 6) that about one-quarter of all students who leave D.Min. programs do so during the process of trying to draft the proposal or gain approval for it. This

suggests that the process of proposal approval is, in many institutions, more than a ritual roadblock.

In the great majority of programs, advisement during the project is offered by a member of the seminary's core faculty. In a handful of programs, adjuncts are appointed as advisors, and in one program the D.Min. director is advisor for all students. The appointment of other than core faculty members as project advisors is more common in the larger programs. Our case study visits and written comments from students and especially from graduates suggest that such arrangements are frequently unsatisfactory. Students in and graduates of the program in which the D.Min. director serves as project advisor for most students said that this is the feature of the program they most want to see changed. Several told of their fear of beginning the project and of the various devices that they had developed for support. Most tried to keep in close touch with a colleague. One reported that he had put together a committee of members of his congregation who had earned doctorates themselves and who agreed to help him through the process. One program that uses adjunct faculty requires students to find their own advisor. The program, which operates by extension, bases this requirement on the claim that the D.Min. should teach people to find resources in their own locale. Students and graduates, however, find the requirement extremely burdensome and the advisors they turn up for themselves sometimes not helpful enough. Another large extension program avoids the use of adjunct faculty by assigning a member of its core faculty as advisor for all the projects of members of one field group. The faculty member then travels to the locale of the group for relatively frequent meetings with advisees.

D.Min. graduates are more likely than D.Min. directors to be concerned about the problem of adjunct faculty as project advisors. This difference is caused by the fact that graduates of large programs are a substantial portion of our graduates sample, and some large programs are among the few that do not use core seminary faculty members as project advisors. D.Min. directors (see Directors II, 14) evaluate project advisement almost as positively as they do advisement before the project: Over 90% say that students in their programs "always" or "usually " receive adequate guidance during the project phase.

There are great differences among programs in their requirements for the length and form of the written report. Many directors did not answer the question about minimum acceptable length. Of those who did, the average minimum length of an essay, thesis or dissertation was reported to be 100 pages (the average minimum length of a report on a ministry project or experiment, 81 pages; see Directors II, 20). Even fewer reported a maximum length: The nine directors who gave a maximum for an essay or dissertation reported an average of 250 pages; for reports on ministry projects or experiments, 200 pages. The average length of the essay or dissertation, reported by a more significant number of directors, was 134 pages; the average length of reports on ministry projects or experiments was only slightly shorter: 125 pages.

Final Project

In our perusal of project handbooks for students and of actual project reports, we found great variety in the forms, structures and styles of project reports. Some programs require that theses or reports follow a uniform structure or format that gives an order for (and sometimes stipulates the length of) such segments as an account of methods employed, theological reflection, project evaluation, and the like. Other programs require that certain elements be included, but leave the ordering of the elements and the balance among them up to the student. Many other programs are vague about both form and table of contents. Frequently students are referred to a collection of completed projects, usually housed in the library, that serve as models for form and style. A relatively recent innovation is the short project report, a form connected with a project in ministry. These "thesis articles," as one program calls them, are considerably shorter than the average thesis or ministry report. The ones we had an opportunity to read were 40 to 60 pages in length. They have generated considerable debate in some institutions. In one that we visited, faculty members were almost unanimous in their agreement that shorter reports were much superior to the longer ones from an earlier day. But in another institution, the dean told us that many faculty were worried that the short reports represent a "dilution" of the D.Min. degree. Several directors of programs that still require longer reports told us that they have noticed the advent of the article-length report and want to study the advisability of shorter reports. At least one program that has adopted the shorter form requires that the article be "publishable," though there is no specific definition of publishability or, yet, any information on how many articles actually have been or are slated for publication.

Faculty members and program directors differ significantly in their assessment of the overall quality of projects and theses. As shown in Table II, 90% of directors but only 60% of faculty members say that projects and theses are, overall, "excellent" or "good." The mixed reviews that faculty members give written project reports were evident in our site visits. One faculty member who recently served as thesis advisor to an extension group evaluated the work of the group's members: "Four members of a group of 17 wrote articles that were first-rate. Eight in the group were reasonably good, creditable. Two were sub-standard, and three persons did not complete the program." In another program, one structured on the independent/specialized model, most faculty members were quite negative. In a discussion with a faculty group at this institution, one faculty member, with the concurrence of others present, likened the papers to "an M.Div. senior essay, with an application in ministry." Another characterized them as "big term papers in a course." As a sign of its discomfort with the projects, the faculty as a body made a decision several years ago to discontinue the practice of binding the project reports and making them available in the library. Project reports are still collected by the library, but they are kept in a cage in the librarian's work area. There they are available to students who want to peruse them, says the librarian, "for form only. They are not cataloged, because the faculty

do not feel good about them." Faculty members still have the choice of recommending particular theses for binding and cataloging.

TABLE II Assessment of Overall Quality of Projects/Theses

	<u>Excellent</u>	<u>Good</u>	<u>Fair</u>	<u>Poor</u>
Faculty	9%	52%	33%	5%
Directors	14	76	8	2

TABLE III Overall Quality of Project/Theses by Program Type
(Percentages of Faculty and Directors Saying that
Projects are Good or Excellent)

	<u>Format Types</u>		
	<u>Local/ Regional</u>	<u>Campus-Based Intensive</u>	<u>Extension/ Colleague</u>
Faculty	57%	63%	85%
Directors	85	92	100

	<u>Educational Philosophy Types</u>		
	<u>Independent/ Specialized</u>	<u>Unique Content</u>	<u>Extended M.Div.</u>
Faculty	60%	60%	64%
Directors	90	88	92

	<u>Denominational Types</u>	
	<u>Mainline</u>	<u>Evangelical</u>
Faculty	64%	56%
Directors	91	90

	<u>Size</u>			
	<u>10-25</u>	<u>26-46</u>	<u>47-86</u>	<u>87-721</u>
Faculty	64%	55%	61%	69%
Directors	92	89	83	100

As Table III shows, directors' and faculty members' assessments of the overall quality of projects and theses varies to some extent by program type. Both directors and faculty members associated with extension programs are far more likely to make highly positive judgments of the quality of projects and theses. The underlying educational philosophy of programs, however, does not make any significant difference in the way faculty and directors view the quality

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of projects and theses; nor is denominational type a major factor, though faculty members in mainline institutions are somewhat more likely to rate projects and theses highly than are faculty members in evangelical institutions. (Usually there is no significant denominational difference in faculty evaluations and attitudes.) There are some variations by size. Faculty members and directors associated with the smallest programs make slightly more positive judgments than those associated with medium size programs; and, consistent with a pattern seen elsewhere, those associated with the largest programs make the most positive judgments. The types associated with the highest ratings -- extension programs and large programs -- are the most widely criticized forms of the D.Min. degree. It may be, as we speculate elsewhere, that the directors and faculty members of such programs are somewhat defensive. Or it is possible that, knowing the view of their programs in the educational community, they take more steps to insure program quality -- with positive effects -- than do the directors and faculty members programs that are less criticized and less scrutinized.

Directors and faculty members agree about which elements of projects and theses are better and which are worse. They differ greatly, however, in how positively or negatively they evaluate particular elements. Both groups, as shown in Table IV, think that projects and theses are good or excellent in their relevance for ministry, and that they are somewhat less effective -- but still very effective -- as demonstrations of ministry skills. Over half the faculty and over three-quarters of the directors also evaluate the written expression of the projects and theses and the evaluations they contain of the ministry project as either "good" or "excellent." Except for the first item, however, faculty members and directors are far apart in their quality judgments. No element of the project/thesis is judged less than "excellent" or "good" by less than 63% of the directors; but only three items are similarly judged by more than 63% of the faculty members. More than half of all faculty members judge the use of primary sources, theological methods and methods and ideas from the human sciences as "fair" or "poor." Faculty members who teach in the practical fields are more likely than those in "classical" areas to evaluate various elements of the thesis or project positively, and, again, faculty members associated with extension programs give higher ratings.

TABLE IV Quality of Project/Thesis Elements (Percentage of Faculty and Directors Saying Excellent or Good)

	<u>Faculty</u>	<u>Directors</u>
Use of primary sources	49%	72%
Use of secondary sources	72	94
Use of theological methods	40	71
Use of human sciences	45	63
Relevance for ministry	90	100
Demonstration of ministry skills	76	95
Written expression	57	76
Evaluation component	52	76

How capable are students of carrying out the project without undue difficulty? Again, faculty members and directors disagree, but the range of disagreement is less than on questions of project quality. Fifty-seven percent of faculty and 67% of directors, as shown in Table V below, judge that all or most students are capable of carrying out the project without undue difficulty. We note here, however, that one-third of the directors -- the group that gives the most positive estimates -- say that half or more of their students have difficulty carrying out the project; and 44% of faculty members have this view. There are some variations by program type. Faculty members in institutions that have extension programs are somewhat more likely to rate student capacity to carry out the project higher, though directors associated with such programs rate them lower on this item than do directors of other kinds of programs. Most directors and faculty members associated with independent/specialized programs are likely to give students in these programs markedly higher ratings in their capacities to carry out the project than do directors and faculty members associated with "unique content" or "extended M.Div." programs. (This is one of the few features of independent/specialized programs that is very positively evaluated.) Mainline directors and faculty members give higher ratings. Again, directors and faculty members in the smallest programs and the largest give somewhat higher ratings, though for faculty members especially the differences among size categories are not great.

TABLE V Faculty and Director Perceptions of the Percentage of Students Capable of Carrying Out D.Min. Project Without Difficulty

	<u>All</u>	<u>Most</u>	<u>Half</u>	<u>Some</u>	<u>Few</u>	<u>None</u>
Faculty	2%	54%	26%	14%	4%	--
Directors	3	64	25	6	2	1

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Graduates themselves generally feel well prepared to undertake the project or thesis. Forty-nine percent (see Graduates IV, U) say that their preparation for this purpose was excellent, and another 42% rate it good. In a pattern resembling some of the directors' and faculty members' judgments, students in independent/specialized programs were more likely to report themselves well prepared than students in the "extended M.Div." programs (students in the small number of "unique content" programs rate themselves almost as well prepared as do the students in independent/specialized programs). Students in local/regional programs are most likely to rate themselves well prepared, which parallels the director's view but contradicts the pattern among faculty members, where the highest ratings are usually given by those associated with extension programs. Relationships between level of self-reported preparation for the project or thesis and other factors are not strong. There is no significant relationship between seminary grade point average, for instance, and reported quality of preparation to undertake the thesis or project.

The thesis is, undeniably, the most taxing phase of most D.Min. programs. As explored more fully below in section II. B. 3. g, Progress Toward the Degree, directors estimate (see Directors III, 7) that at least 10% of those whose proposals have been accepted will not complete the thesis; and that of all students who drop out of or fail to finish D.Min. programs, more than one-third (see Directors III, 6) will leave the program after the project proposal has been approved but before a project has been completed.

In the majority of institutions (see Directors II, 24), final approval of the completed thesis project is given by a project committee, consisting of two or more readers. In an additional 20% of the programs, the D.Min. committee makes the final judgment about the adequacy of the thesis. In six institutions, only the single faculty advisor judges. In a few institutions, there are a variety of practices: In one the whole faculty reads all theses, in another the academic affairs committee of the faculty does this; and in another members of the colleague group and congregational site team join in making the judgment. Nearly three-quarters of institutions require oral defense of the thesis or project report (see Directors II, 25). In a few institutions, the defense is less important than a comprehensive examination that follows the review of the project and focuses on all features of the student's work in the program.

Directors report (II, 26) that about one-quarter of all completed projects and theses were returned for more than minor revisions after they had been submitted for approval. There is little evidence, however, that any substantial number of completed projects failed to gain approval eventually.

Of what value is the major project or thesis from the student's perspective? The majority (56%; see Graduates IV, W) say that the project or thesis was very valuable, but not the most valuable feature

of their D.Min. program. Thirty-seven percent name it the most valuable feature. Graduates of programs in mainline seminaries are very slightly more likely to make this claim. Though directors and faculty members almost unanimously (see Table IV above) judge D.Min. projects highly relevant for ministry, students are somewhat less positive about the usefulness of the skills and abilities required to complete their projects in their continuing ministry: 57% say that these skills and abilities will be useful to a great extent, 38% say they will be useful to some extent, and 5% say they will be of little or no use. During our site visits, students talked to us about the great difficulty but also the considerable rewards of conducting and completing the project: Projects in one institution were variously described as "hard, but not unhappily hard," "exhilarating," and as yielding "a great sense of accomplishment." About another institution, the researcher wrote "the graduates expressed a great deal of pride of accomplishment over the completion of their projects, while admitting that it was an ordeal that led some to contemplate dropping out. Said one graduate, 'designing, carrying out, and evaluating the project has provided me with a paradigm that I will use throughout my ministry.'" Some comments written to us by D.Min. graduates echo these themes:

The Doctor of Ministry degree helped me to work out this thesis, and to bring it to my congregation as my chief 'thank offering' for a long parochial ministry. I am grateful for my year-in-residence at [the seminary]. It is a highlight in my life.

The discipline of completing the thesis was a lot of pain. But now I have joy in seeing I was able to complete it. To go back to the seminary and do serious study was a challenge and a joy.

Writing the thesis and defending it was the most difficult, yet the most educational part of the D.Min. program.

Yet a surprising number of comments were proposals for the elimination of the project or thesis:

In all earnestness, the disappointment of needing to do my major project/thesis in scholarly format was a great time waster and exacted much undue pain with virtually no return. I would have benefitted far more from taking two to four more seminars and their accompanying practical projects of shorter duration. I felt the school had to keep up their image of 'religious scholarship,' and cared more about that than the success of my learning.

The dissertation project was the most frustrating because of the time involved, lack of supervision, location of the seminary in relation to my parish and little communication between the faculty advisor and me.... I believe that a D.Min. study could best be served to enhance a person's ministry by eliminating the dissertation and in its place adding other theological study

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courses.... Far too much time was spent in my case on the study, preparation, and writing of the dissertation.

The D.Min. degree at [name of institution] was excellent except for the writing project. The reading, seminars and field supervision were excellent. Trying to make the D.Min. academic research done like a Ph.D. is counterproductive. Instead of this approach to projects a standard set of projects should be selected as the only ones available. This would eliminate months of thrashing about in search of something both you and your supervisor like.

Regarding the requirement of a major thesis/project in the context of my school in ministry, I do not see its paramount importance. I think an option should be given to the student when he/she becomes a doctoral candidate, based on his/her interest and skills. I see the options to be in one of three areas: 1) a major thesis/project, 2) a research dissertation, 3) extra courses in lieu of a major thesis/project or research dissertation.

These and similar comments suggest that for some the project did not prove to be worth the investment. The exact size of this group is hard to determine, but we suspect it is less than the 5% or so who indicated that the skills and abilities used in preparing the project were of little continuing value in ministry.

Discussion

There is no consensus about the nature of the project that should conclude the Doctor of Ministry program. The problem is not so much disagreement about the nature of the project as great vagueness about what kind of research is appropriate for a program like the D.Min., what methods are germane, and what form of presentation should be required. Here are two descriptions, drawn from published program materials, that illustrate the lack of precision common to most such descriptions.

Description one:

The central element of the D.Min. program which gives it unity, thrust, and the major basis by which it is evaluated is the project. The project must be relevant to ministry, broad enough to be significant, and limited enough to be manageable. The student must show ability to research, analyze, acquire necessary knowledge and skills, apply appropriate theoretical structures from several disciplines, come to some conclusions and suggest a practical ministerial response appropriate to the project chosen. Finally, the student must be able to write up his/her research and results so that others may profit from the work and be able to describe and defend the work before the final evaluation committee.

Description two:

There are several interlinked purposes for the dissertation project:

- A. To learn the skills of problem identification and conceptualization and the logical steps necessary in planning and implementing a process designed to address the problem;
- B. To cultivate a high level of motivation and self-initiative, thus enhancing the capacity to initiate and conduct significant activities of inquiry;
- C. To acquire the values and skills of coherent, clear, logical and objective modes of thought and research, which are demanded for competency in ministry;
- D. To produce a high level of mastery in one particular focused arena of the ministry;
- E. To gain facility in the art of written English composition and usage;
- F. To deliver, into the life of the church and its ministry, important, relevant and useful information, reflection and skill;
- G. To be able to bring together into a useful locus the processes of thought and analysis of several academic disciplines, including the theological.
- H. In sum, the purpose of the dissertation/project is to help you become an "expert" in some important phase of the church's ministry.

The first description is so generic and broad that it is hard to discern what kinds of undertakings would be excluded. It is difficult even to pin down how the term "project" is being used. This is an ambiguity that afflicts many such descriptions: "Project" sometimes refers to an actual programmatic undertaking in ministry, an activity generated specifically for the educational purposes of the D.Min. Usually a plan for this project is required, as well as an evaluative and sometimes theologically reflective report on it. At other points the term "project" is used to include all these activities: Not only the planned act of ministry (the "project" in the other sense of the term), but also the processes of design, evaluation, theological reflection and written report. The first description is equally vague in its use of other key terms: What kind of "research" is called for? What does it mean to "write up his/her research and results"? Is the "research" the experimental undertaking in ministry? Is it background reading prior to that undertaking? Is it analysis and conclusions

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based upon the experimental act of ministry? Is an actual activity in ministry implied here at all by the phrase "practical ministerial response"? The first description is vague at all these points. It is also typical of many such descriptions. The terms it collects -- relevant to ministry, significant, research, appropriate theoretical structures from several disciplines -- are widely employed. The failure to define these terms and express with care the relationships is a common fault.

The second description employs many of the same terms but with the addition of the adjectives typically invoked when descriptions of the D.Min. project are converted into standards or criteria for its successful accomplishment. Levels of motivation and "self-initiative" are typically "high"; thought and research are to be "coherent, clear, logical, and objective"; and the information to be produced must be "relevant and useful." There is nothing wrong with these modifiers, of course, but there is a danger that their impressive overtones may drown out the great difficulty of using them as actual bench marks of accomplishment.

Both descriptions contain the one motif common to virtually all project or thesis requirements: The project or thesis should have some link or relationship to the practice of ministry. As suggested above, this means in some cases that an activity in the ministry setting must be undertaken specifically for the purposes of the program. In other cases, the project consists of the analysis of ministerial activity, not necessarily an activity especially planned and organized as an element of the project. Here the project report may contain case studies of the student's own or other ministers' day-to-day activities in ministry. Or the project may have as its centerpiece a survey of ministerial practices in a wide variety of settings, or of opinion on some issue pertinent to ministerial practice. Elsewhere, relevance to ministry may be taken to mean that the topic chosen should be about ministry or have importance for ministers. In these cases, the "research" may involve the program experiment, cases or surveys; or it may be permissible to do only library research, as long as the topic or focus has significance for ministry or ministers. Some programs specify how "ministry" should come into play in the structuring of the project or thesis. Most descriptions, however, are unclear at this point though it is possible that some institutions have attained a clarity, as they help students prepare project proposals, that has not yet made its way into the published description. And among institutions, as far as we can see, there is little clear agreement beyond the broad statement that the D.Min. thesis or project should have something to do with ministry.

What kind or kinds of research and/or "project" are appropriate for the culminating phase of a D.Min. program? Again, there is no apparent explicit or implicit agreement, and seemingly little clarity. Some descriptions of the project or thesis attempt to define the nature of it negatively, by stating that D.Min. research projects are different from those required for "academic" or "research" doctoral

degrees. This approach to the problem overlooks the fact that a great range of types of research may be permissible as Ph.D. or Th.D. dissertations. Some fields, institutions and programs require that the Ph.D. dissertation offer constructions, corrections or syntheses of "theory" (theory itself having different definitions in different fields); other fields, programs and institutions invite or permit a much wider range of forms of academic inquiry in the Ph.D. project, including even such "secondary" activities as annotation or translation of texts. Some forms of research, such as program evaluation, are less likely than others to appear as academic doctoral dissertations, but even these may be admissible if the research design is carefully drawn and the implications for theory adequately explored. Thus, because the academic doctoral dissertation may take so many research forms, it is difficult to begin a definition of the D.Min. research project with the notion that it is fundamentally different from research for the Ph.D. or the Th.D.

The mode or genre of research deemed appropriate in a particular D.Min. program is rarely stated. One document we found, a continuation of the second description quoted above, does distinguish among possible genres:

1. A research/investigation, as in the social sciences;
2. An academic research activity, such as an exegetical look at some portion of the Scripture, the history of the church in a region, or a study in systematic theology;
3. Action/research on an activity of ministry, such as church administration, Christian education, or liturgy;
4. A creative piece, such as a novel, play, or filmstrip.

Unfortunately, the purpose of this listing is to invite the student to construct a dissertation/project which may be any of these! Other programs are not so specifically prolix. But often, by failing to specify what forms or types of research may be admissible, the effect is the same: To invite just about anything. In our perusal of D.Min. projects shelved in the libraries of the institutions we visited, and in our review of lists of projects provided to us from various sources, we found enormous variety of kinds of research within single programs. And the range across programs is even more varied. We have read highly abstract treatments of theological issues, which contain only passing references to ministry; detailed studies of very narrow historical topics; various types of investigations of ethical issues, including undocumented essays of opinion, and sophisticated, well-researched constructive studies; an array of social surveys, some designed and properly analyzed, but many conducted clumsily; numerous evaluative accounts of experiments in ministry (the evaluations were conducted in many different styles); and a number of other types, including some projects that seem to have no underlying method or approach. Some of the documents presented as projects or theses appeared in fact to be a

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collection of papers from various earlier points in the D.Min. program. One was simply a bound volume of a year's worth of Sunday bulletins, with a few notes appended to each. Others were curriculum materials for use in children's or adult education; and not a few were intended as manuals, guides, advice or research instruments for other pastors who might encounter issues like the one that served as the focus of the writer's project. In short, the projects and theses we looked over or read about in program descriptions seemed to cover almost the entire range of possible forms of and approaches to ministry research. (It has been noted above but it should be reiterated here that this variety does not attach to all programs. Some have very clear, even rigid protocols for the project and accept no variations. Even in some of these cases, however, the criteria or guidelines are more in the nature of a table of contents for the final report than a description of the kind of research to be undertaken and the methods to be employed.)

Amid this variety there is, if our somewhat haphazard project reading experience can be trusted, one form of research project that is more common than the others. It entails the identification of an issue or problem, most often in the student's home ministry setting, the making of some plan of action to address the issue or solve the problem, reading of background materials that will in one way or another shed light on the problem, the formal evaluation of the activity planned, and a written report that describes the problem or the issue, the plan of action, the experience of implementing the plan, the results of the evaluation, and the student's reflection on a variety of matters, including the illuminative power and helpfulness of various theological and theoretical perspectives.

In our site visits, in letters that have come to us and in written comments on our questionnaires, three issues about this "common form" of the thesis/project have been raised repeatedly. First, it is pointed out that many students are confused and some programs give mixed signals about the purpose of the planned ministry activity. The question arises whether the success of the project depends on the success of the activity, or whether -- rather -- the project will be judged on the quality of reflection on and learning from the activity, regardless of whether the activity works out well. Students for whom this matter is not settled are uncertain about where to invest their energies: In making the activity they plan "successful," or in evaluation and analysis of why the activity turned out as it did? Second, several program directors and faculty members expressed concern about the students' lack of skills in empirical research. In most cases, the competent evaluation of a planned ministry activity (and, even more, the surveys and other social research techniques sometimes employed in other forms of thesis/projects) demands such skills, which ministers rarely have and D.Min. programs rarely teach enough of. One academic dean wrote about this problem as follows:

Frequently, Doctor of Ministry projects attempt to bridge theological understandings and issues related to the Social Sciences. The normal understanding in higher education is that doctoral

level work is conducted from the base of the Master's degree. [But] there is no Master's level understanding in the area of social science to which they are relating. Bridging two fields at once is difficult enough but when that bridging is attempted without a firm foundation in one of the areas it does not seem to me possible to conduct a project of depth.

Third, and most frequently noted, is the problem of integration of theological and theoretical perspectives, on the one hand, and the descriptive evaluation of the ministry project on the other. This problem was apparent to us as we read theses and project reports in seminary libraries: The segment of Biblical or theological reflection seems tacked on to the rest of the paper. All three issues suggest that the "common form" of the ministry project/thesis does not solve the question of the nature of the D.Min. final report, but rather raises it more sharply.

It does not seem fair to lay the blame for any of these three persistent problems on the student writers, though many faculty members and program directors from whom we have collected comments almost automatically do so. It is true that some programs do spell out clearly the role and function of the ministry project, emphasizing that it is an educational undertaking finally to be judged on the quality of analysis and reflection it stimulates. In practice, however, it seems much more difficult for the student to make the separation between a project that "works" and one that can be learned from. Especially because students are urged to identify a critical or significant area in the life of their congregation or other ministry setting, much more may be at stake from the student's perspective than from the school's. If experiments in ministry are, for educational purposes, to be designed to entail risks, the seminary may have to give the student additional assistance in designing such an experiment in ways that minimize the potential disruption to the congregation or the relationship between student/pastor and congregation. Many institutions -- perhaps the majority, if one judges by written descriptions of the ministry project -- are not at all clear about the major criterion for judging the project: Is the judgment to be made on the basis of the cogency of the design and competence with which the project was conducted, or on the quality of the written report and the reflection it contains? What constitutes a demonstration of ministerial competence? A "successful" experiment or act of ministry, or an insightful analytical report? The question goes to the heart of the problem of the nature of the D.Min. degree. That the question lurks in so many programs is another sign of the continuing identity crisis of many D.Min. programs.

The lack of adequate skills in empirical research to analyze or evaluate the ministry experiment or activity is apparently an endemic problem. There have been various responses to the problem -- the development of the workshops and seminars described above, for instance, and the recent appearance of a manual, the Handbook for Doctor of Ministry Projects (Richard E. Davies, University Press of America,

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1984). A rapid review of this volume leads us to conclude that it is clearly written but spotty in its coverage of topics. It is hard to imagine that the Handbook alone could supply a student untutored in social research or statistics with sufficient information and techniques to design and complete an empirical research project.) Seminary faculties by no means automatically include one or more persons competent to teach the skills of empirical research. Even if they do include such persons, whoever teaches in this area may not have time to deal on an individual basis with each student constructing a D.Min. project. Also problematic is the amount of time a D.Min. program -- the equivalent of one full academic year -- can afford to devote to social research perspectives and techniques. Most D.Min. students have had no orientation to social research in seminary. Yet such an orientation, plus skills in research design and quantitative analysis, and the necessary critical dimension -- what kinds of information such research does and does not yield -- takes time to teach. Most programs do not make allowance for this. Research workshops and seminars are usually quite short. Resident here, we think, is another basic issue of the D.Min. degree. There seems, at least at the project phase, a modicum of agreement that the project, reflecting the demands of advanced competent ministerial practice, requires skills of social and organizational analysis along with others. M.Div. education does not teach or even build the basis for teaching these skills. Seminary faculties do not routinely include a person who brings social research competence. How can the emphasis of a number of D.Min. programs on the need for empirical skills and the difficulties seminaries have in providing these skills be reconciled?

The problem with the loose relationship between theological reflection and the rest of the project also points to a basic issue. Program descriptions as well as many directors and faculty members who spoke to us in person are imprecise about the respective roles of theology, theory, and program or case analysis. The fuzziness of the relationships among these terms is suggested by such phrases as these from the ATS Standards: "...a project ...which addresses both the theory and practice of ministry"; "...ability to reflect depth of theological insight in its relation to ministry." Most students, we think, need models or guidelines for practical theological reflection. Student writers' skills as theological reflectors on practice will only improve when those responsible for the design of D.Min. programs have better conceived how theological reflection is related to practice and provided some examples of how, specifically, to forge the relationship. We liked, for instance, the description provided in an interview by one faculty member of the kinds of theological competence he hopes that student projects will demonstrate. He looks, he says, for a "constructive component, which includes the ability to derive new visions and pictures of various aspects of the Christian faith from one's practice and experience; and the ability to imagine and construct new pictures of aspects of the Christian faith that open up one's experience." He also hopes that projects will give evidence of "a critical component, which includes the ability to ask on the basis of experience and practice whether this doctrine is meaningful; and the

ability to ask if this practice is appropriate in light of Christian doctrine." Few written descriptions of the theological segment or component of the project were as specific as these comments. This kind of specificity would, we believe, be of great assistance to students preparing the "theological" portion of their project thesis.

It does not seem appropriate to make a singular recommendation about what should be the nature of the D.Min. thesis or project. As already noted, finally a decision in this matter depends on other decisions about the purpose of the degree and the pedagogical means deemed appropriate for it. It does seem appropriate, however, in the present situation of unclarity about the project, to list some questions that are currently unresolved that should be addressed by any more coherent definition. For instance, it must be determined what is the project's primary purpose. Is it chiefly an occasion for the demonstration of student competence or accomplishment? Or must it also make a usable contribution to knowledge about ministry? The latter implies a fairly high conceptual, bibliographic, technical and literary standard. Some research (for instance, many student papers in courses) is not sharable research. Implicit here is, yet again, a basic question about the D.Min. degree: Is it a symbol of the student's personal progress or of the attaining of some widely agreed upon standard? Another critical question, or set of questions, has to do with the functions of "theory" and "theology," two terms frequently tossed around in discussions of the project/thesis but rarely precisely defined. How should the project relate to theories from the secular and theological disciplines? Is it enough for the project to be cognizant of those that bear upon the problem on which the project focuses? Should a D.Min. project test some theoretical construct that explains individual or social behavior? Is the D.Min. project/thesis best conceived, in other words, as some form of "basic" research that builds or corrects theory, or as a version of "policy" research that answers a pressing question, using theory to illuminate its findings but not necessarily commenting critically upon the theory employed? Likewise, the protocols for the D.Min. thesis/project should specify what it means for the project to be theologically engaged and relevant. Should the theological traditions be mined for perspectives or commentary on the problem the student has chosen? Is theological construction required of the student? Finally, the matter of the relationship of the project to ministry must be clarified. A number of the problems in specifying this relationship are outlined above. A definition of the project that is clear at these points -- basic purpose, role of theory and theology, and relation to ministry -- would, we believe, produce much more satisfactory products than are now in hand.

In addition to the basic issues about the definition of the D.Min. thesis/project, issues related to questions about the nature and identity of the degree itself, several other problems and questions emerge from the data we collected. Most pressing and obvious is the fact that there is a substantial body of opinion that judges many projects and theses to be of mediocre or poor quality. Even the most

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consistent supporters and favorable judges of D.Min. programs, the program directors, acknowledge that project quality is a problem. Almost half the faculty we surveyed and at least that proportion of those we interviewed think that most projects and theses are no better than "fair." Our own judgments are similar. Our experience in the various institutions we visited was remarkably uniform. Almost every D.Min. director can point to several recent projects of outstanding quality, usually including one or more that has been published in book form. We read some of these projects and skimmed others, and we agree that they contain work of extraordinarily high quality. A random approach to perusing theses and projects, however, yields depressing results. During each campus visit we spent several hours in the library, looking at an assortment of theses and projects. Most of those we happened upon were of fair or poor quality. Generally, we found deficiencies in writing, including major errors of syntax, usage, spelling and form. In some cases, it appeared that no one had copyread the final draft (this varied more from institution to institution than from project to project). Many projects seemed to us muddled or confused in conception. And, as noted above, the range of things acceptable as a project or thesis was extraordinarily broad.

The poor quality of so many projects and theses raises a question about the desirability of the shorter "thesis article" recently instituted in several programs. Will these shorter accounts be better? Should the occasional but persistent student/graduate complaint that the dissertation-style project report is an inappropriate obstacle to the D.Min. degree be seriously considered? There are obviously arguments on both sides. On the one hand, to require a report of several hundred pages simply to maintain the project as a hurdle of substantial difficulty makes no sense. On the other, it is possible that the poor conception of a project or the failure to conduct background research or subsequent analysis at sufficient depth may be obscured by the "thesis article" as short as 40 pages. Our inclination is to suggest that such short final reports should not be admissible unless accompanied by additional papers that record other dimensions of the project, such as background research. But finally, it seems to us premature to talk about the length or form of the project report when basic issues about the project are unresolved.

Library access and advisement of the project phase are continuing problems for some programs. However the project/thesis is currently or eventually defined in a particular institution, access to an adequate research library seems to us a necessity. Extension and campus-based intensive programs that provide a total of only a few days direct access to such a library (unless the student can find a substitute for the seminary library close to home) should examine whether the bibliographic needs of students are really being adequately met. As noted in section II. B. 3. f, Reading Materials and Library Resources, programs of all types must also examine their holdings in the area of ministry studies, which is the area most pertinent to most D.Min. projects. Provisions for library access will mean very little unless holdings are adequate in the relevant areas. Currently the Standards

are, as noted before, almost silent on matters of library holdings and access. In the interest of more competent project/theses, the Standards must be strengthened at these points in the ways earlier proposed.

The Standards should also address persistent issues having to do with project advisement. The continuing practice in a few schools of using as chief project advisor persons who are not members of the core faculty should, we believe, be discontinued. If the project is intended as a demonstration that the student has achieved the necessary competence for the degree, the undertaking should be both guided and judged by those who have considerable experience of the norms and standards that institution has adopted. In unusual cases, no member of the core faculty may have the expertise necessary to guide a particular project. In these cases, a special, temporary appointment may be appropriate, though we would question the practice of regularly granting degrees in fields or topical areas that are not represented on an institution's core faculty roster. Further, it should be recognized that problems persist even in many institutions that use core faculty members for project advisement. Our data suggest that problems are especially prevalent in campus-based intensive programs whose students live at a great distance from the campus. (Theoretically, extension programs should have many of the same problems, but our data do not regularly show a relationship between thesis-related problems and extension programs.) Poor communication between advisor and advisee is sometimes reported, and the tendency of some students to fall seriously behind schedule during the project is evident. The Standards should require programs to develop effective advisement systems, especially at the project phase, and to demonstrate that these systems do in fact work to the satisfaction of both faculty members and students who are preparing projects.

Finally, attention must be paid to the way the thesis/project, from the point of proposal preparation to completion, serves as a "bottleneck," a point of great difficulty in many students' progress through their programs. We do not think that the project/thesis should be made "easier." If anything, standards should be raised with respect to the quality of the final product. We do, however, think that it is incumbent on the schools to offer adequate preparation to undertake the project. Programs that are relatively casual in their evaluation of course work and that include no serious mid-point assessment or qualifying trials and that then spring upon the student a set of standards that have not been in play in the student's program to that point are operating unfairly. The rigor of the project should be evident in degree requirements from the first, and students beginning the D.Min. should be clearly warned about the special demands on time and energy that the project will entail.

Teaching Arrangements

II. B. 2. Program Elements and Structures

n. Teaching Arrangements

Findings

From the inception of D.Min. programs there has been debate about the extent to which the D.Min. should draw upon an institution's core faculty as teachers, whether such faculty members' involvement should be part of their regular assignment, and how much use of adjunct faculty members is necessary and desirable. The Standards in force for much of the life of the D.Min. clearly anticipate the need for adjunct faculty:

Schools offering the D.Min shall have available instructional personnel in such numbers and with such varied competencies as are required to staff the program. Where such competencies are not available in the regular faculty, it is expected that adjunct faculty shall be utilized. Whenever adjunct faculty and/or supervisors of individual students are engaged, they shall be provided such training as is appropriate to orient them fully to the purposes and expectations of the D.Min. program, and their role should be performed in an integrated manner with residential faculty. [Bulletin 35, Part 3, 1982, page 34. The Revised 1984 Standards contain an almost identical provision.]

Despite this provision, in most programs core faculty are heavily involved in D.Min. teaching and/or advising (about twice as many advise students regularly or read theses as teach D.Min. student regularly in courses) and most teaching of D.Min. students is carried out by core faculty. Directors report that, on average, 80% of their institution's core faculty teach and/or advise students in the D.Min. program (see Directors X, 1; "core faculty" on the questionnaire was defined as "persons with full faculty status [usually but not always full-time and appointed for more than one year], eligible to teach several or all of the school's academic programs"). Further, 82% of all courses offered to D.Min. students are taught by core faculty. Thirty-nine of 67 institutions report that, on average, 16% of their courses are taught by adjunct faculty from other seminaries or universities; and 25 institutions (of 67) report that 18% of their courses are taught by adjunct faculty whose primary profession is not teaching (see Directors X, 2). Though there is wide variation in the practice of different programs (some institutions use as little as 20% of their core faculty in D.Min. teaching and advising, while a number involve the whole faculty; and the percentage of courses taught by core faculty ranges very widely as well. Overall the involvement of core faculty in D.Min.

activities is high, and D.Min. teaching and advising are carried out for the most part by core faculty.

There is considerable variety in the structural arrangements for core faculty involvement. In half the programs, course teaching of D.Min. students is part of the faculty member's regular load. In institutions that do not offer separate courses for D.Min. students, this would naturally be the case; but a number of institutions that do offer separate D.Min. courses also count the teaching of these courses as part of regular load. One fifth of all programs provide extra compensation for teaching courses in the D.Min. program. The remaining one quarter of the programs count some D.Min. teaching as part of regular load and some as additional work for which extra compensation is paid. Some institutions pay for teaching D.Min. courses during the summer but not for those courses taught during academic term; others offer compensation for courses taught off-campus but not for those offered on site. The advising of D.Min. students is more likely than course teaching to be part of a core faculty member's regular assignment. In 70% of all programs, this is the case (see Directors X, 3).

Those institutions that do offer compensation to core faculty pay, on average, \$1300 per course. (As noted elsewhere, the average course entails 40 contact hours, most often in the form of a ten-day intensive.) The relatively small number of institutions that pay core faculty for project advisement offer, on average, \$320 to chief advisers or first readers; the even smaller number (ten institutions) that pay core faculty to be second readers offer an average of \$75 for this task. Though the range in amounts institutions pay is considerable (from \$200 to \$3200 for a course, and from \$100 to \$1200 to an advisor or first reader), the average amounts paid are quite small -- less, we suspect, than many of these institutions would pay the instructor of a non-credit, two-week continuing education workshop. It may be that, in those institutions that continue to pay faculty for D.Min. teaching, the payments are by now more symbolic than substantial, vestiges of a time when D.Min. programs were novel experiments demanding great investments of energy and ingenuity. The low payments may, in other words, be a sign that even in institutions that make special arrangements with core faculty members for D.Min. teaching, such assignments are moving toward inclusion in "regular load."

About three-quarters of all programs make some use of adjunct faculty (see Directors X, 6a-e). In most cases, appointment procedures are relatively informal. In about one-third of all cases, adjuncts are appointed by the D.Min. director; and in almost an equal number of cases, the D.Min. committee gives final approval. In about one quarter of the programs, the academic dean approves the appointment of adjuncts. In only ten percent of the programs does the faculty or an appointments committee of the faculty approve adjunct appointments.

Teaching Arrangements

Most adjunct faculty appear to have backgrounds and formal credentials commensurate with the demands of teaching in an advanced professional program. Directors estimate that about 80% hold the academic doctorate and the remainder the D.Min. degree. Nearly 90%, by the directors' estimate, have had experience in the practice of ministry, and 80% have had prior teaching experience in a seminary or university. In most cases, orientation of adjunct faculty is extremely limited. Only 15 of the approximately 50 programs that make use of adjunct faculty offer an orientation to the D.Min. program on campus for adjuncts. Two-thirds of these orientation sessions are only a single day; none is longer than three days. Several institutions note that they use adjuncts primarily as members of teams that include core faculty. In these cases, orientation occurs in the course of planning the team's work. In a few other cases, directors write that they meet individually with adjunct faculty members to orient them to the program.

Nor is regular evaluation of the teaching of adjunct faculty members the norm. About half of 30 institutions reporting rely for this purpose on written student evaluations. A small number arrange for the regular observation of courses taught by adjunct faculty. But nearly half those responding say that most typically they rely on informal, oral evaluation from students or conduct no evaluations at all.

Fees paid to adjunct faculty members are relatively low. Thirty-eight institutions reported paying fees for course teaching. Among them the average was about \$1200, a little more than \$100 less than the average for core faculty who are paid to teach D.Min. courses. The average fee for adjunct faculty acting as project advisor or first reader was, however, higher: almost \$450, compared with \$320 for core faculty performing the same function. The fee for second readers, about \$110, was also higher than the fee for core faculty performing equivalent service. (Again, there was considerable range, from \$400 to \$2500 for course teaching and from \$50 to \$1200 for an advisor.)

The trend overall in D.Min. programs has been toward the more extensive use of core faculty and less heavy use of adjunct faculty (see Directors X, 7). Over one quarter of programs have tended to use core faculty more heavily, but only 7% percent have made heavier use of adjunct faculty. Though the direction of these trends is, for the most part, the same for all program types, there are significant differences in degree. Local/regional programs are, as shown in Table I, much more likely to have made more extensive use of core faculty in recent years; extension programs are much more likely than those of the other two types to have increased their use of adjunct faculty. The table also shows no extension programs functioned without some adjunct faculty.

The faculty members who completed our questionnaire are not, because of sampling methods we selected a random sample of all faculty teaching in D.Min.-granting schools. Nonetheless they incorporate much of the diversity in faculty backgrounds and modes and levels of

involvement. For instance, 11% percent of those returning our questionnaire are adjunct faculty. Directors report that 20% of courses taught to D.Min. students are offered by adjunct faculty, but since our group intentionally included some core faculty involved only in D.Min. advising or governance, and some not involved in D.Min. program

TABLE I Trends in Use of Adjuncts by Program Format Type

<u>Trend</u>	<u>Local/Regional</u>	<u>Campus-Based Intensive</u>	<u>Extension</u>
More core, fewer adjunct teachers/advisors	39%	15%	20%
Ratio had remained the same	33	61	60
More adjuncts, fewer core teachers/advisors	6	8	20
No adjunct teachers/advisors	22	11	0
Program new, no evidence	0	4	0

in any way, our respondents are probably a fair representation of faculty who have some influence on D.Min. programs, whether through direct or indirect involvement.

Of those who returned our questionnaire, 58% hold the rank of professor and an additional 23% the rank of associate professor; 66% of the respondents are tenured, and an additional 19% are tenure-eligible (see Faculty VI, 1 and 2). The group is, in other words, a relatively senior one. In the year of this survey, according to the ATS Fact Book (1983-84) 51% of all full-time faculty in accredited seminaries held the rank of professor, compared with 58% of our respondents. Fifty-six percent of our respondents teach in the so-called classical areas: theology, philosophy of religion, Biblical studies, history and ethics. Of those who teach in so-called practical areas, one-third teach in the area of pastoral care and counseling. Three-quarters hold the Ph.D. or Th.D. degree; an additional six percent the S.T.D. or Ed.D.; and eight percent hold the D.Min. as the highest degree earned. Ten percent do not hold a doctoral degree. Almost three quarters (72%) have at one time served full-time in the parish, and an identical percentage have served part-time in a parish (see Faculty VI, 4, 5 and 6).

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Most have been involved in their institution's D.Min. program in one or more ways (see Faculty VI, 7). Almost all have acted as advisor for major D.Min. projects or theses. And an even higher percentage have read and evaluated such projects or theses at least occasionally. One-quarter regularly teach courses primarily or exclusively for D.Min. students, and another 30% occasionally do so; one third regularly teach courses that include D.Min. students, and an additional 25% occasionally do so. Almost three-quarters regularly or occasionally advise students as they initially plan their programs. In addition, two-thirds (see Faculty VI, 8) have served as member or chair of the committee that oversees the D.Min. program in their institution. A majority (68%; see Faculty VI, 9) say they know "a great deal," about their institution's D.Min. program. Twenty six percent say they know something about the program, and only 7% percent say they know little or nothing.

The variety and extent of faculty involvement in D.Min. teaching, governance and oversight varies to some extent by program type. Institutions that have programs built on the local/regional model involve a significantly higher percentage of their faculty in D.Min. activities than do campus-based intensive programs or extension programs. This association makes sense: intensive programs and extension programs usually require faculty to be available to D.Min. students at times or in places other than those in which they perform the rest of their teaching, advising and committee work. It is usually feasible financially to involve only a portion of the total faculty in campus-based intensive and extension programs. Faculty who teach in practical field areas are also likely to be more heavily involved, and in a greater variety of activities, than those who teach so-called classical subject matter. Institutions that offer a broad range of options for earning D.Min. credit (rather than restricting credit-bearing activities to a few required courses or a limited menu of courses) in so doing involve faculty members more extensively in a great variety of D.Min.-related activities. Faculty involvement is also more extensive in mainline seminaries that offer the D.Min. degree, a finding explained by the fact that local/regional programs and broad option programs are more likely to be found in mainline institutions.

Generally faculty members are satisfied with their level of involvement in D.Min. programs (see Faculty I, 6 and 7; and Directors X, 5). Seventy-two percent would like to sustain their current level of involvement with the D.Min.; 17% would be willing to have greater involvement and 11% want less. Directors' estimates of faculty preferences came close to this: 63% satisfied, 21% wanting more and 17% less. Faculty guesses about other faculty members' preferences are more conservative: 54% satisfied, 18% wanting more; 29% less.

Students' and graduates' ratings of the quality of teaching are high, especially for "full-time faculty from the seminary." Seventy one percent of graduates and almost as many students (see Students and Graduates IV, G) rate teaching by seminary faculty "excellent." Half of each group rates adjunct faculty "excellent" and about 40% rate

adjunct faculty "good." Graduates of small programs and of programs in mainline institutions are very slightly more likely to judge the teaching of full-time seminary faculty as excellent; by the same small margin, current students in evangelical seminaries rate the teaching of seminary faculty more highly. There are no significant differences at all in the ratings of the teaching of adjunct faculty. The differential in the evaluation of the teaching of full-time seminary faculty and adjunct faculty is, however, worth noting. Especially because adjunct faculty are frequently engaged to teach ministry related topics that seminary faculty may not be competent to teach, and because practical subject matter is generally very popular with D.Min. students, it seems to us notable that evaluation of the teaching of adjunct faculty is, nonetheless, markedly lower.

Discussion

Several issues having to do with arrangements for D.Min. teaching are raised in comments written by students and graduates, in accounts of our case study visits, and in self-studies and other in other program materials shared with us.

Notable in the comments from students and our interviews with them during site visits is the paucity of comments about teachers and teaching. Several students wrote to us testimonials to a particular influential faculty member who molded their program and made the whole experience worthwhile. A smaller number -- a mere handful -- wrote bitterly of low quality teaching or of being patronized by seminary faculty. In general, however, neither in the comments nor during our visits were remarks about particular faculty members notable. D.Min. students and graduates seem to view and judge the faculty in their programs as a class. This may be due to the great variety built into most programs and the short duration of all programs: rarely will a D.Min student have the opportunity for sustained study with a single faculty member. But the overall evaluation of the quality of teaching is impressive. Here is an account by one of our researchers of an interview with current students in one program:

Student ratings of the teaching are excellent. Most of these are references to the teaching of [the institution's] regular faculty members, who teach 80% of all D.Min. courses. Students note the faculty member's interest in us as persons and as children of God. The church is the important thing to them. The grades they have to give are tertiary. Faculty are characterized as genuinely concerned and willing to push hard so that students learn. One student noted that regular faculty come to the D.Min. courses with a listening ear to what is happening in the churches. Sometimes they seem to be a little apprehensive, a little anxious about working with those of us who are on the 'firing line.' Another student notes that faculty members are almost invariably prepared for courses and rarely accept 'mickey mouse' in student work.

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There were also references to the faculty members' supportiveness and integrity.

General evaluation such as these and the lack of any substantial number of negative comments about teaching suggests to us that the quality of teaching and advisement in D.Min. programs is high.

Our discovery of the high level of satisfaction with D.Min. teaching, especially by full-time seminary faculty, was a mild surprise. We had been led to expect by some critics of the D.Min. degree that the practitioners in ministry who are D.Min. students and graduates would find seminary faculty lacking in several respects, particularly in their abilities to teach professionals and to relate their subject matter to the ministry setting. As just noted, there is very little evidence to suggest that D.Min. students and graduates harbor these views. We were even more surprised to discover the attitudes of most seminary faculty toward D.Min. teaching. When our study was first announced, we were engaged in several casual conversations and addressed by letter by faculty members, or those who purported to know the faculty view. Those who sought us out were disgruntled with the D.Min. program in which they taught, or claimed to know faculty members who were discontented. We expected to find that many faculty members participate in D.Min. programs only grudgingly, viewing the programs as (in the words of one faculty member) "an administrative concoction" necessary to balance the school's budget or improve its public relations. The overall picture suggested by our data is dramatically more positive. Not only are most seminary faculty members supporters of the general concept of the D.Min. degree, but a larger percentage, as shown above, would like to be more involved with the degree than would like to be less involved; and the great majority are content with their level of involvement. Evidence from our site visits suggests that the level of faculty enthusiasm for D.Min. teaching and advising is quite high. At one institution we visited, many faculty said that they like teaching in the D.Min. better than in the M.Div. program. "It's fun," said one faculty member in this seminary, "and it sure beats being on committees." The director of another program, one that pays an additional stipend for D.Min. teaching, says that the extra compensation is not the major motive for faculty participation: "They do it because they like it. The pay-off is in the immediate effect on the churches." The president of this institution adds that faculty members participate because D.Min. teaching affords "a quick, regular return on investment, providing more motivation for the teacher."

We did uncover some negative faculty opinion as well. One faculty member told us that there is in his institution a small but solid block of faculty opinion that views D.Min. teaching as "a frustrating experience. One can affirm the theory of the program, uniting theory and practice, but few of the students can do that. It takes someone with a good background, a thinker and well-read." Another, noting his institution's propensity to develop numerous new programs, complained

that faculty work in the D.Min. program goes unrewarded in the promotion system. It must be stressed, however, that in all the data we gathered such opinions are very much in the minority. The general faculty view of D.Min. teaching and advising is highly positive and the general faculty experience in these activities is reported by faculty members themselves to have been excellent.

Programs that demand off-campus teaching present special problems. One institution we studied succeeded in deploying its core faculty to teach field-based courses, most of which had in an earlier period been taught by adjunct faculty. Encouraged by how smoothly this transition was accomplished (a requirement was instituted for each core faculty member to devote a certain portion of teaching load to the D.Min. program), the institution proceeded to replace most non-faculty project advisors with core faculty members. That second major shift, in the view of several faculty, caused what one characterizes as "a serious crunch." It is evident in that institution that the time and attention of faculty members can be stretched only so far to include teaching and advisement responsibilities off-campus. In another program, our researcher noted,

...though the course professors teach in the cluster is the same course they would teach in the school as far as general content, reading and written assignments are concerned, and though it is equal in total contact teaching hours, it is almost certainly more exhausting to teach in the clusters. Professors not only have to travel to the site and stay a couple of nights, but they have to be "on" morning, noon, afternoon and night for the three days they are there. If they are not teaching, they are using coffee breaks, lunch and dinner times, all too often, not to relax but to counsel and advise students. But although professors "come back worn out, it is exciting," and most who teach in the clusters enjoy it, as long as they are not asked too often.

Yet another institution reports that "the use of faculty in satellite programs makes it increasingly problematic to maintain the luxury of [three-week intensive courses on our home campus]. For the satellite programs, therefore, we have condensed the 30 class hours into a one-week period per course. We have built in the safeguards of pre-class reading expectations and post-class application assignments....our question: is the one-week condensation pedagogically effective?"

One solution that is evidently not under consideration by programs currently facing strains like these caused by satellite and extension arrangements is the increased use of adjuncts. It is increasingly evident that, despite the language in the Standards that encourages the use of adjuncts to augment core faculty strength and to repair weaknesses, the schools themselves view the extensive use of adjuncts as a threat to the integrity of the D.Min. degree and to its reputation. Program publicity and announcements contain some statements which sound almost defensive, for example: "To preserve the

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integrity of its D.Min. program and to give substance to [this institution's] role as the degree-granting institution, D.Min. course work is never farmed out nor operated beyond the careful supervision of [this institution]. Each semester, assigned members of the Seminary Faculty go to the Satellite station to teach." Some faculty members at institutions we visited that have extension or satellite arrangements express their views vehemently:

We just don't believe the School has the right to offer the D.Min. degree if it is not taught by people who are not part of the School. The faculty have said they would flatly not offer the degree unless it is taught by core faculty. This makes the faculty have to work a lot harder, but there is a doggedness about the faculty that I admire. If they teach in the clusters, then we know they can guarantee what they have taught -- which they could not do if they had farmed off the teaching to someone who does not know what the story is on campus.

Strong opinions about the use of adjunct faculty for course teaching and advisement are much less often expressed with respect to programs conducted entirely on campus. This may be because it is judged that adjunct faculty who teach on campus will more readily learn and adopt the institution's standards and perspectives. Or the negligible number of comments may simply reflect the fact that use of adjuncts in campus-based programs is declining. In any case, it seems to us that provisions for the orientation and evaluation of adjunct faculty members in all types of programs are inadequate. As Joseph O'Neill points out in the article cited earlier, public distrust of extension, satellite and continuing education programs can be traced to, among other factors, the extensive use of adjunct faculty who have not been "socialized" to adopt the institution's norms and standards and who, because continued employment may depend on their popularity with students, may have little motivation to enforce standards strictly. As noted above, O'Neill believes that in the American degree system, where certification for degrees depends entirely on course credits accumulated and thus ultimately on the judgment of the grade-giving faculty member, the background, credentials and on-going relationship to the institution of the individual faculty member becomes the critical ingredient in public trust in the integrity of a particular degree program. The inadequate orientation and evaluation of adjunct faculty thus compromises the integrity of degrees, particularly those programs are conducted off-campus. It seems to us that most seminaries have figured this out. In general, as a consequence, they have moved away from use of adjunct faculty. If the Standards are to reflect accurately the most responsible practice of the schools themselves, they should probably more explicitly require orientation for adjunct faculty, especially those who teach off-campus, and evaluative review of their work. Our recommendation applies both to adjuncts who teach courses and to those who serve as project advisors, though the special problem posed by the use of adjuncts as project advisor are discussed fully in section m, Final Projects and Theses.

The continuing practice in many institutions of paying additional compensation for D.Min. teaching and advising by core faculty presents a quandary. On the one hand, as long as such arrangements continue, the D.Min. will in some institutions have the status of a special, optional project. Even where such arrangements do not reflect the institution's actual assessment of the importance of the D.Min., the practice of extra compensation to core faculty gives the program the appearance of a special activity, added on (observers suspect) for the purpose of financial gain or improved constituency relations. The continuing danger, in other words, is that the practice will serve as a signal to those within the institution and those outside it that the D.Min. program is a less-than-completely-serious undertaking. For these reasons, we are tempted to recommend that the practice of extra compensation for core faculty be prohibited in any program that has developed beyond an initial, experimental stage.

Our inclination is complicated, however, by the fact of the unusual structure of many D.Min. programs and the special demands they place on institutions and their faculty. The regular faculty contract does not at present include, in most institutions, teaching during summers or teaching at sites distant from the campus. Further, increasingly faculty members expect to earn some additional income from summer and off-campus activities. It may be the case, in fact, that faculty salaries are predicated on the assumption that most faculty have and will take advantage of such outside opportunities. Given these circumstances, it becomes difficult, especially for those programs that incorporate off-campus and/or summer teaching, to require the participation of core faculty members as an element of their regular teaching load. Further, to do so would require an expansion of the number of core faculty in some institutions -- an expansion that would almost inevitably require a greater outlay of funds than the payment of relatively modest honoraria for extra work. Because of these complications, it does not seem feasible to recommend that all mature programs define D.Min. teaching and advising as an element of regular faculty load and that they be prohibited from paying extra compensation to their own faculty for these activities. It does seem sensible to urge that whenever possible institutions move toward the definition of D.Min. teaching and advising as an element of regular faculty load.

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II. B. 2. Program Elements and Structures

o. Administration

Findings

There is great variety in the arrangements for administration of Doctor of Ministry programs. The majority of programs have a few administrative features in common. Most institutions designate a program director, and in the majority of cases (86%; see Directors XV, 8) the assignment is part-time, usually combined with other responsibilities in the institution. Almost all directors (95%) have faculty rank. Most programs also have one or more clerical employees specifically assigned to do D.Min. work. In about three-quarters of all programs, this clerical assignment is part-time. In most institutions (again about three-fourths; see Chief Executives II, 2) the program director reports to the institution's chief academic officer; in the remainder, the route for reporting is directly to the chief executive officer (20%) or, in a few cases, to a subordinate of the chief academic officer. Beyond these few points of commonality administrative structures are as diverse as programs themselves. About one-third of all programs involve cooperation with other seminaries (see Directors V, 1). In the more elaborate joint programs (Toronto, Minneapolis) a single director is jointly appointed by the participating schools. At other sites (for instance, Atlanta), each institution provides its own director.

Directors' assignments vary greatly in amount of time assigned to the D.Min. and in combinations with other responsibilities. As noted, nine programs (14%) have a full-time director, and five of the larger programs have one or more additional full-time professional administrators assigned only to D.Min. responsibilities. Among the part-time directors, the average amount of salaried time spent directing and teaching in D.Min. programs is 43% (see Directors XV, 7), but the range is great from 10 to 80%. Almost three quarters have general teaching responsibilities in the institution in addition to their D.Min. assignments; and slightly more than half have administrative responsibilities unconnected with the D.Min. program. A few institutions have no designated program director or assign that title to the dean or associate dean. A little more than one-third (38%; see Directors XV, 8c) of all directors receive additional compensation for directing the D.Min. program.

In comparing the number of full-time equivalent administrative staff to the enrollments of particular D.Min. programs, we found that, on average, the D.Min.-granting institution assigns one full-time professional staff person for each 126 D.Min. students. (This calculation is based on total number of D.Min. students enrolled. The ratio

of full-time equivalent D.Min. directors to full-time equivalent D.Min. students would be even more informative, but full-time student equivalency in D.Min. programs is, as noted elsewhere in this report, virtually impossible to calculate.) The range in this ratio is very great: One program provides the equivalent of a full-time administrator for seven D.Min. students; at the other extreme, the ratio is one full-time equivalent administrator for 750 students. The average ratio for full-time equivalent clerical staff to students enrolled is similar, 1-to-136, with a range almost as great (from 1-to-12 to 1-to-675). In most programs, however, the ratio of staff-to-students is more favorable than the average. A few programs with unfavorable ratios weight the average. If one program that has an extremely low professional-staff-to-student ratio is omitted, for instance, the average ratio overall is 1-to-114. Still, however, there is considerable variety. It is evident that no consensus has been reached among schools about how much professional and clerical staff is required to support D.Min. programs of various sizes.

The D.Min. directors themselves are a varied group. Half served chiefly as seminary professors before taking up the D.Min. assignment; the other half came from a great variety of prior positions: other seminary administrative posts (13%), the pastorate (11%), directorships of seminary field education programs (8%), deanships (6%), and D.Min. directorships in other institutions (5%). Almost all hold doctoral degrees: In most cases (76%) this degree is the Ph.D. or Th.D., but sizeable groups hold the Ed.D. (10%) and the D.Min. (12%) as the highest degree. Over half list their field of academic specialization as one of the "classical" areas: 30% were trained in theology or philosophy; 12% in Biblical studies; 5% in history; 8% in ethics; and the others in practical areas, including 18% in education and 13% in the social sciences. Currently, about one-third teach in the "classical" areas. The remainder are now assigned to teach in practical, pastoral or ministry areas. Almost all have faculty status, with 54% holding the rank of professor and an additional 39% associate or assistant professor. Over half (56%) are tenured and an additional 18% are on tenure tracks. One quarter have faculty status but are not eligible for tenure. A very high percentage -- 88% -- have at one time served full-time in a parish setting, and almost as great a number have served a congregation part-time. The directors have considerable longevity in their positions: The average length of service is just over five years. At the time the directors completed their questionnaires the average age of a D.Min. program was about nine years, so many directors have headed their programs for the majority of years it has been in operation. With three exceptions, all the directors are men.

This profile of D.Min. directors is not dramatically different from the profile of seminary faculty obtained in our survey of them. As Table I shows, the faculty group is only slightly more senior than the D.Min. directors: The faculty group has a slightly higher percentage of professors, but the total of professors and associate professors is almost the same. D.Min. directors are disproportionately

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likely to be drawn from the fields of theology, philosophy, ethics, social sciences, and education; and disproportionately unlikely to be drawn from Biblical studies, history, and pastoral care. But the overall balance between "classical" and "practical" areas is the same for both groups. The major difference between the two groups is that the faculty members are noticeably more likely to hold tenure than the D.Min. directors. They are also noticeably less likely to have served as full- or part-time parish pastors or associates.

TABLE I Description of Directors and Faculty Respondents by Rank, Tenure Status, Field, Parish Service and Highest Degree Earned

	<u>D.Min. Directors</u>	<u>Faculty</u>
<u>Rank</u>		
Professor	54%	58%
Associate	29	23
Assistant	10	11
Instructor	0	<1
Lecturer	2	1
Other	5	7
<u>Tenure Status</u>		
Tenured	56%	66%
Tenure eligible	18	19
Not eligible	26	15
<u>Field</u>		
Theology/philosophy	30%	20%
Biblical studies	12	23
History	5	10
Ethics	8	3
Preaching, worship	3	13
Social sciences	13	2
Education	18	9
Pastoral counseling	8	16
Missions, world religions	2	3
<u>Parish Service</u>		
Served as full time pastor	88%	72%
Served as part-time pastor	83	72
<u>Highest Earned Degree</u>		
Ph.D., Th.D.	76%	75%
S.T.D.	0	2
Ed.D.	10	4
D.Min.	12	8
B.D., M.Div., S.T.M., Th.M., S.T.L.	2	11

Some interesting conclusions can be drawn from these data. The post of D.Min. director does not seem to be routinely assigned to persons more "junior" in status than faculty overall. There is also evidence that D.Min. directors are not drawn disproportionately from "practical" teaching areas. The conclusion about seniority is, however, more dependable than this second observation. Our faculty group is not a random sample. It was possible, however, as noted in section II. B. 3. n, Teaching Arrangements, to check the seniority of our faculty group against the actual figures for all seminaries as provided in the ATS Fact Book. By those calculations, we discovered that our respondents are slightly more senior than ATS faculty overall. By the same comparison, so are D.Min. directors (54% of D.Min. directors are full professors versus 51% for all ATS accredited schools). ATS does not, however, provide a breakdown of seminary faculty by fields. Therefore we have no way of knowing whether our faculty group is adequately representative by field of all ATS faculty.

Given administrative arrangements as various as those recounted here, it is understandable that there is no generally accepted job description for the D.Min. director. In the institutions we visited and in others whose directors we questioned, it is usually the case that the D.Min. director has a broader range of responsibilities for the D.Min. program than other academic administrators have for the programs they superintend. The D.Min. director is frequently required to provide both academic oversight and a range of student services for those enrolled in the program. Tasks and responsibilities divided, at the M.Div. level, among academic deans, deans or directors of student services, financial aid directors, recruiters, admissions directors and counselors or chaplains are often centralized in a D.Min. director. Below we comment on the serious conflicts we believe such centralization can entail.

Discussion

Several issues arise from the information we collected about program administration. First, the enormous variation in administrative arrangements, and especially in staff-to-student ratios, raises the question of what constitutes adequate administrative attention to a D.Min. program. The same variety that raises these questions, however, also makes it impossible to evaluate the arrangements that currently exist. Programs with extremely low staff-to-student ratios, may, for instance, assign relatively few functions to D.Min. staff, locating them instead with other academic and student services administrators or in committees of the faculty. Nonetheless, we would urge programs to scrutinize themselves with respect to the adequacy of their administrative arrangements. Those that fall below the average (the equivalent of one full-time professional staff person for each 126 students), especially if they are programs that pose unusual administrative challenges, such as extension or intensive programs, should be able to demonstrate that a number of functions often assigned

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to D.Min. professional and clerical staff are, in that particular institution, covered by other persons or groups.

When we undertook this study, we wondered whether we would find that a significant number of D.Min. directors were seminary faculty members or administrators who had had the D.Min. assignment foisted onto them. We found very little evidence that any significant number of directors is serving unwillingly. In fact, our interviews combined with the overall pattern of highly positive and enthusiastic responses by D.Min. directors to almost all our descriptive and evaluative questions about the D.Min. suggest that D.Min. directors are not only serving quite willingly but also have a high level of commitment to what they do. What we did not expect to find, and what raises for us the major issue with respect to D.Min. program administration, is the great number and variety of tasks that many D.Min. directors are assigned. In many programs, the D.Min. director is the chief recruiter of new students, has a major role in admissions procedures and decisions; serves as academic advisor to most or all students through the course-taking phase; offers the kind of informal counseling usually available to seminary students from a chaplain or dean of students, dispensing vocational advice and sometimes psychological referrals; teaches a D.Min. core course or colloquium, or even a series of such courses; conducts the workshop or seminar that orients students to the project; has the key role in recruiting, appointing and evaluating adjunct faculty members; serves as staff to the D.Min. committee; and exercises academic oversight of the program, monitoring student progress, identifying students in academic difficulty, making or assisting in making judgments about their continuance in the program, and negotiating or announcing decisions to terminate students from the program. In a smaller number of programs, the D.Min. director has even more functions. In some, for instance, the program director and clerical staff act as registrars for the D.Min. programs, keeping official academic records for D.Min. students while the seminary registrar keeps records for students in other academic programs. Some D.Min. program staff members are asked to take special responsibility for collecting unpaid tuition and fees. A number prepare and publish their own publicity, even though publicity for other academic programs is prepared by an office of the central administration.

Two problems arise from the inclusive job descriptions given to many D.Min. program directors and staff members. First, and less serious, the D.Min. director may have limited expertise in some of the assigned areas -- promotion, for instance, or record-keeping, or collection of unpaid tuition. Much more serious are the role conflicts that arise. The job of a program recruiter and promoter is to generate interest among as many potential recruits as possible. The role of the academic officer for admissions, however, is to limit the roster of students admitted to those who clearly meet the institution's established standards. Some D.Min. directors tell us that they are expected by the institution to "produce" classes of a certain size by their promotional efforts, but at the same time they are given key roles in the admissions process that require them to make judgments of

suitability in marginal cases. Under such circumstances, decisions to accept rather than to reject marginal cases are understandable. An equally difficult conflict may arise between the roles of counselor to and academic monitor of students enrolled in the program. Because in many programs student contact with faculty members is somewhat limited, the D.Min. director may become the major resource for support and encouragement of students who are encountering some difficulties. At the same time, however, the program director may have chief responsibility for procedures of academic discipline. It is frequently difficult for the same person both to encourage and support struggling students and to issue official academic warnings and impose penalties. Conflicts can arise also between the need to keep program enrollment and thus income at an adequate level and the requirement to enforce rules with respect to students' progress through the program. As noted elsewhere, the students and graduates we interviewed and some who wrote to us mentioned fairly frequently the disposition of many program directors to bend or break the academic rules they are charged with enforcing in order to accommodate students who have fallen behind. Some of the same pressures sometimes create a situation in which directors do not give students adequate warning about difficult hurdles that may lie ahead. In their desire to maintain student morale and to keep students from dropping out of the program, some directors minimize the difficulty of steps like project proposal approval, making these difficult turning points in the program even more difficult for some students by adding the element of surprise.

The strong urging that the role of the D.Min. program director be made more parallel with other academic administrative roles in the seminary is one of the major recommendations of this study. D.Min. programs should not, we believe, be any more segregated administratively than an institution's M.Div. program or other major degree programs. In many institutions this will mean that the director's chief responsibilities (like those of a dean or associate dean with chief responsibility for the M.Div. program) will be program development, faculty recruitment, orientation and supervision of faculty, administration of academic policy and enforcement of decisions on student standing. Major policies governing the program should be finally approved by whatever mechanism -- vote of a curriculum committee or of the whole faculty -- governs the M.Div. program. Major gate-keeping decisions should not be made by the director alone. Final decisions on admissions should be made by an office of admissions and/or faculty committee, whichever is the school's general practice. Final judgments about student standing and/or termination should be made by the chief academic administrator and/or a faculty committee on standing, whichever is the school's established mechanism. In those few institutions where final approval of the project proposal or of the completed project itself is left to the director alone, that responsibility should be lodged elsewhere, preferably with a committee of faculty members. And, in those institutions which have qualifying exams or which decide to institute them, the director should not act as sole or final judge of the adequacy of the students' performance. In short, there should be a clear division between the director's appro-

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priate general responsibility for retention, which includes structuring the program so that students are not unreasonably prevented from completing it, and offering help and encouragement to students as they proceed, and the specific responsibility of making judgments about student continuation or termination in individual cases, a responsibility which should be shared among faculty and administrative peers.

Last, if major efforts are required to publicize or recruit for the D.Min. program, these should be assigned to others. Good promotion and publicity take special skills, skills that most D.Min. directors do not have, and the requirements of adequate promotion can easily distract from or conflict with the director's major responsibility for program development and enforcement of academic standards.

The current problematic structure of many D.Min. director's assignments is understandable. D.Min. programs are a relatively recent development, and at the outset there was reluctance to incorporate their various functions in the "regular" mechanisms of the school. Most programs are now, however, quite firmly established. As we shall discuss at greater length in a subsequent section on the future of the D.Min. program, almost all institutions view their programs as permanent. Since this is the case, program features that may have been appropriate for experiments or novel undertakings must now be regularized. The future of the D.Min.'s reputation for academic integrity depends on this. In some programs, we believe, there is a problem in reality as well as in appearance: The D.Min. director's job description is so manifold that the soundness of the degree is imperiled or already damaged. The Standards should be amended to include the requirement that adequate administrative resources be devoted to the D.Min., and that such administrative offices and departments that exist in support of other D.Min. programs take responsibility for the appropriate D.Min. functions as well, leaving the director free to pursue the major tasks of program development, oversight and application of academic policies.

Another holdover from the early days of the D.Min., when many programs were initiated amid considerable faculty indifference or suspicion, is the almost militantly positive evaluation of almost every feature of the D.Min. by almost all program directors. Consistently in our data directors evaluate quality of students, of work done in D.Min. programs, and of the programs themselves much more positively than do faculty members, chief executives or sometimes even students and graduates. In interviews and written comments directors sound, our research team has frequently noted, more like boosters or "cheerleaders" for D.Min. programs than like academic administrators with a balanced view of their programs' strengths and weaknesses. Of particular concern to us is the great gap between their judgments of the quality of the work students do and the overall judgments of faculty members. In most institutions, academic standards and criteria are established by the faculty and enforced by academic administrators and faculty members in their individual courses. Directors who make

judgments so different from those of faculty members evidently do not have in mind the criteria or the level of performance the faculty has adopted (most often by informal consensus) as the basis for judging academic work. Directors who hold such discrepant views are not in a good position to interpret the demands of their programs to students or to act, as many of them do, as the program's major academic advisor up to the point of the project. Thus directors should be sought who, while deeply interested in and committed to the D.Min. program and its constituency, also understand and in good measure concur with the criteria and standards of quality that the majority of faculty employ in making judgments about work done in the D.Min. program. This is not an area in which specific guidelines can be recommended. When assigning responsibility for the D.Min. program, however, institutions can be careful that the persons designated have a double set of capacities: First, to act as strong advocates for the program in the faculty as a whole and with individual faculty members who may not understand the D.Min. program's special demands; and second, to understand the basis for faculty criticisms of the quality of student work or program resources and to take action to correct the program's weaknesses and flaws.

One other vestige of the D.Min. as a program innovation remains in a few institutions: The lodgement of the program outside the boundaries of the school's academic structure, as an auxiliary enterprise treated in administrative and faculty proceedings in markedly different ways than other academic programs are treated. Such arrangements, in our view, are not acceptable for degree programs except (perhaps) during the first few years of their existence. The Standards should not permit D. Min. programs to operate under different academic rules and procedures than the institution's other degree programs.

We found, in general, that D.Min. program administrators are quite popular with their clientele. Directors are usually viewed as highly sympathetic, understanding and sometimes lenient at points of academic pressure. The overall profile of the directors we have met suggests to us that institutions frequently choose D.Min. program directors for their warmth, appealing personalities and degree of empathy with clergy. Technical administrative skills are, we guess, secondary, especially for the directors of small programs. But large programs also manage to impress their students as friendly and caring. We visited one, a program with several hundred students, in which the professional and clerical staff used the program's picture directory to memorize the names of each student about to arrive on campus to take courses. Being greeted immediately by their first names, having their own lounge well-stocked with D.Min. program materials and suggestions for recreation while on campus, and the general responsiveness of the staff had a profound effect on the students. Treatment of students was so highly personalized, in fact, that almost all the current students we interviewed expressed surprise at how large the program actually is. Most were under the impression that they were part of a moderate-sized, somewhat intimate undertaking. A handful of programs have evidently had severe administrative difficulties -- an inability to secure an

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adequate director, or a number of directors who decided to leave in quick succession. From students in these programs we collected some comments like this:

The administration of my own D.Min. program is not good. Some, but not all, examples: (1) There are at least three different sets of rules for completing the thesis, all of which are printed and easily obtainable from the office and there are two or three significant differences therein. (2) Obtaining books for courses from the sources the seminary gave was difficult. After the first year I found my own sources. (3) The steps for getting the degree are clearly laid out, but the administrators seem to make up new steps along the way.

But the examples given of administrative ineptitude and rigidity are fewer than the examples of kindness and special efforts on students' behalf. As D.Min. program administration is streamlined and tightened as we recommend above, every effort should be made to preserve the excellent relationships that now exist between D.Min. students and D.Min. administrative staffs.

II. B. 2. Program Elements and Structures

p. Governance

Findings

Internal oversight of D.Min. programs is, in almost all cases, lodged in a committee (Directors XI, 1). Almost all these committees (90%; Directors XI, 1a) are faculty committees, or at least committees on which members of the core faculty have a majority of votes. (One or two of the other cases appear to be consortium arrangements where faculty from several institutions share in governance so that no one school's core faculty members are a majority; the rest, three or four cases, are institutions where students, adjunct faculty and alumni representatives outweigh core faculty members in voting.) In most cases (82%; see Directors' XI, 1b for this and subsequent figures) the director is a voting member of the committee; in all cases at least some core faculty members are voting members; and almost two-thirds of committees (62%) have current D.Min. students as voting members. Also frequently members of such committees are academic deans (79%) and other D.Min. administrative staff (50%). Adjunct faculty members are members of only about one-quarter of all D.Min. committees, and members of the institutions's board and ministers not involved in the D.Min. program are rarely members. In most institutions (90%) there is not a special committee of the board to oversee the D.Min. Half of all institutions reporting use a general educational policy committee in the board for ultimate oversight of the D.Min. degree (40% of institutions do not have a board committee with such responsibility or [7%] do not have a board).

The D.Min. committee usually has a double set of responsibilities. It is, primarily in most institutions, the committee that makes decisions about particular student cases. Frequently this committee has responsibility for D.Min. admissions, for deciding equivalency issues at admissions, for approving students' program plans in the more flexible programs, for making decisions on admissions to candidacy, for approving project proposals, and, in a number of cases, making or ratifying the decision about the acceptability of the final project. The committee's decisions may also include those having to do with student standing, the granting of leaves, termination of students in the program and the granting of extensions and deadlines. In addition to actual decision making in these many areas, most committees are also charged with general curriculum and program oversight, that is, with making or developing for faculty consideration the policies that govern the D.Min. degree. Though only one-quarter of directors in our survey feel that their D.Min. committee has "not enough" time for policy discussions, most of the directors and committee members we interviewed complained that larger questions about the shape of the D.Min. program and its policy are neglected because of the press of the day-to-day decisions that must be made about student admissions and progress.

Governance

Discussion

The assignment of the typical D.Min. committee, responsible for almost every kind of decision affecting D.Min. students and the program as a whole, seems to us an analogue of the manifold program director's job description we found in too many institutions. Both are signs of an early stage of program development, of the kinds of administrative and oversight structures that are created before new program experiments are fully integrated into the life of an institution.

Most D.Min. programs are, we believe, now mature enough that, if the institution intends indefinitely to go on granting the degree, the structures of oversight as well as administration should be regularized. This means that admissions decisions should in many cases be given to an admissions committee; decisions on student standing to whatever faculty committee makes such decisions for the school's other programs; decisions on the adequacy of a thesis project to a group especially convened to make such decision in particular years. Operating decisions -- in other words, those about individual student admissions and progress -- in a mature program should be taken away from the omnipurpose D.Min. committee and given to committees that carry out those decision functions for the other programs of the school. Such a move will leave the D.Min. committee (or the larger educational policy committee if there is no D.Min. committee) free to focus on such major issues as program purpose, goals, curriculum, size and evaluation. If such a move is not feasible or does not fit the normal governance pattern of the school, then the policy oversight function of the D.Min. committee should be given to some other group. Whichever way is chosen of separating the two major kinds of functions of the D.Min. committee, the point should be to leave some group free enough of day-to-day decisions to exercise responsibility for policy oversight and development. The aim is also to remove the members of the D.Min. committee from the difficult position of both having to do the work of decision making with respect to the D.Min. and then having to evaluate the effectiveness of the program.

In general, we believe, the place of the D.Min. director is as staff to whatever group exercises policy oversight. Though as chief administrator for the program the director will no doubt be present and participating when decisions are made about admissions or progress of individual students, we believe that, in general, the director should not conduct such meetings. Whether or not the director votes in such decisions is a matter for schools and their different policies to decide. Whatever the arrangement, however, it must be clear whether the director is to act as an advocate for students or, rather, to function chiefly as critical monitor of their work. Once the role of the director with respect to decisions about student admissions and standing is determined, the structure should be arranged so that it is feasible for the director to exercise that role without constantly

being asked or tempted to slip into another one. The cleanest arrangements we have observed are those in which decisions about individual student admissions and standing are made by committees of which the D.Min. director is not a member except as he may rotate into membership as part of regular faculty responsibilities. In such programs there is no question about conflicts between the director's need to support students and maintain program size on the one hand, and the school's legitimate interest in maintaining program standards and quality on the other.

II. B. 2. Program Elements and Structure

g. Progress Toward the Degree

Findings

Early in our study, it became evident that many students and some institutions view as a major issue the difficulty students encounter as they attempt to complete their programs. Such difficulties are almost inevitable: Virtually all D.Min. programs now are designed to be pursued part-time, requiring focused academic work of persons who also have full-time jobs. Many of these persons will have lost, during the period of service in ministry required for D.Min. admission, the habit of regular study, reading and writing. In addition, some programs become more stringent in their requirements as the student advances through various program stages. Thus it is not surprising that program directors as well as students and graduates talk frequently of the problems of "getting people through."

A first look at our survey data suggests that most students stay very much on track. The graduates we surveyed took, on average, 3.4 years to complete the degree. Sixty percent of them had finished the degree before reaching the four-year mark; another 20% finished by the end of the fourth year; and a final 20% took four years or longer (see Graduates III, B). A sizeable group (26% -- possibly including a few in-sequence graduates) finished in two years; a small handful (2%) took between eight and 16 years to finish. Though the students surveyed are, by definition, not yet finished with their programs, a similar pattern emerges in the tabulation of the lengths of time they have been in D.Min. programs: 37%, as compared with 40% of the graduates, have been enrolled for four years or longer (Students III, B). These figures closely match those that the directors provided for the lengths of time various programs should take to complete. The average ideal program length is 3.3 years (graduates, immediately above, took 3.4 years); and almost exactly 40% of programs require four years or more to finish.

Other data, however, lead us to suspect that students do not keep as exactly on track as these figures suggest. Because many institutions could not distinguish in the lists of their graduates between those who had pursued the D.Min. in sequence and those who had taken the in-ministry option, our graduate sample contains a number of in-sequence graduates from the first years of D.Min. programs. Almost all these in-sequence graduates completed their programs in one year, thus lowering the average completion time for our whole sample. If those who completed the D.Min. in one year or less are omitted from the calculation, the average completion time rises to 3.6 years. In these revised calculations, slightly more than half of all students finish on schedule. A very small group, less than 10% of all graduates, finish early. One-quarter of all graduates take one extra year before

graduation; one-fifth of all graduates take longer than a year beyond the recommended period of time (see Directors III, 1).

In addition to the almost one-half of all D.Min. graduates who take longer than the recommended time to complete the degree, there is another group in virtually all programs who will never finish. Overall, directors estimate that 23% of students who enroll do not complete the programs (see Directors III, 4). The completion rate varies considerably from program to program, with rates as low as 1% and as high as 75% reported in our survey. Data from the Presbyterian Panel yield a similar figure: Of the clergy responding, 21% are D.Min. students or graduates and 6% are dropouts, close to the three-to-one ratio the directors report. These apparently precise figures belie a fact we uncovered when we requested from the schools lists of persons who had terminated their enrollment: Many programs do not keep careful records of students' status. One program we studied closely, for instance, reported to us that in the preceding year more than one-half of students enrolled had not taken courses for credit. The non-course-taking students were, we were told, in one of three categories: Students who had matriculated but had not yet taken their first course; students whose work for a previous course was incomplete and who could not register for a new course until the earlier work was completed; and students at work on the final project. But the school had no statistics at hand to show what proportion of the non-course-taking students were in which category. A number of other institutions had similar difficulties in analyzing why, for instance, the number of credit hours earned toward the D.Min. was disproportionately low for the number of students enrolled; or why the total number of students in the program is ten or more times greater than the number admitted each year. At the other end of the spectrum, several programs showed us their elaborate mechanisms for tracking student progress. One such analysis of a relatively small program, for instance, shows 57 admissions over a ten year period, 24 graduations, 17 students still in progress and 16 withdrawals and resignations, two of these at the behest of the school, the others for an assortment of reasons, including "priority change" (the most frequent), resignation from the ministry, death, and failure to complete the program's requirements within the maximum time allotted. In this particular program, 28% of all students who enroll do not complete the program. This and similarly high figures for other programs that keep careful records lead us to suspect that, when all "inactive" students are accounted for, the non-completion rate may be somewhat higher than the 23% the directors currently report.

This possibility is also suggested by some admittedly rough calculations based on figures provided by ATS in its Fact Books. Table I explains the basis for our calculations. Entering enrollment figures taken from the Fact Book in three selected years are multiplied by 77% (the percentage of students that directors say finish the D.Min. program). The D.Min. graduation figure for three years after each entering date is then adjusted as explained on the Table. The adjusted enrollment and graduation figures are then compared.

Progress

TABLE I Ratios of Actual to Anticipated Numbers of Graduates
for 1978, 1982, and 1984

A. Anticipated graduation figure in 3.6 years, based on 1975 enrollment	793
Computed graduation figure based on actual graduation figures for 1978	926
Ratio of actual to anticipated graduations	117%
B. Anticipated graduation figure in 3.6 years, based on 1979 enrollment	1140
Computed graduation figure based on actual graduation figures for 1982	1123
Ratio of actual to anticipated graduations	99%
C. Anticipated graduation figure in 3.6 years, based on 1981 enrollment	1264
Computed graduation figure based on actual graduation figures for 1984	1171
Ratio of actual to anticipated graduations	93%

NOTES:

Enrollment figures are taken from the ATS Factbook.

Enrollment figures are divided by the average number of years for program completion as reported by program directors (3.6 years), and multiplied by program directors' reported completion rate (77%).

Computed graduation figures are obtained by multiplying actual three year graduation figures by 1.2 to correct for the fact that only three year graduation figures are available, but the D.Min., on average, requires 3.6 years to complete ($3.6/3=1.2$).

As the Table shows, for the earliest period studied, 1978 to 1981, the graduation figure is higher than expected. For the second period, the graduation figure is almost exactly on target. But for the most recent period, 1981 to 1984, the actual graduation figure is only 93% of the expected figure. The first two periods' figures include, we believe, a number of "in-sequence" D.Min. students who completed their programs in as little as one year. Since in-sequence programs have now almost disappeared, the most recent figure is probably the more accurate

reflection of actual graduation rates from in-ministry programs. These calculations suggest that either directors' drop-out and program duration figures are somewhat optimistic, or that some inactive students are present in this program who have neither dropped out nor graduated, but who may never finish. Later, in a discussion of the effects of D.Min. programs on seminaries (and also in a separate report on the financial aspects of D.Min. programs, which will be distributed separately), we note that, when total tuition revenues in some institutions are divided by the number of students enrolled, the resulting amount paid per student is very low -- as low in some cases as 5% of the total tuition the student will have paid when the degree is completed. Though these low per-student-revenue rates can be due to a number of causes, dramatically low rates such as the one just cited also suggest a much slower than average completion rate and/or a substantial number of inactive students. At the very least, schools with very low per-student-revenue figures or lower than expected graduation rates should attempt to understand the reasons for such figures.

Why do so many students -- almost half -- fall behind the recommended schedule? Directors report that those who eventually drop out of D.Min. programs most often give "job pressures" as their reason: Evidently, even though most D.Min. programs are designed with the student's full-time job responsibilities in mind, some students cannot coordinate full-time work and study for an academic degree. (The second and third reasons directors say that drop-outs give, change of job and personal or family problems, are unrelated to the focus or structure of the D.Min., that is, they are the kind of factors that account for attrition from all kinds of degree programs. See Directors III, 8.) There is also some evidence that students fall behind because some programs fail to enforce their time requirements and deadlines. As Table II shows, graduates are more likely than current students to say that rules and guidelines were always strictly enforced. But both groups acknowledge at least some latitude.

TABLE II Students and Graduates Reports of Enforcement of Guidelines and Rules in Programs

	<u>Students</u>	<u>Graduates</u>
Were guidelines and rules:		
Always strictly enforced?	22%	38%
Usually enforced?	57	52
Enforced in some areas, not in others?	10	5
Rarely enforced?	10	2
No rules	<u>2</u>	<u>2</u>
	100%	100%

In our case study interviews and in written comments we received, there were frequent student comments about the failure of program directors

Progress

and instructors to enforce deadlines and other academic rules. Returning from a campus visit, one of our researchers wrote:

Students find the pace of the program grueling, but they point out that there is some distance between the rhetoric of requirements and their enforcement. Though there is strict language suggesting that grades for courses in which work is incomplete will be changed to failing grades, those who actually encountered difficulty find administrators and faculty "flexible, probably too flexible."

A current student wrote to us: "I value my D.Min. program. I only wish there was more bite in it to force my completion." Another complained of "students who are left on their own until after the completion of course requirements," suggesting that a full-time D.Min. director would solve that problem in this student's institution. But the students we interviewed in programs with full-time directors and other professional staff spoke appreciatively but critically of the tendency of program staff to bend or break rules in order to keep students in the program. The students who spoke to us recognized that they had asked for the accommodations and extensions they received; but they suggested that they might have been better off if their requests for special concessions had not been granted.

The lack of firm deadlines for program completion may also be a factor. Most institutions have a maximum limit (average: 4.8 years), but over half report permitting extensions beyond it (average: 2.5 years) and only eight have an absolute maximum beyond which no extensions are permitted. The flexibility of many programs may tempt students who are busy with many things to dawdle in their D.Min. work.

Our data strongly suggest that students encounter increasing difficulty as they progress through stages of their programs.

TABLE III Difficulties Encountered in Program Stages
(Means based on 1 = Great Difficulty 4= No difficulty)

	<u>Students</u>	<u>Graduates</u>
Course taking phase	3.4	3.0
Qualifying exams	3.5	3.0
Preparing project proposal	3.0	2.4
Researching and writing the project	2.6	2.2

Those who have been participants in D.Min. programs report least difficulty at the initial, course-taking phase, more in the preparation of the project proposal, and most as they begin research and writing for the project. (Difficulty with qualifying exams falls in between, but these are not a feature of a great many programs.) Students in programs in mainline institutions report slightly more difficulty in the writing phase than students in programs in evangelical schools. Understandably, students who entered their programs with a lower

seminary grade point average and those who have been ordained for longer periods of time report slightly more difficulty at both the proposal preparation and writing stages. The reports of graduates are not significantly different for any of these variables. Consistent with a pattern of somewhat rosier reports on program details from graduates than from those who are currently students, they report slightly less difficulty at most points.

The amount of difficulty students encounter in keeping on course does not correspond in any phase to the size of the program in which they are enrolled. There are, however, slight but consistent differences, not statistically significant, among program format types: Students in extension programs report slightly more difficulty at all phases (except qualifying exams, a feature many extension programs omit); and those in campus-based intensive programs report slightly less difficulty at all phases.

Our site visits provided some examples of the problems and advantages of different program arrangements. All three major format types have developed strategies for keeping students on course during the initial program phase. A local/regional program we visited, for instance, a program with no specific D.Min. course requirements, insists that students take 18 of the 30 credits required for the degree during the first three semesters after matriculating. This insures "impact on the student," the director told us, and also that the student will be less likely to drift during the program's early stages. Campus-based intensive programs (and some local/regional programs that have a high level of requirements) require the student's presence on campus for certain periods each year. And extension programs in which members of a group take courses together provide a structure to keep all participants moving ahead at the same pace. A director of an extension program told us, however, that students who fall behind or away from their groups have great difficulty catching up, a factor that may account for slightly greater difficulty at the course-taking phase reported by extension program graduates.

Students in and graduates of programs of all format types encounter increasing difficulty in the process of submitting project proposals for approval. Again, the difficulty is slightly greater for students in extension programs, perhaps because they have had less contact with the faculty members who are making judgments about the adequacy of proposals.

The major difficulty students encounter is in researching and writing the project once approved. More than half of all students who drop-out, directors report (see Directors III, 6), do so after they have completed all their course work, and the largest number of these drop-out after the proposal is approved but before the project is completed. A few programs (nine of our respondents, see Directors III, 9) offer a certificate for those who complete all requirements but the final project.

Progress

Discussion

The data we have collected on student progress through D.Min. programs suggest to us a problem that must be solved and an issue that remains ambiguous.

The problem is that many D.Min. programs do not carefully track the progress of their students through the program. Such tracking is a special challenge for large programs and for extension programs, but such programs did not seem substantially more delinquent in record keeping than programs of other sizes and types. Directors of small programs are better able to account anecdotally for all students in the program, but few programs seem to us to keep adequate records and statistics on student progress. The self-studies for ATS accreditation visits that were shared with us rarely mention such matters as the difference between recommended and actual program duration. Since such statistical comparisons can uncover serious problems in program design or conduct, we believe that all programs should be required to keep such statistics and to review them frequently.

An attendant problem, one whose solution also seems quite clear, is the failure in a number of programs to enforce deadlines and requirements for completion of work. Such deadlines were instituted, one assumes, to keep students from drifting aimlessly. If particular deadlines and requirements have proved too stringent for a majority of students, then they can be changed. Those that are, however, deemed reasonable should be enforced. Again, accreditation review can be a spur to self-discipline on the part of D.Min. programs: The Standards should be rewritten to require programs to show that deadlines and time limits, pertaining both to particular phases and to the total duration of the program, are set at reasonable levels and are uniformly observed and enforced.

It is far less clear how to interpret and comment upon the fact that a significant proportion of students who enroll in D.Min. programs do not complete them. On the one hand, one would not expect that all those who enroll in a demanding graduate program would complete it. In this context; a non-completion rate of between one-fifth and one-third seems quite reasonable. In fact, if one takes into consideration the fact that the degree is now always pursued part-time, one might conclude that it is surprising that a higher proportion of students is not distracted or deflected over the fairly long period of time it takes to obtain the degree while also engaged in full-time work.

But on the other hand, the fact that such a high proportion of failures occur at the project phase gives us pause. Granted, dropping out at the project phase is common in other kinds of doctoral programs, too. Still, we find unsettling D.Min. student reports that standards for project proposals are much higher than those imposed in courses before the project phase. These reports are complemented by those of some faculty members who told us that not until the project proposal,

and, in a few cases, even the project itself, did they realize their students' inadequacies in conceptual work, research skills and writing. We strongly recommend that programs with high drop-out rates in the project phase or whose students take substantially longer than the recommended period to complete their projects carefully examine the progression of activities and requirements leading up to the project: Do courses and other activities leading to the project incorporate the same standards that will govern the project itself? Do core faculty members have adequate opportunity to judge student work in the early program phases? Do students who do not have the research and writing skills the project will require have an opportunity to develop these skills before they begin the projects? Do students come to depend on a high level of attention, structure and support during the program's early phases and then have difficulty doing without this support during the project stage? Again, the Standards should require schools to scrutinize themselves at this point, to determine statistically whether the project is a major roadblock in their program, and to build in at earlier stages resources students require for the project's successful completion.

Accreditation

II. B. 2. Program Elements and Structures

r. Accreditation

Findings

Accreditation of the D.Min. degree began after the adoption of Standards in 1974. The first batch of accreditation decisions were made during the Biennium ending in 1976. Table I reflects something of the pace of early accrediting activity. Over two thirds of all notations imposed to date were imposed in the first two years of accrediting. In the recent period, both the imposition of notations and the removal of those placed earlier has slowed to a crawl.

TABLE I

	BIENNIUM					<u>Total</u>
	<u>76</u>	<u>78</u>	<u>86</u>	<u>80</u>	<u>84</u>	
<u>Notations</u>						
Imposed	115	17	23	9	5	169
Removed	17	66	19	223	3	128

Based on data published by the
Association of Theological Schools

Chart I, reproduced in the Appendix, shows the frequencies with which various notations have been imposed and removed. The notations most frequently imposed have been:

- D.M.1: Objectives and goals are insufficiently specific....
- D.M.2. There is no articulation of what constitutes a high level of excellence or competence in the practice of ministry....
- D.M.5. The Biblical, historical and theological disciplines are insufficiently central to and integrated into the program.
- D.M.7. There is insufficient use of field oriented learning experiences jointly supervised by resident and adjunct faculty.
- D.M.14. The program is insufficiently integrative, interdisciplinary and functional in its orientation.
- D.M.15. The process of student evaluation is insufficiently comprehensive and vigorous.

D.M.37. There is insufficient provision made for a D.Min. curriculum.

As Chart I in the Appendix shows in more detail, each of these notations has been imposed 10 to 14 times. D.M.2, D.M.15, and D.M.38 (inadequate utilization of library resources) are still outstanding in four or five cases each. If the pattern of notations suggests the major concerns of accrediting teams and the Commission on Accreditation, evidently these include clarity about the D.Min. program, its academic content, professional content, the integration of these latter elements, the quality of evaluation of student work and the failure of some institutions to provide appropriate special resources for the D.Min. Overall, both the notations list and the pattern of awarding notations seem about equally balanced between traditionally "academic" and traditionally "professional" concerns. There is one sequence of notations, D.M.24 through D.M.30, that all focus on issues having to do with adjunct faculty. Among them, these notations have been awarded 28 times. The number of institutions making substantial use of adjunct faculty is quite small, so a number of these notations may have been awarded to the same programs. This might account for expressions of discontent we heard from some associated with extension programs, that the standards and procedures of accreditation are not adequate to or potentially sympathetic enough toward extension education and the kind of flexibility it requires.

TABLE II Have ATS Visiting Teams
Gained Adequate Understanding?

	<u>Chief Executive</u>	<u>Director</u>
Yes, to a great extent	49 %	49 %
Yes, to some extent	35	23
No	5	9
Don't know	<u>11</u>	<u>20</u>
	100 %	100 %
Have you made substantial changes?		
	29 %	36 %
	<u>71</u>	<u>64</u>
	100 %	100 %

(Based on Directors XIII, 1 and 2 and Chief Executive V, 1 and 2.)

In general, both program directors and chief executive officers feel that accreditation procedures have worked adequately in their particular cases. Only small percentages are convinced that ATS visiting teams did not understand their situation. There were several complaints about actions that the Commission on Accrediting took overturning the report of a visiting team, but none, interestingly, about teams themselves. One chief executive did remark that, since the

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Standards for the D.Min. are so vague, members of the visiting team seem to him to be using the D.Min. programs at their own institutions as a basis for comparison. The suggestions the team made, however, were in his view extremely helpful. A judicatory official who wrote to us when he heard we were undertaking this study also sounded this theme of vague criteria: "There are over 80 such programs available in the United States at this time, but most of them are not receiving accreditation because ATS simply has not found the criteria nor the necessary data to be able to make valid judgments. This leaves us in the peculiar position of not knowing which seminaries are offering such programs that are theologically sound, educationally sound, and administratively sound."

About-one third of chief executive officers and directors report substantial changes made in response to reports of accrediting teams. The kinds of changes reported are extremely varied and fall into few patterns. Three chief executives say that they clarified their program goals in response to accreditation, and four others say that they changed the length of the residency requirement or added a residency requirement. Five directors report changes or improvements in the project requirement. In addition, a long list of changes is mentioned once or twice each: improvements in evaluation of students, clearer policies on the M.Div. equivalency basis for beginning the D.Min.; more core faculty involvement; improvement of the theological component of the degree; improvement of library resources and accessibility; better supervisory training; tighter deadlines for completion of work; the addition of seminars for D.Min. students alone; administrative improvements; tighter selection standards; elimination of an "in sequence" option; and more. Two institutions report that the most substantial changes in their program came in response to evaluations that were not accreditation reviews, but sought by the school for its own purposes.

Our survey was in the hands of D.Min. directors and chief executive officers at the same time that a major revision of the Standards for the D.Min. degree was being considered and adopted. It was surprising to us, therefore, that 44% of the directors and 41% of the chief executives said, in a response to our question about their views about these revisions, that they had not "studied the revised Standards closely enough to comment." (Chief executives of non-D.Min.-granting institutions, surveyed somewhat later, were even more likely to report that they had not studied closely the Standards, which presumably many of them had voted to approve: Seventy percent said that they had not studied the new Standards.) In all groups, most of those who have read the new Standards favor the changes contained in them. Comments we invited on further changes that should be made elicited a variety of responses. The majority of comments from chief executives pushed in the direction of enhanced program quality, more academic emphasis, the need to make a decision about whether the D.Min. is for "the few or the many," and (four comments) the need for special controls for extension programs. A smaller number of comments urged that the Standards should be further revised to provide for more

flexibility and a more professional emphasis. One commentator would like to see a change in nomenclature to a non-doctoral name for the degree.

Directors' concerns were different. The largest number of them to comment on any one issue said they seek more clarity on M.Div. equivalency. Roman Catholic women were mentioned as a constituency of persons who do not have the M.Div. degree but who could often establish equivalency if ATS requirements for equivalency were clearer. Another group (three) called for more control of off-campus programs, and others (one or two each) asked for more uniformity in the standards for the degree and more specificity, elimination of the in-sequence option, more specific library standards, higher standards for the project, more professional emphasis, more provision for flexibility, a specific requirement of supervised field activity, and a multi-cultural emphasis. The range of issues covered by the directors' comments was, in other words, similar to the chief executives'.

Discussion

There is little evident dissatisfaction with the process of accrediting D.Min. degrees; nor does there seem to be substantial bias built into the notation system or the teams' procedures. The only persons who feel that they were dealt with less than fairly are those connected with extension programs, and it does seem that the suspicion about the solidity of these programs has been to some extent shared by those who have drafted the Standards, awarded notations, and visited schools. Otherwise, the procedures seem to have worked fairly evenhandedly, pushing some programs toward greater "academic" solidity and others toward greater professional accountability. Thus we conclude that the process of accreditation of D.Min. programs is not an arena in which there are substantial problems.

The problem in our view is in the Standards themselves rather than in their application. As we have noted repeatedly in the sections of this report that have reviewed program elements and structures, the standards fail adequately to define the D.Min. degree, to specify the standard of competence that earning the degree is supposed to signify, to indicate any core body of material the degree presupposes or should cover, to define the nature of the final project, and to require schools to establish and enforce strict procedures for the conduct and administration of the degree. Further, the Standards incorporate elements of some learning theories and ignore others, and in so doing may impinge on the schools' prerogative to choose educational theories and methods.

We believe that the Standards must be substantially improved, and made more specific. This process can be accomplished in two stages. First there is needed an immediate revision of the Standards to include stricter requirements for quality control. (A list of specific additions and changes to consider in such a revision is included in our

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"Summary Report," printed separately.) Then later, after more basic discussions of the purpose and scope of the D.Min. have produced results, the conclusions of these discussions should be integrated into Standards that states, far more clearly than the present one, what the degree prepares for, for whom it is intended, and what it requires.

II. C. Characteristics and Motives of Students and Graduates

1. Characteristics of Students and Graduates

Findings

Who is the typical D.Min. student? Why does she or he enter the program? Are the ablest clergy entering D.Min. programs? We address the first of these questions in this section and turn to the issues of the motives and perceived quality of students in the sections that follow.

Faculty members and administrators we met during case study visits gave quite different descriptions of D.Min. students, though most told us that male students overwhelmingly predominate, that students come from churches of medium size, and that students are typically the sole or senior pastors of these congregations. Most also expressed the opinion that few "high steeple" church pastors were among their students. This designation can refer to churches of either large size or high status, or both.

Though we have no measures of church status, we can test several of the other impressions against data from our surveys. (Most of the following comparisons are taken from the Students and Graduates VII and Clergy V.)

As faculty members suggested, current D.Min. students are overwhelmingly male, by a margin of more than nine to one. This distribution is similar to that of non-D.Min. clergy. Since in the years the D.Min. has been offered women have entered ministry at an increasing rate, it is not surprising that when the graduate sample is broken down by the year that graduates started the program, the number of women entrants increases significantly as the years advance, especially in 1978 and 1979. We expect the proportion of women in D.Min. programs to continue to grow as the number of women clergy with requisite years of pastoral experience for entry increases. Current students are also overwhelmingly white (93%). Among non-whites, blacks are the largest group, although they are significantly underrepresented when one considers the total number of black clergy in both historic black denominations and predominately white denominations. To meet the needs of non-white students, at least one of the large programs has formed an entirely black cluster group, and there have been several attempts to offer bilingual resources for Asian-American students. Further, D.Min. programs at predominately black schools give special attention to the issues black ministers face. An administrator at one predominantly black school said that D.Min. students at his institution are seeking a high level of professional skill. They are, he told us, "young black clergy who recognize that the black church cannot continue to do business as usual" and want the skills to help their churches function more effectively.

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In Table I, we summarize the age distribution for current students, for graduates and for clergy not involved in D.Min. programs. The table gives current age, not the age of students and graduates at the time they entered a D.Min. program. The mean age of current students is 43 years, but 41% are less than 40, and almost one-fourth are over 50. This confirms the observation of one veteran program director that there are two major categories of students: younger, more aggressive pastors, and older pastors who want additional resources near the end of their careers, either "to go out with a bang" or as background for post-retirement interim work with troubled churches. Current students are slightly younger than our non-D.Min. clergy and, as might be expected, they are younger still than graduates. Further analysis also showed that students in mainline seminaries are older than those in evangelical schools.

TABLE I Age Distributions of Students, Graduates, and Non.D.Min Clergy

Age	<u>Students</u>	<u>Graduates</u>	<u>Clergy</u>
Under 40	41%	15%	38%
40-49	35	36	27
50-59	20	36	25
60+	<u>4</u>	<u>12</u>	<u>10</u>
	100	100	100
Mean Age	43	49	45

Mean Age of Students and Graduates Combined: 46

It is often said that in its early years the D.Min. attracted a large number of older clergy who had not had previous opportunity to pursue a similar degree. These older clergy, it is hypothesized, form a kind of "backlog" that has been bolstering D.Min. enrollments but will someday be used up. When we break down the graduate sample by year of entry into the program, however, we find no age trend. Comparing entering students in the earliest and latest years and at several points in between shows that the average age at entry varies between 39 and 41. There is no evidence, in the data on students' and participants' ages, that supports the backlog theory. It may be, especially since our sample contains some persons who had completed the D.Min. "in-sequence" as a fourth seminary year, that the samples for earlier periods were weighted toward youth (in-sequence programs were much more common ten years ago than they are now). Or it could mean that older clergy were not recruited into early D.Min. programs at the same rate that they are now. This would accord with other evidence we have found that the D.Min. population is becoming more diverse. Or it may be that there is a backlog, but it has not been used up. Probably

the lack of a discernable trend in age is the result of some combination of these factors.

Table II, which tabulates number of years ordained, gives further insight into when, in a clergyperson's career, he or she is typically involved in a D.Min. program.

TABLE II Years Ordained: Students, Graduates, and Non-D.Min. Clergy

<u>Years</u>	<u>Students</u>	<u>Graduates</u>	<u>Non D.Min.</u>
Under 10	31%	8%	38%
10-19	40	32	26
20-29	21	37	22
30+	<u>8</u>	<u>23</u>	<u>14</u>
	100	100	100
Mean Years Ordained	16	23	16

Mean Years Ordained of Students and Graduates Combined: 20

Again, we refer to the number of years ordained at the time of the survey, not at the time of entry into a D.Min. program. If the average clergy career ranges between 30 and 40 years (assuming retirement at age 65 and allowing for the increase in second career clergy), most clergy are involved in a D.Min. program during the first half of their career, especially in the second decade following ordination (30% have been ordained less than 10 years, and 40% have been ordained 10 to 19 years). The latter figure is out of proportion to the number of non-D.Min. clergy at this career stage. As was also apparent in the age comparisons, however, older clergy also are enrolling, with almost 30% in the last half of their career.

The denominations from which students and graduates come are quite diverse, representing approximately 80 groups. It is, therefore, difficult to describe them succinctly by affiliation. In Table III we have broken out the two groups by current denomination, listing individual denominations represented by at least 2% of either the student or the graduate sample. Denominations with less than 2% of either are grouped together as "other." From this, it can be seen that the Presbyterian Church (U.S.A.), combining clergy in the former UPCUSA and PCUS denominations, has the largest representation, followed by United Methodists and Southern Baptists. Clergy from each of these denominations constitute more than 10% of the student and graduate samples. Considering the smaller size of the Presbyterian Church (U.S.A.) relative to the United Methodist Church and the Southern Baptist Convention, it is evident that the D.Min. has had an appeal for Presbyterian clergy substantially out of proportion to the denomination's size. There are different theories about why the D.Min.

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has had special appeal for Presbyterians. One view is that the denomination historically has emphasized an educated ministry, and a D.Min. degree is one way to honor that norm. It is also the case that two Presbyterian institutions, San Francisco and McCormick, launched large extension programs early in the history of the D.Min., and each has graduated large numbers of students who are Presbyterians. It is not possible to sort out how much of the high level of Presbyterian participation can be attributed to denominational character and how much to the historical accident of the establishment of these programs. Roman Catholics are considerably underrepresented, and some of the Catholics in the study are without doubt laity (women religious and permanent deacons) rather than priests. The "other" category for current students is 5% larger than for graduates, suggesting that clergy in smaller denominations have begun to enter D.Min. programs in larger numbers than was the case earlier in the program's history. We suspect also that the number of Roman Catholics will grow, including both priests and lay ministers who are members of pastoral teams.

TABLE III Current Denominations of D.Min. Students and Graduates

<u>Denomination</u>	<u>Students</u>	<u>Graduates</u>
Seventh Day Adventist	2%	2%
American Baptist Churches	5	8
Southern Baptist Convention	11	12
Other Baptists	1	2
Christian Churches & Ch. of Christ	2	1
Christian Church (Disciples)	3	5
Church of the Nazarene	2	1
Lutheran (ALC, AELC, LCA)	5	5
Lutheran, Mo. Synod	4	2
United Methodist	16	18
Presbyterian (USA)	18	20
Episcopal	5	4
Roman Catholic	5	4
United Church of Christ	5	6
All Others	<u>16</u>	<u>11</u>
	100	100

Because denominational affiliations are so diverse, we reclassified the denominational affiliations of graduates and students into mainline and evangelical categories, using a classification scheme similar to the one used for seminaries. (Again we included Catholics in the mainline group.) Of the graduates, 76% are in "mainline" denominations and 24% are in "evangelical" denominations. Students are only slightly less likely to represent a similar split: 67% are mainline in affiliation and 33% are in evangelical denominations. The increase among evangelicals is 11% when students are compared with graduates, probably an accurate reflection of the growing number of

students from evangelical denominations entering the D.Min., partly stimulated by the growing number of evangelical seminaries offering the degree. Clergy from evangelical denominations who are current students still, however, attend mainline seminary D.Min. programs in considerably larger proportion than they do evangelical seminary programs: 77% of clergy from evangelical denominations are students in mainline seminary programs, while 33% are in evangelical schools. The distribution of graduates is approximately the same: 78% of the graduates from evangelical denominations attended mainline schools, while 32% were in evangelical seminary D.Min. programs.

The three groups of clergy -- students, graduates and non-D.Min. clergy -- do not differ substantially in educational background or achievement as measured by degrees earned or grade averages, though there are minor differences worth noting (Students and Graduates VII, P, U and V; Clergy V, M, R and S). Ninety percent of the graduates and non-D.Min. clergy have B.D. or M.Div. degrees; 86% of current students do so. Students are somewhat more likely, however, to report having earned an M.A., S.T.M. or Th.M. than the other two groups (22% of students have done so, but only 13% of non-D.Min. clergy). This greater number of current students with masters degrees other than M.Div. no doubt reflects the entry of laity, especially Roman Catholic women, into many programs. (Also reflecting this trend are comments from D.Min. directors: when asked what changes they would most like to see in accrediting standards, directors frequently said clearer guidelines for granting equivalency for those who do not hold the M.Div.) Non-D.Min. clergy are slightly more likely to have an earned doctorate than either of the other groups.

The college grade average for each group does not differ significantly from the others -- all report an average grade of B. Both students and graduates, however, report a seminary grade average slightly higher than that of non-D.Min. clergy, with the three groups ranging between a B and B+. The differences are small but statistically significant. Since the D.Min. requires a grade point average of B or above for entry (though some graduates and students reported a lower average), we further compared graduates with only those non-D.Min. clergy with seminary grade point averages of greater than C+. When we did this, the differences remained. The mean for graduates was 2.88; for non-D.Min. clergy it was 3.13 (the lower mean represents a higher grade point average).

The measurement of theological position by means of a structured questionnaire is never entirely satisfactory; nevertheless we asked respondents to categorize their theological perspectives on a scale from "very liberal" to "very conservative" (Students and Graduates VII, H; Clergy V, F). The modal category for all three samples is "moderate" (42% to 46%); both current students and non-D.Min. clergy, however, are significantly more likely to characterize themselves as "conservative" or "very conservative" than is true for graduates. This probably reflects the growth of D.Min. programs in evangelical seminaries in recent years and the attendant increase of more theo-

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logically conservative students than it does a conservative turn on the part of the clergy generally. Indeed, there is a very strong positive correlation between theological conservatism and participation in a D.Min. program of an evangelical seminary. It may also be true that D.Min. graduates are more liberal than the other two groups because of a liberalizing effect of D.Min. involvement, regardless of the type of seminary in which the person was enrolled. In a related question on the faculty questionnaire, faculty members were asked to describe their D.Min. students theologically in comparison with M.Div. students. Three-fourths characterized them as about the same, and 17% believed D.Min. students were more liberal.

At the time of entry into the program, the majority of students were sole pastors of a congregation or pastoral charge (51%), with the next three types of positions represented (12% or 13% each) being senior pastors (with other ordained clergy on staff), associate and assistant pastors (Students and Graduates VII, A). Graduates had a relatively similar profile at the time they entered the program, although there are slightly more assistant/associate ministers among current students than among graduates (13% to 8%).

In Table IV we compare students, graduates and clergy in pastoral positions. (Our clergy sample includes only those who serve in congregations. Students and graduates figures have been adjusted to be comparable.) Slightly more non-D.Min. clergy now than students and graduates at the time of entry into D.Min. programs are sole pastors, and slightly fewer are senior pastors of multiple staff congregations.

TABLE IV Parish Position at Entry Into D.Min. Program of Students and Graduates Compared with Non-D.Min. Clergy

<u>Position</u>	Non D.Min		
	<u>Students</u>	<u>Graduates</u>	<u>Clergy</u>
Sole Pastor	64%	66%	72%
Senior Pastor (with staff)	17	21	14
Assoc./Assistant	16	10	12
Min. of Education	3	2	1
Pastoral Counselor (in congregation)	$\frac{<.1}{100}$	$\frac{1}{100}$	$\frac{<.1}{100}$
	(N= 588	638	642)

Chi Sq. significant at .0001

A few more graduates than current students were senior pastors of congregations with multiple staffs at the time of entry into the program; more current students were assistant or associate pastors at

the time of enrollment. This suggests that the D.Min. now attracts clergy from a broader spectrum of positions than was true in earlier years, but the differences overall, though statistically significant, are not dramatic.

The average salary (Students and Graduates VII, D; Clergy V, D) for students at the time of their entry into the D.Min. program was only slightly higher than that of non-D.Min. clergy in 1982 (\$22,284 and \$22,029 respectively). (We used the 1982 figure on the assumption that it would more closely correspond with the average time of entry into the program of current students.) D.Min. graduates' entering average salary was lower, as might be expected, since a large number of them entered the program several years ago when salaries, on the whole, would have been lower.

Students and graduates (but not non-Min. clergy) were asked how satisfied they were with their position at the time they entered the D.Min. program, and whether it offered them maximum opportunity for expression of their talents (Students and Graduates VI, E and F). There is little difference between graduates and students in satisfaction with their position at time of entry. Almost half were very satisfied; another 4 out of 10 were moderately dissatisfied. Graduates were significantly more likely to say that their position on entering the program offered maximum opportunity for expression of their talents for ministry (graduates 47%; students 39%).

The three samples of clergy were asked to rate their innovativeness as ministers (Students and Graduates VI, J; Clergy IV, J), since the idea of "innovativeness" has frequently figured in studies of professionals' motives for continuing education (see Cyril O. Houle, Continuing Learning in the Professions, San Francisco, Jossey-Bass, 1980). Graduates and current students showed quite similar profiles; just under 30% see themselves as highly innovative and another 60% as moderately so. For non-D.Min. clergy the comparable figures were 18% and 59%. Thus those associated with D.Min. programs are significantly more likely to consider themselves more innovative than is the case for those who do not enter. We cannot determine whether this self-perception is a consequence of D.Min. participation or a factor predisposing to it. The self-perception of being innovative may be partly related to what was implied by several directors and faculty members when they described their students as more "aggressive" than typical clergy, as "high energy people," or as "success-motivated entrepreneurs".

We noted earlier that faculty members have the impression that the majority of students come from churches of medium size and that few large church pastors participate in D.Min. programs. We can test this assumption by comparing the church size at time of entry into the D.Min. program of students and graduates with the size of congregations of other clergy.

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The comparisons of the church size at time of entry for graduates and students and for the immediate past parish of non-D.Min. clergy are shown in Table V. The Table shows that the sizes of the churches served by graduates and students at entry are not significantly different from each other or from clergy who have not entered the program. If our non-D.Min. clergy sample is at all representative, then there is no tendency discernible for the D.Min. to draw disproportionately from pastors of smaller or larger congregations. The table shows also that, among our six size categories, the modal church size for those entering the program is between 200 and 400 members -- what some refer to as "midsize" for Protestant denominations. Only about 15% of graduates and students were serving churches of over 1000 members (presumably the "high steeple" clergy referred to above); the percentage is approximately the same for the non-D.Min. sample.

TABLE V Comparison of the Size of Congregation at Entry into the D.Min. Program for Students and Graduates with non-D.Min. Clergy (Size of Immediate Past Congregation)

	<u>Students</u>	<u>Graduates</u>	<u>Non-D.Min. Clergy</u>
<u>Congregational Size</u>			
<100	13%	9%	12%
100-199	20	19	19
200-399	26	28	27
400-699	18	21	20
700-999	8	9	7
1000+	<u>15</u>	<u>14</u>	15
	100	100	100
	(637)	(675)	(642)

Chi Square not significant. $p=.48$

Since the overall D.Min. and non-D.Min. figures included assistant/associate pastors, and since there are Roman Catholic priests (whose parishes are typically quite large) in the student and graduate samples, we further compared only those who were sole or senior pastors at entry by the size of church at that time. Again, we used the size of the immediate past parish for non-D.Min. clergy. Table VI shows the comparisons. As noted in the Table, the differences among the three groups fall just short of being statistically significant. There is, however, a slightly greater tendency for current students to have been sole or senior pastors at time of entry than was true for graduates and for non-D.Min. clergy in their previous pastorate. Likewise, slightly fewer current students were in congregations of 700 members or larger

than was true for graduates at entry or for non-D.Min. clergy. Thus, there may have been a trend in recent years towards a slight increase in sole/senior pastors of small congregations entering the program and a slight decline in the number of large church sole/senior pastors.

TABLE VI Church Size at Entry into D.Min. Program of Students and Graduates and Non-D.Min. Clergy Who Are Sole/Senior Pastors

<u>Church Size</u>	<u>Students</u>	<u>Graduates</u>	<u>Non-D.Min Clergy</u>
<100	15%	9%	12%
100-199	24	22	21
200-399	31	31	29
400-699	19	22	22
700-999	6	8	9
1000+	<u>5</u>	<u>8</u>	<u>7</u>
	100	100	100
	(N= 463	533	540)

In sum, faculty members are correct in perceiving that the majority of entrants in D.Min. programs come from mid-sized congregations. Pastors of large churches, however, are represented in the D.Min. in proportions that reflect their numbers in the general clergy population; although our current student data suggest that the proportion of sole/senior pastors from these larger congregations may have declined slightly in comparison to graduates.

Several other characteristics of the congregations of students and graduates at time of entry can also be noted (Students and Graduates VII, G; Clergy V, E). Their congregations were more likely to be in small to large cities than is true for non-D.Min. clergy. Whether these differences are a function of greater distance of rural clergy from available programs, or of the fact that rural charges are frequently held by young clergy not yet eligible for some "in service" programs, or of a lack of appeal of D.Min. programs to pastors of rural churches is not clear from the data.

Students and graduates are somewhat less likely (by 7% and 9% respectively) to report that their congregations were growing and developing at the time of entry than were non-D.Min. clergy referring to a period comparably long ago, and students were more likely by 7% to report being in declining churches at entry than were non-D.Min. clergy. For both current students and graduates, however, the largest proportions reported being in growing or stable congregations at the time of entry.

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Finally, when both students and graduates entered the program, their congregations were somewhat more likely to have a larger proportion of college educated members than is true for the congregations of non-D.Min. clergy. Nine percent of students and 11% of graduates indicated that 75% or more of the members of their congregation held college degrees, while none of the non-D.Min. clergy reported that this was the case in their congregations. On the other hand, approximately half of the students and graduates estimated that 25% or fewer of their congregation's members were college educated. Black theological educators have sometimes spoken of the "push-up" effect of higher educational levels of black church members on black pastors, motivating those clergy without formal seminary training to seek it. Perhaps a similar "push-up" effect, making D.Min. enrollment more likely, is operating in the case of pastors in highly educated congregations.

Discussion

We have made such a large number of comparisons in this section that it may help to draw a profile of the "typical" D.Min. student/graduate. He is a white pastor in his early forties and approaching mid-career. He is most likely to be Presbyterian, or perhaps United Methodist or Southern Baptist, and he is likely to describe himself as moderate theologically as well as somewhat innovative in his ministry. He is most likely to be the sole pastor of a mid-sized congregation in a small city. The congregation is typically described as growing or at least holding its own.

The data also show that students/graduates differ in some ways from the sample of non-D.Min. clergy, though none of the differences is especially dramatic. Nevertheless, we can note, in summary fashion, those factors which seem to distinguish between those who have entered a D.Min. program and those who have not.

- Race: Non-whites, especially blacks, are underrepresented in D.Min. programs.
- Age: Current students are slightly younger on the average than the non-D.Min. clergy sample; there, however, does not seem to be any trend when the ages of current students at the time of entry are compared with graduates when they entered the program.
- Years
Ordained: Students are more likely to be in the second decade of their career (ordained for 10-19 years), disproportionately so in comparison to the non-D.Min. clergy sample.
- Position: Current students especially are more likely to be associate/assistant pastors at the time of entry into the program than either graduates (at the time of entry)

or non-D.Min. clergy; senior ministers are also slightly overrepresented among students and graduates in comparison to non-D.Min. clergy.

Church Size: There do not seem to be differences between the size of congregations of graduates and students when they entered the program and the size of congregations served by the general clergy population. There has been, however, a slight increase in entrants from smaller congregations in proportion to those from churches of other sizes.

Church Location: Graduates and students are more likely to be located in small to large cities and less likely to be in rural areas than is true for non-D.Min. clergy.

Members' Education: Graduates and students are more likely to have more college educated members in their congregations than is true for non-D.Min. clergy.

Our study of the characteristics of D.Min. students and graduates and our comparison of them to a group of clergy not involved in D.Min. programs yields two observations and conclusions.

First, students who enroll in and graduate from D.Min. programs are what statisticians would call "modal" clergy. They are, in other words, typical clergy, very much like those who do not pursue D.Min. degrees. This finding supports the widespread impression that the D.Min. attracts clergy from "a middle group," neither the very brightest and most successful, as a rule, nor the least competent or most demoralized. (Obviously there are individual exceptions to all these statements. Every D.Min. director can cite some students who are extraordinarily able or who are pastors of large and influential churches; and every program has probably also encountered its share of students of limited ability and some who have had great difficulty in their ministerial careers.)

Second, it is evident that the group of clergy interested in D.Min. programs is becoming more diverse. More women are entering D.Min. programs, more lay church professionals, and, at a much slower rate, clergy from racial and ethnic minority groups. With the rapid growth of programs in evangelical institutions, the total population of D.Min. students and graduates is becoming more diverse theologically. The variety of positions held by students at the time they enroll in programs is also increasing. In our view, programs should prepare themselves for this diversity. Like M.Div. programs several decades ago, D.Min. programs have in the recent past encountered a highly homogeneous population. Like M.Div. programs more recently, D.Min. programs must be reshaped for a more diverse student body.

Motives

II. C. Characteristics and Motives of Students and Graduates

2. Motives of Students and Graduates

Findings

The description of students and graduates in the preceding section not only provides a profile of the typical D.Min. participant but also suggests factors that may influence a decision to enroll also in a D.Min. program. The D.Min. may, for example, especially attract pastors approaching mid-career who see themselves as innovative and who do not always find their current position offering them maximum opportunity for expressing their talents for ministry. For older entrants, as one director quoted above suggests, the motivation may be to get additional resources near the end of their careers. Denominational or congregational emphasis on educated or competent ministry may also be in play. These are, however, inferences drawn from the characteristics of students and graduates. The question of motivation was also addressed more directly in our surveys. In this section we consider what we have learned about factors that influence students and graduates to pursue a D.Min. and to choose the particular programs in which they enroll.

Section I of the student, graduate and clergy questionnaires asked a number of questions about continuing education and about motives for D.Min. involvement. Some of these questions were also asked in the Presbyterian panel survey (unless otherwise noted, only pastors' responses are reported in this section). Table I shows a comparison of the reasons rated as "very important." (For other ratings, see Graduates, Students and Clergy I, A, and Presbyterian Panel 3.)

Do clergy who decide to pursue the D.Min. degree have different motives from those who pursue continuing education in non-degree programs? To address this question, we asked all our clergy respondent groups to rank a number of reasons that a clergy person might engage in continuing education and to rate the importance of each (Students, Graduates and Clergy I, A). They were also asked to indicate the most important reason for engaging in continuing education. (For comparison, students and graduates were also asked to review this same list and select from it their chief reason for enrolling in a D.Min. program. The answers to this question are reported later in this section.) In all cases, the same item on our list rates highest as the motive for continuing education, and 60% or more of each clergy group rates it as very important: Improvement of practical skills such as preaching, counseling and administration. Different groups made different second choices. The D.Min. students and graduates give as their second reason updating theological knowledge, while clergy not engaged in the D.Min. and Presbyterian Panel pastors

choose spiritual growth. For all groups, the least important reason for engaging in continuing education is to broaden one's knowledge by studying in non-theological areas such as literature, economics or sociology, though 25% of the Presbyterian pastors rated this as very important, compared with only 9% of each of the other groups. When we sorted the clergy by various background variables, we found some differences. Graduates and students who had been ordained longer placed more emphasis on updating theological knowledge, and those ordained a shorter period of time on improving practical skills. Those who identified themselves as more liberal theologically emphasized updating theological knowledge and also broadening their knowledge in non-theological areas; conservative clergy were more likely to view the improvement of practical skills and spiritual growth as important.

TABLE I Percent Listing Various Reasons for participating in Continuing Education as "Very Important"

	<u>Students</u>	<u>Graduates</u>	<u>Non-.D.Min. Clergy</u>	<u>Presbyterian Pastors</u>
<u>Reasons:</u>				
To update theological knowledge in an area in which he/she has fallen behind	41%	44%	47%	46%
To pursue an area of theological interest	30	27	29	33
To improve practical skills such as preaching, counseling, administration, etc.	66	63	60	68
For spiritual growth	45	37	46	54
To broaden one's knowledge by studying in non-theological areas such as economics, literature, sociology, etc.	9	9	9	16

Although we have not pursued denominational differences in much of our analysis since our student and graduate samples were not drawn on the basis of denomination, resulting in a considerable denominational spread, we nevertheless crosstabulated denomination for several of these questions about reasons for engaging in continuing education, to see if differences in denominational norms or other denominationally-related factors can be discerned. To do so, we used only those denominational groups in our sample large enough for statistical comparisons. Note that the denominational information reported here is organized by actual denominations (such as Lutherans, Presbyterians, etc.), not the large religious tradition categories (mainline, evangelical) used in most of our data analysis. Denominational differences (tables not shown) prove sometimes significant. Roman

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Catholics among our students and graduates samples vary the usual pattern, ranking first "updating theological knowledge" rather than the usual choice, "improving practical skills." Episcopalians among clergy not involved in D.Min. programs also make an unusual first choice: Spiritual growth, rather than improvement of practical skills. Episcopal D.Min. students and graduates make the usual choice, improvement of practical skills, suggesting the possibility that Episcopal clergy who choose to enter D.Min. programs have a different orientation to continuing education than do non-D.Min. Episcopal clergy.

Our comparison between motives given for engaging in non-degree continuing education and for enrolling in a D.Min. program yields an interesting result: The highest ranked reason in both cases is the same, the improvement of practical skills. This finding lends great weight to the widespread observation that most clergy enter D.Min. programs in order to pursue continuing education in a structured setting. It should be noted, however, that the second most important reason given for pursuing a D.Min. is different from the reason given for engaging in continuing education generally: Updating one's theological knowledge, the second-ranked motive for continuing education, is supplanted by "pursuing an area of theological interest" in the ranking of reasons to enroll in a D.Min. program.

Spiritual growth is also given less weight as a motive for the D.Min. than for continuing education. Presbyterian Panel clergy, asked a fairly similar question (Question 30: They were asked to rank the reasons they believe most clergy enroll in D.Min. programs), gave a similar ranking of reasons: improvement of skills for ministry was most important, broadening and deepening theological understanding and personal and spiritual growth were next most important. The pastors who replied to the Presbyterian Panel were offered the opportunity to rank in this list some of those reasons often imputed to D.Min. students as motives for enrollment: gaining a credential in order to move to a better job, making themselves eligible for higher pay, or providing themselves with an opportunity for fellowship with other clergy. The Presbyterian Panel clergy did not view any of these as important reasons why most clergy entered. We did not expect that students and graduates themselves would claim that a major motive for entering D.Min. programs was to increase their status and mobility. (The issue of status as a motive is discussed further below). We did think that fellowship with other clergy might be a major motive. As reported below, however, it did not rank high in any of the lists on which it was included in students' and graduates' questionnaires, confirming the Presbyterian clergy's estimation that it is not a major motive of those who enroll in D.Min. programs.

The importance of the focus of D.Min. programs on the practice of ministry was borne out by comments from seminary administrators, faculty members and students. Students especially appreciate programs that "build on ministry experience and recognize the value of that experience." Likewise, several comment that they were drawn to the

D.Min. because it seemed connected with their day-to-day ministry activities and ministry settings. "It did not require me to become divorced from my congregation" is a typical comment. Many students also value programs that emphasize organizational development, church growth and church renewal -- skill areas that had received little emphasis in their M.Div./B.D. programs. As we note elsewhere in this report, these are distinctive emphases in several of what we call "unique content or method" programs. In contrast, however, several graduates and students deliberately chose programs that they believed were more academic in focus and less practically oriented, and some would have preferred to pursue the Ph.D. or Th.D. had they been able to do so while continuing to work in a parish setting. Said one current student, "I think it is most unfortunate that seminaries so utterly neglect the academically oriented minister. I think more Th.D. programs are needed."

We also asked questions about the value of various modes of delivery of continuing education (Students, Graduates and Clergy I, D). The most noticeable difference in responses among the three groups is the more positive value both graduates and students place on degree or certificate programs, especially the D.Min. degree. For non-D.Min. clergy, greater value is placed on travel-study programs, independent study, and, to a lesser extent, non-credit seminars and workshops at a seminary or theological center. This difference in preference may also provide a clue to one important motive for entering a D.Min. program. Students' and graduates' preferences for a degree or certificate program -- each of which represents a structured, longer term experience -- is consonant with the theme we and others have heard from many clergy enrolled in D.Min. programs. These clergy place a high value on having a structure. They want "organized and intentional education," said one student about himself and others in his program. In an earlier evaluation of an experimental D.Min. program at Hartford Seminary, ("Pastor and Parish as Colearners in the Doctor of Ministry Program: An Experiment in Theological Education," Theological Education 16 [Winter 1980]: 198), researchers reported that almost all candidates:

Wanted and needed a structured program to help them do something they desired to do but could not accomplish satisfactorily on their own. Most had tried, somewhat unsuccessfully, an intensive personal study program or had taken several short-term continuing education seminars or programs. They hoped... to have the structured motivation and continuity of educational experiences that heretofore had been lacking in their postordination experience.

Obviously such experiences need not be degree-related, but degree programs currently provide a primary means for meeting the needs of those who want structure and discipline in their continuing education.

Thus far we have considered internal motivations. Are there external sources of encouragement that are also important? In recent years, for example, United Methodist clergy have been required to take

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part in regular continuing education. Other denominations may strongly encourage such participation without making it compulsory. In addition, the recognition of the importance of continuing education has led in some cases to making denominational funds available to clergy to cover some of the costs of continuing education. In many judicatories, there is also strong encouragement for congregations to make both funds and study leave time available to their clergy as a part of their contract with the congregation.

Just over one-fourth of the students and non-D.Min. clergy and one-third of the graduates report that their denominations require a certain amount of continuing education annually (Students, Graduates and Clergy E, 1 and 2). In each group, over 70% believes that there should be such a requirement, though more current students (77%) and graduates (80%) affirmed this than did non-D.Min. clergy (72%), a statistically significant difference. In a similar question (4) in the Presbyterian Panel study, 77% of the Presbyterian pastors thought a denominational requirement was definitely or probably a good idea, and 69% of Presbyterian laity agree. A majority of Presbyterian pastors and laity also believe that, "all other factors being equal, a minister who regularly engages in some educational activity should be hired in preference to someone who does not" (Presbyterian Panel 20). Approximately two-thirds of the members and elders either strongly agreed or agreed with the statement, and almost 80% of the pastors agreed.

When asked whether there was any pressure, either from the judicatory or from the congregation/work setting, for them to take part in continuing education (Graduates and Clergy E, 3), graduates were slightly less likely than non-D.Min. clergy to report much or some pressure from their judicatories, but they were considerably more likely than non-D.Min. clergy to report much or some pressure from their congregations (39% and 27% respectively). Since these are D.Min. graduates reporting on their current congregation/ministry setting, we cannot be certain that similar expectations influenced the decision to enroll in the D.Min. In any case, whether by virtue of internal motivation or external pressure, 86% of the graduates report having taken part in some continuing education since completing their D.Min. program; and 90% of the non-D.Min. clergy report having participated in some form of continuing education in the past three years (Clergy F). Thus, although there are some differences in the groups' reports on pressure to participate, there is a very high involvement in some form of continuing education by all clergy surveyed.

Do available study leave time and continuing education funds make a difference in D.Min. participation (Students I, F; Graduates and Clergy I, G)? Current students are given substantially more annual study leave than non-D.Min. clergy, and somewhat more than graduates. While approximately the same proportion of each group reports at least two weeks study leave (about 45%), 21% of the students have more than two weeks as compared with 11% of the graduates and only 5% of the non-D.Min. clergy.

There were no statistically significant differences in amount of study time available to students when size of church was compared; for non-D.Min. clergy, however, the larger the church, the more study time was available. Almost half of the clergy in congregations of fewer than 100 members received no study time. There are also statistically significant differences in the amount of study time available to students and non-D.Min. clergy of particular denominations. For example, three-fourths of the Southern Baptist non-D.Min. clergy report receiving no study leave, while this is true for only 45% of the current Southern Baptist D.Min. students. Other denominations that we are able to compare show similar though generally smaller differences. Whether somewhat more study leave time was already available to students before they decided to enroll, or whether such leave was granted in conjunction with or in recognition of that decision, we do not know. One can infer, though, that having such additional study leave time available or potentially available makes participation in a D.Min. more likely and perhaps easier. As we shall note below, insufficient time was the most important reason for not enrolling in a D.Min. given by non-D.Min. clergy who have considered enrolling.

In spite of their greater amount of time, 35% of the students indicated that their study leave time is inadequate. Somewhat fewer graduates (31%) and non-D.Min. clergy (26%) complained of inadequate study leave time. As might be expected, most students (79%) used all of their available study leave, but this was true for only 52% of the graduates and 43% of the non-D.Min. clergy. Despite having study leave time three out of ten students and graduates report that D.Min. involvement was a great burden, and another two-thirds found it a moderate burden (Students and Graduates III, K).

There are no large differences in the proportions of congregations/employers providing funds for continuing education (76% for graduates, 75% for students and 71% for non-D.Min. clergy). The average amount received by different groups is, however, markedly different. For students it is \$662 and for graduates, \$493; for non-D.Min. clergy, the average amount is substantially lower -- \$371. For both students and non-D.Min. clergy, there is a relationship between church size and having some continuing education funds provided: The larger the church, the greater the likelihood of receiving some funds.

There are also differences by denomination in the availability of funds to students as compared with non-D.Min. clergy. As with study time, the differences in funds available are greatest for Southern Baptists. Approximately half of those enrolled in D.Min. programs receive some funding, while almost three-fourths of non-D.Min. Southern Baptist clergy receive no funds. Smaller but still substantial differences also appear for the two groups of Episcopal clergy; the differences are less, however, for Lutherans, United Methodists and Presbyterians.

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It is interesting, too, that although Southern Baptists showed the greatest disparities in the proportions of students and non-D.Min. clergy receiving study leave time and funds, among both groups, Southern Baptists who do receive funds for continuing education receive some of the largest average amounts. The average for Southern Baptist non-D.Min. clergy is \$568, compared with the overall non-D.Min. clergy mean of \$371. For Southern Baptist students, the average amount available is \$1038, compared with an overall average for students of \$662. Only Lutheran Church (Missouri Synod) students received more on the average (\$1147). United Methodist students received twice as much as non-D.Min. United Methodist clergy, and lesser differences are evident for other comparable denominations.

Here, too, as with study leave time, it is probably the case that some D.Min. students' congregations/employers make more money available because the clergy person is enrolled in a D.Min. program; though, again, it is possible that such funds were already available. In either case, having the funds made available is important in making participation possible. And again as with study leave time, in spite of the larger amount of money available, slightly more students (53%) believe the funds provided are inadequate than graduates (46%) and non-D.Min. clergy (49%). Students were also considerably more likely to have used the allowance provided during 1984 (81%) than graduates (57%) and non D.Min. clergy (52%).

Thus far, we have considered a variety of factors that support D.Min. enrollment. What influences a person not to enroll? Thirty-six percent of our non-D.Min. clergy sample say that they have considered enrolling in a D.Min. but decided against it (Clergy I, I), and 49% say that it is at least somewhat likely that they will enroll in the future (Clergy I, J). For those who had considered enrolling, the most important reason for not doing so is time (41% said that time available made a great deal of difference in their decision). Cost is the second most important reason (32%), followed by the lack of a program within reasonable travel distance (28%). Fourth most important (20%) were doubts about the value of the D.Min. as a credential. Somewhat less important were inability to find a program that fit their interests (18%) and doubts about the quality of D.Min. programs. Doubts about one's own academic ability and inability to secure admission to a desired program were of little importance. Thus time, money and distance from available programs are most reported by non-D.Min. clergy as deterrents to D.Min. enrollment.

There has been considerable speculation -- often cynicism -- about other motives for pursuing the degree, notably a concern for career and/or status enhancement. In several institutions, faculty suspected that students enroll because they think it "will make some difference in how they are regarded or paid," as one faculty member expressed it. In the Presbyterian Panel, as earlier noted, we asked several questions (16-21) about the career and/or status enhancement potential of D.Min. involvement. We asked identical questions of students, graduates, and non-D.Min. clergy (II, A). From the answers, we can draw some

inferences about the possible influence on D.Min. enrollment of these factors. The responses are summarized in Table II.

TABLE II Respondents Indicating "Strongly Agree" or "Agree" to Various Consequences of Holding a D.Min. Degree*

	Percent Saying <u>Strongly Agree</u>	Percent Saying <u>Agree</u>
1. All other factors being equal, a minister with a D.Min. should be paid more than a minister who has a Masters of Bachelor of Divinity.		
Members	8%	51%
Elders	9	51
Presbyterian Pastors	7	31
D.Min. Graduates	24	49
D.Min. Students	23	45
Non-D.Min. Clergy	5	37
2. All other factors being equal, a minister with a D.Min. should be hired in preference to someone who has a Masters or Bachelor of Divinity degree.		
Members	5	35
Elders	5	31
Presbyterian Pastors	3	17
D.Min. Graduates	15	41
D.Min. Students	14	36
Non-D.Min. Clergy	2	18
3. A minister who has earned the D.Min. should be called "Dr." in public settings.		
Members	12	44
Elders	8	51
Presbyterian Pastors	5	37
D.Min. Graduates	17	56
D.Min. Students	12	50
Non-D.Min. Clergy	5	32
4. A minister who has a D.Min. degree is more likely to be respected by other community leaders than if he/she did not have the degree.		
Members	8	63
Elders	8	52
Presbyterian Pastors	7	51
D.Min. Graduates	18	60
D.Min. Students	12	57
Non-D.Min. Clergy	3	42

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TABLE II continued

	Percent Saying <u>Strongly Agree</u>	Percent Saying <u>Agree</u>
5. All other factors being equal, a minister who regularly engages in some educational activity should be hired in preference to someone who does not.		
Members	18	57
Elders	14	64
Presbyterian Pastors	23	63
D.Min. Graduates	37	55
D.Min. Students	35	53
Non-D.Min. Clergy	20	54
6. All other factors being equal, regular participation in continuing education should be given more weight in a hiring decision than whether a person has a D.Min. degree.		
Members	16	64
Elders	16	65
Presbyterian Pastors	25	66
D.Min. Graduates	17	53
D.Min. Students	21	52
Non-D.Min. Clergy	24	54

* The Presbyterian member, elder and pastor data come from the Presbyterian Panel survey. The percentages shown in this table for Presbyterian respondents have been recomputed, taking out "don't know" and non responses, to make them comparable with the percentages from the three D.Min. surveys.

Although the proportions of students and graduates indicating strong agreement with any single item is not large, it is clear that both groups agree more strongly than Presbyterian lay and clergy respondents and non-D.Min. clergy that the D.Min. should bring additional status/rewards. The major exception is the final question about a D.Min. advantage in hiring. There, both Presbyterian pastors (some of who have the D.Min.) and non-D.Min. clergy are more likely to indicate strong agreement than graduates and slightly more likely to do so than students. Presbyterian laity are less likely to indicate strong agreement than the various clergy groups on any items; when strongly agree and agree responses are combined, however a majority of the laity are willing to grant D.Min. extra consideration in issues of hiring. Therefore, it seems clear that D.Min. students and graduates are more likely to believe that the D.Min. has status and/or career enhancing qualities, and, to a lesser extent, the laity surveyed tended to agree. In a later section, as we examine some effects of D.Min. participation, we will have occasion to examine whether D.Min. graduates find there are career and status rewards (including psychic

rewards such as self-esteem and improved morale) from earning the D.Min. We doubt that these factors are primary motives for most students; they are, however, by no means unimportant, and for some they may be dominant. With considerable candor one woman graduate indicated the degree's importance to her for career advancement:

As a woman, the extra degree opened a position that would not have been available otherwise. That was my hope when I began the degree, and it has been realized. The learnings were valuable and important, but my primary goal was career advancement. There were just too many shut doors and ability and performance were outweighed by my sex. (My perception.) In this congregation, the education level was a high priority and that prompted them to give me a chance, albeit with the help of the Holy Spirit who helped us to find one another.

We have not, of course, exhausted the various motives and factors that lie behind the decision to enter the D.Min. We believe, however, that those which we have highlighted in this section are primary for the majority of those who enroll. To sum up, it would appear that the dominant reason for pursuing the degree is to enhance one's skills in the practice of ministry, with a desire to pursue an area of theological interest as a distant second. Clergy do not typically enroll in a D.Min. program to bring themselves up-to-date, or for spiritual formation. The D.Min. is an attractive alternative to other forms of continuing education both because of its close relationship to the practice of ministry and the ministry setting and because it provides structure and discipline for continuing education. Career and/or status enhancement may also be a factor, though we suspect such factors are desired by-products rather than primary reasons for participation. Also enhancing the likelihood of participation are certain external supports, especially, it would appear, having study leave time and financial support made available by one's congregation or ministry setting. Conversely, the lack of time and adequate financial resources -- and to a lesser extent, geographic distance from any program -- are major factors hindering a number of clergy from enrolling.

Reasons for Choosing a Particular Program

Once a clergy person has decided to enroll in a D.Min. program, what are the factors that influence the choice of a particular program? We not only asked how many students and graduates investigated other programs before choosing the one in which they enrolled (Students and Graduates III, E), but we also provided a list of factors and asked them to rank the factors in degree of importance (Students and Graduates III, F).

In response to the question about investigating other programs before enrolling, most (75% of students and 63% of graduates) report they did some "shopping around." Among the factors important in making their choice, the content and focus of the program was most important

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for students (53% saying "extremely important") and second most important for graduates (47%). Program reputation was first in importance for graduates (57% indicating "extremely important") and second in importance to current students (43%). Next in importance for both groups were reputation of particular faculty teaching in the program (37% "extremely important" for graduates and 30% for students) and ease of completing the program while working full time (32% for graduates and 31% for students). Also important was geographic access to a program, either one in a seminary located nearby or one offered nearby on an extension basis. Factors such as cost of the program, availability of financial aid, the seminary's denominational affiliation, the opportunity to join a colleague group being formed in one's area, and encouragement of a denominational official, were of less importance to most persons as reasons for enrolling in a particular program.

In a separate question (Students and Graduates III, G), we asked again about the importance of denominational affiliation for the choice of a particular program. For just over half of students (56%) and graduates (53%) denomination was not a factor in their choice; about 40% of each group preferred a seminary of their own denomination. Approximately one in ten of each group preferred a seminary of another denomination than her/his own.

When we compute correlations between these responses and selected individual or institutional factors, several significant differences emerge. Although the correlations are not strong, students enrolled in evangelical seminaries are more likely to emphasize the importance of the reputation of the program and reputation of particular faculty. For mainline students, the geographical accessibility of a program, whether at a nearby seminary or, especially, through availability of an off-campus program are significant factors. While this does not mean that reputation of a program or its faculty are unimportant for students in mainline seminaries or that location is unimportant for evangelicals, it does suggest that the latter are more likely to focus on program and faculty reputation than students attending mainline schools and, therefore, also probably willing to travel farther to do so. In fact, such travel will probably be necessary since there are considerably fewer evangelical programs. It may well be that it is the evangelical reputation of the schools or faculty that is most important to these students. That mainline students attribute significantly greater importance to the possibility of an off-campus program no doubt reflects the fact that several of the largest off-campus programs are those of mainline schools. We also found that the smaller the size of a program, the more likely students are to indicate that denominational differences were important in their choice. Students in larger programs are slightly more likely to emphasize the content and focus and reputation of the program. And, since several of the larger programs are offered by extension, it is not surprising that there is a relatively strong correlation between large size and the importance of being able to join a colleague group in one's area. Given the fact that some extension programs report that "borderline" students are

occasionally admitted to fill out a group, it is also not surprising that there is also a weak, but statistically significant, correlation between lower grade point average of students and the importance they place on joining a nearby colleague group.

Discussion

Several issues and conclusions stem from what we have learned about clergy motives for enrolling in D.Min. programs and for declining to enroll.

First, it is evident from the similarity between the list of reasons given for entering D.Min. programs and those for pursuing other kinds of continuing education that the structure and discipline a degree program uniquely offers is an important feature -- perhaps the most important feature -- for the significant number of clergy who choose the D.Min. route. Planners of non-degree continuing education programs should take note: many clergy welcome continuing education in a form that offers an order of inquiry, expectations and deadlines for the completion of work, and evaluation. Most non-degree continuing education programs are collections of short-term "events." There is no progression or order among these events, and usually they do not require that the person attending complete reading and writing assignments as preparation. Nor do most include structured evaluation of the contributions that participants do make. Our findings suggest that these elements excluded in most non-degree continuing education are important for, as we have said, substantial numbers of clergy. It is thus likely that more order and structure in non-degree continuing education programs would be welcomed by their clergy participants.

There also seem to us to be consequences from our findings that, though structure and discipline are the features of D.Min. programs that those who enroll in them uniquely seek, the educational resources they most hope to gain from the D.Min. are the same as those they most hope to gain from all kinds of continuing education, namely improvement in skills for ministry. We did not ask D.Min. students and graduates to rate their programs, but answers to many of our questions yield indirect measures of satisfaction, and in addition many students and graduates added comments to their questionnaires specifying what they do and do not like about their programs. The most frequent and persistent expressions of satisfaction came from students and graduates whose programs fall into the category we call "unique content or method programs." These programs are perceived as providing specific resources for ministry not offered in the participant's earlier education. Though we do not recommend that the special foci of these programs -- organization development and church growth, for instance -- be adopted by all programs, we do think that students benefit from the clarity of focus and purpose that such programs offer, and we would urge all programs to examine their offerings and to specify, for themselves and their students, what resources for ministry each program affords.

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Last, we make a recommendation. We were somewhat surprised by the evidence we collected of a very high level of participation in continuing education of all the clergy we surveyed. It is quite clear that clergy have heard the message about the importance of continuing education and that most have responded. It is also clear, however, that the availability of study leave time and financial support are critical for more than cursory involvement in continuing education programs. Elsewhere in this report we recommend that seminaries seriously consider lengthening the course of study required for the D.Min. degree, from the equivalent of one year's work to two. This will only be possible, we believe, if church officials make a corresponding effort to change denominational and congregational policies on clergy continuing education. Though we believe that financial allocations could in many cases be more generous, our view is that time is the critical factor. Most D.Min. students, we believe, would greatly benefit from specified release time while they are enrolled in D.Min. programs. This release time might be made available in the form of a regular free period, each week or month, for concentrated work in the D.Min. program; or as a sabbatical leave period at some critical point, such as project writing. This matter is not incidentally important, but rather critical if the quality of work in D.Min. programs is to be enhanced. We therefore strongly recommend that denominational officials work, in the various ways required by different denominational systems, to make some period of release time for study, in addition to regular study leave, the norm for students enrolled in D.Min. programs. Seminaries can add force to this effort by requiring applicants to their programs to negotiate in advance such release time for study.

In making this recommendation we are not, however, necessarily advocating denominationally-mandated continuing education, even though large numbers of the clergy respondents to our surveys believe that there should be such requirements. We note, as have other observers (see, for instance, Patrick B. Storey, M.D., "Mandatory Continuing Medical Education," New England Journal of Medicine Vol. 298 [June 22, 1978]: 1416-18), the trivializing and abuses of continuing education that such requirements have fostered in other professions. Better, we believe, would be on-going advocacy for adequate continuing education time and funds for clergy, and attention by church executives to the individual minister, to see that such time and funds are used in creative and individually appropriate ways.

II. D. Attitudes Toward and the Reputation of D.Min. Programs

Findings

This section has as its focus attitudes toward the D.Min. degree and the degree's reputation generally. The research reported here (and in preceding sections) is hardly the first occasion for airing attitudes about the D.Min. or expressing opinions about its reputation. Such activity has been going on formally and informally since the D.Min. degree's inception. There have been debates on the floor of the meetings of the Association of Theological Schools, articles and exchanges in the public press, studies conducted by schools as preparation for a decision about whether to give the degree, and numerous informal conversations and discussions. In all this debate and conversation, several questions are raised repeatedly: Should a professional doctorate be given? If so, who should be viewed as its potential constituency? Should such a program be open to or even urged upon all clergy, as a form of structured continuing education? Or should it rather be awarded as a mark of distinction for a smaller body of clergy who have met selective admission standards and rigorous requirements for the degree's completion, and whose work in the program makes a significant contribution to the understanding of ministerial practice? Are D.Min. programs, whatever their intended constituency, soundly structured and conducted with rigor and integrity? In this section, we report the views and opinions of our various respondent groups on these important matters. In subsequent sections (see especially III. A, The Quality of D.Min. Programs) we express our views, judgments and conclusions about these matters.

Running through all the data reported in this section are certain persistent patterns. Most marked is a positive, generous and optimistic tone. Among various groups and institutions that grant the degree, clergy who are or have been students in D.Min. programs, and members of congregations whose pastors have been enrolled in D.Min. programs, there is general approval of and enthusiasm for the D.Min. as an educational undertaking. At the same time, to different extents among different constituencies, there is some doubt about whether all D.Min. programs are as well-conducted as they could be. In general, as we have earlier noted, D.Min. directors are most positive and enthusiastic about the current state of D.Min. programs. Chief executives of institutions that grant the degree are also highly positive, though usually less so than the directors. The majority of faculty members also generally approve of the degree, though they are far more likely than chief executives and especially than D.Min. directors to have questions and concerns about the current design and conduct of programs. Students and graduates are highly positive about the programs they have encountered, though not without criticisms of some program features. Most negativity is expressed by chief executives of institutions that do not grant the degree, clergy who have not been enrolled in D.Min. programs, and some of the laypersons in the very limited group we were able to contact. Several judicatory executives,

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a group that we did not survey overall, also wrote to us expressing reservations about the degree. Overall, however, we did not find any whole groups that are largely hostile toward either the idea of the D.Min. degree or deeply critical of the programs in which it is now offered, though many individuals express strong reservations and criticisms.

1. The Concept of the D.Min. as a Professional Doctorate

Should a professional doctoral degree in ministry be offered? When the D.Min. was first proposed, there was considerable resistance to the use of doctoral nomenclature for a professional degree. Does this resistance continue? In Table I, we summarize responses to a question about the concept of a professional doctorate such as the D.Min. Is the concept a sound one or not? Seminary administrators and faculty members from D.Min.- and non-D.Min.-granting institutions alike are in general agreement that the concept is a sound one. There is disagreement, however, about whether all current programs are as sound as the concept that underlies them. Those in schools that offer the D.Min. generally think that their own program is sound; most, however, do not believe that all programs are sound. Of the three seminary respondent groups, faculty members are less likely than chief executives and directors to say that their own program is also sound (67% of the faculty compared with 77% and 84% respectively of the other two groups). Just over half of the chief executives of non-D.Min. seminaries believe that "a minority of D.Min. programs are of dubious quality."

Approximately one-third of the students and graduates believe that the concept of the degree is a sound one and that all programs offer programs of good quality. Wrote one student: "This is the most helpful and meaningful of all continuing education efforts for the active clergy." Another student believes that the great value of the degree is "that it provides for a consistency in study that short-term continuing education does not." A third student compared the D.Min. and the M.Div.: "I do not see the D.Min. as academically more advanced than, for example, the M.Div. I do see it as generally more useful simply because it comes (for most of us) after several years in the ministry and hence frequently is put to more realistic use."

In addition to those who are generally positive about most D.Min. programs, another six of ten graduates and students believe that their own programs are sound, but are somewhat doubtful about other programs. Among non-D.Min. clergy, approximately half believe that the concept is sound but some programs are of dubious quality. Faculty members, chief executives of non-D.Min. seminaries, and non-D.Min. clergy are the most likely of the various groups to believe that the D.Min. degree is based on a sound concept, but all current programs are of dubious or poor quality; though the percentages even for these groups are quite small in this category (8%, 17% and 6% respectively). These three groups are also more likely to believe that the degree is based on an unsound concept.

TABLE I The Concept of a Professional Doctorate by Respondent Type

	<u>CEO</u>	<u>Dir.</u>	<u>Fac.</u>	<u>Stu.</u>	<u>Grad.</u>	<u>Non- D.Min. Clergy</u>	<u>Non- D.Min Sems.</u>

The Concept of a Professional Doctorate is:

Sound, and in general all seminary D.Min. programs offer educational programs of good quality.

15%	12%	12%	30%	33%	24%	12%

Sound, but some seminary programs (not including our own) are of dubious or poor quality.

77	84	67	60	58	NA	NA

Sound, but some seminary programs (including our own) are of dubious or poor quality.

7	0	7	3	3	49*	54**

Sound, but most or all current programs are of dubious or poor quality.

1	3	8	<1	1	6	17

Unsound; the D.Min. program should not be given.

0	1	5	<1	<1	5	7

No Opinion

0	0	3	5	4	16	10

NA means that they were not asked the question.

* The wording of the question for non-D.Min. clergy excluded the phrase, (including our own).

**The question for non-D.Min. seminary CEOs asked about "a minority of seminaries," and excluded the phrase (including our own).

Overall, then, there is considerable agreement that the degree is based on a sound concept, but respondents vary in their views about their own program and others than their own.

We note, however, in counterpoint to these generally favorable assessments of the degree, that many faculty members and administrators interviewed in our case studies expressed serious doubts about the soundness of the program, and several believed that it probably should be discontinued. We cite comments from one school's faculty members and administrators as an example of particularly strong negative feelings about the D.Min. -- their own program as well as the degree

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generally. "This faculty wonders," said one faculty member deeply involved in the school's program, "whether the D.Min. was not conceived in sin and has lived out its life in iniquity." Another faculty member, less involved, says there is general "frustration that the D.Min. has expanded around the country the way it has. We have little empirical data," he continued, "but from what we know, we are unhappy with what goes on elsewhere. We do not think a student will be hurt here in our program. Plenty of interesting things go on. But the general view in this faculty is, 'I don't know whether we should be doing this.'" And the director of this program concurs: "The D.Min. is in serious trouble nationwide. It has lost its integrity. Good people don't want it." He went on to criticize existing D.Min. programs and the clergy who want the degree for an overly functional view of ministry which identifies advanced work as "religious education, counseling, preaching." He continues:

I would be happy therefore, if the whole theological world got out of the business [of the D.Min.] and investigated what education is appropriate for ministers at the advanced level. The M.Div. is only a modest beginning. There is a place for further achievements for the more gifted and for achieving a level of mastery.

A consequence of this negativity, concluded the director, is that "[the D.Min.] is our lowest priority."

In a communication to the research team, a dean of an institution that grants the D.Min. also raised other serious concerns about the D.Min. degree. Space prohibits full citation of his evaluation, though, several of his concerns can be summarized. His basic concern is that the D.Min. "distracts us significantly from our reason for existing -- the education of M.Div. students for entry into professional ministry." This is particularly true, he believes, in schools with large D.Min. programs who fail to augment their faculty and resources commensurate with the number of students admitted into the program. "It is...an embarrassment to me and to many others that the Doctor of Ministry program has become, in essence, an institutional goose that continues to lay golden eggs for the Board of Trustees in many schools." Further, he believes that, unlike other professional degrees such as the M.D., D.D.S. or J.D. that are terminal professional degrees, the D.Min. lacks a clear identity and purpose. Related to this, he notes that many students "enter D.Min. programs for the purpose of resolving vocational and/or identity problems in ministry rather than to achieve a new level of academic and professional competence." While these are important needs, "I doubt [they constitute] a reasonable motivation for engaging in a course of doctoral study."

A current student raised another question about the identity of the degree. Though appreciative of some aspects of the degree, he wrote:

The D.Min. degree means little outside the walls of the church (if it has much meaning there). The reason for this is that the standards for the degree are ill-defined. It is a joke at some institutions. It takes work at others. Still others have a lot of "make work" which is an attempt to set standards but amounts to little. The root problem of the whole D.Min. process is the difficulty of defining ministerial competence. This is so hard to define that the program may never be completely satisfactory as a degree. The value of the D.Min. program is not the degree but the rigor and discipline that it provides for continuing education.

Thus, although the questionnaire responses indicated a generally positive view of the soundness of the concept of the D.Min. from a large majority of all respondents, there were some who expressed strongly negative feelings and others who raised serious concerns about the program as it now is offered.

2. A Mark of Distinction or Structured Continuing Education

Should the D.Min. be viewed as a program for most or all clergy, or should the degree, rather, be developed to attract a more limited, especially able group? This debate has been sharply aired in discussions of theological education and in clergy journals. Some have argued that since M.Div. programs are limited in what they can achieve by the general lack of experience in ministry of their students, a D.Min. or its equivalent in structured, disciplined continuing education is required for clergy to reflect on and address issues of practice that they were not equipped to appreciate or understand prior to actual pastoral experience. Such a program should be open to all clergy, its advocates argue, and perhaps even mandated for all clergy at some time in their career. Others, however, see dangers in such an approach. Though they would not argue against the need for serious continuing education after the basic seminary course, they believe that it is unnecessary to place such training in a doctoral structure. If there is to be an advanced professional doctorate at all, the nomenclature should be reserved for a more selective and rigorous program.

Our respondents were asked to indicate whether the D.Min. should be viewed as a mark of distinction with selective admissions policies and rigorous standards for completion or as structured continuing education for clergy open to all who wish to apply. Table II displays replies to this question.

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TABLE II Attitudes Toward the D.Min. Degree

	<u>The D.Min. Should Be</u>	<u>Our/My Program Is/Was</u>	<u>Most Programs Are</u>
a. A mark of distinction with selective admissions policies and rigorous standards for completion.			
CEOs	85%	65%	NA
Directors	86	76	NA
Faculty	86	43	NA
Current Students	66	68	32%
Graduates	75	80	41
Non-D.Min. Clergy	42	NA	35
Presbyterian Members	18	NA	NA
Presbyterian Elders	22	NA	NA
Non-D.Min. Seminary CEOs	83	NA	4
b. Open to all clergy who want a structured program of continuing education			
CEOs	14	33	NA
Directors	13	24	NA
Faculty	10	57	NA
Current Students	34	32	68
Graduates	25	20	59
Non-D.Min. Clergy	58	NA	65
Presbyterian Members	59	NA	NA
Presbyterian Elders	44	NA	NA
Non-D.Min. Seminary CEOs	15	NA	92
c. The degree should not be given.			
CEOs	1	2	NA
Directors	1	0	NA
Faculty	4	1	NA
Non-D.Min. Seminary CEOs	2	NA	4
(Not Asked of Others)			

Notes:

1. NA signifies that the question was not asked of the respondents.
2. The Presbyterian Panel respondents could also check "Don't Know/Don't Care," or "Other;" thus, the percentages for them do not add to 100%.

The three groups of seminary respondents (chief executives, directors and faculty members) are in considerable agreement that the D.Min. should be a mark of distinction (85% or more). Graduates (75%), slightly more than students (66%) also agree. But, only four of ten non-D.Min. clergy agree, and only approximately two of ten Presbyterian members and elders agree. In majority, these latter groups believe that D.Min. programs should be open to all who desire it as a form of structured continuing education for ministry. At least one chief executive seems to concur in the latter view. He wrote on his questionnaire:

To me the D.Min. program is probably the best ongoing Continuing Education program for the pastors of our particular church body.... I think the more we enlarge this program, the better the ministerium will be serving the congregations of our church.... I believe that the present program which offers concurrent full-time ministry with the ongoing Continuing Education provided by the D.Min. program is an excellent way to involve a maximum number of clergy.

Some disagreement prevails when respondents are asked to assess their own programs. Faculty members (43%) are considerably less likely than chief executives (65%) or directors (76%) to believe that their program actually is a mark of distinction. Indeed, a majority of faculty believe their program is essentially structured continuing education open to all. As is evident, this contrasts sharply with their view of what it should be. Twice as many faculty members believe that the degree should be a mark of distinction (86%) as believe that their school's program actually is a mark of distinction. When we control for faculty field, the percentage holding the mark of distinction view about their own program drops to 32% for faculty members in the so-called classical fields (Bible, theology, history, or ethics), but increases to 54% of faculty members in various ministry study fields (preaching, pastoral care, worship, education, etc.). These differences were typically reflected in our case study interviews. Faculty members in classical fields were much more likely to be critical of their program than their colleagues in the practical fields.

In contrast to faculty members, D.Min. graduates are highly likely to believe that their program is a mark of distinction (80%), and current students are only slightly less likely to agree (68%) about their own programs. At the same time, neither graduates nor current students are as likely to believe that most D.Min. programs are, in fact, marks of distinction (at least six of ten say they are not). One student expressed the widely-held view: "My general concern is in respect to the overall uniform quality of D.Min. programs. I am led to believe...that the quality of D.Min. programs varies greatly and that some programs are much less than they ought to be."

We also asked chief executives of seminaries not offering a D.Min. for their opinion. Like their counterparts in schools with D.Min.

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programs, they strongly affirmed the view that the D.Min. should be a mark of distinction. More than any other types of respondents, however, they are unlikely to think this is the case. Almost unanimously (92%) they think most programs are open to all clergy who want structured continuing education.

We gave all seminary respondents an opportunity to indicate that they believe the degree should not be offered at all, but only a very small percentage chose this response. This was true whether their institution currently offers the D.Min. or not.

The overall pattern of response, then, is this: Virtually everyone, whether or not involved with D.Min. programs, believes that the degree should be given. Those who work in seminaries believe that the degree should be "a mark of distinction." Students and graduates are of divided opinion on this matter. In general, those connected as teachers, administrators or students to institutions that grant the D.Min. degree are more likely to believe that their own program is a mark of distinction, but faculty members are much less likely than others to make this judgment. Those unconnected to seminaries that grant the D.Min. are more likely to believe that many or most current programs do not function as "marks of distinction."

We further analyzed views of D.Min. programs by type of seminary and program. In Table III, we show responses of chief executives, directors, faculty members and graduates and students (combined) broken down by seminary and program types. For simplicity, we have used only the responses to the "mark of distinction" option (both "should be" and "is") in this table.

When we control for the denominational type of seminaries of the various respondents, most of the differences are not great. One notable difference is the contrast between what chief executives of evangelical seminaries believe the D.Min. degree should be and what they believe their own actually is. A 29% difference separates their assessments. In contrast, directors of evangelical programs are quite high on both evaluations, while roughly twice as many faculty members in both seminary types believe the degree should be a mark of distinction as believe their own programs actually are.

TABLE III Attitudes Toward the D.Min. Degree by Seminary/Program Type Among Various Types of Respondents

		<u>Denominational Classification</u>	
		<u>Mainline</u>	<u>Evangelical</u>
1.a.	D.Min. Should Be a <u>Mark of Distinction</u>		
	CEOs	80%	88%
	Directors	86	85
	Faculty members	88	84
	Graduates and students (combined)	62	65
b.	Our/My D.Min. Program Is/Was a <u>Mark of Distinction</u>		
	CEOs	67%	59%
	Directors	74	82
	Faculty members	41	46
	Graduates and students (combined)	72	80

		<u>Program Format Type</u>			
		<u>Local</u>	<u>Campus-based Intensive</u>	<u>Extension Colleague</u>	<u>Multiple Options</u>
2.a.	D.Min. Should Be a <u>Mark of Distinction</u>				
	CEOs	74	92	75	82
	Directors	90	89	60	82
	Faculty members	90	85	79	90
	Graduates and students (combined)	69	63	59	61
b.	Our/My D.Min. Program Is/Was <u>Mark of Distinction</u>				
	CEOs	53	72	75	70
	Directors	90	75	60	60
	Faculty members	38	50	42	36
	Graduates and students (combined)	78	78	63	81

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TABLE III continued

	Educational Philosophy		
	<u>Independent Specialized</u>	<u>Unique Content</u>	<u>Extended M.Div.</u>
3.a. D.Min. Should Be a <u>Mark of Distinction</u>			
CEOs	87	67	78
Directors	84	75	92
Faculty members	89	75	89
Graduates and students (combined)	65	51	64
b. Our/My D.Min. Program Is/Was <u>Mark of Distinction</u>			
CEOs	69	67	57
Direct	69	67	88
Faculty members	37	38	53
Graduates and students (combined)	78	71	74

The majority of respondents in all program format types believe that the D.Min. should be a mark of distinction. Respondents from extension-colleague program types are somewhat less likely than the others to hold this position; but they are not notably different from the other respondents in their views about their own programs. Faculty members in campus-based intensive programs are more likely than those in other program types to believe their program is a mark of distinction.

Like respondents in extension-colleague program types, those in programs of the type we have called "unique content or method" are also somewhat less likely to hold to a "mark of distinction" perspective about what the D.Min. should be; though the differences are small and two-thirds to three-fourths of all chief executives, directors and faculty members believe it should be a mark of distinction. But only 51% of the students in unique content programs hold the mark of distinction view. Faculty members and directors in multi-option programs are substantially more likely to evaluate their programs as marks of distinction than their counterparts in the other program philosophy types.

We can only speculate why the slightly more "democratic" perspectives exist in the extension-colleague format types and in programs with "unique content" educational philosophy. For the latter, the difference may stem from the conviction that the unique focus of the program -- case study, church growth, stewardship, organization development and the like -- is something needed by all clergy. Since the unique content or method of the program cannot usually be acquired through the M.Div., it should therefore be available as broadly as possible. Several factors may lie behind the slightly more egalitarian stance of those associated with extension/colleague group programs.

First, programs are not limited to those clergy willing or able to come to their campuses to study. Rather, they make themselves widely available. Second, as we were told by several administrators in schools with extension formats, it is not always easy to be selective in admissions when a minimum number of clergy is needed to constitute a colleague group. Thus, at least some of the participants may be less strong academically than others in the groups. As noted earlier, the belief that such programs are not "marks of distinction" is fairly widely held. The head of an institution with a different program format type expressed the widely-held view:

I believe strongly that the extension D.Min. situation in [the] U.S. is out of hand. The numbers and low quality are undermining the validity of the degree in general. This is unfair to schools like ours which struggle to give the D.Min. credibility for the sake of the church's ministry.

In another comparison, we used D.Min. directors' reports about their program's admissions policies to construct an index of current selectivity. (See section II. B. 3. b for a further discussion of this index.) This was done by dividing the number of persons who applied to the program during the academic year 1983-84 by the number that were actually admitted. Index scores varied from 1.0 (meaning that all who applied were admitted -- true for eight schools) to 3.75 (meaning that the school admitted just under one in four applicants -- four schools ranged between 2.0 and 3.75). We then cross-tabulated the index values with the directors' attitudes about their own D.Min. programs. Table IV summarizes the results.

TABLE IV Attitude of D.Min. Directors About Their Institution's D.Min. by the Index of Selectivity ges)

	<u>Our D.Min. Is:</u>	
	Mark of Distinction With Selective Ad- missions and Rigorous <u>Standards for Completion</u>	Open to All Clergy Who Want Structured <u>Continuing Education</u>
<u>Index of Selectivity</u>		
Low (1.0 - 1.10)	26%	13%
Medium Low (1.11-1.25)	38	20
Medium High (1.26-1.50)	15	20
High (1.51-3.75)	<u>21</u>	<u>47</u>
	100%	100%
	(n=39)	(n=15)

Kendall's Tau C = .27 (probability = .02)

There is a significant relation between the variables; the relationship is, however, directly opposite of what we expected. Directors who rate their programs as a mark of distinction with rigorous admissions

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policies are in institutions that accept a high proportion of those who apply. Directors who believe their program is essentially open to all are more likely to be in schools with higher rejection rates. We are unable to provide an adequate explanation for this finding. One possibility is that some schools engage in advance screening of potential applicants so that those who do finally apply meet admissions criteria. Some directors of programs we visited indicated that this is the case. But we doubt that this accounts for all of the differences evident in the table. We suspect that some directors -- who as a group are highly enthusiastic about the D.Min. -- rate their institution's program as a mark of distinction regardless of its selectivity in admissions.

3. Attitudes Within D.Min. Granting Seminaries

To assess further attitudes of various seminary constituencies about the degree, we asked chief executives, directors and faculty members to indicate what they believe is the majority attitude toward the D.Min. in their institution among several groups: Administrators (other than themselves), trustees, alumni/ae and other external constituencies, M.Div. students and the majority of faculty. They were also asked to characterize their own attitude. Table V summarizes the perceptions of chief executives, directors and faculty members. The table shows that positive feelings predominate, both in self-ratings and for beliefs about the attitudes of others. But within this overall positive evaluation, faculty members are significantly less likely to indicate that they personally are very positive about the D.Min. (49%) than are chief executives (65%) and directors (83%). Fifteen percent of faculty members say that they are somewhat negative. Further, the majority of faculty members are also perceived to be less positive than all groups other than M.Div. students. Only 27% believed the majority of the faculty is very positive. If our faculty group is indicative, however, something close to a majority of faculty is very positive: 49% of our respondents described themselves this way.

Directors are most likely to believe that other administrators and trustees are very positive, though they are quite similar to faculty members in their perceptions of the attitudes of the majority of the faculty, M.Div. students and graduates. Directors are most positive about the program, though 5% identify themselves as somewhat negative. Chief executives' responses are not too different from those of faculty members except for their personal evaluation of the program. Almost two-thirds are very positive, and another 29% are somewhat positive.

TABLE V Perceived Attitudes Concerning the D.Min.: CEOs, Directors and Faculty (Percentages and Means)

PERCEIVED ATTITUDES OF:	<u>Mean*</u>	<u>Very Positive</u>	<u>Somewhat Positive</u>	<u>Somewhat Negative</u>	<u>Very Negative</u>
Administrators (other than yourself)					
CEOs	1.5%	58%	37%	3%	2%
Directors	1.3	73	25	2	0
Faculty members	1.5	55	43	2	0
Board of Trustees (if any)					
CEOs	1.5	57	39	4	0
Directors	1.3	73	25	2	0
Faculty members	1.5	55	43	2	0
Alumni/ae and other external constituencies					
CEOs	1.5	47	53	0	0
Directors	1.6	45	52	2	1
Faculty members	1.6	42	55	3	0
M.Div. students					
CEOs	1.7	33	60	7	0
Directors	1.8	25	71	4	0
Faculty members	1.8	27	65	8	0
Majority of faculty					
CEOs	1.8	32	57	11	0
Directors	1.8	29	59	9	3
Faculty members	2.0	27	57	16	0
Yourself					
CEOs	1.4	65	29	6	0
Directors	1.2	83	12	5	0
Faculty members	1.7	49	36	15	0

*1 = Very positive; 4 = very negative

In our discussions of the data from the study, we came to refer to those respondents who indicated that they are "very positive" about their institution's D.Min. as "cheerleaders" for the program. Do these individuals vary by the program type? In Table VI the responses of chief executives, directors and faculty members who are very positive are broken out by program types.

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TABLE VI Those expressing "Very Positive" Attitudes Towards the D.Min by Program Types (Percentages)

<u>Program Types</u>	<u>Position of Those "Very Positive"</u>		
	<u>CEOs</u>	<u>Directors</u>	<u>Faculty</u>
1. Size			
10-25	53	73	44
26-46	72	89	39
47-86	71	78	53
86-721	60	93	57
2. Program Format			
Local/Regional	67	81	42
Campus-based Intensive	77	89	51
Extension-Colleague	50	80	65
Multi-Options	50	75	44
3. Educational Philosophy			
Extended M. Div.	54	88	56
Unique Content	71	100	37
Independent Specialized	73	76	45
4. Denominational Type			
Mainline	61	78	49
Evangelical	74	95	47

With respect to program size, the lowest percentages of chief executives and directors who are very positive about their program are in the smallest size programs, though even so 73% of the directors and 53% of the chief executives in these programs count themselves as very positive. At the other end of the size spectrum, 93% of the directors of the large programs are very positive, and, though only 57% of the faculty members in these programs are very positive, this is the largest percentage of very positive faculty members in any of the size categories. The largest proportions of chief executives (77%) and directors (89%) who are "cheerleaders" are found in programs with a campus-based intensive format. Institutions that offer extension programs show the largest percentage of faculty members who are very positive (65%), while both local/regional and multi-options formats have the lowest proportions of very positive faculty members (42% and 44% respectively). Possible reasons why faculty members associated with large and extension programs are so enthusiastic about such programs have already been explored.

When the educational rationale and philosophy of programs is considered, almost three-fourths of the chief executives in unique content or method programs and independent/specialized programs are very positive, compared with just over half of those in programs with "extended M.Div." philosophies. All of the directors of unique content programs are very positive about their program; only 37% of the faculty

members in these programs, however, indicate that they are very positive -- the lowest in any of the three philosophy types. In contrast, the largest proportion of faculty members who are very positive about their school's program are in programs with an extended M.Div. philosophy (56%). Thus, while directors of unique content programs value highly the special or unique focus that their program provides, faculty members seem more appreciative of programs that take their shape from the familiar M.Div. curriculum.

Of the various comparisons by denominational type, both chief executives (74%) and directors (95%) in evangelical schools are more likely to be very positive than is true for their counterparts in mainline seminaries. Faculty members in the two types of schools do not differ significantly: Just under 50% of each qualify as "cheer-leaders" for their programs.

Discussion

Three issues stemming from this review of data on attitudes toward the D.Min. seem to us worthy of further emphasis.

First, as the current state and future shape of the D.Min. are considered, it is important to remember that the D.Min. is an undertaking highly approved by its public, and, in general, positively evaluated by most persons and groups that know something about it. There exists, in other words, a reservoir of good will toward the degree. Most educators, clergy and laity are in favor of seminaries granting some kind of professional doctorate, and substantial majorities of several groups believe that seminaries are currently doing a good job of offering such a degree. In looking toward the future of the degree, there is no reason to expect a "backlash" of negative opinion or even widespread apathy toward the degree. This is a popular enterprise, a program in which administrators and most faculty members like to teach and clergy like to participate. Even those not closely involved with programs approve of it in concept.

Second, and more troubling, is the evidence we collected that despite the high level of approval of the D.Min. as a concept, substantial proportions of some groups, notably seminary faculty members from D.Min.-granting institutions, heads of institutions that do not grant the degree and clergy who have never been enrolled in D.Min. programs, have doubts about the soundness of some programs. In addition, even persons in those groups that think that most D.Min. programs are sound are often suspicious of large programs or those that operate by extension. As we have said earlier in discussions of these two types of programs specifically, and as we shall explore at greater length in section III. A, The Quality of D.Min. Programs, the uncertain reputation of some kinds of D.Min. programs (or of all D.Min. programs as viewed by certain individuals and groups) is a danger to the future of the degree. This danger exists whether or not doubts and suspicions about programs are justified, because degree programs depend heavily on the trust of the public to accomplish their goal of signifying

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competence at a certain level. A degree program, even if it is in fact irreproachably conducted, will have a bleak future unless the public believes in its integrity. Therefore, in addition to immediately tightening any slipshod practices that actually exist, the community of theological schools must deal directly with the strongly-held beliefs in some quarters that D.Min. programs, or at least certain kinds of D.Min. programs, are of poor quality. As we note elsewhere, we believe that this involves reforming the accrediting in Standards and enforcing them in ways that make clear that programs that are poorly designed or conducted are not being accredited.

Third, and equally unsettling, we note a considerable discrepancy in some groups between what they believe the D.Min. should be and what it actually is. Some of the difference can be discounted as the clash between ideal and reality that attends practically any program, especially a relatively new one. Even so, however, it is evident that many persons and groups would like a degree somewhat different from the one their institution and most other institutions now offer. We are, quite frankly, puzzled that although virtually all our seminary-based respondents want the D.Min. to be a "mark of distinction" with selective and rigorous standards, the Standards are not weighted in this direction. Especially in the 1984 revision, most language suggesting selectivity has been removed, and there are few provisions that appear to prod schools in the direction of rigor in the conduct of their programs. Chief executives, directors and faculty members (as well as, to a lesser extent, D.Min. students and graduates) are clear, however, in calling for D.Min. programs to be rigorous and selective. Since the ATS is a representative body, we are led to wonder why the members, who strongly indicate that they prefer a distinctive degree, call for no more "bite" or toughness in the Standards. In fact, the 1984 revision seems to us to represent a steep slide in the other direction. In any event, we believe that the Standards need considerable overhaul, in the variety of ways suggested in this report, if they are to enable the degree to become the mark of distinction so strongly preferred but inadequately realized.

The lack of adequate standards is only partly responsible, of course, for the failure of programs to be rigorous. There is little to prevent an institution from closing the ideal/real gap on its own and putting in place a program that is highly selective and rigorous. To be sure, a school that does so will have to face competition from programs that are broader in selectivity and less demanding. That, perhaps, bolsters the argument of those who want to alter the name of the toughest and most distinctive programs to something other than the D.Min., a move that a few schools are considering. Still, administrators and faculties are not limited to the lowest common standard, but have the capacity to tighten their own institution's approach to the degree. Given the possibility of such self-initiated change, we are disturbed by the level of cynicism we found in some institutions. Some administrators and faculty members are so negative about the degree that we cannot understand why they continue to offer it.

II. E. The Impact of Doctor of Ministry Programs

Findings

What difference do Doctor of Ministry programs make? In three parts of this section, we summarize our findings about the impact of D.Min. programs on students in the programs and those who graduate from them, on the congregations or ministry settings in which these students and graduates work, and on seminaries that offer the programs.

To measure the effects of an educational program such as the D.Min. with any precision is not really possible, especially when the program objectives, emphases, structures and requirements of individual programs vary as much as they do for the D.Min. Further compounding the difficulty is the necessity of relying in large part on perceptions of effects rather than on direct measures of possible effects, and, since this is a cross-sectional study, the absence of "before" and "after" measures of effect. To compensate in part for the latter difficulty, we are able to report in several instances comparisons with clergy who are not engaged in D.Min. studies.

1. Effects on Students and Graduates

The Standards for the Doctor of Ministry program established by the Association of Theological Schools defines several objectives for the degree that broadly suggest possible effects of the program on those who complete it. The overall goal of the D.Min. is defined as equipping "one for the practice of ministry at a higher level of competence than that achieved in the foundational work in the M.Div. where the primary purpose is preparation for the beginning of professional ministry." More specifically, the content of the program should "deepen...basic knowledge and skill in ministry [acquired in the M.Div. program], so that one can engage in ministry with increasing professional, intellectual and spiritual integrity." Three educational outcomes are then listed as indicators of increased competence beyond the M.Div. All are expressed in terms of "growth" in capacities "to understand and interpret the church's ministry in relation to biblical, historical, theological and pastoral disciplines;...to articulate and refine a theory of ministry while engaging in ministry and to bring practice under judgment by that theory;...to function in an appropriate manner in the skill areas of ministry and to manifest the personal qualities normally considered essential at an advanced level of ministerial competence." As we have argued elsewhere, these standards invoke the language of "advanced competence" without defining it. Further, by stating objectives in terms of "growth," they suggest, but do not specify, a relative rather than absolute standard of achievement. Thus they do not give a great deal of guidance to our effort to discover the effects of D.Min. programs, but nonetheless we have tried in various ways to identify "effects" that bespeak these broad goals. We have asked those who observe D.Min. holders whether advanced competence in the practice of ministry has been achieved and

Effects on Students and Graduates

have tried to find other indicators of competence as well. We have also studied the personal and social consequences for students and graduates of involvement in a D.Min. program, both during and following enrollment -- for instance, the effect of participation on commitment to the ministry setting, the frequency of conflicts among the demands of the program and responsibilities within the ministry setting, and the incidence of personal or family problems. In particular, based on information gathered during our case study visits, we sought to measure the effects of D.Min. participation on participants' commitment to the ministry, self-esteem and morale. Time and time again during case study visits, we heard these themes expressed so frequently that we came to refer to them as the "litany" of most-observed effects on those who participate.

Assessments were solicited from seminary administrators (chief executives and D.Min. directors) and faculty members, from laity (participants in the Presbyterian Panel study), and, finally, from students and graduates themselves. In most cases, the responses of chief executives are not reported, since they closely resemble those of D.Min. directors and since they have the fewest opportunities for direct observation of D.Min. students and graduates.

a. What Happens to Students While Enrolled

The average D.Min. student spends between three and four years enrolled in the program. Many students' programs take longer. Thus the period of D.Min. enrollment is a substantial portion (perhaps 10%) of a minister's total career. It is also a significantly long period in the life of a congregation. Thus it is worth assessing the effects of the D.Min. on students while they are enrolled.

Unlike many other programs of advanced professional preparation, D.Min. students in in-ministry programs are almost always part-time students, working full-time in congregations or other ministry settings while they pursue the degree. The multiple demands of job and study may prove difficult to handle. At the same time, it should be noted that in-ministry programs are typically designed to integrate students' work experiences with classroom and other elements of the degree program. Thus, the disjuncture between work and study may not be as great for clergy in D.Min. programs as it might be for other working students. We asked seminary administrators, faculty members, and students and graduates to reflect on these issues and to report the consequences of D.Min. enrollment that they have observed. The perspectives of administrators and faculty members are reflected in Table I.

Effects on Students and Graduates

TABLE I Effects of the Degree on Students while they are in the Program (Director and Faculty Perceptions)

	MEAN	<u>Regu- larly</u>	<u>Fre- quently</u>	<u>Occa- sionally</u>	<u>Seldom, Never</u>
Become distracted from their jobs by the demands of the program.					
Director	3.3	2%	4%	53%	41%
Faculty	3.2	2	10	51	37
Show renewed commitment to their present job					
Director	1.8	35	51	11	3
Faculty	2.2	13	60	25	2
Have difficulty meeting academic demands and requirements					
Director	3.0	0	16	70	14
Faculty	2.8	3	22	66	9
Discover new capacities for critical inquiry					
Director	1.8	30	62	8	0
Faculty	2.3	12	48	36	4
Develop personal or family problems					
Director	3.5	0	4	38	58
Faculty	3.6	1	2	35	62
Discover new depth of collegial support with other pastors					
Director	1.7	49	36	13	2
Faculty	2.1	27	44	25	4
Develop conflicts in their ministry settings traceable to their involvement in the D.Min. program					
Director	3.7	0	2	22	73
Faculty	3.6	1	2	29	68
Develop creative solutions to significant problems or conflicts in their ministry settings.					
Director	1.9	28	52	19	1
Faculty	2.4	9	43	45	3

Effects on Students and Graduates

All respondents report that positive effects of the D.Min. occur quite frequently and minimize negative effects. As is the usual pattern in our data, D.Min. directors (and the chief executives, whose responses are not shown) are more likely to report positive effects and less likely to report negative ones than are faculty members. Since in responses to other questions faculty members who teach in practical departments have been more likely to make positive assessments than those who teach in the so-called classical areas, we tested responses to this question to see whether field or department affiliations made any difference. The result was a little different than expected. Faculty who teach in practical areas are, indeed, more likely to report positive effects, but they are also more likely to report negative effects. Since this (the practical faculty) is a group more likely than other faculty members to say that they know more about their institution's D.Min. degree, it seems to be the case that observation of the effects of being enrolled, positive and negative, correlates with how much one knows about the program rather than with teaching field.

Several of the specific consequences about which we asked have to do with students' ministry settings or personal or family relationships. With only slight variations, all respondents agreed that students are unlikely to become distracted from their jobs by the demands of D.Min. programs, but instead are more likely to show renewed commitment to their jobs. Indeed, in one of the schools we visited, both the director and the graduates we interviewed believed that one of the program's chief benefits was enabling students to develop renewed commitment to and new resources for their present situation. (In our survey data, these particular positive effects are observed more frequently by faculty members associated with extension programs than by those associated with other types, reflecting the usual pattern of response in which faculty in schools that have extension programs are more positive about the D.Min.). When during our visits we asked for other comments on effects of D.Min. enrollment, one of the most frequently noted was also a positive one: "A new rapport with and support from laity," as one faculty member expressed it. There were almost no reports of personal or family problems developing during D.Min. enrollment (an observation confirmed in the survey), nor of conflicts or difficulties that developed in the students' ministry settings traceable to the D.Min. program.

Students do, according to D.Min. directors and faculty members, have some academic struggles. Faculty members are somewhat more likely than administrators to believe that students have frequent difficulty meeting academic demands and requirements. Those who added written comments to their questionnaires sometimes expressed concern about difficulties caused by students' considerable distance from libraries as well as those that are a function of having to juggle course work and job responsibilities. D.Min. directors, as earlier reported in detail (see section q, Progress Toward the Degree) report that if difficulties are experienced, they will more likely be at the end than

the beginning of programs, during proposal preparation or project writing. Students are most likely to drop out of programs during the project-writing phase. About one-quarter of all D.Min. students do not finish. According to directors, when students do run into difficulty or drop out, the reason is more often the tension between job and academic demands than it is inability to do the academic work. Our survey of those who have dropped out of D.Min. programs was inconclusive, but since, as we report below, one of the major positive effects of completing the D.Min. degree seems to be heightened morale, we strongly suspect that there is a corresponding strong negative effect on the morale of those who fail to complete D.Min. programs.

Faculty members and administrators differ somewhat in their estimations of the amount and kind of educational progress students make during their D.Min. programs. Only half of all faculty members judged that students "regularly" or "frequently" develop increased capacities for critical inquiry. About the same number think that students develop creative solutions to significant problems or conflicts in their ministry settings (such problem-solving is often an assignment for D.Min. courses and projects). They are also less likely than administrators to observe that students discover new depths of collegial support with other pastors, though almost three-quarters of faculty members do observe this effect. Again, faculty members in institutions that offer the D.Min. by extension are considerably more likely to observe some of these effects, most notably the development of collegial support and of solutions to problems in the ministry setting -- than are faculty associated with other kinds of programs. Faculty who teach in local/regional programs, those in which D.Min. students most often take courses together with students enrolled in other programs, were quite logically least likely to observe the development of collegial support.

Table II adds to these observations of the effects of D.Min. enrollment the view of a group of laypersons, the church members and leaders (elders) from the Presbyterian Panel survey. Those laypersons who reported that they knew at least one person who had taken part in a D.Min. program (about 43% of all laity in the Panel) were asked to note which of a list of effects they had observed while the clergy they knew were enrolled in D.Min. programs. The list of possible effects given to members and elders was quite similar to the one given to seminary personnel, though not exactly the same. Though elders in the Presbyterian system are members of the church's governing board and likely to have more opportunity to observe the pastor than other members, members' and elders' observations are actually quite close. The pattern of the observations is also much like that of seminary administrators and faculty members. Most often observed are renewed commitment and enthusiasm for the present job -- two items in the "litany" of positive effects on morale and vocational commitment. Like the faculty members and D.Min. directors, the Presbyterian laity are unlikely, to any great degree, to observe negative effects of D.Min. enrollment.

Effects on Students and Graduates

TABLE II Percentage of Presbyterian Lay Member and Elders
Observing Various Effects on Clergy During
Involvement in a D.Min. program.

<u>Effects</u>	<u>Members</u>	<u>Elders</u>
Became more interested in and committed to their jobs in their ministry	47%	44%
Showed renewed enthusiasm for their present job	36	36
Became restless in their current position	20	20
Became more efficient: used time better	19	20
Had trouble managing claims on their time	17	25
Became distracted from things required in their ministry	17	13
Developed family problems	9	5
Dropped out of the D.Min. program because it was too demanding	2	1
None of the above	10	14

Our samples of D.Min. students and graduates were given a list of possible effects similar to the one provided for seminary personnel, with only slight wording differences to make some statements applicable. To help us estimate how different were the experiences of those enrolled in D.Min. programs from clergy not enrolled, we provided the non-D.Min. clergy sample with a parallel list, asking them not about program effects but about "experiences in ministry" during the past two years (see Students and Graduates V, A; Clergy III, A.) The magnitude and pattern of responses of students and graduates are so similar that we treat them together. Like the other assessments noted above, the various positive effects were more frequently reported than the negative ones. Again, renewed commitment to the present job ranks very high. Discovery of new capacities for critical inquiry is ranked second. (About half of all faculty members, as just noted, do not agree that capacities for critical inquiry are regularly or frequently enhanced.) Developing the ability to solve problems in the ministry setting and discovering new collegial support are ranked third and fourth. Interestingly, clergy who have not been involved in D.Min. programs report quite similar "experiences" during the recent period, though most of these effects are slightly less likely to be reported to have occurred for them. Students are a little more likely than graduates to have difficulty meeting academic demands (26% versus 21%; no parallel question was asked of non-D.Min. clergy). Like the directors cited above, both students and graduates report most difficulty keeping on schedule in the project or thesis writing stage, followed closely by the stage of proposal development (Students and Graduates IV, Y).

We asked graduates and current students how much of a time burden the D.Min. creates (Students and Graduates III, K). The responses of both groups were nearly identical: Approximately three of ten said it was a great burden, and two-thirds said it was a moderate burden. Further insight into what activities were affected by program involvement comes from current students who were asked to indicate whether, since enrolling, they spend more, less or about the same amount of time in several activities (Students III, H). Overall, with one exception, the majority of students indicated spending about the same amount of time in the areas listed as before enrollment. The exception was "hobbies and recreation, other than vacation." Fifty-five percent indicated that they spent less time in this area than they did before enrollment. Vacations also suffered to some extent (40% saying they spent less time; between 30% and 35% indicated that denominational activities, family activities, and community service (in ascending order) received less time than before enrolling. On the other hand, 16% responded that ministerial duties were given more time, while 71% said "about the same."

There are notable differences between the observations of chief executives, directors and faculty members on the one hand, and those of students and graduates. While collegial support was the effect most frequently observed by the seminary personnel, it was ranked fourth highest by graduates and students. The two sets of respondents reversed the order of "new capacities for critical inquiry" -- it was second most frequently reported by students and graduates and third by faculty members. The percentage distributions for the two sets of respondents show the differences more clearly than do the means. Graduates and students are much less likely to report experiencing new depths of collegial support "very much" than directors. Similarly, they are much more likely to emphasize new capacities for critical inquiry than do seminary officials or faculty members.

When we compare the mean scores of students by the type of program in which they were enrolled, there were several statistically significant differences. The educational philosophy type of the program was important in several instances. Students in programs of the "unique content or method" type are significantly more likely to report renewed commitment to their job during the program. They are also very much more likely to report developing creative solutions to significant problems or conflicts in their ministry settings as well as the discovery of new depths of colleague support. The latter is also true, not surprisingly, for students enrolled in programs offered in an extension format. Further, students in extension programs are somewhat more likely to indicate that they have discovered new capacities for critical inquiry. This is also more likely to be reported by students in evangelical than in mainline schools. Finally, to return to comparisons by educational philosophy, the one statistically significant negative effect was strongest in what we have called extended M.Div. programs. Students in these programs are slightly more likely to report having developed family problems while enrolled. Why this is the case, we cannot say.

Effects on Students and Graduates

Most of the comments we recorded during case study visits reiterated the "litany" of positive effects on confidence and professional outlook. Most positively and frequently, we heard over and over again of the importance of the D.Min. in renewing the student's commitment to ministry: "It gave me the incentive and tools to re-evaluate my professional and personal goals. It led me to reaffirm my commitment to the ministry and to a more honest and, I think, courageous approach to dealing with the problems of ministry." One who graduated at the age of 69 wrote:

This accomplishment has been satisfying more for the joy, pleasure, surprise and amazement which it has given my family, friends, associates and former parishioners than it has been for me, though the stimulus and disciplines involved have contributed to my continuing growth in insight, ability and skill. It is a temptation to go for a Ph.D.

Studies of D.Min. programs carried out by institutions of their own programs give further evidence of this positive effect. At Northern Baptist Theological Seminary, the development of a positive self-image was the most important benefit reported by students (Self-Study, 1982 [?], p. 220). Similarly, a study by the Lutheran School of Theology in Chicago reported that "at least one of our bishops saw an immediate causal relation between the D.Min. program and improved morale (p.76)."

For one student who wrote to us, the experience did not reaffirm the commitment to the present job, though apparently the experience was quite potent:

Due to the research for the dissertation I have changed political parties from Republican to Democrat, experienced a marked increase in social and economic justice, become less enthusiastic about the potential of the church I serve, looked for ways of expressing my ministry outside the local church,...and will make a critical career decision...this summer. A little education may be dangerous.

Numerous comments were also made about academic experiences. One student highlighted the challenge which he has experienced through encountering "a central core of theory (biblical, theological, sociological)," with which to assess his ministry. A rabbi wrote that he could not "imagine being able to study and do research in an area separate from my work while I had to work full-time. The academic requirements of my work gave structure to my D.Min. project and kept me on schedule in completing my program. The interaction between seminary learning and my work was a consuming and demanding process, but it was also a high point of my teaching career and ministry." Wrote another, "I feel that the most important part of the D.Min. program was the discipline of having to organize time and material, to do the research and evaluate the results. This ability can be transferred to almost any other field of endeavor." Echoing this theme, one graduate

interviewed noted that "designing, carrying out, and evaluating the [D.Min.] project has provided me with a paradigm that I will use throughout my ministry."

Not all, however, were positive about their academic experiences. We had a number of comments about poorly prepared faculty who "placed the program on the very back burner." Another complained about "a careless advisor [who] failed to provide the support and guidance needed and nearly caused me to be disqualified." A student in an extension program complained that "the teachers...placed too much emphasis on collegial experience [and were not equipped to deal with theology. I would have liked a heavier theological emphasis." Almost the opposite was experienced by another student in an institution with a strong Ph.D. program. "There is a struggle in [my institution's] program as to whether [it] is actually practice-based or not. The subtle expectations of academic/Ph.D. thinking appear after the assumptions of peer/colleague relationships have been asserted. This is a serious problem and sends double messages to participants."

Developing creative solutions to pressing issues of ministry was also the subject of several comments. "My D.Min. was a cornerstone to equipping me for a new ministry to singles," one student commented. A student in a program with what we have referred to as a "unique content or method" educational philosophy wrote: "My studies and research in church growth challenged me to take a good look at my church and see it realistically. As a result I learned through my studies how to focus in on the reality, pull things together, and lead the church to real growth on all levels." Several other students highlighted learning to share ministry with laity in their congregations as an important consequence of their program.

Finally, a number of comments have to do with colleague relationships. One student, typical of several others, commented, "One reason I'm in this program is to have someone else to talk to. When I finish, I will work to find some others. One of my biggest problems in the ministry is loneliness." Another student wrote that "spending three years with a peer group of 14 ministers was enriching. We shared many joys and much sorrow, losing three of our members to untimely deaths." At the same time, there was not unanimity among students regarding colleague relationships in the program. One student wrote: "My group was not compatible. I was also the only woman and not treated as a colleague or equal except by one person (and not the profs necessarily)." A few students wrote that they wished that the kinds of peer relations which some programs encourage among students would also carry over to student-faculty relationships. They complained that faculty often keep students in a dependent relationship rather than an interdependent one.

b. Effects of the D.Min. on Those Who Complete the Program

Now we turn to what might be called the educational outcomes of the D.Min. and its other effects on those who complete the program.

Effects on Students and Graduates

Some effects of D.Min. participation are, obviously, continuous; in other words, some of the lasting effects of the D.Min. will be seen to have their roots in changes first observed while students were enrolled. Here we shall look more closely, however, at knowledge gained, skills developed, and changes in professional functioning, as well as at such topics as the relationship between earning the D.Min. and career mobility. As before, we shall examine the views of various seminary officers and teachers, of the group of laity we surveyed in the Presbyterian Panel, and the self-reports of graduates. Responses from our sample of non-D.Min. clergy will also be used for comparison where appropriate.

Table III shows the responses of D.Min. directors and faculty members to a list of possible effects of the D.Min. program on students who have completed it.

TABLE III Effects of the Degree on Students who have Completed the D.Min. Program (Director and Faculty Perceptions)

	MEAN*	<u>Regu- larly</u>	<u>Fre- quently</u>	<u>Occa- sionally</u>	<u>Seldom, Never</u>
Increased intellectual sophistication					
Director	2.0	21%	58%	19%	2%
Faculty	2.4	10	44	38	8
Increased capacity for critical theological reflection					
Director	1.8	27	63	10	0
Faculty	2.4	13	42	37	8
Clearer understanding of their theology of ministry					
Director	1.4	57	41	2	0
Faculty	2.0	28	51	19	2
Increased spiritual depth					
Director	2.1	27	35	36	2
Faculty	2.6	8	33	50	9
Increased self-awareness					
Director	1.7	44	47	7	2
Faculty	2.0	25	56	18	1
Increased competence in the functions of ministry					
Director	1.6	41	57	2	0
Faculty	2.0	25	53	21	1

Effects on Students and Graduates

TABLE III (continued)

	MEAN*	<u>Regu-</u> <u>larly</u>	<u>Fre-</u> <u>quently</u>	<u>Occa-</u> <u>sionally</u>	<u>Seldom,</u> <u>Never</u>
Increased enthusiasm about the ministry as a <u>profession</u>					
Director	1.5	54	39	7	0
Faculty	1.9	28	54	18	2
Renewed commitment to their <u>present</u> job					
Director	1.8	33	50	15	2
Faculty	2.1	15	58	25	2
Become restless and seek new position					
Director	3.3	4	7	55	35
Faculty	3.2	2	8	55	34
Become weary of study					
Director	3.2	0	4	59	37
Faculty	3.2	1	13	54	32
Greater appetite for reading and study					
Director	2.1	10	73	15	2
Faculty	2.4	7	51	39	3
Greater self confidence					
Director	1.7	38	57	3	2
Faculty	2.0	20	62	17	1
Greater involvement in ecumenical or denominational activities, or consulting with other churches					
Director	2.3	15	41	39	5
Faculty	2.5	9	42	40	9

*1 = regularly, 4 = seldom, never

As before, mostly positive effects are observed. As usual, D.Min. directors are most positive and faculty members least. Not shown in the Table is a comparison we made between faculty members in practical and "classical" fields. As expected, faculty members in practical fields were more likely to observe positive effects. There was no difference between the two groups in the observation of negative effects. Again, effects on morale and vocational commitment are most likely to be observed. Survey findings confirm the persistent message during our case visits: The D.Min. is highly effective, in the view of

Effects on Students and Graduates

many, most effective, in increasing enthusiasm about ministry as a profession, in increasing self-awareness, and in fostering greater self-confidence. Almost as widely observed in the survey are what we might call competence outcomes, a clearer understanding of one's theology of ministry and increased competence in the functions of ministry. Again, there is a difference between directors and faculty members: Faculty members are not as likely to observe that students frequently or regularly develop a greater appetite for reading and study, increased intellectual sophistication, or enlarged capacities for critical theological reflection.

A majority of all groups believe that the D.Min. is likely to result in a renewed commitment to the present job, though about two-thirds observed that, at least occasionally, the D.Min. results in some restlessness and disposition to move to a new position. Those we interviewed during our visits agree that, on balance, D.Min. participation is more likely to increase job satisfaction than to create a desire to move, chiefly because of its effectiveness in helping students to deal with difficult parish situations.

There are few marked differences by program type. Faculty members who teach in mainline seminaries are somewhat more likely to report positive academic effects of the degree and, as is often the case in our data, faculty associated with extension programs are more likely to report positive effects overall.

In addition to the list of more specific program effects on graduates, we also asked directors and faculty members to estimate the percentage of their D.Min. students for which their program either:

Enables them to advance to a distinctively higher level of professional competence than is obtained in the M.Div.

OR

May provide an opportunity for them to engage in structured continuing education, but does not raise their level of competence distinctly higher than that of most non-D.Min. clergy.

Directors (IV, 3) believe that, on the average, 72% of their students advance to a distinctively higher level of competence as a result of D.Min. participation. For faculty members (III, 3) the percentage drops to 56%.

The type of program makes some difference in these assessments. Those associated with campus-based intensive programs are more likely to believe that their students advance to a higher level of competence. Differences are also evident when educational philosophies of programs are compared. Least likely to believe that D.Min. students advance to higher levels of competence are respondents in specialized-independent

programs. Respondents in unique content and extended M.Div. programs are considerably more positive. Finally, when programs are compared by denominational type, those in evangelical schools are considerably more likely than their mainline counterparts to believe that their students advance to a higher level of competence. Faculty members in the two types of schools are, however, roughly similar in their estimates.

Presbyterian laity were also asked about effects on graduates (25). Their responses are summarized in Table IV. Perhaps most notable among the responses is the fact that none is observed by more than 36% of either lay respondent group. This is true for both positive and negative effects, and when combined with the low response rate for Presbyterian laity (almost three-fifths did not know a minister with a D.Min. and thus did not answer this question), suggests that any impact of the D.Min. on the lay members of congregations has been slight.

TABLE IV Percentage of Presbyterian Lay Members and Elders
Observing Various Effects on Clergy Who Have
Completed the D. Min. Program

<u>Effects</u>	<u>Members</u>	<u>Elders</u>
Gained additional prestige and respect		
because they have the degree	32	36
Gained a new theological depth	33	26
Became better preachers	31	25
Became more efficient administrators	25	22
Exercised pastoral and spiritual care		
more competently	24	20
Generally moved to a new position	20	17
Were more likely to attend continuing		
education programs than before	15	16
Were usually anxious to find a new job	12	16
Spent more time in study each week than		
they did before	10	16
Were tired of educational programs, at		
least for the time being	5	3
Spent less time in study than they		
did before	2	-
None of the above	8	12

The effect Presbyterian laity are most likely to report they observe among clergy who have earned the D.Min. degree is that such clergy have gained additional prestige and respect because of the degree. Perhaps, we speculate, some of the renewed self-confidence and higher moral reported in the "litany" of positive effects by seminary personnel and graduates grows in part out of the new esteem and social support graduates receive from parishioners or others in their ministry settings. The comment of a graduate whom we interviewed makes this

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point effectively. He is a hospital chaplain and spoke with enthusiasm about the new esteem he experienced:

Because of my project [which necessitated the cooperation of physicians and nurses in the hospital] I stand taller with them. My organizational development training helped me negotiate with the M.D.s. Also, they became genuinely interested in my project for professional and personal reasons.

Several intellectual and functional competencies rank just below prestige and respect. Both members and elders believe that D.Min. graduates they knew have gained a new theological depth, become better preachers, become more efficient administrators, and exercise pastoral and spiritual care more competently. Smaller percentages of members and elders believe that D.Min. clergy are more likely to attend continuing education programs than before (15% and 16%, respectively) or to spend more time in study each week than they did before (10% and 16%). As for the effects of D.Min. involvement on career mobility, approximately two of ten members and elders believe that D.Min. graduates move to a new position.

Lay perceptions of the effects of D.Min. participation have also been the subject of several other studies of D.Min. programs at individual institutions. A survey by Bethany Theological Seminary of some 90 laity who had participated in congregational/institutional supervisory groups for Bethany D.Min. graduates asked respondents if they noticed any difference in the effectiveness of the minister that could be attributed to the D.Min. program ["Questionnaire for Congregations/Institutions," n.d.]. Sixty-two percent responded that the minister was moderately or greatly more effective. Just over one-third of the respondents indicated that the congregation/institution's relationship with the minister was slightly or much more positive and another third indicated no change. Just over 5% were more negative, with the remainder not responding or unable to judge.

Similar results were obtained by Northern Baptist Theological Seminary in their 1982 self-study. As at Bethany, respondents were lay members of the D.Min. students' Congregational Supervisory Group (n=37, or 62% of those surveyed). The Northern Baptist program is described as a "generalist program," in which students have only modest opportunity to specialize in a particular area. Asked about changes in pastoral performance in four professional skill areas (preaching/worship, teaching, pastoral care and church administration), between 50% and 66% of the respondents believed that their pastors were moderately or greatly more effective than before D.Min. involvement. Improvement in preaching and worship leadership was most often noted (Presbyterian laity also noted improvement in this skill area.) Northern Baptist laypersons were also asked about the effect of D.Min. involvement on ministerial mobility. In no instance in which a pastor left the congregation was the departure attributed to the D.Min. program; several respondents, however, believed the D.Min. program was responsible for their minister's decision to stay, and there was

considerable overall satisfaction expressed with the role of the D.Min. program's impact on their pastor's tenure. One layperson believed that the pastor stayed because "he [wanted] to experience the 'real' growth of the seed he has planted through his behavioral change initiated by the D.Min. program." Another believed that positive changes in pastoral performance reduced potential congregational opposition: "I doubt that the minister would have remained as effective had he not entered the program. It is quite possible his continued presence would have been increasingly uncomfortable" (Northern Baptist Study, pp. 248-49).

One additional study of lay perceptions of pastoral change as a result of D.Min. participation is the comparative study of Hartford Seminary's two program options reported in Theological Education in 1980 [cited earlier]. The study found that laity in both program tracks (one that involved them a great deal and one that did not) perceived "greater than average pastor change in the area of personal spiritual/theological depth, preaching, and goal-setting." Both faculty members' and graduates' views supported these lay perceptions. The Hartford study also correlated change in the pastor traceable to D.Min. participation with parish change during the same period. Parish change was measured by a questionnaire to lay members at the start and conclusion of the pastor's D.Min. participation. Change in a number of areas of congregational life correlated highly with average change for 15 areas of pastoral performance. The authors comment: "Individual parish change and individual pastor change are as strongly related to each other as either is to any other factors identifiable in our study" (pp. 230-34). Though correlations do not prove a causal relationship, this finding still suggests the importance and likely effectiveness of efforts to make connections between students' experiences in their ministry settings and their work in D.Min. programs.

The longest list of possible changes and effects stemming from D.Min. participation was sent to the graduates we surveyed. The list included 25 items (Graduates V, B). A similar list was included in the survey of non-D.Min. clergy, though the wording of course was different: "To what extent have you experienced the following during the last few years?" (Clergy III, B).

Because the list is lengthy, it seemed appropriate to combine individual items into scales expressing common themes. The technique of factor analysis were used to do this. (The research report to follow will provide details of this procedure.) From the 25 items, the following scales were constructed:

1. Critical Theological Thinking, which includes items having to do with growth in intellectual sophistication, increased capacity for theological reflection, and clearer understanding of one's theology of ministry;
2. Pastoral Care, which includes a combination of personal-spiritual growth and pastoral functioning; increased

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spiritual depth and self-awareness; and improved abilities in counseling and serving as a spiritual guide;

3. Preaching and Worship, which includes becoming a better worship leader and preacher;

4. Organizational Leadership, which includes becoming better at management; gaining a deeper understanding of how congregations and organizations work; improving skills in program development and evaluation; and increasing ability to set priorities, analyze problems arising in one's ministry, and evaluate one's performance;

5. Ministries Beyond the Congregation, which includes becoming a more effective community leader; increased involvement in ecumenical or denominational activities, or consulting with other churches; and increased ability to relate to other professions.

From the list of 25 items several single items that did not form scales are also used:

1. Became a better teacher;
2. Have a renewed commitment to your present job;
3. Became restless and sought (or are seeking) a new job;
4. Became weary of study;
5. Have greater appetite for reading and study;
6. Have greater self-confidence;

Two other scales have been constructed from additional items.

1. Commitment to the Ministry, formed from several items asking about the respondent's commitment to the ministry as a vocation (Graduates VI, F-I; Clergy IV, F-I); [These items were used in a previous study by Dean R. Hoge, et al. "Organizational and Situational Influences on Vocational Commitment of Protestant Ministers," Review of Religious Research Vol. 23 (December 1981): 143-49.]

2. Sense of Accomplishment, formed by summing two items (Graduates VI, C, 1 and 2; Clergy IV, C, 1 and 2), having to do with self-perception of accomplishments in one's ministry.

We have also included a set of scales and individual items which we have called "resources for practice." These are constructed from questions that asked D.Min. graduates and non-D.Min. clergy to identify the resources on which they draw when they face difficult situations in their practice. And finally we have examined several different measures of career mobility.

Table V summarizes the mean scores for graduates and non-D.Min. clergy on various measures of effects.

TABLE V Effects of D.Min. Participation: A Comparison of
Graduates and Non-D.Min. Clergy (Mean Scores, based
on 1 = Great, 4 = Not at All)

<u>Effects</u>	<u>Graduates</u>	<u>Non-D.Min Clergy</u>
Critical Theological Thinking	1.80	2.20 *
Pastoral Care	1.82	1.81 (ns)
Preaching & Worship	2.45	2.01 *
Organizational Leadership	2.01	2.35 *
Teaching Ministry	2.12	2.38 *
Ministries Beyond the Congregation	2.41	2.57 *
Renewed Commitment to Present Job	2.02	2.26 *
Became Restless and Sought New Job	3.36	3.04 *
Became Weary of Study	3.29	3.45 *
Greater Appetite for Reading & Study	2.21	2.25 (ns)
Greater Self-Confidence	1.74	2.07 *
Commitment to the Ministry	1.49	1.51 (ns)
Effectiveness	1.97	2.23*

* = Statistically Significant Difference at <.0001

As we inspect this Table we must remember that graduates and non-D.Min. clergy were asked somewhat different questions: Graduates to cite the effects of D.Min. participation, and other clergy to cite "recent experiences." If we assume, however, that the primary difference between these two groups is D.Min. participation, we have the means for at least crude measurement of possible effects of D.Min. participation. There are, the Table shows, statistically significant differences between the two groups, as well as differences in the rank order of items. On morale and career-related measures, for instance, graduates are significantly more likely than non-D.Min. clergy to report an increase in self-confidence and a renewed commitment to their present job. At the same time, they are less likely to report job restlessness. Self-confidence also ranks higher on their list of mean scores (second) than it does for clergy (fourth). There are also differences in self-reported change in both intellectual and practical skills. Graduates rate themselves significantly higher than non-D.Min. clergy rate themselves in three areas: Critical theological thinking, organizational leadership and the teaching ministry. On the other hand, non-D.Min. clergy scored themselves significantly higher on the preaching and worship measure. (Preaching and worship, it may be remembered, is an area where laity typically see most progress among pastors involved in D.Min. programs.) There is no significant difference between the two samples on the measure of pastoral care.

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Nor is one group significantly more likely than another to report an increased appetite for reading and study. Graduates are slightly and significantly more likely to report a weariness with study. The Table also shows the mean scores for two other scales: Commitment to ministry and sense of accomplishment in ministry. Both groups are highly committed, though D.Min. graduates are somewhat more likely than non-D.Min. clergy to report a sense of accomplishment in ministry.

To explore these various differences between graduates and non-D.Min. clergy in greater depth, testing whether they are attributable in fact to the D.Min. participation of the graduates or rather to other differences between the two groups, we used multiple regression analysis, a statistical technique that permits considering the contribution that one variable makes to change in another while controlling for several other variables simultaneously. The steps we took to make this analysis are described in detail in the research report to follow. For those interested in such analysis, we should note that the r-square coefficients produced in our analysis are, in every case, relatively small, due, we suspect, to both unmeasured factors and random errors in the data. In spite of the small r-squares, however, we believe that the analysis is useful in showing the relative weight of D.Min. participation as a contributor to observed changes after other variables have been taken into account. Our model included seven independent variables: Respondent's age, seminary grade-point average, denominational type (evangelical, or main-line), personal theology (very liberal to very conservative), self-defined ministry style (innovative to traditional), congregational size on entry to the program or size of immediate past parish (small to large), and D.Min. graduation (no or yes).

The analysis shows that D.Min. graduation is a relatively important contributor to self-perceived growth and the capacity for critical theological thinking, organizational leadership, teaching ministry and involvement in ministries beyond the congregation. It also contributes to renewed commitment to one's present job, to self-confidence, to a sense of accomplishment in one's ministry, and also to weariness with study. Not graduating from a D.Min. program, on the other hand, contributes to self-reported improvements in preaching and worship leadership and to restlessness with the present job.

Other of the independent variables are also important in various ways: Self-reported ministry style is next most influential. Those who style themselves innovative are, as might be expected, more likely to perceive more positive changes. Theological conservatism, with other independent variables controlled, is also somewhat likely to contribute to most of the measures of effects, with the exception of critical theological thinking, and increased appetite for study and self-confidence. Self-styled theological liberalism, on the other hand, is slightly more positively associated with change in the areas of pastoral care, ministries beyond the congregation and restlessness with the present job. After D.Min. graduation, ministry style and theological position, age is the most important among the other vari-

ables. Also significant for some measures, to a more modest degree, are seminary grade-point average and congregational size. Denominational type (mainline or evangelical) has an impact on only one change measure: Increase in skill in pastoral care. Mainline clergy are more likely to report changes on this measure. This, it should be remembered, is one of the few variables for which D.Min. graduation made no significant difference.

In summary, the regression analysis shows that the statistically significant effects of D.Min. graduation hold for the self-reported change measures reported in Tables VA and VB, even when a number of other variables are held constant. Indeed, D.Min. graduation is the strongest overall predictor of difference. The multivariate model also helps to clarify some other relationships. A large number of changes are related to self-reported ministry style and, to a lesser extent, to theological conservatism and to youth, though some of the improved morale and increased commitment effects frequently reported for the D.Min. are more highly associated with older clergy.

We also analyzed reported changes in D.Min. graduates by the types of programs they had attended. A few significant differences emerged. Growth in preaching and worship abilities was more likely to be reported by those who had attended evangelical seminaries. An increase in capacities for organizational leadership was reported by graduates of extension programs, and, to a slightly lesser extent, graduates of campus-based intensive programs. Programs with "unique content" educational rationales are also strongly associated with this measure, as is graduation from an evangelical seminary. These differences are traceable to particular programs, usually large, that place special emphasis on organization development. Unique content programs are also correlated, positively and significantly, with renewed commitment to the present job. At several other points in this report we have included comments from students and graduates that testify to the especially strong effects of such programs on morale and vocational clarity.

On the premise that immersion in a D.Min. program should provide participants with new ways of reflecting on issues and new resources on which to draw, we included on questionnaires of graduates, students and non-D.Min. clergy (Graduates and Students VI, E; Clergy IV, E) a number of items that we have combined into scales. Nine of the twelve items formed scales; the other three items were used individually. The resources scales are:

1. The Christian Tradition, which includes the use of the Bible, prayer, and examples/ideas from the history and traditions of the church;
2. Theory and Methods from Theology, Ethics and Secular Disciplines;

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3. Consultation with other professionals, including clergy, and with laity in one's ministry setting.

In addition, three individual items were included:

1. Personal commitments and values;
2. Past experience;
3. Analysis and understanding of the context.

Table VI shows mean responses for graduates and non-D.Min. clergy (students' responses are not used in this comparison).

TABLE VI Resources for Ministry Practice, D.Min. Graduates Compared with Non-D.Min. Clergy (Means, based on 1 = Very Often to 5 = Rarely or Never)

	<u>Graduates</u>	<u>Non-D.Min. Clergy</u>
<u>Resources:</u>		
Christian Tradition	1.94	1.90(ns)
Theory & Methods from Theology, Ethics & Secular Disciplines	2.69	2.87*
Consultation	2.39	2.49*
Personal Commitments & Values	1.44	1.67*
Past Experience	1.72	1.82*
Contextual Analysis/ Understanding	1.57	1.85*

* = statistically significant differences at <.0008

The only resources scale on which there is no significant difference between graduates and non-D.Min. clergy is the one we have called the Christian tradition scale. Non-D.Min. clergy are in fact slightly, but not significantly, more likely to report drawing on the tradition in difficult situations. With this exception, graduates report making significantly more use of other resources than do non-D.Min. clergy. Three of the areas in which this is the case -- theory and methods from theology, ethics and the secular disciplines; consultation; and contextual analysis -- are major emphases in a number of D.Min. programs. It should be noted that, though differences between the two groups exist, the relative rankings of the importance of different kinds of resources are rather similar. Personal commitments and values are most often called upon by both groups; contextual analysis and past experience rank next, though in different orders for the two groups; and after that, in descending order, tradition, consultation, and theory and methods of various disciplines. Resources external to the minister, in other words, are less often

called upon in critical situations by clergy than "personal" resources such as values and experience. This is probably an accurate description of much human decision making. Clearly, whatever the effects of the D.Min., it does not make those who complete it so highly analytical or consultative that they give either theory or the advice of others priority over their own insights and practiced intuitions.

We used multiple regression analysis again to determine whether the differences between the two groups are attributable to D.Min. graduation or, rather, to one of the other independent variables we identified as potentially significant. D.Min. graduation emerged as modestly important, except for the amount of use made of the Christian tradition (a scale on which there was no significant difference between groups) and the use of "past experience." A self-identified innovative ministry style and conservative theology remain significant in this analysis, as in the previous one. Most of the relationships that emerged are fairly predictable. Conservatism in theology and enrollment in an evangelical school are both positively related to the use of the tradition as a resource (a liberal self-description is related, though weakly, to use of theory from various disciplines and use of consultants). A higher seminary grade point average is positively related to the use of theories and methods from various disciplines, and, the larger the congregation, the more likely one is to use consultants as a resource. Again, the r-square coefficients are relatively small and much of the variance thus remains unexplained.

Perhaps the major topic in casual conversation about the D.Min. is clergy mobility. Those not associated with D.Min. programs often express their suspicion that a major motive of those who enroll in D.Min. programs is to obtain a credential that will lead to a new, more responsible or higher paying job. Do clergy who obtain the D.Min. in fact frequently leave the position they had during the program to obtain a "better" position? Here we examine data on types of positions held, characteristics of congregations served and salary of D.Min. graduates and non-D.Min. clergy, in an attempt to derive at least tentative answers to these questions.

In the discussion that follows, it must be kept in mind that not all our data are easily compared. In retrospect, the year (1982) we asked non-D.Min. clergy to use as their basis for comparison with their current situation (position, salary and congregational characteristics) was not the best for these purposes. We would have been better served by information about a longer time period, since we asked graduates to compare their situation at date of entry into the D.Min. program with the present. Because some graduates entered their programs as many years ago as fifteen, we have a problem of establishing comparability that we can not entirely overcome. Nevertheless, we have tried to make the two samples as comparable as possible.

Table VII displays some of the results of this effort. The first column of the Table reports the figures for non-D.Min. clergy using 1982 as the basis for comparison. The graduates' situation is reported

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first (middle column) for all graduates using year of entry into the D.Min. program as the basis for comparison with their current situation. In the third column is a second set of graduate percentages, using only those who have graduated from a D.Min. program in 1982 or subsequently and who are in the same denominations as the non-D.Min. clergy. When non-D.Min. clergy are compared with all graduates, there is considerably more change of position and congregation/ministry setting evident for graduates. That is to be expected given the different time periods involved; the more comparable graduate figures, however, suggest that graduates are more likely to have changed positions and churches/ministry settings than non-D.Min. clergy even when year of graduation is controlled. Thus, it would appear that earning the D.Min. degree is, in fact, often associated with a change of position and ministry setting in spite of the renewed commitment to one's current position that occurs.

TABLE VII Changes of Position: D.Min. Graduates and Non-D.Min. Clergy

	Non-D.Min. <u>Clergy</u>	All <u>Graduates</u>	Graduates <u>Since 1982*</u>
Same position, same church or ministry setting	54%	30%	40%
Same position, different church or ministry setting	20	27	26
Different position, same church or ministry setting	4	5	5
Different position, different church or ministry setting	<u>22</u>	<u>39</u>	<u>29</u>
	100	100	100

(n = 97)

*Graduates in comparable denominations to non-D.Min. clergy who since 1982.

In Table VIII we examine the average (mean) change in parish characteristics for non-D.Min. clergy who have changed parishes (current vs. 1982) and for graduates who have changed parishes (selecting only those who have graduated since 1982 and are members of the same denominations as the non-D.Min. clergy). The greater the size of the mean, the larger, more urban, more "healthy," and better educated the congregation. The figures represent only those respondents who are serving in a parish position. As compared with non-D.Min. clergy who have changed parishes since 1982, graduates who have changed parishes since 1982 are substantially more likely to be in larger congregations, larger communities, and more educated parishes, and somewhat more likely to be in churches with stable or growing memberships than at the time they entered the D.Min. program.

TABLE VIII Comparison of Church Characteristics, D.Min.
Graduates and Non-D.Min. Clergy (Mean Changes)

	Non-D.Min. Clergy*	Graduates Since 1982
Membership size (small = 1, large = 4)	.135	.410
Community size (small = 1, large = 6)	.140	.346
Health (declining = 1, stable = 2 growing = 3)	.214	.275
Educational level of members (low = 1, high = 5)	.332	.430

*mean change between past and current church characteristics of those who have changed churches since 1982.

While both Tables indicate that D.Min. graduation is associated with mobility, they still do not provide precise comparability. For the non-D.Min. clergy, we are limited to comparisons with 1982; while with graduates since 1982, we are comparing their current situation with time of entry into the program which may have been several years prior to 1982. Another approach to the comparability problem is to compare the current situation of non-D.Min. clergy and graduates while controlling for ministry experience, represented by the number of years since ordination.

First, we look at church characteristics of current parish clergy (non-D.Min. clergy and graduates), controlling for year of ordination. The complete table is too complex to include; thus, in Table IX, we report only the coefficient of a measure of association (Kendall's tau C) between the two groups of clergy and various church characteristics, controlling for year of ordination. As can be seen, for three of the four measures of church characteristics there are statistically significant differences between the two groups of clergy for at least three of the four year-of-ordination cohorts. The positive signs of the coefficients throughout mean that D.Min. graduates are more likely to be in larger congregations, larger communities, and congregations with a higher proportion of college educated persons. D.Min. graduates, with the exception of the cohort ordained less than 10 years, are no more likely than non-D.Min. clergy to be in congregations that are stable or growing. While, overall, the coefficients are not large, they do suggest that D.Min. graduation is associated with serving congregations that, in contemporary American church culture, are considered "more desirable."

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TABLE IX Correlations of Church Characteristics of D.Min. Graduates
and Non-D.Min. Clergy, Controlling for Years Ordained
(Tau C)

<u>Church Characteristics</u>	<u>Years Ordained</u>			
	<u>30+</u>	<u>20-29</u>	<u>10-19</u>	<u><10</u>
Membership Size	.17*	.19**	ns	.11**
Community Size	.13*	.20**	.15**	.16**
Health (Declining/Stable/Growing)	ns	ns	ns	.14**
Educational Level of Members	.16*	.20**	.13*	ns

*Significant at <.05

**Significant at <.001

One other measure of career mobility can be considered: salary. Here, too, we have all of the problems of measurement comparability referred to above, plus that of inflation. Overall, when the current salary of all graduates is compared with non-D.Min. clergy, the average salary (including housing allowance if provided, or fair rental value of a parsonage) of graduates is \$30,217; for non-D.Min. clergy it is \$26,102. When only parish clergy are compared, the amounts are \$28,681 for graduates and \$25,561 for non-D.Min. clergy. When parish clergy in the two groups are further compared, controlling for the number of years they have been ordained, the differences persist, as is shown in Table X. D.Min. graduates receive, on the average, higher salaries than their non-D.Min. clergy counterparts. The differences are greatest for the two extremes in length of ordination. When we controlled not only for years of ordination but also for the various congregational characteristics (table not shown), we found no statistically significant differences between graduates and non-D.Min. clergy in churches of comparable size and in comparable sized communities. But, as we have previously noted, graduates are more likely already to be in larger congregations and communities. When the "health" and educational level of the congregation are controlled, graduates still earn somewhat higher salaries than non-D.Min. clergy.

TABLE X Average Current Salary by Years of Ordination, D.Min.
Graduates and Non-D.Min. Parish Clergy

<u>Years of Ordination</u>	<u>Graduates</u>	<u>Non-D.Min. Clergy</u>
30+ years	\$28,661	\$25,561
20-29 years	29,592	28,689
10-19 years	27,804	26,750
Less than 10 years	26,201	22,183

In summary, even though we have some measurement problems as described, it seems clear that D.Min. graduation has some effect on career mobility. Whether this is a causal relationship, we cannot say with certainty; we can, however, show that there are statistically significant associations between D.Min. graduation and most of our mobility measures.

Discussion

It has been evident throughout this review of our findings about the impact of D.Min. programs on students and graduates that, in general, the effects of the D.Min. are almost all positive and the negative consequences are minimal. This is true for students while they are enrolled in the program and for graduates afterward. It is also the report of the majority of every group we had an opportunity to consult, by either interview or survey. It is even the general report of seminary faculty members who, though more negative in their observations about and assessments of the D.Min., are still, on balance, more positive than negative.

In taking note of all these generally positive reports, it is again evident, as it has been on many other questions and measures in this report, that faculty members and sometimes administrators associated with extension programs are significantly more likely than others to make highly positive reports. In this case, it is program effects, positive ones, that are more likely to be reported: Commitment to the present job, development of creative solutions to problems in the ministry setting, and development and deepening of collegiality with other pastors. The last item is easily understandable, since extension programs invariably use a colleague learning group in some way, and the members of this group usually live in close proximity, making continuing meetings, even after the end of the program, more feasible. We can only speculate about how other structures and emphases of these programs are related to the highly positive evaluations they receive. Are, for instance, these programs more likely than others to focus on the practice of ministry, given their location near the ministry setting of the participants? Or might the positive reports be attributed to a possibility suggested earlier: Faculty members are defensive about extension programs, which have often been attacked by other theological educators of lacking in rigor and deficient in quality control.

As faculty members champion extension programs, students repeatedly give highest ratings to those we have called "unique content or method" programs, those that have a special focus around which the whole program is shaped. The findings reported in this section add further to the list of positive evaluations of these programs by their students and graduates. In comparison with independent/ specialized programs and those that are essentially extensions of the M.Div. curriculum, these "unique content" programs are more likely to be

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judged by students and graduates to make important positive contributions to their practice of ministry.

It is also interesting to note amid so many positive reports that although seminary personnel and students and graduates themselves are all likely to report salutary effects of the D.Min., they disagree about which effects most often occur. Most marked are their different reports about two effects: The development of new capacities for critical inquiry and the development of close colleague relationships. Faculty are more likely to observe that colleague relationships have developed; students and graduates are more likely to report that they have become more proficient at critical inquiry. It may be that students can attribute their colleague relationships to factors other than their D.Min. participation, or that faculty members and seminary administrators overestimate the significance of what occurs in colleague groups. It is probably also the case that faculty members have different or more rigorous standards for assessing depth of critical inquiry; thus they do not report it as an effect to the extent that students and graduates do.

Our own judgment is that, though no doubt D.Min. students do gain some added skill or facility in critical reflection, the overall standard is not high. We base this judgment on the large number of D.Min. projects we read: As elsewhere recounted, very few give evidence of capacities to analyze a ministry situation, reflect on it theologically, apply relevant theories from the social sciences and other disciplines, or to make sound evaluative judgments. This is, we believe, a judgment more on D.Min. programs than on those who complete them. Most programs seemed to us simply not to be doing an adequate job of teaching students to think rigorously and critically about the practice of ministry.

Among all the positive reports of the effects of D.Min. participation, most notable are those that point to improvements in morale, self-esteem, self-awareness and renewal of commitment to the ministry. D.Min. programs came into being in a period (the 1960s and early 1970s) when morale problems were severe among clergy. (Several studies documented this, for instance, Gerald Jud, Edgar Mills, and Genevieve Burch, Ex-Pastors, New York: Pilgrim Press, 1970.) The D.Min. seems to have been not only a response to the problem of low morale but an important factor in its alleviation. It is clear that the D.Min. has had an important salutary effect on most participants' morale and self-image as ordained ministers, an effect that should not be taken lightly nor ignored. Though we have some sympathy with a faculty critic who questioned whether the positive effects on morale and self-confidence alone are sufficient justification for the granting of a doctorate, we are nonetheless struck by the consistency with which all our respondent groups observe that these are the D.Min. program's most marked effects. And we do not agree with the implication of the remark of the faculty critic, that effects on morale and vocational outlook are the only benefits of D.Min. participation, for our data suggest otherwise. Further, we believe that these effects on what

professional educators in other fields have sometimes called "professional orientation" are necessary ingredients of a professional doctoral program. It seems to be essential for effective professional functioning that a person have a sense of efficacy, and this is a matter not only of knowledge and skillfulness, but also of self-esteem and self-confidence.

Our data, especially the multiple regression analyses cursorily reported in the foregoing synopsis of findings, makes clear that completion of a D.Min. program is an important predictor of self-reported changes, mostly in desirable directions, in the ministry skills and functioning of D.Min. graduates as compared with non-D.Min. clergy. What we do not know is whether or not this overall positive effect reflects actual changes. This is not simply an issue of the accuracy of the respondents' self-reports, though the accuracy of self-reported changes is by no means assured. The fact that chief executives, directors and faculty members were also generally positive in reporting perceived changes helps to confirm graduates' perceptions. There is the further possibility that the overwhelmingly positive accounts of D.Min. participation represent a kind of "halo" effect; that is, it may be that general positive feelings that graduates have about their D.Min. programs create a glow that illuminates most or all aspects of the program. The possibility that this has occurred is heightened by the fact that respondents no doubt assumed that D.Min. programs -- including their own -- are being "evaluated" in this study and were therefore, out of loyalty, disposed to give positive responses. Most of us prefer to avoid negative evaluations of activities or programs in which we have made a heavy investment. We suspect that something like this is also the case with other groups of respondents, especially D.Min. directors who so often appear as "cheerleaders" for the program.

We cannot finally discount these shortcomings of our measures of changes nor resolve the issues of assessment that they raise. We are left, therefore, to weigh the evidence that we have about possible changes that accrue from D.Min. involvement, while remaining aware of its limitations. On balance, based on case study interviews and the multiple sources from which we secured our questionnaire data, we are inclined to accept the overall positive direction of the findings. We believe that D.Min. participation makes important contributions to the professional functioning, morale and self-esteem of participants, and that some graduates are, indeed, raised to a higher level of professional functioning than is possible with the M.Div. degree.

In large part, we think, this is due to differences in the timing of the two degree programs. Most M.Div. students have not had exposure to issues in the practice of ministry. We doubt that the ministry experience as laity which many older M.Div. students bring to seminary is equivalent to what practicing clergy bring to the D.Min. program. The opportunities to use that experience as grist for reflection on practice, to examine the relationship between what some have called one's "espoused theories" and one's "theories in use" [Chris Argyris

Effects on Students and Graduates

and Donald A. Schon, Theory in Practice: Increasing Professional Effectiveness, San Francisco: Jossey-Bass, 1974], and to develop more adequate theories and theologies of ministry practice, are present for D.Min. students as they cannot be for students in a first theological degree program. Of course, such reflection on practice is not by definition restricted to degree programs such as the D.Min., but can also be experienced in various forms of continuing education; the D.Min. program, however, offers both structure and reward for such reflection. And despite all of the questions we have raised about various aspects of D.Min. program structures and practices, we believe that program participation contributes in important ways to more effective ministry practice. It does so by bolstering morale, by introducing new theoretical content and by sharpening ministry skills, though we note that ministry skills development -- the major motive for entering D.Min. programs -- has only middle rank on the list of effects, well below increased morale, for instance.

An additional factor that facilitates professional development for D.Min. participants is the interplay between the parish/ministry setting and the course of studies that is necessitated in most programs. Full-time ministerial employment while the student is enrolled increases the likelihood that knowledge and skill development will be accomplished in relation to ministry practice. In addition, our data suggest that graduates often experience greater commitment to their parishes and become less interested in moving when program participation enables them to address knotty issues that exist within the parish.

Thus we do believe that positive benefits accrue to participants in and graduates from D.Min. programs. At the same time, however, we are struck by the estimates of seminary respondents, especially faculty members, who judge that a substantial proportion of their students -- as many as 44% according to faculty members -- do not advance to a distinctively higher level of professional competence. This gives us pause. It undercuts the claim of most institutions that the degree marks advanced competence. It also raises a question. The faculty members who make this judgment are the persons responsible for awarding the degree. Why, if they believe that so large a proportion of their students fail to meet core standards, do they nevertheless award the degree to those students?

There is some evidence, as we have shown, that D.Min. graduation is not only professionally and educationally beneficial, but also positively associated with various aspects of career mobility. The data, limited as they are by comparability problems, suggest that D.Min. graduates have changed positions since graduating from the program at a somewhat higher rate than non-D.Min. graduates -- confirming the view of critics who say that clergy often view the D.Min. as a "ticket" out of their present ministry position, hoping to move to a better one. Whether that attribution of motive is accurate or not, our data confirm that D.Min. graduates who do change positions are more likely to move to somewhat "better" positions (larger

congregations, larger communities, congregations that are stable or growing and that have a somewhat higher educational level). Furthermore, when compared with the current situation of non-D.Min. clergy of comparable years of experience, D.Min. graduates tend to have achieved a somewhat higher level of career status. Thus, apart from its value as an educational and career renewal, the D.Min. does seem to provide a career mobility dividend as well. In our reflections on the future of the D.Min. in a subsequent section, we return to this topic. There we raise a question: If the D.Min. does not, in the future, signify the "advanced competence" of the holder more uniformly than it does now, will it continue to be a valuable credential for job enhancement?

II. E. The Impact of Doctor of Ministry Programs

2. Effects on Congregations and Other Ministry Settings

Findings

The character of the D.Min. as a professional doctorate and the explicit focus of most programs on ministry mean that the linkage of program participation with the on-going life of the student's ministry setting, congregation or otherwise, is highly likely. Experiences from the ministry setting become, as we have noted, "grist" for reflection in classes and seminars. In some programs, there are requirements that a student learn to do an analysis (organizational and/or contextual) of her or his ministry setting. Some D.Min. courses involve "mini-projects" that require the subject matter of the course to be related to some aspect of congregational life. Finally, the D.Min. project typically includes an intervention -- often quite substantial -- into the congregation or other ministry setting. (See section II. B. 2. h, Ministry Site Analysis, for a fuller description of ways programs are linked to ministry settings.) Thus, it is important to attempt to assess the effects of program participation on the student's ministry setting.

Unfortunately, cost and logistics made the direct study of participants' congregations or ministry settings impossible. We did, however, ask a number of questions of D.Min. participants about the impact of programs on the ministry settings, and we have data from the Presbyterian Panel about effects on congregations and ministry settings, including some from laity. In addition, several studies other than ours of individual D.Min. programs gathered data from congregation members concerning the effects of a pastor's involvement in a D.Min. program on the congregation.

In the preceding discussion of effects of the program on students, we saw that there was considerable agreement among all types of respondents that students frequently were able to develop creative solutions to significant problems in their ministry settings as a result of their program involvement. Further, the majority of these respondents believe that only occasionally do students develop conflicts in their ministry settings as a result of their D.Min. program participation. Thus, all types of respondents were generally positive about program effects on their ministry setting. The fact that there were positive effects reported does not, of course, imply that all programs intentionally include the ministry setting as a vital part of student learning.

We asked graduates (V, D) to estimate the proportion of the persons in their congregation or ministry setting who knew of their D.Min. involvement. The majority (83%) said that all or most knew of their involvement. Only 3% said that few knew, and less than 1% that no one knew. In one of the large programs that does not deliberately

or directly involve congregations, a student told the case study writer that the executive committee of his church board knows about his work in the program, but the congregation "doesn't have a clue." He says that he uses the materials from the program all the time in the congregation, but rarely talks about the program itself. An associate pastor in the same program says that her boss was in favor of her participation but felt that it should be kept quiet lest the congregation think she was "robbing the church." Another graduate wrote on his questionnaire that he avoided enrolling in a program that required extensive involvement of the ministry setting:

in light of my experience with a couple of our local leaders who have been non-cooperative in important aspects of the church's life. I thought if they were willing to sabotage the life and witness of their congregation, they might enjoy doing it to my D.Min. program also.

In general, however, such reluctance to make involvement public is the exception. Indeed, the experience of 70% of the graduates is that those persons in the ministry setting who knew of their involvement were enthusiastic (Graduates V, C). Only 1% report that most persons would have preferred they not be involved. The remainder report indifference or mixed opinion. In the Presbyterian Panel, as Table I shows, from half to two-thirds of the three groups of clergy respondents believe that most people in the ministry setting "are proud that their clergyperson is in the D.Min. program." The two lay groups are slightly less likely to report congregational pride (45% of the members and 50% of the elders). Less than 10% of all Presbyterian respondents believe that members have felt neglected and resentful because of their minister's involvement.

Beyond enthusiasm, pride or resentment because of the clergy-person's involvement in a D.Min., there are questions of the kind and extent of effects on the ministry setting of such involvement. As Table I shows, for Presbyterian lay members and elders, the second most frequently mentioned effect is "no effect on the ministry setting" (mentioned by one-fourth to one-third of each group). On the other hand, one-fifth of the two lay groups and 24% to 46% of the clergy groups believe that there have been measurable improvements traceable to the pastor's D.Min. involvement. Among negative effects, the one most frequently mentioned is conflict due to the clergyperson's involvement (ranging from 9% to 19% among the various respondents). Although the response categories are somewhat different from the Presbyterian panel questionnaire, our surveys of seminary administrators, faculty members, current students and graduates reported above also indicate that involvement in the D.Min. only occasionally results in conflict in the ministry setting. Again we should note that half of all Presbyterian laity surveyed did not know a minister who holds a D.Min., and thus did not answer these questions about effects on the congregation. Percentages of those who did answer who noted any single effect were fairly low, always less than half. Thus it appears that the D.Min. involvement of pastors, even in the Presbyterian Church

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whose clergy are more involved in the D.Min. than those of any other denomination, has had relatively limited effects on congregations that laypersons can observe.

TABLE I Presbyterian Panelists' Perceptions of the Effects of D.Min. Involvement on the Ministry Settings of D.Min. Participants (Percentages observing the following effects.)

<u>Effects</u>	<u>Members</u>	<u>Elders</u>	<u>Pastors</u>	<u>UPC Spec Min</u>	<u>Non-UPC Spec Min</u>
Most people in the ministry setting are proud that their clergyperson is in the D.Min. program	45%	50%	54%	66%	50%
The minister's enrollment in the D.Min. program and not had much effect on the ministry setting	28	32	32	26	30
There have been measurable improvements in the congregation or ministry setting because the minister enrolled in the D.Min. program	22	22	33	46	24
Morale in the ministry setting has improved because of the minister's enrollment in the D.Min. program	13	14	27	38	27
There has been conflict in the ministry setting resulting from the minister's involvement in the D.Min. program	10	9	19	15	17
Most people in the setting have felt neglected and resentful because of their minister's involvement	4	7	8	5	5
Morale has suffered because of the minister's enrollment	4	2	6	7	2
The congregation has declined measurably because the minister has been enrolled in the D.Min. program	2	2	3	2	3

We also listed several specific aspects of life in the congregation or ministry setting and asked graduates to indicate whether each had improved and increased, stayed the same, or declined and worsened. Note that respondents were not asked to attribute the changes to D.Min. involvement; it is probably the case, however, that the respondents made such an attribution. The responses are in the Graduates questionnaire (V, F). Only a small percentage of the respondents (4% or fewer) indicate that things had declined or worsened. Just under two-thirds indicate that both "quality of program" and "clarity of purpose in the ministry setting" had improved or increased. On the other hand, approximately two-thirds indicate that the "amount of program" has remained the same, while just over one-third believed it has increased. Of the remaining aspects of congregational life, 50% or more indicate improvement or increase during involvement in their D.Min. program, with "lay involvement" highest at 59%.

We speculated that program types might be associated with reports of changes in the various aspects of the congregation/ministry setting during D.Min. involvement. Program format types and the types of educational philosophies did prove to be significant, though there was no significant difference when the programs in mainline and evangelical schools were compared. The program type differences are summarized in Tables II and III. As is evident and somewhat consistent with previous comparisons, graduates of extension programs are the most likely to indicate improvement/increase in the listed attributes, followed in most cases by those who participated in campus-based intensive programs. In all but one instance, local/regional graduates are less likely to report change. For five of the seven attributes compared by program format, the differences are statistically significant.

TABLE II Effects of D.Min. Participation on Graduates' Congregations by Program Format (Mean Scores)*

	<u>Program Format Types</u>			
	<u>Local/ Regional</u>	<u>Campus-based Intensive</u>	<u>Extension- Colleague</u>	<u>Two or More Option</u>
Morale in ministry setting	1.63	1.58	1.45	1.58 **
Quality of program	1.48	1.37	1.32	1.42 **
Amount of program	1.76	1.64	1.62	1.74 **
Lay involvement	1.51	1.40	1.36	1.47 **
Organizational effectiveness	1.58	1.53	1.37	1.47 **
Clarity of purpose	1.45	1.43	1.33	1.40 (ns)
Quality of Relationships	1.50	1.51	1.46	1.53 (ns)

*Means based on scores from 1 (improved or increased) to 3 (declined or worsened)

**Differences significant at <.001

Effects on Congregations

Differences in educational philosophies of programs also account for statistically significant differences in mean scores for perceived changes in five of the seven congregation/ministry setting attributes. Uniformly, graduates of unique content programs are most likely to indicate change, and those of extended M.Div. programs were least likely to do so.

TABLE III Effects of D.Min. Participation on Graduates'
Congregations By Program's Educational Philosophy
(Mean Scores)*

	<u>Educational Philosophy</u>		
	<u>Extended M.Div.</u>	<u>Unique Content</u>	<u>Specialized</u>
Morale in the Ministry			
Setting	1.58	1.47	1.56 (ns)
Quality of program	1.4	1.28	1.39 **
Amount of program	1.74	1.52	1.72 **
Lay involvement	1.52	1.30	1.43 **
Organizational			
effectiveness	1.58	1.29	1.53 **
Clarity of purpose	1.48	1.29	1.42 **
Quality of relationships	1.54	1.44	1.48 (ns)

*Means based on scores from 1 (improved or increased) to 3 (declined or worsened)

**Differences significant at <.001

Several studies undertaken by individual D.Min. programs tried to assess effects on congregations/institutions in which students were serving. At Northern Baptist Theological Seminary, whose program has as an objective increasing the effectiveness of the mission of participants' congregations/institutions, several questions were asked of members who had been involved in lay supervisory groups [Self-Study, pp. 239-49]. Of the 37 respondents, almost 95% report that their pastors' involvement in the program was of moderate or great benefit to the congregation/institution. Written comments included this one:

We have seen growth and new families come to the church because of this program. It helped the church identify appropriate professional abilities of the pastor. Roles of professional leadership have become clearer (p. 241).

Two-thirds reported that the program created no special problems. The most common complaint (9 respondents) is that the program took too much of the pastor's time. When asked about changes in the congregation/institution as a result of their minister's involvement, three-fourths of the respondents report improvement in the life and

mission of the institution. Where specific positive changes are mentioned, they have to do with more intentional planning, quality of ministry, congregational participation, improved educational programs, church growth and community involvement.

Findings quite similar to those of the Northern Baptist study were reported in a self-study conducted at Bethany Theological Seminary in 1983 ["Questionnaire for Congregations/Institutions"]. Ninety-one persons involved in congregational/institutional supervisory groups responded. For these respondents, too, the majority (71%) believe the D.Min. was of at least moderate benefit to the congregation, and, as before, the majority of those who have complaints about the program are critical of the demands the program made on the pastor's time in relation to his/her responsibilities. Approximately one-third of the respondents believe the program had a positive effect on their congregation's/institution's life and mission and overall effectiveness. One out of five believe there was no effect.

The Hartford study [reported in Theological Education 16, Special Issue No. 2, Winter, 1980; cited earlier] also provides some insight into congregational changes as a result of D.Min. involvement. As recounted in Section II. B. 2. h of this report, the study compared graduates and their congregations in two program options, a parish option in which the congregation actually participated formally in the program and a professional option where only the pastor formally enrolled. Using a variety of methods to gather data, including an extensive congregational survey administered before and after the congregations'/ministers' program involvement, the researchers found "significant positive change in member satisfaction in all six core ministry [program] areas, greater perception of effectiveness in all four organizational functions, a significant increase in morale, and in a variety of indicators of mutual ministry," regardless of D.Min. program option (p. 223). There was more change, however, in organizational functioning than in performance in the core ministry areas, especially in the area of congregational mission. The researchers note also that three of the congregations experienced negative changes at the end of the program, and one evidenced no change. Finally, when they compared effects on congregations in the parish option with those whose pastors were enrolled in the professional option, the differences in amount of congregational change were small. There were, however, slightly more positive changes in parish option congregations in the core ministry areas and in their understanding of the ministry of the laity -- two areas that received special emphasis of the faculty-consultants who worked with congregations in the parish option. Professional option congregations tended to show a slightly greater improvement in organizational effectiveness.

Thus, both our data and those from other studies indicate that there are important relationships between D.Min. programs and the congregations/ministry settings of D.Min. participants. As we have seen, programs vary considerably in how much emphasis they place on linkages with a student's ministry setting and in objectives for

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effecting change in these settings. Some require clear linkages and have explicit expectations for the congregation/ministry setting. Some apparently have no explicit requirements or expectations. Others, while requiring an indication of approval of the pastor's involvement, have no expectation that the program should effect change in these settings as a result of the pastor's program involvement. Regardless of differences, however, the general perception is that changes do occur in the ministry settings, and most of these are viewed positively by program participants and by persons in the settings. Furthermore, we found that positive changes in the participants' ministry settings are more likely to be reported by graduates of extension programs and of those of the "unique content" educational philosophy type.

Discussion

We were impressed with the generally positive nature of reported effects on students' ministry settings. We believe that given the nature of D.Min. programs as professional doctorates, the positive benefits of program participation should extend to the ministry settings of participants. We do have some reservations about programs that have as explicit objectives effecting change in the student's ministry setting, unless that is an objective accepted by all parties at the outset.

This issue, and the fact that some programs do not make analysis of or linkage with the ministry setting a formal program element, lead us to suggest that agreements between the seminaries that sponsor D.Min. programs and the congregations or other church agencies that employ students should probably be more explicit than often they are. It is difficult to see how the item in the Standards that requires "careful utilization of the student's ministerial context as a learning environment" can be met responsibly without the formal agreement of those who represent the "context." Without such agreement, a congregation may find itself being used without its permission and the student may be set up for potential conflict. As we noted when we raised similar concerns in the course of our earlier description of program elements that involve the ministry site (see II. B. 2. h), our data do not suggest that there are prevalent problems in this area. We simply note the possibility for those schools that do not establish a clear contract with the participant's ministry setting. Beyond the issue of formal agreements, we believe that there is a need to clarify the meaning of the requirements in the Standards for "utilization of the context" and "adequate supervision."

Finally, we note again the apparent potency of two program types: Extension programs and those that offer unique content or methods as their main objective. Those types are positively associated with reported changes in participants' ministry settings. We speculated earlier about why this is the case. Apart from our suspicion that a certain amount of "cheerleading" for extension programs may stem from defensiveness about the criticisms to which they have been subjected,

the only explanation that occurs to us is that both types are more intently focused on the interdependence of the student's program of study and his/her ministry setting. This interdependence may stem either from the proximity of the program to the setting (probably the case in many extension programs) and thus the greater likelihood of their significant relationship, or from this focus of the program on specific issues or aspects of professional practice not typically part of the M.Div. program.

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II. E. The Impact of the Doctor of Ministry Programs

3. Effects on Seminaries

Findings

In our preliminary studies for this project, certain hypotheses were advanced about reasons for the rapid growth, in a short period of time, in the number of seminaries offering D.Min. programs. The view most widely held is that a major interest of many institutions in the D.Min. is financial, that the degree is a way of bolstering revenues that are declining because M.Div. enrollments, in some schools, have declined or have not grown sufficiently to support operations. Two other views are often advanced: That seminaries view the D.Min. as a means of reestablishing a connection with congregations and denominational structures from which they have grown distant; and that many D.Min. programs come into being without a specific motive, such as finances or public relations, but rather out of a general sense that the successful seminary must do more, and more varied things, to survive in the future. In a section of our fuller research report, to appear in 1987, we shall comment at greater length on what appear to have been seminaries' interests and motives in establishing D.Min. programs. In this section, we examine the various kinds of evidence we have collected of the actual impact of programs. Here too, we have heard various theories, usually connected to judgments about seminaries' motives: That the D.Min. has "saved" a number of institutions that might otherwise have collapsed financially; that by bringing faculty members into contact with practitioners it has greatly improved M.Div. teaching; and that it represents a substantial drain on resources, including faculty time, and has distracted from attention to other programs the institution offers and from faculty research and scholarship. To address these possibilities we shall examine both the opinions of administrators and faculty members about these matters and the evidence we have collected about the actual impact, especially the financial impact, of D.Min. programs on seminaries.

We asked each of the three groups of respondents from the seminaries about several possible effects of the D.Min. on the institution. Responses are shown in Table I.

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TABLE I Effects of the D.Min. program on the Seminary

	<u>MEAN</u>	<u>Great</u>	<u>Moderate</u>	<u>Little</u>	<u>None</u>
The D.Min. has given core faculty experience which enriches M.Div. teaching					
CEO	1.8	31%	55%	12%	2%
Director	1.7	35	62	3	0
Faculty	2.3	16	46	32	6
The D.Min. has drained attention and faculty energy from the M.Div. and other programs					
CEO	2.7	5	30	52	13
Director	3.1	0	21	51	28
Faculty	2.6	7	36	47	10
It has enabled us to make good use of fixed resources that were not being fully utilized before.					
CEO	2.5	22	28	26	24
Director	2.8	8	43	34	15
Faculty	2.6	13	32	32	23
It has stretched teaching and advising loads beyond optimum.					
CEO	2.8	4	32	46	18
Director	2.8	8	28	43	21
Faculty	2.4	16	35	36	13
It has provided new research areas and opportunities for some faculty.					
CEO	2.5	8	42	44	6
Director	2.4	9	47	36	8
Faculty	2.6	6	41	40	13
It has consumed faculty time that should have been used for research and writing.					
CEO	3.0	1	25	49	25
Director	3.0	2	23	52	23
Faculty	2.6	9	33	47	11
It has helped our institution to improve its financial situation through providing additional revenue.					
CEO	3.0	1	32	31	36
Director	2.8	6	31	35	28
Faculty	2.6	11	36	35	17

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The most positive benefit identified by all respondents is improvement in the quality of advanced continuing education for ministry. All groups of respondents also believe that the public relations benefits of the programs have been high, not only with graduates directly but also with sponsoring denominations. Whether this translates into greater financial support is not known, as we note below, though officials at several programs offered in extension formats believe that their programs help to increase their institutions' visibility among denominational constituents in regions of the country other than their own. Such visibility may aid their recruiting for other programs.

Another arena of impact is teaching. Both chief executives and directors believe that the D.Min. has given core faculty experience that enriches M.Div. teaching. This view is not so strongly shared, however, by faculty members. One-third of the faculty members (contrasted with 12% of students and 3% of directors) believe that D.Min. involvement has had little effect on their M.Div. teaching. Faculty members in practical fields were more positive about the effects on M.Div. teaching than those in the classical fields.

In a related question on the faculty questionnaire (V, 10), we asked respondents to indicate, for themselves, "To what extent has teaching in D.Min. courses changed your methods or style of teaching in M.Div. courses?" Only 6% say that it has done so to a great extent; 53% say "to some extent"; and 34% say not at all. (Seven percent do not teach D.Min. courses.) Of those who say their M.Div. teaching has been affected, almost two-thirds report drawing more on students' experiences, 59% report using more varied methods, and 41% use more practical illustrations. The use of case studies was mentioned in marginal comments by several faculty members and another illustrates M.Div. lectures using case material reported by D.Min. students. Several also report greater sensitivity to group dynamics as a result of D.Min. teaching. Also, at one institution, our case writer was told that the new M.Div. curriculum includes a senior seminar on theological reflection (following a required intern year) that probably came into being as a result of experiences in the D.Min.

Our case studies suggest that teaching methods for D.Min. courses changed as faculty members gained experience in the program. In particular, teaching for a number of faculty members has come increasingly to involve drawing on students' ministry experience. In one of our case study institutions, however, this is viewed as having both positive and negative consequences. While faculty members are generally stimulated by being pushed to relate their teaching to the in-ministry issues confronted by students, they are sometimes frustrated when this prevents first taking seriously the concepts or historical situations under discussion.

A number of written comments from faculty members indicate that the D.Min. has led them to a more collegial style of teaching; this

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too, however, is viewed with some ambivalence by some faculty members, especially when the teaching is done in field colleague groups. As they expressed it to our case writer, colleague groups become a community of learners in a way that a seminary class seldom does. This makes it difficult for faculty members to disrupt the fellowship of the student group by indicating that one or several in the group are not doing adequate work. Among other effects on teaching styles, it is reported in the Hartford study (Theological Education 16, Special Issue No. 2, Winter, 1980, p. 238) that faculty learned to incorporate consulting into their teaching style, especially in their teaching in parishes, but also with D.Min. students.

Approximately four out of ten of each group, as shown in Table I, believe that the D.Min. has been of moderate importance in providing new research areas and opportunities to faculty members, with roughly equal proportions indicating that it has been of little importance. No specific examples were cited. Both faculty members and chief executives are slightly more likely than directors to believe that the D.Min. has drained attention and faculty energy from the M.Div. and other programs, though the majority of all groups say that the D.Min. has had little or no effect in this regard. Faculty members are somewhat more likely than chief executives or directors to say that D.Min. involvement has consumed faculty time that should have been used for research and writing. This was especially true for faculty members in classical fields. Likewise, they were slightly more likely to say that the program has stretched teaching and advising loads beyond the optimum. One faculty member we interviewed expressed considerable concern about this problem, especially its impact on junior faculty.

There are no real institutional rewards for this work [the D.Min. and other continuing education involvements]. We do get paid and we need the money from this institutionally-approved moonlighting, but we simply do not have the horses for all these programs. We are too extended. I worry about junior faculty who cannot say no but who at tenure time are judged only on publication. I can think of people who have not gotten promoted because they got mixed signals about what was wanted and took the wrong ones.

Finally, for all of the questions relating to the D.Min.'s impact on faculty time and energy, we note that faculty whose institutions offer extension programs were significantly less likely to report a negative effect on their time.

Several items in Table I refer to the impact of the D.Min. on institutional resources. Presumably, such resources include not only buildings and libraries, but also full-time faculty members. The majority of all respondents (chief executives and faculty members slightly more than directors) believe that the D.Min. has greatly or moderately stimulated the use of fixed resources that were not being fully utilized before. This is particularly true for faculty members in extension programs (65% reporting great or moderate effect). Also,

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the larger the program, the more likely that faculty members view it as benefitting their institution's financial situation.

Slightly more faculty members than chief executives or directors believe the D.Min. program has helped improve their institution's financial position by bringing in additional revenue, though a majority of each of the three groups believes that the program has had little or no effect in this connection. Faculty members in schools with an extension program were significantly more likely to believe that the program has helped improve their institution's financial situation (68% indicating a great or moderate effect, as compared with less than 50% of the faculty members in the other program format types).

In a related question, all three groups were asked if the D.Min. is more or less "profitable" than other programs, or whether they believe it has about the same financial impact as the others. Faculty members and directors are quite similar, with the majority (56%) believing the D.Min.'s financial impact is about the same as that of other programs. Just over one-fourth of each group believes the D.Min. is more "profitable." Chief executives, on the other hand, were much more likely to assess the program's financial impact as essentially the same as that of other programs (71%), with only 14% saying it was more "profitable." Several respondents commented that their "more profitable" reply was based primarily on the fact that little or no financial aid is offered to D.Min. students. Several others commented that their institutions had not done a cost analyses of their various programs.

We previously noted that most respondents believe that offering a D.Min. program has benefited their institution by providing good public relations with sponsoring denominations, graduates and others. It may be that this heightened good will also affects the financial support given the institution by these constituencies. We asked whether offering the D.Min. has provided a D.Min. alumni/ae group that is helpful in fund raising. Approximately 30% of each group say that the D.Min. has had either a great or a moderate effect in this area, but the large majority see little or no positive benefit. Again, faculty members in schools with extension programs were most likely to see positive benefits (almost three-fourths indicating a great or moderate effect, as compared with one-fourth to one-half of faculty members in the other format types). In one such program, the president and dean commented to our case writer that D.Min. graduates were becoming an increasingly important source of alumni giving, and equally important, they frequently encourage contributions to the institution by their congregations.

Finally, little negative impact is reported by any of the three groups of respondents on their institution's reputation for academic rigor. That no significant group of faculty members thinks this has happened is a surprise. As we have reported elsewhere, especially in connection with our descriptions of extension programs and large programs, such charges are frequently made by persons in institutions

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that do not grant the D.Min. and those in schools whose programs are small or offered in other than extension formats. One might expect that faculty members, known to be sensitive to such charges, would be concerned about their effect. This is not, however, the case.

To sum up administrators' and faculty members' views and opinions about the impact of the D.Min.: The greatest perceived effects are the improvement of advanced continuing education for clergy and of the seminary's relations with the public. The enrichment of M.Div. teaching is also seen as a positive benefit by chief executives and directors, but slightly less so by faculty members. There is not great dissatisfaction, overall, because of time demands made on faculty members by the D.Min.; but faculty members more than other observers do see D.Min. programs as "stretching them thin" and consuming time that should have been used for research and writing. The D.Min. is viewed by all as having a moderate, positive effect in helping the institution to make better use of fixed resources, but most view the program as having only moderate impact or less, on their institution's financial health. Chief executives, who probably have the most information about such matters, are less likely to view the D.Min. as more "profitable" than other programs. (Here again we see a familiar pattern: Groups that have less data, in this case faculty members with respect to the financial effect of D.Min. programs, often give more positive and optimistic estimations than those who have more first-hand information. We take this as a sign of the widespread good will toward D.Min. programs and institutions that offer them.) The most positive benefit identified by all respondents is improvement in the quality of advanced continuing education for ministry. All groups of respondents also believe that the public relations benefits of the programs have been high, not only with graduates directly but also with sponsoring denominations. Whether this translates into greater financial support is not known, as we note below, though officials at several programs offered in extension formats believe that their programs help to increase their institutions' visibility among denominational constituents in regions of the country other than their own. Such visibility may aid their recruiting for other programs. Finally, there is little evident concern that D.Min. programs weaken an institution's reputation for academic rigor.

The two studies we conducted of financial dimensions of D.Min. programs provide information about their actual financial impact. (Reports on these two studies are available separately. They are summarized briefly here.) There are, of course, several ways to measure financial impact. We have looked at tuition rates for the D.Min., the proportional importance of D.Min. tuition revenues, and at the relation of D.Min.-related income to D.Min.-related costs.

Table II shows total instructional fees charged to obtain a D.Min. degree, at 1983-84 rates. Since in some programs the total cost of the degree to the student varies with the length of time it takes a student to finish, we asked business officers in such institutions to assume

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"normal academic progress." The average total tuition, about \$3,300, is, in our view, quite low. Though we have not made comparisons with doctorates in other fields, we would venture that tuition for one year's full-time equivalent doctoral work elsewhere is almost invariably higher than the average figure for the D.Min. Further, more than half of all programs charge less than this amount, one charging as little as \$1500; no program charges more than \$5500. A chart of program fees (not shown) reveals a bi-modal pattern: The two points around which the largest numbers of programs cluster are \$3000 (12 programs) and \$4000 (8 programs). This suggests an attraction for round numbers in the setting of D.Min. tuition fees.

TABLE II Total Instructional Fees Charged to a Student to Obtain a D.Min. Degree, at 1983/84 Rates, Assuming Normal Academic Progress

	N =	54
Average total fee (mean)		\$3,338.94
Smallest total fee reported		1,500.00
Largest total fee reported		5,520.00
Standard deviation in total fee		782.49
25th percentile		2,965.00
50th percentile		3,175.00
75th percentile		3,918.75

There are almost no differences in tuition rates among program philosophy types, but as Table III shows, mainline programs have, on average, higher tuition and fees than programs in evangelical institutions; and among program philosophy types, the tuition level of local/regional programs is set higher. We suspect that local/regional programs, whose students take many of their courses together with students enrolled in other programs, are more likely to have tuition rates on a par with the (probably higher) tuition charges for other advanced programs. Various statistical tests, including a regression analysis, confirm that there is no relationship between D.Min. tuition and program size.

TABLE III A. Total Instructional Fees Charged to a Student to Obtain a D.Min Degree at 1983/84 Rates, Assuming Normal Academic Progress, by Denominational Type

Type	<u>Average</u> <u>Total Fee</u>	<u>Standard</u> <u>Deviation</u>	<u>Number of</u> <u>Schools</u>
Mainline	\$3442.97	806.44	37
Evangelical	3112.53	696.73	17
All Programs	3338.94	782.49	54

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TABLE III B. Total Institutional Fees Charged to a Student to Obtain a D.Min. Degree at 1983/84 Rates, Assuming Normal Academic Progress by Program Type

<u>Program Format</u>	<u>Average Total Fee</u>	<u>Standard Deviation</u>	<u>Number of Schools</u>
Local/regional	\$3565.00	1111.38	17
Campus Intensive	3187.96	609.11	23
Extension College	3295.00	501.37	5
Two or more options	3322.22	514.27	9
All programs	3338.90	782.49	54

Since all in-ministry D.Min. programs are part-time programs, payment of the total tuition amounts shown above may be stretched out over a period of several years. Several directors told us that, when their programs first started, their practice was to bill the student for the total amount of D.Min. tuition when the student first matriculated. This practice was discontinued because of the complications in making refunds to students who dropped out of the program at an early stage. Our survey suggests that few institutions still use this method of charging tuition. Half of the institutions that provided financial data for our study charge students for each course or unit taken. Thus, in a time period in which a student is not taking any work for credit, there are no charges. About 40% of our respondents charge a flat instructional fee per quarter, semester or year, until the total D.Min. tuition has been paid. The remaining few institutions use some other system, including the single, one time charge at the beginning of the program. The feature all these systems have in common is the tendency to assess charges early in the student's enrollment. On average, 40% of all tuition due has been paid by the end of the first year, 75% of all tuition due by the second, and 93% by the end of the third. Thus, however long it takes a student to complete the program, in most programs tuition is almost fully paid by the point that students on average complete the D.Min., 3.6 years after beginning.

Table IV shows similar data in a different form. Here we have computed, for 1983-84 financial information we collected, D.Min. tuition and fee revenues per student divided by total instructional fees charged to a student who obtained the degree, again assuming "normal academic progress." As the Table shows in that year, on average, schools received from each student 27% of the total D.Min. tuition that student would eventually pay. What is most interesting in the Table are the outlying figures and the distribution of figures. One school received from its D.Min. students in that year only 5% of the total tuition due from those students (in other words, if this same rate were maintained, it would take students 20 years to pay their total tuition); half of all schools received 24% or less of total

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tuition. A number of factors can explain these low percentages, including fluctuations in enrollment and differences in policies for making tuition charges, as well as the expected duration of the program. A program whose students are expected to take five years for completion might expect, for instance, to receive only 20% of total tuition fees due in any one year, depending on its system of making charges. Another possible factor is the presence of inactive students who are not paying tuition. Any program whose annual per student revenue is significantly lower than what that revenue should be, given the expected duration of the program and the institution's charging policies, should examine its student records to see whether it may have an excessive number of students enrolled but not making progress toward the degree.

TABLE IV 1983/84 D.Min. Tuition and Fee Revenues per Student
Divided by the Total Instructional Fees Charged to a
Student to Obtain the D.Min. Degree, at 1983/84 Rate,
Assuming Normal Academic Progress

Mean	.27
Standard Deviation	.16
Minimum	.05
Maximum	.92
25th percentile	.15
50th percentile	.24
75th percentile	.32
N =	52

Per student revenues differ to some extent by program type. The average per student revenue is higher for evangelical programs than mainline programs (\$966 vs. \$822). Though total tuition charged influences per student revenue, that is not the explanatory factor in this case, because as shown earlier, mainline total tuitions are higher than evangelical ones. Evangelical schools, therefore, either front-load more of their tuition charges or have faster program completion rates than mainline programs. Local/regional average per student revenue is also higher, though that difference can be explained by the fact that tuition for these programs is higher overall. There are also marked differences among program philosophy types: \$993 for independent/specialized programs, \$689 for unique content or method programs, and \$754 for extended M.Div. programs. Differences can not be explained by differences in total D.Min. tuition rate, since the average total rate for all program types was almost the same. Thus it must be the case that independent/specialized programs demand payment earlier in the program and/or move students through more quickly than, in descending order, extended M.Div. programs or those in the category we have called unique content or method.

All these differences among types are, however, relative. The overarching fact is that, in almost all institutions from which we

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obtained information, the Doctor of Ministry program is not a very significant element in the institution's finances. As we have already shown, D.Min. tuitions are quite low, and in most institutions considerably less than half the total tuition amount due from a student is received in any budget year. Table V documents that this combination of relatively low tuition and slow rate of payment means that for almost all institutions, D.Min. tuition income is a small percentage of tuition income. The Table shows that, on average, D.Min. tuition is only 5% of the total tuition and fees collected by institutions that give the degree, and only 2% of the amount of educational and general expenditures. For three-quarters of all schools, D.Min. tuition is only 10% or less of tuition revenue and a little more than 3% of educational and general expenditures. As Figure I shows, there are a few exceptions. Four schools receive over 20% of their tuition revenue from D.Min. tuition and fees, and two institutions receive more than one-third of their tuition income from this source. For most schools, however, D.Min. tuition is a very small proportion of total tuition revenue and covers an even tinier proportion of the total educational expenses of the school. Even, for instance, in the institution where almost half of tuition and fees revenue comes from the D.Min., only 13% of educational and general expenditures are covered by this tuition. Thus for almost all institutions, tuition from other programs as well as income from endowment and annual gifts are far more important revenue sources than the D.Min.

TABLE V D.Min. Tuition and Fees as a Percentage of Total Tuition and Fees, and D.Min. Tuition and fees as Percentage of Educational and General Expenditures

	<u>D.Min. Tuition as a Percentage of:</u>	
	<u>Total Tuition & Fees</u>	<u>Educational & General Expenditures</u>
Mean	4.84%	2.06
Minimum	0.09	0.06
Maximum	48.65	12.81
25th percentile	3.22	0.99
50th percentile	5.52	1.63
75th percentile	10.05	3.39
Valid Responses	48	47

The question remains, of course, whether D.Min. programs, as small a part of most seminaries' total revenue picture as they are, are financially productive or not. In our survey, we asked business officers to provide the total amount of costs charged directly to the D.Min. and we compared this figure with the revenue for tuition and fees. In two out of three cases, tuition revenue covers or exceeds budgeted D.Min. expenditures. The problem with this information, of course, is that institutions use different systems for assigning costs

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to programs. An institution with a very small D.Min. program, may, for instance, use only personnel for the D.Min. who also function in the school's other programs. These institutions may show no "costs center" for the D.Min., or only a very small amount that covers such things as postage and supplies. Another institution in an identical situation may assign the costs of shared staff to the D.Min. costs center. Thus the information from our survey about costs of the D.Min. program is not very reliable.

In order to gain a more accurate sense of the relationship between D.Min.-related revenues and D.Min.-related costs, we asked our financial consultants, Anthony Ruger and Badgett Dillard, to visit five seminaries to do a full cost analysis of their D.Min. programs. We chose five programs of different sizes and types. While these five programs are not representative of other D.Min. programs in any proportional way, they do cover the range and variety of program sizes, administrative arrangements and formats. Using standard formulas for assigning costs to the D.Min., our consultants produced information that makes it possible to compare these five programs with each other. The results of the analysis are presented in a separate paper and summarized only briefly here.

In this full cost analysis, only one program was shown to cover its full costs from revenue from D.Min. tuition and fees. The program that achieved this is a large program that takes in revenue that represents 106% of the program's full (that is, direct, indirect or shared, and overhead or allocated) costs. Three other programs show a "deficit" on a full cost basis, taking in 51%, 38%, and 29% of their full costs in D.Min. tuition and fee revenue. (One program, whose costs for the D.Min. are entirely shared and almost impossible to calculate accurately, was excluded from this comparison.) Though the only program that covered its full costs is a large one, size does not determine financial productivity, since another very large program was found to cover only 38% of its costs. The difference between these two large programs, in the view of our consultants, was what they called "institutional will." The financially productive program, in other words, was one required by institutional policy to pay not only all the direct costs of the program, but a generous allocation for indirect and overhead costs as well. The program includes arrangements such as relatively large D.Min. classes (the target is 40 students in each class) that make financial productivity possible.

The analysts also determined in each case the D.Min. program's incremental cost. Incremental costs are those that would not be incurred if the institution ceased to offer the D.Min. program. They found that four of the five programs covered incremental costs of the D.Min. from D.Min. tuition and fee revenue. One program, the large one referred to above whose D.Min. tuition and fees is 38% of full program cost, did not quite cover its incremental D.Min. cost either.

Combined survey and case study data suggest the following conclusions, which must be offered as tentative because comparable cost

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data are not available from all institutions. For almost all institutions, D.Min. tuition and revenues represents a small percentage of total tuition and revenues, and an even smaller percentage of education and general expenditures. If the full cost of offering the D.Min. program is figured, allocating to it its portion of shared expenses and general institutional overhead, almost all D.Min. programs will be shown to earn in revenues substantially less than the full amount they cost the institution. On a full cost basis, in other words, very few D.Min. programs "make money." Most programs, however, probably do cover their incremental costs, and some probably do better than that: They also partially cover some of the cost of "fixed" seminary resources that are used in the D.Min. program. Thus it is possible to say that D.Min. programs, though they usually do not "make money" for the institution on a full cost basis, do cover the costs they bring with them and in some situations produce income that partially covers such expensive fixed resources of the seminary as plant, utilities and tenured faculty.

Discussion

Most of our findings about the impact D.Min. programs have had on seminaries can be summarized with the statement that D.Min. programs have had limited impact on the institutions that offer the degree. This discovery was a surprise. We had expected that faculty members in D.Min.-granting institutions would report that D.Min.-related responsibilities had "stretched them thin" and taken time from their work in other programs and their research and writing. We expected that financial data would show a considerable financial impact of the D.Min. in many institutions. As just recounted, neither of these expectations was borne out in the data we collected. The faculty view of the D.Min. is positive. Most faculty members like their D.Min. teaching and want to continue it, though they do not generally report that it has had marked impact on their other teaching or their research. The financial benefits of offering the degree, in almost all institutions we surveyed, turn out to be far more limited than we expected. But neither are D.Min. programs a substantial financial drain. The effects of D.Min. programs on seminaries, in other words, are not dramatic, in either a negative or a positive direction.

This limited impact may be traceable in part to the way D.Min. programs are constructed. As we have shown at other points in this report, they tend to be conducted on the margins, somewhat isolated and insulated from the seminary's other activities. For many faculty members, they are optional undertakings, often bringing with them additional honorarium income. Many programs are administratively segregated as well. If our recommendations in this report for bringing D.Min. programs into the mainstream of seminary activity are taken seriously, it is possible that the impact of D.Min. programs will be more widely felt.

Our particular concern is the impact of this move on one of the seminary's most valuable resources: Faculty time. It seems to us that

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D.Min. programs that become more central in the seminaries that house them can have either a positive or negative effect, or perhaps both. They may, for instance, exacerbate a continuing tension in theological education that is rooted in its double accountability to the churches and the academic world. A D.Min. program, especially one that involves all members of an institution's faculty in teaching, advising and oversight, will almost inevitably demand more attention to issues rooted in the life of churches, since D.Min. students bring such issues with them. Faculty members whose research and advanced teaching has been oriented to issues of importance in academic circles may feel some tension or dissonance between the two sets of demands. In some cases the difficulty may be created not by different foci -- church and academy -- but simply by the demands that conscientious D.Min. teaching and advisement place on faculty time. Some faculty members, in other words, may feel that the time demanded by D.Min. involvements must be subtracted from that formerly allocated to research and writing.

But there are positive possibilities as well. The D.Min. can help to orient some faculty members' teaching and research to issues that arise in church life. This reorientation may have beneficial effects on M.Div. programs and may also help to heal what many view as a serious split between most theological research and the issues of contemporary church life. We believe that such developments are possible, however, only in D.Min. programs that set relatively high standards for admissions and student academic work. Faculty members are unlikely to find either their D.Min. students or the issues these students bring to be sources of intellectual stimulation if faculty members must in their D.Min. teaching give substantial amounts of "remedial" instruction or coach weak students through the program. This is one important argument for conceiving the D.Min. program as an opportunity for a limited, very able group of clergy rather than as a program potentially for all clergy: The more limited program is more likely to attract and hold faculty attention to church issues, and to afford the opportunity for able clergy to form a productive collegial relationship with seminary faculty members.

III. Issues

A. The Quality of Doctor of Ministry Programs: Selectivity, Level, Standards, Rigor and Content

Findings

The question we have been asked most frequently in the course of this study, has been whether Doctor of Ministry programs are, in general, programs of good quality.

In one sense, this question has been difficult even to address, much less to answer. Judgments of quality assume an agreed-upon standard by which the adequacy of programs in particular institutions can be measured. As demonstrated in the extensive discussion of program types, the D.Min. degree lacks such a standard. Programs in different institutions have different goals. In some cases, different program tracks within the same institution will have markedly different goals. There is no curriculum or body of content widely deemed appropriate for most programs. Structures and methods for teaching and learning vary greatly from program to program. There is a wide range in program size and in patterns of governance and program administration; and there is a whole range of other differences and diversities, as described in many sections of this report.

This variety of structures and practices is a sign of deep uncertainty about the nature of the degree. As we discuss elsewhere in greater detail, there is disagreement about the degree's purpose and constituency. A majority of most groups we surveyed (seminary faculty, and administrators, D.Min. students and graduates) believe that the degree should function as "a mark of distinction with selective admissions policies and rigorous standards for completion." But sizeable minorities of the students and graduates group, as well as majorities of the groups of non-D.Min. clergy and laity we surveyed, believe that the degree should be offered "to all clergy who want a structured program of continuing education." The ATS Standards do not settle this matter: They say that the degree should lead to "advanced competence," but they do not give a specific definition of this level of competence or make clear whether all clergy or only a more limited group may be capable of achieving it. Nor is it clear whether schools are expected to specify a standard of "advanced competence" to which all their students are held, or, rather, to define advanced competence for each student individually, as a step significantly beyond the level of competence he or she demonstrated upon entry to the program. A minority of those involved in the conduct of D.Min. programs interpret "advancement" as a relative matter, but those persons believe fervently, as one administrator wrote to us, that D.Min. students "should not be compared with others but...by...how much better is each after the D.Min. than she or he would be if left with M.Div. training alone." The difficulty of defining a standard for the D.Min. degree does not end with this difference over the meaning of "advanced com-

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petence." It is further the case that, however a particular school or program interprets advancement, the definition of the marks of such competence and the ways it can be demonstrated are quite vague. Lacking, then, agreed upon norms or definitions of the purpose of the degree, of its intended constituency, of the appropriate content, method, style, and structure of programs, and of the resources necessary to support a D.Min. program, it becomes exceedingly difficult to make judgments about whether particular programs are doing the job poorly or well. It simply is not clear what is the job that needs to be done.

It is possible, however, to discuss conditions for program quality. Presumably each program has its own standard, at least an implicit one, for educational effectiveness, even if there is no such shared standard among programs; and thus one can examine whether the program has built into it the features that are required to maintain that standard. These include a level of selectivity sufficient to ensure that those admitted to the program are capable of pursuing it; a level of required program work that is sufficiently advanced; rules, guidelines and arrangements that ensure quality in the conduct of programs; and adequate enforcement of those rules and guidelines. Throughout the foregoing description of D.Min. programs we have commented on many of these matters. This chapter summarizes some of those comments in order to explore whether the conditions for quality are met in the programs we have studied and to recommend how current policies and practices can be strengthened.

Selectivity in admissions and advancement to candidacy. The directors of D.Min. programs report that their programs are somewhat selective: The rejection rate is reported to be 17% in the recent past and almost 25% during the most recent year. At the same time, few claims are made that most D.Min. students are very able. As shown in Tables I and II, less than half of all faculty members, directors, chief executives, graduates and students believe that D.Min. students are persons of great ability.

Several other questions shed light on the issue of the quality of students. Faculty members were asked to compare their D.Min. students and their M.Div. students in several ways. With respect to academic ability, the majority (60%; see Faculty I 4b) describe D.Min. students as about the same as M.Div. students; most of the remaining faculty (36%) think that their D.Min. students are more able, academically, than their M.Div. students. Most clergypersons of great academic ability, we were told in interviews, would be more likely to pursue the Ph.D. than the D.Min. D.Min. students were characterized by one faculty member as "folks who've been out, are stale, have continuing education budgeted. They are neither low nor high achievers but in between." Another faculty member said that he is "happy with about half the students admitted, "who are, in his view, "capable of critical thinking and have sufficient background in academic theology and the practical issues of parish theology."

TABLE I Level of Students' Ability, as Judged by:

	<u>Graduates</u>	<u>Students</u>
<u>Level</u>		
Great	45%	45%
Moderate	44	44
Limited	11	11

TABLE II Perceptions of the Ability of Students in the D.Min.
Program by Position of Respondent

	<u>Position</u>		
	<u>CEOs</u>	<u>Directors</u>	<u>Faculty</u>
<u>Perception of D.Min. Student Ability)</u>			
Very Able	31%	30%	16%
Moderately Able	41	58	39
Mixed in Ability	28	12	43
Generally Weak	0	0	2

Directors, who are almost always give highly positive estimations of the D.Min., are most likely (54%) to say that the quality of applicants to their programs is remaining about the same; 38%, however, believe that applicant quality is increasing. Directors of smaller programs are more likely to report an increase in quality than directors of larger programs. On the other hand, directors of the largest programs are most likely to rate their students as "very able." Thus the relationship of student quality to program size is ambiguous. Nor are there clear differences in perceptions of student quality by format or program philosophy type.

In our case studies and in evaluation reports sent to us, selectivity in admissions was a major issue. Though extension programs more frequently report that they struggle with this issue, because they are sometimes tempted to admit marginal students in order to form a colleague group of sufficient size, there is little evidence to suggest that pressures to admit students in order to form an adequately large program group are restricted to extension programs alone. Indeed, among the programs we visited most concern was expressed by administrators and faculty members in an institution whose D.Min. program is of the "independent specialized" type, a form in which D.Min. students participate with students in other programs, choosing from among the regularly scheduled course offerings of the school. As we shall explore more extensively in a section below on the future of the D.Min., higher standards in the selection of students at the point

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of admission is the single change that most seminary faculty members and administrators would like to see in the D.Min. programs in their own institutions. More than a third of all faculty members' comments could be grouped under this heading and, as our interviews had led us to suspect, such concern was slightly more likely to be expressed by those whose programs operate on an extension model. Clearly the quality of students is a matter of considerable concern in institutions that offer the D.Min. degree. The Standards do not reflect this concern. The most recent version eliminates earlier language that suggested that "previous high academic records" or "a capacity for excellence" be required for admission. One institution reported to us that an ATS visiting team criticized "elitism" in the institution's admissions policies (though another reported that its visiting team urged higher admissions standards). The matter of the constituency for the D.Min. and the selectivity of programs is a problem area: As earlier reported elsewhere, institutions' perceptions of themselves as selective (or not) do not correspond to their actual level of selectivity; institutions do not agree with each other about how selective admissions standards for the D. Min. should be; and it may well be that the majority of institutions is at odds with the egalitarian emphasis in the Standards.

Many facets of the problem of selectivity are widely recognized; we would add an additional consideration. Though the call for more selectivity in D.Min. admissions is almost universal, it is not always clear in what ways the programs are being asked to be more selective. Many respondents quoted in this section mentioned academic abilities specifically. Academic ability is of course important, since the D.Min. is a program in an academic framework, but we wonder whether a program designed to lead to advanced professional competence should not have additional criteria. Different religious traditions have different definitions and images of ministry, so it is difficult to specify exactly what qualities in addition to academic abilities, D.Min. applicants should present. It does, however, seem fair to ask each institution to specify those gifts, capacities and abilities that, in addition to academic competence, it is seeking in its D.Min. students.

Some institutions that are not selective at the point of admissions argue that the most important point of decision in D.Min. programs is not admission to the program but admission to candidacy. There is little evidence, however, that candidacy is a point of serious and consequential assessment in those institutions that have such a step; as noted in section II. B. 2. k, Candidacy, over one-third of all programs do not distinguish between admission and candidacy. There we argue that candidacy in its current form is for the most part meaningless and that one option is to eliminate it from the Standards. More likely to contribute to the improvement of program quality would be a move to require that all programs include a serious mid-point assessment before advancement to candidacy. Such an assessment might include qualifying examinations, special papers or other demonstrations that movement toward "advanced professional competence" has begun and

is likely to continue during the remainder of the program. Such an assessment should offer both students and the institution the realistic possibility of the student leaving the program because adequate progress has not been made and seems unlikely. If in the future D.Min.-granting institutions succeed in agreeing on more precise standards and requirements for the D.Min. degree, the mid-point assessment would have an additional benefit: It could be an the occasion for demonstrating that minimum standards, common to all programs, have been met. This proposed mid-point assessment does not solve a major problem enunciated by many faculty members: The difficulty of teaching students in early phases of the program who have remedial needs or who lack the capacity to do advanced work. Such problems must be faced at the point of admission to the program. But serious mid-point assessment would contribute to efforts to establish the integrity of the D.Min. degree, which is now too widely believed to be available to anyone who has the initiative to apply to a program and the fortitude to complete its various required activities.

The level and rigor of studies for the degree. The ATS Standards require that study for the D.Min. be demonstrably more advanced than study for the M.Div. degree. In the judgment of most faculty members, graduates and students, though, this is the case only about half the time. As Table III suggests, in an equal number of cases courses offered especially for D.Min. students are judged to be about equal in difficulty or less difficult than those offered primarily for M.Div. students.

TABLE III Level of Difficulty of Courses Especially for D.Min.
Students as Judged by:

	<u>Faculty</u>	<u>Graduates</u>	<u>Students</u>
More advanced and difficult than M.Div courses	51%	51%	45%
Same level of difficulty	42	38	45
Less difficulty	8	11	11

Somewhat surprisingly, the students and graduates make fewer claims for the high level of difficulty than do faculty members. The more usual pattern in our data is for faculty members to make the more stringent judgments about the quality and rigor of the degree. In our interviews, the comment that M.Div. and D.Min. course work are indistinguishable was made frequently. "The D.Min. is not more rigorous than a good M.Div.," one faculty member told us, echoing many others. Others argue that the courses are distinguishable, and that those offered for the D.Min. "demand a higher level of professional competence." The director just quoted was contradicted by a person present who had taken some D.Min. courses while completing an M.Div. degree. She could not, she said, "tell the difference in the expectations of the two degrees." Some directors argue that "level of difficulty" is the wrong phrase to use in distinguishing between the two

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degrees. They argue that the activities of the D.Min., which presupposes experience and practice, are simply not comparable to the courses and practical experience required for the M.Div. (See section II. E. 1 for a further discussion of this point.) Others suggest that the problem of level is created by too diverse a student body. Even though the instructor may have in mind what constitutes "advanced competence," the course may not be able to be pitched at that level because too many students are present who require a more elementary introduction. As this variety of views makes clear, the problem of the level of D.Min programs is complex. Confusion about the nature of the degree makes it difficult to specify exactly what constitutes "advanced" work. This confusion and other factors influence the level of work currently offered. We acknowledge these complexities; at the same time, we find it alarming that half of all participants in D.Min courses -- both teachers and students -- do not judge these courses as "advanced" over the level of M.Div. work. Quite evidently the goal of a degree program demonstrably more advanced than the M.Div. has not, in many programs, been reached.

An advanced course or program offering will be effective, of course, only if students are required to present work that is congruent with the level at which the course is offered. Is student work in D.Min. courses and other program offerings held to high standards? Evidently the required reading for courses is usually completed. Nearly two-thirds of graduates and students say that they always complete the required reading, and the remainder say that they usually do (see Graduates and Students III, I). Most of the information we gathered suggests that evaluation of work done in courses and other program offerings is not evaluated with much severity. Course examinations are very, very rare. Course failures are almost equally rare, as explored above in section II. B. 2. e, Courses. In one program we visited that organizes field extension groups, faculty members complained that grading standards were somewhat lower in the field: "There is not the same expectation out there that there is here on campus.... Candidates don't realize this because we require the same papers and reading, but there, quite frankly, may be some erosion in grading, because once you have created a community of faith like that, it is really difficult to say 'you flunked!'" The pressure to keep student members of extension groups enrolled in the program, so that the group does not decline in size to the point where it constitutes a financial drain on the program, was mentioned by several persons associated with programs that work in this style. At the same time, though, several directors of such programs pointed out that the weak student in an extension program has access to highly effective peer tutoring. It is also evident that a number of field extension groups do drop below the size at which they are financially productive. It is difficult, then, to argue that the problem of lack of rigorous grading is specific to extension programs. There is little evidence that D.Min. students in any kind of program are vigorously evaluated in courses or other program activities, with the notable exception, explored at length in section II. B. 2. m, Final Projects and Theses, of project proposal approval.

The consensus in our interviews, confirmed by our surveys, is, as one respondent put it, that for the persistent student "after all, the degree is not that hard to get." The speaker, a current D.Min. student, elaborated: "The demands of the program are by no means unreasonable. There is a lot of work to be done in a short time. But mostly I am ready for the work and able to do it." The speaker, a current student, does not, in other words, view his D.Min. program as a formidable challenge, and this was generally the view of students, graduates, faculty and directors. The ultimate measure of an advanced program is not, of course, how much difficulty and challenge it presents, but whether it succeeds in instigating its students to do advanced work and thereby achieve advanced competence. In the view of faculty, this effect is achieved for somewhat more than half of all students (58%; see Faculty III, 3); by comparison, 71% of directors (see Directors IV, 3) think that D.Min. students advance to a distinctly higher level of professional competence. Faculty in large programs are more likely to think that advanced competence has been achieved (faculty in large programs are more positive about the D.Min. overall) and faculty in campus-based intensive programs are also more likely to say they observe the achievement of advanced competence. Such programs are more likely than other forms to offer courses and seminars for D.Min. students alone, perhaps allowing the level of work and the standard for evaluation to be set higher. In the same vein, the programs least likely to be viewed by faculty and directors as leading to advanced professional competence are those that we have labeled "specialized/independent." These programs are the most likely to induce students to take courses with students in other programs and institutions. Here, apparently, faculty and directors feel that standard of advanced professional competence in ministry is least likely to be set and met.

Issues of quality in the thesis or project. The question of the quality of the D.Min. is raised most frequently and pointedly about the D.Min. thesis or project. As earlier recounted (section II. B. 2. m, Final Projects and Theses), 40% of all faculty respondents judge the overall quality of projects or theses as fair or poor (see Faculty II, 4). In addition (Faculty II, 23), almost half the faculty respondents judge that half or more of their students "have undue difficulty" in carrying out the thesis or project. About one quarter of all theses or project reports are returned for more than minor revisions, a sign of faculty discontent with the level and quality of many of the projects. In many programs, this discontent is evident from the beginning of the project phase: Directors of two-thirds of all programs report that project proposals are turned back frequently (Directors II, 18). There are some differences among program types. Students in those programs we call "extended M.Div. programs" feel less well prepared to undertake the major project, as do students in campus-based intensive programs. (There is a fairly high degree of overlap between these two categories: Each forms half of the other.) The "extended M.Div." form of the D.Min. is usually more diffuse in its requirements than are the "independent specialized" or "unique content and method" programs.

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Perhaps this accounts for students' uncertainty about their level of preparation for the project. Whether because extended M.Div. type programs are more rigorous, or because the projects produced in them are actually of lower quality, directors of such programs are more likely to report that projects or theses are returned for more than minor revisions. These are, however, the only evident links between particular program formats or types and evident quality of projects and theses, and even the differences cited are not dramatic. Though one might assume that students in "local/regional" programs and those in "independent/specialized" ones (overlapping categories) would have more sustained access to both libraries and faculty advisors, there is little evidence that such programs produce better projects. In a site visit to such a program, one of our researchers noted: "Though I did note in the projects a wider range of references and more use of original sources than one sees in the projects from other kinds of programs, the literary and conceptual quality of the work did not seem substantially better. This institution has not, by opening up its entire curriculum to D.Min. students, solved the problem of the role of research and other 'academic' operations in a program of advanced study for ministry; nor has it raised substantially the quality of academic effort that working pastors seem to produce."

Our reading of dozens of theses and project reports leads us to concur with the view of many seminary faculty members that overall the projects are of mediocre quality. Part of the problem is certainly located in the indistinctness of the definition of a D.Min. project, a vagueness as evident in the Standards as in the program descriptions from particular schools. In addition, the project reports from many institutions do not appear to be carefully copyread, which suggests that advisors are not strict in their requirements for typographical and grammatical accuracy. A general looseness seems to attend the project. After fairly rigorous review of the proposal, and before an almost as rigorous final committee review that causes one project in four to be sent back for major revisions, a high standard in the conceptualizing of the project, its conduct and its writing does not seem to be enforced. Nor, despite the common requirement of major revisions, are the final products as bound and placed on library shelves impressive either to us or to faculty members in the institutions that grant D.Min. degrees. Since the D.Min. project is the most public feature of the D.Min. student's work, we would guess that the perception of D.Min. programs as lacking in rigor will not change until the quality of projects noticeably improves. As we have noted elsewhere, this is a multifaceted problem. It is rooted in the difficulty of specifying what kind of research is appropriate to a degree like the D.Min., and what kinds of methods, topics and forms of reports are consonant with such research. Meanwhile, however, we would suggest that schools should at least discipline themselves to meet their own standards. Any institution whose D.Min. projects are judged as only "fair" or "poor" by a substantial proportion of its faculty (a condition we found to obtain in many institutions) should be hard at work to improve the quality of the projects by whatever means: Better preparation to undertake the project, better advisement and super-

vision, revision of the curriculum leading to the project, or greater selectivity in candidacy and admissions.

Structures, rules and their enforcement. Throughout this report we have been critical of the failure of Standards to require schools to set minimum standards for admission and program continuance and clear guidelines for completion of course work and rate of progress through various program phases. We have also been critical of institutions that adopt rules and policies in these areas and then fail to observe or enforce them. Further, we have objected to the considerable laxity we have found in arrangements for program administration, oversight and governance, and specifically to the widespread over-reliance on the D.Min. program director as both promoter and monitor of the program. We shall not rehearse here all of these criticisms but rather point to some representative ones.

We uncovered much evidence of lenience on the part of course instructors and program directors in the enforcement of deadlines. Interestingly, it is students and D.Min. graduates who most often complain that programs are too flexible in these matters. "The system is sufficiently relaxed," said one student, "to remove necessary incentives to get work completed." Added another: "They give you 'only eighteen months' to get your course 'holds' removed. They would be doing us a favor to give us only three months." Such complaints, that programs are "flexible, maybe too flexible," apply to both work to be completed for courses and time allotments for whole program phases. But even more alarming to us than the failure to enforce deadlines is the failure to state them in the first place. Many institutions said, in response to our requests for lists of students who had terminated enrollment in their programs, that it was hard for them to separate those who had "dropped out" from those who had simply "slowed down." This suggests a failure to set maximum periods of time for particular program phases and to review students' standing on a regular basis. We believe that the Standards should require the schools to state deadlines for the completion of work and program phases and, further, to show in their self-studies that these deadlines are enforced.

We have also observed that the academic operation of the D.Min. is somewhat looser and less formal than the operation of other seminary programs. In some cases, this may result from the fact that the D.Min. presents special issues and conditions. The use of adjunct teachers, for instance, may be far more common in the D.Min. program than in any other aspect of an institution's work. Thus a procedure for formal screening and approval of adjunct faculty may never have been developed, and this may account for the fact that in one-third of the institutions that use adjunct faculty, the D.Min. director alone gives final approval to their appointment (see Director X, 6a). In general, we believe, there should be broader committee or faculty concurrence in the appointment of a person who will represent the school, even temporarily, as a faculty member. Similarly, many schools that use adjunct teachers only in the D.Min. program may not have established procedures for the evaluation of the work of these adjuncts. Therefore

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it should not, perhaps, be surprising that the chief means of evaluating the work of such persons is written student evaluations, and that in about two-thirds of institutions adjunct faculty are evaluated only by students or not at all. Nonetheless we think that the practice of eliminating adjunct faculty from peer evaluation is unwise and should be ended. An amendment to the Standards requiring that the hiring and evaluation of adjunct faculty follow as closely as possible procedures for the hiring and evaluation of regular faculty seems warranted. Other arrangements for teaching and advisement deserve perusal as well. The fact, for instance, that rate of approval of project proposals is much higher in institutions where only the faculty advisor (rather than a broader committee) is required to give such approval should lead, we believe, to consideration of the roles that representatives of the whole faculty should play in evaluating the work of D.Min. students and the making of decisions about their standing or continuance in the program. In general, we believe, that the more thoroughly the whole range of faculty opinion and interest is represented in decisions about D.Min. curriculum, admissions, and evaluation of student work, the higher the standard likely to be set and maintained for the program as a whole.

The fact that many of the functions just cited are vested in a single D.Min. committee in many institutions should also be cause for concern. As we have argued elsewhere (section II. B. 2. p, Governance), the press of such decisions about student admissions and standing may obscure the critical major task of such a committee: To review, evaluate and develop policy for the D.Min. program overall. Higher standards for both policy and "operations" will, we believe, result from the assignment of decisions about student admissions and progress to committees that make such decisions for the school's other programs, and from clearing the calendar of the D.Min. committee or academic affairs committee in order to consider issues of curriculum and policy.

Finally, immediate attention must be paid to the problem of the role of the D.Min. director in many institutions. We have explored the problem at length in section II. B. 2. o, Administration. There we have stated emphatically that, in many programs, directors are put in an impossible position. They are expected, on the one hand, to recruit new students and to retain current students in order to keep enrollment levels high and, on the other, to act as monitors of standards for admissions and student progress. In addition they are burdened with numerous administrative and clerical tasks that the academic administrators in charge of other seminary programs usually can delegate to others. Perhaps no single feature of many D.Min. programs so seriously threatens the viability and integrity of the D.Min. as this uncomfortably complex and contradictory assignment given to the director. Such assignments are a sign, we believe, of ambivalence toward the D.Min. at least, and perhaps in some cases of a lack of institutional seriousness. We say more about this matter of seriousness in the concluding comments that follow.

Discussion

The reputation of the D.Min. is not high. Its public in both church and seminary seems to agree that in principle and in concept the D.Min. is a worthwhile undertaking. The general view is that it has salutary effects on those who complete the degree. Yet most observers believe that some programs are of poor quality, and a vocal minority believes that most programs are poor.

As noted earlier, extension programs and large programs attract the most criticism. Comments such as the following are found frequently on the questionnaires returned to us and in interview notes:

The D. Min. has developed a bad image due to off-campus quickie programs that stress skills rather than genuine learning. I do not believe it can be saved. Our D.Min. was, at its outset, a fine, demanding degree but [it] has been undermined by other institutions that give easy degrees with minimum on-campus time.

The creation of extraordinarily large Doctor of Ministry programs by means of developing extension centers has created in the world of higher education much comment and negative criticism. In my opinion much of this is deserved. It does not seem likely that a school that does not increase its faculty size and adds two, three or even four hundred students in Doctor Ministry programs can do this at a level that reflects serious study well supervised by its faculty.

In our view, there are some problems and issues of quality that pertain to these two types of programs. Heavy use of adjunct faculty, for instance, common in some large programs, presents special dangers to program uniformity and quality. (This issue was treated at length in section II. B. 2. j.) Directors and faculty members who work in extension programs themselves suggest that such programs face temptations to admit marginally qualified students in order to complete a field group and to compromise grading standards in the field. Overall, however, we have little evidence that large programs and extension programs per se deserve to be singled out as special threats to the integrity and quality of the D.Min. Adequate safeguards of program quality and discipline in the actual conduct of programs are not uniformly or heavily present in some program types and absent in others. The examples of shoddy program practices we collected are drawn from both large and small programs and from programs of all format types, and, similarly, examples of disciplined program conduct can be found in programs of all types. Thus the views cited above are both right and wrong: There are extension programs and large programs that are carelessly conducted, some in a few and some in many ways. But the same can be said (and should more frequently be acknowledged) with respect to other size and format types. Though much criticism of

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the quality of D.Min. programs is in our view well placed, it is a mistake to locate the problem in a few institutions and programs. We suspect that certain types of programs have attracted as much negative attention as they have for several reasons: They are more visible than other programs, and thus their flaws (which are real) are widely evident; theological education, like other graduate undertakings, has an ethos that favors the small and is suspicious of the large; and both kinds of programs have drawn students who, those involved with smaller programs believe, would otherwise have come to them. Extension programs in particular have created some competitive bitterness. (The president of one institution that sponsors a large extension program told us that he had been accused of "transporting cheap goods across state lines.") In our view, however, the tendency to pin most of the responsibility for poor program quality on a few programs obscures how widespread the problem of quality really is.

Nonetheless the problem of the negative public perception of certain types of programs is serious. The integrity of any degree is a matter of appearance as well as fact. A degree widely believed to be easily obtainable from a few weak programs loses some of its value and prestige in general. Thus it seems to us critical that standards for accrediting be developed that are specific enough to test the quality of large programs and extension programs as well as others. This is, of course, no small matter, since even the basic identity of the D.Min. degree is in question, and that matter must be settled before usable standards can be developed. Nonetheless, the public perception of poor program quality (as well as the much broader reality of it) must be dealt with, or the reputation of the degree will be permanently harmed. We return to this point in the section on the future of the D.Min.

The uneven quality of D. Min. programs is, we believe, a sign of a deeper problem. Despite the popularity of the D. Min. with administrators, faculty, students and others, there are many indications that the degree is not taken as seriously as the other activities of the theological school. Many of our data support this conclusion: Faculty members frequently express reservations about various program features -- the quality of students, rigor of admissions procedures, level and adequacy of student course work, quality of final projects -- but rarely take concerted action to change the aspects of program design, policy or implementation about which they have qualms. In many institutions, basic administrative resources are not put at the service of the D.Min. Financial aid is rarely available to D.Min. students. The D.Min. in most institutions receives neither the level of attention nor the amount of support given to the M.Div., other masters degrees and other doctorates the institution may grant. The relegation of the D.Min. to a second class of attention and support is understandable given its relative newness and the experimental quality of many programs at their inception. The degree has now been granted for over a decade, however, and if it is to attain a solidity of reputation it does not now have (and does not yet deserve), the marks of its newness and marginality must soon be removed. In this section we have listed some of the changes we think this will necessitate: Higher standards of

admissions; procedures for midpoint assessment (qualifying exams or similar demonstrations) before admission to candidacy; scrutiny of the level of course and other program activities to insure that most are indeed "advanced" beyond the M.Div. level; more rigorous evaluation of student work in courses; more formal procedures for appointment, orientation and hiring of adjunct faculty; more and better administrative resources for D.Min. programs and more clarity and reasonableness in the definition of directors' roles; and more evaluative attention from faculty directed toward the basic curriculum and policy issues the D. Min. presents. These changes would, we believe, be signs of a new and necessary seriousness about the D.Min. as one of the core activities of theological education. Unless such seriousness is manifested soon, the degree may become too shaky in reputation to survive. Therefore only institutions willing to do the work and shoulder the cost of the kind of regularization of the D.Min. suggested by these steps should continue to give the degree.

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III. Issues

B. The Future of the Doctor of Ministry Degree

Findings

In the foregoing sections we have reported many data that have implications for the future of the D.Min. degree. In the following section, we summarize these data, adding to them results from a questionnaire we sent to the chief executive officers of institutions that do not currently grant the D.Min. degree. After exploring likely future trends in the number and size of programs and in the shape and direction these programs will take, we list several issues as yet undecided which we believe will have influence on the D.Min. degree's future.

Trends in the Number of Programs and In Programs' Size

There is no evidence that any substantial number of the programs currently awarding the D.Min. degree have reason to believe they will not go on doing so in the foreseeable future. All but two program directors, and 92% and 97% of all faculty members and chief executive officers, respectively (see Directors XII, 4; Chief Executives IV, 4; and Faculty IV, 4), think that their institution will still be granting the degree five years from now. This judgment on the persistence of the degree in the institutions now granting it is as close as we came on any question to unanimity among the three seminary-based respondent groups. It does not, however, appear that a large number of institutions not currently granting the degree will be joining those who do and will continue to. Table I shows the results from our survey of chief executives of institutions that do not currently grant the degree.

TABLE I Likelihood of Offering the D.Min. Degree in the Next Five Years (Non.-D.Min. Seminaries)

<u>Response</u>	<u>Number</u>	<u>Percentage</u>
Already planning to	5	6%
Very likely	2	3
Somewhat likely	10	12
Unlikely	34	43
Definitely not	8	10
No response	<u>21</u>	<u>26</u>
	80	100

Only five institutions have already made definite plans to offer the degree; and only an additional two think it very likely that they will. If these seven institutions do establish programs and are joined by some of those who indicate that it is "somewhat likely" that they will do so, the pace of new program development in the next five years will largely match that in the most recent period, in which 12 new programs were instituted between 1980 and 1985. Half of all institutions not currently offering the degree say they are unlikely to offer it or will definitely not do so, and if those not responding to our survey are added in as unlikely, the total of institutions not likely to offer the degree swells to over 75% of the number not now offering it. Generally, the institutions likely to begin a program are in the denominational categories not currently well represented among D.Min.-granting institutions (Roman Catholic, Episcopal, and Orthodox), or they are evangelical/conservative institutions. But a number of institutions in these categories, are also found in the "unlikely" categories. We predict that in the next decade an additional number of conservative/evangelical schools, and a small assortment of institutions from other categories (Roman Catholic, Canadian, predominantly Black, Episcopal) will join the company of D.Min.-granting schools. Mainline Protestant seminaries and interdenominational university divinity schools, if they do not already give the degree, are unlikely to begin doing so.

The reasons given by schools that think they may start a program are mixed. The reason most often emphasized is requests for a program from graduates and other constituencies. Institutions that are undecided most often cite constraints on their resources as the reason they have not heretofore established a program; a small group of these institutions have tried to establish a program but been restrained by ATS, which judged that faculty and other resources were inadequate. For all institutions not currently giving the degree, lack of sufficient faculty or financial support for the degree has been a major reason for deciding not to establish a program. In institutions that have more or less definitely decided not to give the degree, relationships with affiliate institutions that do grant the degree and a negative view of the value of the D.Min. are also prominent reasons, but secondary in most cases to resource constraints. One group of institutions reports that the decision not to offer the D.Min. was made on the grounds of priorities: These institutions offer or hope to offer a Ph.D. or Th.D., and believe that the D.Min. would drain necessary faculty time and administrative attention from such research doctoral programs.

As we have noted elsewhere, certain types of programs seem to hold more promise for the future than others. Directors of campus-based intensive programs and directors of programs in evangelical/conservative institutions are much more likely than other directors to predict that their programs will be larger in the next five years. In both cases, the predictions are based on recent experiences, for these program types have shown most growth in both applications and admissions.

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Though both the campus-based intensive format type and the evangelical denominational type are associated with recent growth and the prospect of future growth, the correlation between growth indicators and the evangelical denominational type is slightly stronger than the link between the campus-based intensive format and growth. To check directors' reports and decreases in admissions with more precision, we computed for each of the 72 programs for which data were available the average annual rate growth over the number of years the program had been in existence. Growth rate figures were based on total enrollment. They are not exactly comparable to the information we have on admissions, since the rate at which students move through programs affects total enrollment. Nonetheless, when the annualized growth rates of programs of various types are compared, the same patterns emerge as were evident in the data on admissions and new student enrollments: Campus-based intensive programs have grown at an annual rate of 17% a year (compared with 6.5% for local/regional programs and -5% for extension programs; the decrease in the size of extension programs reflects policy decisions in sponsoring schools). Evangelical programs have grown at nearly 17% a year, while the rate for mainline programs has been 9%.

Both the number and size of future programs are ultimately bounded, of course, by the total number of clergy interested in pursuing the D.Min. degree. Table II compares the levels of interest expressed by Presbyterian clergy and the clergy in our multi-denominational sample.

TABLE II Likelihood of Future D.Min. Enrollment

	<u>Presbyterian Clergy</u>	<u>Non-D.Min Clergy</u>
Certain to enroll	6%	4%
Likely	14	10
Somewhat likely	16	35
Not likely	38	41
Very unlikely	25	11

As earlier remarked, Presbyterian clergy have participated in D.Min. programs at a markedly higher rate than clergy of other denominations. It is reliably estimated, from our data and from others collected by the Presbyterian Church, that almost 20% of all Presbyterian clergy have either obtained a D.Min. degree or are currently enrolled in a D.Min. program. As Table II shows, Presbyterian clergy are more likely than the clergy in our multi-denominational sample to say that they are likely or certain to enroll in a D.Min. program in the future. They are also, however, more likely to say that they are unlikely or very unlikely to enroll in a program. This suggests to us that Presbyterian clergy may have been confronted with the choice of whether or not to enroll in a D.Min. program longer than most other clergy and thus have quite settled opinions about their interest. (It is also probable that

Presbyterian clergy are more likely to be interested in the D.Min. than clergy in many other denominations, since the degree seems to have "caught on" in a special way among Presbyterian clergy.) If all Presbyterian clergy enroll in D.Min. programs who say they are certain or likely to, approximately one-third of all Presbyterian clergy will have obtained the degree. (Fluctuations in this figure will be caused by retirements and new ordinations.) We assume that the Presbyterian figure is a kind of maximum or ceiling: Interest in the D.Min. in any denomination is unlikely to be greater than it has been among Presbyterians, where it has been substantially greater than in other denominations. We think it predictable, therefore, that no more than one-quarter of all clergy will in the foreseeable future enroll in D.Min. programs, and in some denominations the percentage may be much lower.

To some extent, we believe, the future size of D.Min. programs will be determined by faculty convictions about educational effectiveness. Or, perhaps more accurately, we think it unlikely that programs of particular types will grow if faculty members are convinced that they should not. When we asked a question along these lines, "For maximum educational effectiveness, should the D.Min. program in your institution be smaller, larger, or remain the same size?", faculty who teach in evangelical/conservative institutions, and those who teach in smaller programs were markedly more likely to suggest that the programs in their institution should be larger. No faculty associated with extension/colleague group programs thought that such a program should be larger, and those associated with local/regional programs and campus-based intensive ones were about equally likely to suggest that their programs should be larger in size. It should be noted that two categories (large programs and extension/colleague group programs) in which faculty members think that growth is not indicated are those most likely to win high faculty approval. This suggests to us that if even faculty so highly positive feel that there should be no growth in these program categories, it is probably to be expected that neither extension programs nor programs of any format type that are already large will seek or permit themselves to grow in the future.

Trends in Program Shape and Direction

As we suggested above with respect to growth in program size, strong faculty opinions about particular features or dimensions of D.Min. programs are likely to be influential in the future. We asked faculty, chief executive officers and D.Min. directors what changes they would like to see in D.Min. programs in their own institutions, and we coded and tabulated the results of their written responses. Table III shows some of the results. By far the largest number of comments are those calling for more rigor and higher standards of quality for D.Min. programs. Of the 169 comments in this category almost half focus on issues of student selection; the others on various aspects of D.Min. programs, including evaluation of student work, standards for the project, length of the program, use of examinations

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and the like. The second largest number of comments call for more professional emphasis in D.Min. programs: More practical studies, more use of innovative teaching methods, more off-campus opportunities for students to study, and better integration between the practical and theoretical dimensions of the program. The number of comments calling specifically for more academic emphasis is relatively small, though a number of comments calling for more rigor probably could have as easily been placed in this category of comments calling for a more academic standard for the conduct of the degree. The expected and familiar difference between directors and faculty emerge: More academic emphasis on the faculty side, more professional emphasis from the directors. The assortment of opinion among these categories suggests, however, that though future changes in the D.Min. may very well take the path of more rigor and higher academic standards in programs, the professional emphasis and the variety of subject matter and teaching methods associated with it is also important, not only to program directors but also to faculty members, who are likely to have considerable influence in future program direction and design.

TABLE III. Changes Suggested by Faculty, Directors, and CEOs

	Leave Program <u>As Is</u>	More Rigor	More Academic Emph./ <u>Rigor</u>	More Profes. Emph./ <u>Rigor</u>	Better Adminis- tion	Eliminate Drastic- ally <u>Revise</u>
<u>Source of Comments</u>						
Faculty	7%	36%	10%	20%	5%	3%
CEOs	7	26	8	21	4	—
Directors	10	24	3	30	6	—
<u>Type</u>						
Ind./Specialized	9	34	6	20	6	2
Unique Content	3	29	21	22	8	2
Extended M.Div.	8	31	9	25	3	2
<u>Format Type</u>						
Local	8	32	7	24	4	3
Campus-based/Intensive	7	24	12	25	5	1
Extension	8	35	6	15	12	—
<u>Denominational Type</u>						
Mainline	9	34	8	20	4	2
Evangelical	4	30	11	27	6	2
Number of Comments	(42)	(167)	(46)	(118)	(25)	(12)

The only notable difference among program philosophy types with respect to views of desirable changes in the D.Min. is the especially

high percentage of comments from faculty and administrators who teach in the unique content and method type of program calling for more academic emphasis and higher academic standards. Since such programs often do not include as much treatment of the core subjects in the theological curriculum as do other program types, these calls for more academic emphasis are understandable. The differences among format types are few but interesting: The campus-based intensive form, by far the most popular with faculty and administrators as earlier reported, is less likely than the other forms to evoke calls for more rigor; the extension form is notably less likely to provoke comments suggesting a more professional emphasis, but more likely to elicit comments calling for improvements in administration. Denominational differences are not notable.

The following comments are representative, in tone and in the issues they raise, of the hundreds that were sorted and coded to compile the table above:

[There should be] greater selectivity in the admissions process, increased emphasis on traditional theological disciplines at both independent study and project levels, and increased willingness -- and better evaluative tools -- to dismiss persons admitted to candidacy but unable to complete requirements.

[There should be] development of quality programs through the selection process, more attention to basic competencies and skills, and more rigor in projects and independent studies (perhaps through better supervision).

[There should be] a candidacy-admission element at a specific point and a procedure for early recommendation that a student withdraw.

Aside from the continued needs (real and imagined) for more resources and outstanding students, I am generally satisfied with the theory informing our D.Min. program and reasonably satisfied with the overall quality of the students. There is always room for better students, but our expectations are probably too high. We certainly have had some graduates who have attained positions of significant leadership and who benefitted substantially from the program.

Either raise the standards for admission or refuse to grant the degree. I prefer the latter. Continuing education in professional ministry is absolutely necessary; other professions require it but do not grant degrees. I prefer that model -- ongoing continuing education for certification -- because I do not think the level of competency is doctoral.

Make it sufficiently rigorous that some people actually aren't able to be admitted, or actually aren't able to graduate, as would

Future

be the case with a respectable degree program anywhere, let alone a "doctorate."

[There should be] stronger Biblical, theological and sociological components, and more rigorous evaluation of projects and theses, by way of justifying the professional doctoral designation and also enhancing the professional level of ministerial functioning.

[There needs to be] more Biblical and theological study options available; more ethical issues dealt with; more learning from D.Min. students gathered to impact the M.Div. program structure. [There should also be] higher rigor in acceptance standards. The degree is cheapened in the long run if available to all applicants regardless of level of competence and there is no failure allowed. [That is a] great continuing education concept, but poor for a doctoral degree.

Money for faculty needs to be poured into the program. Stop trying to operate the program with vastly limited funds, courses and staff.

[There should be] more faithful attention to deadlines by both faculty and students, for papers, book lists, syllabi, etc. [There should also be] training of faculty and adjunct faculty for contextual supervision of students.

[There should be] better recruitment for extension clusters so as to avoid admissions compromises among the bottom 20% of cluster participants; and improved models and supervision of the project and writing thereupon.

[There should be] more faculty ownership. It was instituted as a "pilot" program with the promise of regular evaluation. We are keeping the promise by a thorough review. Faculty who have participated on a volunteer basis are more favorable than others, who tend to think it lacks academic quality.

More regularization of standards and expectations.

We expect to see ongoing change in programs in the direction suggested by these comments and summarized on Table III. Deeper involvement of the seminary's core faculty, more academic content and rigor, stricter standards for the initial selection and later evaluation of students' work, and at the same time the preservation of the "professional" focus in elements of D.Min. programs are all likely directions for program development.

Factors and Issues that will Influence the Future of the D.Min.

In addition to the factors just sketched -- the size of the D.Min. "market," the likely growth of or decline of particular program types

and forms, directions for internal changes in the D.Min. urged by faculty members and administrators -- there are several issues having to do with the shape and impact of the D.Min. degree more broadly that will, we believe, affect the degree's future.

1. The diversity of program types and forms gathered under the rubric of the single degree will, we are convinced, undermine the D.Min. in the long run. We favor flexibility and variety in forms, but we do not believe that a single degree name is adequate to communicate four or more different conceptions of what constitutes advanced professional education for ministry. Without some agreement about what features and elements are central and essential to D.Min. education, and which may vary from program to program, we believe that the D.Min. will create confusion among its public and its potential clientele that will, in the long run, undercut its appeal and perhaps its existence. Schools now offering the degree must consult together until they have established a common rationale for the D.Min. degree, a definition of its basic purpose or direction, a specific statement of the standard of work expected, and some protocols that will cause D.Min. programs offered in different institutions to resemble each other in basic ways while offering as well the wide range of foci and emphases needed to match ministers' varied interests.

2. The future of the D.Min. degree also depends, in the long run, on improving its uncertain public reputation. As we have demonstrated, there is enormous good will toward the degree in principle and in concept, and the widespread view that seminaries should continue to give it, even among seminary faculty members, whom we did not expect to be so enthusiastic. At the same time that there is nearly unanimous approval for the granting of such a degree, however, it must be noted that almost everyone associated with the D.Min. believes that some institutions are conducting programs of poor quality; and many faculty members, although they approve their institution's own program in general, make negative judgments about many features of that program, from the quality of students and standards for selection to the adequacy of the final thesis or project report.

Thus the degree lacks lustre. Laity in Presbyterian churches, the denomination in which the degree has had the most airing, do not think the possession of a D.Min. should weigh at all heavily in pastoral selection or setting pastoral pay scales. Though the desire to get a better job and make more money is widely disdained as a motive for seeking a D.Min. degree, it is nevertheless the case that unless the degree takes on enough meaning to have some weight or influence when decisions are made about employment of clergy, it will not have succeeded as in fact being trusted as a mark of having achieved "advanced professional competence for ministry." There is, it seems to us, a close relationship among the actual rigor and integrity of a program, the public perception of and trust in the efficacy of the program, and the utility of the degree or certificate the program yields for decisions in the evaluation and employment of professionals. If medical board exams in specialty areas did not, for instance,

Future

generally signify an advanced level of competence, dependably enough so that some evaluative and hiring decisions can be based upon that certification, few physicians would seek board certification. By the same token, unless the D.Min. takes on the kind of power as a signifier of advanced competence that degrees and certificates from other advanced training programs yield, its future, we think, may be bleak. Therefore the vigorous upgrading of the degree standards and the re-evaluation of institutions that offer it by those new standards is essential for the degree's survival.

3. As noted much earlier in the section on the D.Min.'s history, the D.Min. degree lacks strong analogues. The most widely regarded professional doctoral degrees are those that are earned in a foundational program of preparation, such as the M.D. or the J.D. Also well trusted are professional doctoral programs that are second degrees but that have many features that resemble those of "academic" doctorates. In this category, increasingly, are found such degrees as the Ed.D. and the Psy.D. Though intended for practitioners more than researchers, the degrees are quite similar in structure to the Ph.D., the major difference often being the nature of the final project or dissertation. The Ed.D. has, as we earlier noted, in many institutions become indistinguishable from the same school's Ph.D. in education. The D.Min. is neither a foundational professional doctorate nor a second professional doctorate with many of the features of the Ph.D. degree. It attempts to chart a third course. We believe that it is appropriate to try to find this third way but that it is extremely difficult to do so in a context where few parallel programs exist in other professions. A degree gains its legitimacy, if it is new, partly by comparison with accepted degrees. The degrees that have looked most like the D.Min. -- the Doctor of Business Administration, for example -- have not had a bright career. The lack of analogues makes the task of communicating the purpose and utility of the D.Min. degree all the more difficult.

The combination of these factors -- lack of standardization among D.Min. programs, the uncertain reputation of some programs and many program element structures and standards, and the lack of comparable doctoral degrees that would help communicate to the public the purpose and meaning of the D.Min. -- suggests that the D.Min. degree faces a difficult struggle for acceptance and survival over the long term. Even though there is currently considerable good will toward the degree among educators, church officials, clergy and laity who have observed its effects on clergy morale, the persistence of the issues just outlined, along with the strong indications that the market for the degree is "leveling," lead us to make emphatic recommendations that the purposes of the degree be specified, that its content and expectations be standardized, and that changes required to insure adequate program quality be made immediately.

CHART ONE

DOCTOR OF MINISTRY NOTATIONS: IMPOSED, REMOVED AND OUTSTANDING

	<u>Imposed</u>	<u>Removed</u>	<u>Outstanding</u>
D.M.1. Objectives and goals are insufficiently specific to provide functional guidelines for developing and evaluating curricular programs and student performance.	14	11	3
D.M.2. There is no articulation of what constitutes a high level of excellence or competence in the practice of ministry and how its accomplishment by the student will be ascertained.	14	6	5
D.M.3. The level of competence expected is not demonstrably higher than M.Div.	4	3	1
D.M.4. The program does not have sufficient professional orientation.	1	2	0
D.M.5. The biblical, historical, and theological disciplines are insufficiently central to and integrated into the program.	11	8	3
D.M.6. The instructional context does not provide sufficiently varied kinds of learning.	0	0	0
D.M.7. There is insufficient use of field-oriented learning experiences jointly supervised by residential and adjunct faculty.	11	11	0
D.M.8. The field-oriented learning experiences do not provide sufficiently for critical evaluation and growth in competence in the actual practice of ministry.	2	0	1

Appendix

DOCTOR OF MINISTRY NOTATIONS, IMPOSED REMOVED AND OUTSTANDING

	<u>Imposed</u>	<u>Removed</u>	<u>Outstanding</u>
D.M.9. Field-oriented learning is not jointly supervised by residential and adjunct faculty.	2	2	0
D.M.10. There is insufficient use of engagement/reflection, action-training methodology, and/or clinical pastoral education as integrated elements in the total curriculum	2	2	0
D.M.11. The purposes of the professional project lack adequate clarity.	4	2	0
D.M.12. No project of substantial scope is included in the program.	1	1	1
D.M.13. The project fails to demonstrate two or more of the elements identified in the Standards.	1	1	0
D.M.14. The program is insufficiently integrative, interdisciplinary, and functional in its orientation.	12	11	1
D.M.15. The process of student evaluation is insufficiently comprehensive and vigorous.	10	6	4
D.M.16. There is not adequate provision for regular and on-going evaluation of the program.	2	2	0
D.M.17. The program does not adequately meet the Standard on Duration.	0	0	0
D.M.18. Admission requirements fail to meet Standards.	5	5	0
D.M.19. The admissions process does not provide sufficient basis for determining an applicant's capacity for achievement of excellence in the practice of ministry.	2	2	0

DOCTOR OF MINISTRY NOTATIONS, IMPOSED REMOVED AND OUTSTANDING

	<u>Imposed</u>	<u>Removed</u>	<u>Outstanding</u>
D.M.20. The number of students in the residential components of the program is too small for effective peer learning and evaluation.	1	0	1
D.M.21. There is inadequate use of peer groups for learning and evaluation in the field dimensions of the program.	9	7	2
D.M.22. The faculty is inadequate in size for the number of students in the program.	1	1	0
D.M.23. The faculty is inadequate in size for the number of degree programs offered.	3	2	1
D.M.24. There is insufficient participation by adjunct faculty	2	2	0
D.M.25. Adjunct faculty tend to be inadequately oriented to the purposes, expectations, and Standards of the D.Min.	6	4	2
D.M.26. The faculty does not include the variety of resources required by the program.	2	1	1
D.M.27. An insufficient portion of the faculty is committed to interdisciplinary teaching oriented to professional ministry.	1	1	0
D.M.28. Adjunctive supervisory faculty are not sufficiently trained in supervisory methods.	6	7	0
D.M.29. Adjunctive supervisory and residential faculty do not function in a significant and integrated manner.	6	6	0

Appendix

DOCTOR OF MINISTRY NOTATIONS, IMPOSED REMOVED AND OUTSTANDING

	<u>Imposed</u>	<u>Removed</u>	<u>Outstanding</u>
D.M.30. There is inadequate liaison and quality control in connection with adjunctive instruction in non-residential components of the program	3	4	0
D.M.31. Faculty loads have been adversely affected by the D.Min.	5	3	2
D.M.32. The D.Min. had adversely affected other degree programs	2	1	1
D.M.33. Faculty competencies needed for the D.Min. have been given inadequate attention.	3	1	2
D.M.34. There is insufficient provision made for the direction and administration of the program.	1	1	0
D.M.35. Library holdings and other instructional materials are inadequate for the D.Min.	2	0	2
D.M.36. The additional costs for the D.Min. have been incurred without additional offsetting income.	1	1	0
D.M.37. There is insufficient provision made for a D.Min. curriculum.	12	9	3
D.M.38. The utilization made of library resources is inadequate.	4	0	4
D.M.39. One of more program forms by which the D.Min is offered are inadequate.	1	2	0
D.M.40. The D.Min. program does not include adequate periods of residency.	0	0	0
TOTALS	169	128	41

NATIONAL STUDY OF DOCTOR OF MINISTRY PROGRAMS

D.Min. Director's Questionnaire

(ALL #S ARE PERCENTS UNLESS OTHERWISE STATED)

Your Institution: _____

City: _____ State: _____

Note: All questions refer to in-ministry Doctor of Ministry programs.

I. ATTITUDE TOWARD THE D.MIN.

1. Which one of the following statements best describes your opinion of the D.Min. degree, in general?

The concept of a professional doctorate:

- 12 is a sound one, and in general, all seminary D.Min. programs offer educational experiences of good quality.
- 84 is a sound one, but some seminary programs (not including our own) are of dubious or poor quality.
- 0 is a sound one, but some seminary programs (including our own) are of dubious or poor quality.
- 3 is sound, but most or all current seminary D.Min. programs are of dubious or poor quality.
- 1 is unsound; the D.Min. degree should not be given.
- 0 No opinion

2. Which one of the following statements best describes what you think the D.Min. should be? Which best describes what you think your D.Min. program actually is?

Should <u>Be</u>	Actually <u>Is</u>	

86	76	A mark of distinction with selective admissions policies and rigorous standards for completion.
13	24	Open to all clergy who want a structured program of continuing education.
2	0	The degree should not be given.

II. PROGRAM EMPHASIS AND COMPONENTS

1. Listed below are a variety of substantive emphases that D.Min. programs may have. For each, please indicate:

First, how much immersion in the subject area you feel students in your institution's D.Min. program receive; and

Second, whether you would like to see this exposure increased or decreased, or feel it is about right.

	Extent of immersion in your D.Min. Program				I would like this exposure:		
	<u>Great</u>	<u>Some</u>	<u>Little</u>	<u>None</u>	<u>Increased</u>	<u>Same</u>	<u>Decreased</u>
a. Systematic, philosophical or historical theology	14	70	16	0	19	81	0
b. Pastoral or practical theology	54	42	5	0	22	76	2
c. Biblical studies	17	72	11	0	21	79	0
d. Ethics	6	65	25	3	34	66	0
e. Church history	2	40	47	11	15	81	3
f. Spiritual formation	11	47	38	5	40	56	3
g. Sociological theory	3	59	32	6	29	69	2
h. Psychological theory	13	64	18	5	15	82	3
i. Organizational development	8	69	21	2	17	81	2
j. Ministerial arts practical studies (e.g, preaching, pastoral counseling, Christian ed, etc.)	48	48	3	0	18	80	2
k. Other: _____	27	67	6	0	26	68	5
l. Other: _____							

2. Listed below are a variety of structures and methodologies common to many D.Min. programs. For each, please indicate:

First, the amount of use or emphasis that each receives in your D.Min. program.

Second, whether you would like to see this use or emphasis increased, decreased, or remain about the same.

	Extent emphasized in your D.Min. Program				I would like this emphasis:		
	<u>Great</u>	<u>Some</u>	<u>Little</u>	<u>None</u>	<u>Increased</u>	<u>Same</u>	<u>Decreased</u>
a. Seminars	71	26	3	0	11	89	0
b. Faculty lectures	26	59	14	2	2	92	6
c. Supervised practice (e.g, CPE, work in student's parish)	36	28	20	16	19	79	2
d. Case studies	23	48	25	5	32	68	0
e. Library research	24	68	8	0	20	78	2
f. Analysis/evaluation of ministry setting	45	47	9	0	31	69	0
g. Career assessment	10	43	32	16	29	71	0
h. Colleague/support group	50	26	17	8	21	76	3
i. Peer or collegial learning	64	24	11	2	22	78	0
j. Learning contract	29	29	32	11	25	73	2
k. Course exams	14	37	25	25	3	94	3
l. Qualifying exams	24	16	11	48	18	78	3
m. Adjunct faculty	15	46	31	8	13	79	8
n. Off-campus courses	17	32	29	22	24	73	3
o. Involvement of laity in student's ministry setting	29	35	26	9	40	58	2

3. If your D.Min. program requires students to prepare a written learning plan or contract, is it strictly adhered to?

19 Always 4 Rarely or never
 31 Usually 39 A learning contract is
 6 Sometimes not required.

4. What arrangements for peer interaction and learning does your program provide? (Check all that apply.)

51% Students form an organized colleague group and the students in the group take several or all of their courses together.

25 Students join a colleague group which is not a 'course'; rather its primary function is support and interaction.

52 Collegiality is expected to develop through informal exchanges in courses and/or residence halls.

6 D.Min. students in our program do not have a great deal of collegial contact with each other.

21 Other: _____

5. In what form(s) are courses offered in your D.Min. program? (Check all that apply.)

ST TYPICAL

39 51 Weekly, semi-weekly or more frequent meetings over the length of a quarter or semester

9 33 One week/five-day intensives

26 40 Two week/ten-day intensives

17 34 Longer than two week intensives (specify length of session: _____)

9 16 Other: _____

a. Please circle the course form above which is most typical.

b. How many student contact hours does this "most typical" course require? 40 contact hours (MEAN)

c. What is the average number of students enrolled in this "typical" course? 14 students (MEAN)

d. In this "typical" D.Min. course, what percentage of students are not D.Min. students? 18 % (MEAN)

6. What is the largest number of students you will admit to a course exclusively or primarily for D.Min. students?

18 students (MEAN) No established maximum

7. May your D.Min. students borrow circulating library materials by mail?

86 Yes 14 No

8. If your program offers courses away from the main seminary campus, do you make available at the site a "travelling library" of reading materials required or recommended for the course?

43 Yes, in all cases 29 No
 11 Yes, in most cases 0 Not applicable: we do not
 18 Yes, in some cases offer such courses.

9. If your program offers courses away from the main seminary campus, how does the quality of off-campus education compare with D.Min. work offered on campus?

In general, compared to on-campus work,

a. Off-campus teaching is:

b. Students' off-campus work is:

6	Better	9
79	The same	76
6	Inferior	6
9	No opportunity to judge	9
0	Not applicable: no such courses	0

10. When does a D.Min. student in your program become a candidate for the degree? (Check as many as apply.)

21 We do not have a stage called "candidacy" in our program.
 22 Upon admission to the program
 16 Upon passage of qualifying exams
 31 Upon completion of ____ credit hours or units
 31 Upon approval of a proposal for the final project, thesis or dissertation
 19 Other: _____

11. If you have a formal, post-admissions procedure for advancement to candidacy, who makes the decision to admit a student to candidacy?

50 The D. Min. committee
 11 The D.Min. director, acting alone
 4 The institution's committee on academic standing
 2 The academic dean
 33 Other: _____

12. If you have a formal, post-admissions procedure for advancement to candidacy, approximately how many students last year were:

a. Admitted to candidacy without conditions? 10 students (MEAN)
 b. Admitted to candidacy with conditions? 3 students (MEAN)
 c. Denied candidacy but could re-apply? 0.5 students (MEAN)
 d. Denied candidacy and terminated from program? 0.2 students (MEAN)

13. In the period before the final project, who is typically assigned as the student's official academic advisor? At the project or thesis phase, who is typically assigned as the student's project or thesis advisor?

<u>Advisor</u>		<u>Project Advisor</u>
<u>Before Project</u>		
47	The D.Min. Director	2
42	A regular seminary faculty member	89
5	An adjunct faculty member	3
2	No one	0
5	Other: _____	6

14. In your view, do the students in your program receive adequate guidance?

<u>Before Project</u>		<u>During project</u>
33	Always	33
62	Usually	59
5	Sometimes	8
0	Rarely or never	0

15. What is the nature of the final project required for your D.Min. degree? (Check more than one if you have options for the project.)

- 51 A dissertation in scholarly form on a theological and/or practical topic.
- 9 An extended essay, without full scholarly apparatus, on a theological and/or practical topic.
- 70 An experiment or project in the local setting, followed by a written project report.
- 15 Other: _____

16. What is the primary purpose of the project? (Check one.)

- 8 To make a contribution to knowledge.
- 80 To demonstrate the student's level of accomplishment in ministry and/or capacity to integrate knowledge and skills gained in the program.
- 12 Other: _____

17. Who finally approves or rejects project/thesis proposals?

- 6 No approval is required.
 51 The D.Min. committee
 2 The D.Min. director, acting alone
 28 The faculty member(s) who will serve as advisor(s)
 for the project
 14 Other: _____

18. How frequently are project proposals that have been submitted for final approval turned back for revision?

62 Frequently 34 Sometimes 5 Rarely or never

19. Do you offer a seminar to orient students to the final project, provide research tools, and/or help them draft a project plan?

- 67 Yes, a required seminar
 16 Yes, an elective seminar
 18 No

20. For each type of final project what is the number of typed, double spaced pages that is the:

	Minimum acceptable (if any)	Average Length	Maximum allowable (if any)	
a. essay, thesis or dissertation	101 (N=15)	134 (N=31)	254 (N=9)	} MEANS
b. report on ministry project or experiment	82 (N=23)	125 (N=33)	202 (N=12)	

21. How would you assess the overall quality of the projects/theses you have seen from your D.Min. students?

14 Excellent 76 Good 8 Fair 2 Poor

22. How would you assess the quality of each of the following elements or aspects of the majority of the project reports/theses of your D.Min. students?

	<u>Excellent</u>	<u>Good</u>	<u>Fair</u>	<u>Poor</u>	<u>Not Applicable</u>
a. Use of primary sources	15	58	24	3	
b. Use of secondary sources	30	66	5	0	
c. Use of theological methods	6	64	27	2	

	<u>Excellent</u>	<u>Good</u>	<u>Fair</u>	<u>Poor</u>	<u>Not Applicable</u>
d. Use of methods and theory from the human sciences	13	52	34	2	
e. Relevance for ministry setting	68	32	0	0	
f. Demonstration of ministry skills	42	55	3	0	
g. Evaluation component of project	11	65	24	0	
h. Written expression	8	70	21	2	
23. What portion of your D.Min. students seem to you to be capable of carrying out their major project or thesis without undue difficulty?
- 3 All 64 Most 25 Half 6 Some 2 Few 1 None
24. Who gives final approval of the completed thesis or project?
- 20 The D.Min. committee that has general oversight of the program
- 63 A committee especially formed to judge each project/dissertation, or a series of two or more readers
- 9 Only the faculty advisor for the project
- 0 Only the D.Min. director
- 8 Other: _____
25. Is an oral defense of the project report or thesis required?
- 72 Yes 28 No
26. Roughly what percentage of project reports/theses submitted for final approval/defense last year were returned for more than minor revisions? 24% (MEAN)

III. PROGRESS THROUGH THE PROGRAM

1. If a student keeps to the recommended schedule, how many years should it take to complete your D.Min. program? _____ years

N = 62

What percentage of your students do you estimate:

YEARS	%
2	20
3	41
4	28
5	8
6	3

- a. Finish the program in less than this time? 8.6 % (MEAN)
- b. Finish the program in about this amount of time? 43.7 % (MEAN)
- c. Take up to a year longer than this to complete the program? 24.7 % (MEAN)
- d. Take more than a year longer than this to complete the program? 19.5 % (MEAN)
2. What is the minimum amount of time a student must be enrolled to complete the degree?

We have no minimum.

A minimum of _____ years, or
_____ semesters/quarters

YEARS	%
1	23
2	68
3	8

3. What is the maximum length of time you will permit a student to remain in the program? (Check one.)

15% We have no maximum limit.

We have an initial limit of _____ years, but extensions of up to _____ years can be granted.

We have a maximum limit of _____ years, with no extensions.

4. What percentage of students who enroll in your program do not complete the degree? 23 % (MEAN)
5. At which, if any, of the following points do significant numbers of students in your program encounter difficulty in keeping on schedule? (Check all that apply.)

- 16 The course-taking phase
- 8 Passing qualifying exams
- 60 The period of preparing a project or thesis proposal
- 70 The period of researching and writing the project or thesis
- 12 Other: _____
- Other: _____

6. At what point in your program do students most often drop out or fail to finish? (Check one.)
- 16 During the first year
 - 20 After the first year, but before completing course work
 - 23 After completing course work, before approval of the the thesis or project proposal
 - 38 After approval of the project proposal, but before completion of the project
 - 3 Other: _____

7. What percentage of students who have had a project/thesis proposal accepted do not complete the program? 10 %

8. How frequently are the following given by students as their reasons for dropping out or failing to finish your program?

	<u>Very frequently</u>	<u>With some frequency</u>	<u>Rarely or never</u>
a. Financial difficulties	5	23	71
b. Change of job	15	56	29
c. Job pressures	29	54	16
d. Difficulty in academic work	8	51	41
e. Personal, family or psychological problems	11	52	37
f. Other: _____ _____	42	42	17
g. Other: _____ _____			

9. Do you offer a certificate (or other type of formal recognition) for students who opt or drop out of your D.Min. program after completing all requirements for the degree other than the final project/thesis?

14 Yes 86 No

IV. EFFECTS OF THE DEGREE ON THE STUDENTS

1. How often do you observe each of the following effects of involvement in the D.Min. program on students while they are involved in the program?

	<u>Reg- ularly</u>	<u>Fre- quently</u>	<u>Occa- sionally</u>	<u>Seldom Or Never</u>	<u>No Opportunity to observe</u>
a. Become distracted from their jobs by the demands of the program	2	4	53	42	
b. Show renewed commitment to their present job	35	51	11	3	
c. Have difficulty meeting academic demands and requirements	0	16	70	14	
d. Discover new capacities for critical inquiry	30	62	8	0	
e. Develop personal or family problems	0	4	38	58	
f. Discover new depth of collegial support with other pastors	49	36	13	2	
g. Develop conflicts in their ministry settings traceable to their involvement in the D. Min. program	0	2	25	73	
h. Develop creative solutions to significant problems or conflicts in their ministry setting	28	52	19	2	
i. Other: _____ _____ _____	50	33	17	0	
j. Other: _____ _____ _____					

2. How often do you observe the following effects of the D.Min. program on students who have completed the D.Min. program?

	Reg- ularly	Fre- quently	Occa- sionally	Seldom Or Never	No Opportunity to observe
a. Increased intellectual sophistication	21	58	19	2	
b. Increased capacity for critical theological reflection	27	63	10	0	
c. Clearer understanding of their theology of ministry	57	41	2	0	
d. Increased spiritual depth	27	34	36	2	
e. Increased self-awareness	44	48	7	2	
f. Increased competence in the functions of ministry	41	57	2	0	
g. Increased enthusiasm about the ministry as a <u>profession</u>	54	39	7	0	
h. Renewed commitment to their <u>present</u> job	33	50	15	2	
i. Become restless and seek a new position	4	7	55	34	
j. Become weary of study	0	4	59	37	
k. Greater appetite for reading and study	10	73	15	2	
l. Greater self-confidence	38	57	3	2	
m. Greater involvement in ecumenical or denominational activities, or consulting with other churches	15	41	39	4	
n. Other: _____	50	17	33	0	

3. Estimate the percentage of your D.Min. students for which your program has the following effects:

71 % Enables them to advance to a distinctly higher level of professional competence than is obtained in the M.Div.

29 % May provide an opportunity for them to engage in structured continuing education, but does not raise their level of competence distinctly higher than that of most non-D.Min. clergy.

100%

V. STRUCTURE AND REQUIREMENTS

1. Is your D.Min. program conducted cooperatively with other institutions?

63 No.

13 Yes, but each participating institution enrolls its own students and grants its own degrees

24 Yes, but all students are enrolled at our institution and we grant the degree

0 Yes, but all students are enrolled at another seminary that grants the degree

0 Yes, and the degree is awarded by the following cluster or consortium: _____.

2. Which one of the following best describes your in-ministry D.Min. program?

35 We offer more than one track, each track differing from the other(s) in focus, format, requirements, goals or intended constituency.

48 We offer a a single track with opportunities for different foci or specializations.

0 We offer a single specialized track, that focuses in the area of: _____

17 We offer a single general track.

- a. If you offer more than one track, please list the tracks here. (Do not list areas of specialization within a single track.)

Track 1: _____

Track 2: _____

Track 3: _____

3. What percentage of courses and/or supervised field work creditable toward your D.Min. degree is required or prescribed for all students?

23 75 - 100% required
 31 50 - 74% required
 19 25 - 49% required
 14 Less than 25% but more than a single course
 8 A single course
 5 None

4. How many credits, in total, are required for completion of your D.Min. program?

____ Quarter hours, or
 ____ Semester hours, or
 ____ Other (Explain: _____.)

- a. How are these credits divided among program components?

12 Credits in required courses
15 Credits in elective courses
7 Credits in supervised field or clinical work
8 Credits for completion of project or thesis
10 Other: _____
 ____ Other: _____

5. Which one of the following best describes the majority of credit courses your students take? (Check one.)

35 Courses are selected from a wide variety of courses open to both D.Min. students and those in other degree programs.
 51 Courses are selected from courses offered exclusively or primarily for D.Min. students.
 14 Courses are self-designed, independent study projects and/or courses taken at other institutions.

6. In your D.Min. program, what percentage of a student's total credit hours:

a. <u>Must</u> be taken at off-campus sites to which a faculty member or approved adjunct comes to teach?	(MEAN) <u>57</u> % *
b. <u>Must</u> be taken on campus?	<u>56</u> %
c. <u>May</u> be taken at an off-campus site? established by your institution, but may also be taken on campus?	<u>45</u> %
d. <u>May</u> be taken at other institutions of higher education?	<u>23</u> %

*Note: The percentages in this column will not necessarily total 100%.

7. May students take a majority of their D.Min. courses off-campus, at sites established by your institution and/or other institutions?

7a.
WEEKS OF RESIDENCY

2 wks	-	17%
3	-	11
4	-	22
5-7	-	22
8-10	-	28
		<u>100%</u>
(N=8)		

29 Yes 71 No

- a. If yes, how many weeks of campus residency, in total, are required for students who take a majority of courses off-campus?

(MEAN) 5.2 weeks

7b.
PERIODS OF RESIDENCY

1	-	29%
2	-	19
3	-	19
4	-	14
5	-	9
6	-	5
8	-	5
		<u>100%</u>
(N=20)		

- b. If yes, how many separate periods of residency are required?
2 separate periods (MEAN)

- c. If yes, what are the purposes of the period(s) of on-campus residency? (Check all that apply.)

19 Initial orientation to the program

31 Intensive course-taking

27 Planning of project with faculty advisor

12 Evaluation of/examination on completed project

9 Other: _____

Other: _____

8. What opportunities to earn credit for supervised work experience does your D.Min. program provide?

<u>Type of supervised training:</u>	<u>Not offered</u>	<u>Required</u>	<u>Provided as option</u>
a. Clinical supervision for those specializing in pastoral counseling or care	34	20	46
b. Clinical supervision of counseling for those <u>not</u> specializing in counseling	44	3	53
c. Supervision of work in parish or other non-clinical setting	44	33	23

9. If you offer supervised work for credit, what training or credentials do you require of supervisors?

a. For supervision in clinical settings: _____

b. For supervision in congregations and other non-clinical settings:

VI. RECRUITMENT

1. How much effort does your institution make to recruit D.Min. applicants?

- 8 None
- 23 Minimal (brochure made available on request, etc.)
- 47 Modest (mailings to potentially interested groups, occasional advertisements, etc.)
- 23 Energetic (personal, direct recruiting of persons identified as potentially interested)

- a. Has this effort increased, decreased, or remained about the same over the last 3 - 5 years?

8 Increased greatly
35 Increased some
46 Remained the same

9 Decreased some
2 Decreased greatly

3. If the institution does any recruiting, is it yielding good results?

20 Yes, very good
37 Yes, fair
2 No, poor

20 Hard to tell
20 We do not recruit.

4. How would you assess the pool of persons likely to be interested in your D.Min. program?

42 Getting larger
22 Getting smaller

26 Remaining about the same
11 Cannot assess

5. Which institutions, if any, do you regard as your chief competitors for D.Min. students?

a. _____
b. _____
c. _____

VII. APPLICATION AND ADMISSION

1. How many persons would you estimate made inquiries about your D.Min. program last year (September, 1983 - August, 1984)? 109 (MEAN)

a. How many completed applications did you receive? 26 (MEAN)

b. How many of those who applied were admitted? 19 (MEAN)

c. How many of those admitted enrolled in the program? 18 (MEAN)

2. Which of the following does your D.Min. program require for application and admission? (Check as many as apply.)

85% A relatively lengthy essay by the applicant on background, interests, reasons for seeking the degree, or other topics

94% An M.Div. degree from an accredited seminary

An M.Div. grade or grade point average of 2.93 (MEAN)

GRE test scores (Minimum combined GRE of 870) (MEAN)

Requirements for application and admission (continued):

13 Psychological test results

51 Personal interview

66 Evidence that the applicant's church governing board or employer approves the applicant's participation in a D.Min. program

57 Evidence that ecclesiastical superiors approve the applicant's participation in an D.Min. program

16 A commitment from the applicant to try to remain in his or her job until the program is completed

(MEAN) 3.1 years in ministerial service since seminary graduation

31 Other major application/admissions requirements: _____

3. Have you ever waived any of your application/admission requirements?

71 Yes 29 No

If yes, which requirements and under what circumstances is this normally done?

4. Are there any denominational or doctrinal limitations affecting admissions to your D.Min. program? || Yes 89 No

If yes, please describe: _____

5. Who makes the decision to admit or reject D.Min. applicants?
(Check one.)

3 The D.Min. director acting alone
 2 The institution's director of admissions acting alone
 22 A special D.Min. admissions committee
 47 The D.Min. committee which makes other decisions about the program
 17 The institution's regular admissions committee.
 9 Other: _____

6. In the last five years, what percentage of in-ministry D.Min. applications would you estimate have been rejected? 17.1 % (MEAN)

- a. What are the major reasons for these rejections? (Check all that apply to a significant number of those rejected.)

84 Evidence of academic weakness
 31 Evidence of emotional or psychological instability
 30 Evidence of inappropriate motivation for seeking the degree
 42 Evidence that your program would not meet the applicant's needs
 27 Relative inferiority to other applicants competing for a limited number of places in the program
 13 Other: _____

7. Has your program become more or less selective in D.Min. admissions in the last 3 - 5 years?

41 More selective
 58 Has remained the same
 2 Less selective
 Program has just begun

8. Please describe the trends in applications and admissions to your program in the last three to five years.

	Generally Increased	Remained About The Same	Generally Decreased	Varied Considerably From year to Year
a. The number of applications	32	47	13	8
b. The quality of applicants	38	54	5	3
c. The number of persons admitted	23	49	21	7

9. If the number of persons admitted has increased or decreased, what is the primary reason?

51 More or fewer applications
24 Policy decision to limit or expand program size
8 Declining/increasing quality of applications
16 Other: _____

10. Are D.Min. students eligible for financial aid from your institution?

20 Yes, under same policies as students in other programs
26 Yes, under special aid policies established for the D.Min.
54 No

- a. If D.Min students are eligible for aid from or administered by your institution, in what form is the aid? (Check all that apply.)

40 Grants
12 Loans
10 Work/study funds

IX. PROGRAM SIZE

1. What is the total number of students currently enrolled in your institution's in-ministry D.Min. program? 86 (MEAN)

2. Is there a formal limit on the total number of students who can be enrolled in the D.Min. program? 34 Yes 66 No

If yes, what is the limit? 70 students (MEAN)

If no, what do you think is the largest number of students your program(s) could accommodate? 97 students (MEAN)

3. For maximum educational effectiveness, should your D.Min. program be larger or smaller than it currently is, or is it about the right size?

27 Should be larger
8 Should be smaller
65 Is currently about right

I. TEACHING ARRANGEMENTS

Note: In the following questions, the term "core faculty" refers to persons with full faculty status (usually but not always full-time and appointed for more than one year), eligible to teach in several or all of the school's academic programs. "Adjunct" or "D.Min." faculty applies to persons, whether or not full-time, appointed to teach only in the D.Min. program.

1. What percentage of your institution's core faculty teach and/or advise students in the D.Min. program? 80 % (MEAN)
2. Of all courses offered by your institution to D.Min. students last year (1983-1984), what percentage were offered by:
 - a. Core faculty 82 % (MEAN)
 - b. Full-time faculty who teach only in the D.Min. program 3 % (MEAN)
 - c. Adjunct faculty from other seminaries or universities 16 % (MEAN)
 - d. Adjunct faculty whose other profession is not teaching 18 % (MEAN)
3. How are core faculty compensated for course teaching and advising students on the final project/thesis in your D.Min program?

D.Min.
Teaching

Project
Advising

52 All is part of regular load; there is no additional compensation.

71

21 All is in addition to load; extra compensation is paid. 24

27 Some is counted as part of regular load; some is in addition to load and extra compensation is paid.

58

4. If you pay core faculty honoraria or extra compensation for course teaching or project advising, how much did you pay in 1983-84?
 - a. Course teaching: \$ 1300 per course (MEAN)
 - b. Chief advisor or first reader: \$ 319 per student (MEAN)
 - c. Second project reader: \$ 75 per student (MEAN)

5. Of the core faculty who teach and advise in your D.Min. program, what percent would you estimate:

(MEANS)

21 % Would welcome the opportunity to do more work in the D.Min. program

63 % Feel that the balance between D.Min teaching/advising and other assignments is about right

18 % Would like to do less work in the D.Min. program

(N=60)

6. If you use adjunct faculty in your D.Min. program:

a. Who, other than the Board, finally approves the appointment of adjunct D.Min. faculty?

33 The D.Min. director

6 The faculty

31 The D.Min. committee

22 The academic dean

4 Faculty appointments committee

4 Other: _____

b. What percentage of the adjunct D.Min. faculty appointed last year had the following qualifications?

(MEANS)

22 % Had a D.Min. degree

79 % Had an academic doctorate

87 % Had experience in ministry

80 % Had prior teaching experience in a seminary or university

c. Do you provide orientation on campus for adjunct D.Min. faculty?

DAYS
1 - 22%
2 - 6%
3 - 4%

Yes, _____ days

67% [] No

d. How do you evaluate the course teaching of D.Min. adjuncts? (Check all that apply and then circle most typical.)

MOST TYPICAL

38%

% CHECKED

18% No formal evaluation

45

51 Written student evaluations

7

22 Observation of class sessions

10

15 Other: _____

e. How much were adjunct D.Min. faculty paid in 1983-84?

\$ 1177.70 per course

\$ 444.72 for acting as chief project advisor or first reader

\$ 111.25 for acting as second reader on the project

\$ _____ Other: _____

\$ _____ Other: _____

7. What has been the trend in your D.Min. program in recent years?
(Check one.)

- 28 We have used core faculty more heavily and adjunct teachers/advisors less.
- 51 The ratio of core faculty to adjuncts has remained about the same.
- 7 We have used adjuncts more heavily and core faculty less.
- 13 We have used no adjunct teachers/advisors.
- 2 Our program is new, so no trend is evident.

XI. GOVERNANCE

1. Is there an internal committee which oversees the D.Min. program?

96 Yes 4 No

- a. If yes, do core faculty members have a majority of votes?

92 Yes 8 No

- b. If there is such a committee please indicate who served on the committee last year (1983-1984).

	<u>Voting Member</u>	<u>Non-Voting Member</u>	<u>Not A Member</u>
D.Min director	88	10	2
Other D.Min. administrative staff	38	12	50
Academic dean	85	4	11
Core faculty member(s)	100	0	0
Adjunct faculty member(s)	27	0	73
Current D.Min. student(s)	55	3	41
Former D.Min. student(s)	41	0	59
Member(s) of the board of trustees	14	0	86
Minister(s) <u>not</u> involved in the D.Min. program, faculty or board	10	5	86

2. How do you assess the time given in your institution to evaluating your D.Min. program?

0 Too much 69 About right 31 Not enough

3. How many persons, including yourself, have professional (i.e., non-clerical) administrative responsibilities for your D.Min. program? How many secretarial and clerical staff have responsibilities for the D.Min. program?

	<u>Number</u>	
	<u>Professional</u>	<u>Clerical</u>
a. Full-time	_____	_____
b. 4/5's time	_____	_____
c. 3/5's time	_____	_____
d. 1/2 time	_____	_____
e. 2/5's time	_____	_____
f. 1/5 time	_____	_____

SEE
PAGE
24A

XIII. EFFECTS OF THE DEGREE ON THE SEMINARY

1. To what extent, if at all, has your D.Min. program had each of the following effects on your institution?

	<u>Great</u>	<u>Moderate</u>	<u>Little</u>	<u>None</u>	<u>Don't Know</u>
a. The D.Min. has given core faculty experience which enriches <u>M.Div.</u> teaching.	35	62	3	0	0
b. The D.Min. has drained attention and faculty energy from the <u>M.Div.</u> and other programs.	0	21	51	28	0
c. It has enabled us to make good use of fixed resources (tenured faculty, space, etc.) that were not being fully utilized before.	8	43	34	15	0

XI.3 Professional and Clerical Staff

Average Number of Professional Staff (Headcount)	1.6
Average Number of Professional Staff (FTE)	1.2
Average Number of D.Min. Students	
per Professional Staff FTE	126.0
Average Number Clerical Staff (Headcount)	1.4
Average Number Clerical staff (FTE)	1.1
Average Number of D.Min Students	
per Clerical Staff	136.0

filename: STAFF.TAB

	<u>Great</u>	<u>Moderate</u>	<u>Little</u>	<u>None</u>	<u>Don't Know</u>
d. It has stretched teaching and advising loads beyond the optimum.	8	28	43	21	
e. It has provided new research areas and opportunities for some faculty.	9	47	36	8	
f. It has consumed faculty time that should have been used for research and writing.	2	23	52	23	
g. It has helped our institution to improve its financial situation through providing additional revenue.	6	31	35	28	
h. It has provided good public relations with our sponsoring denomination(s), graduates and others.	33	57	9	2	
i. It has enabled our institution to improve the quality of advanced continuing education for clergy.	59	32	8	2	
j. It has provided us with a D.Min. alumni/ae group which is helpful in our fund raising program.	6	23	51	21	
k. It has weakened our institution's reputation for academic rigor.	0	0	16	84	

2. Which one of the following three statements best expresses your view of the relative effect of your D.Min. program on the financial well-being of the institution?

25 The D.Min. is more "profitable" than other programs.

19 It is less "profitable" than other programs.

56 It has about the same financial impact as other programs.

3. What do you believe is the majority attitude toward your D.Min. among each of the following groups:

	<u>Very Positive</u>	<u>Somewhat Positive</u>	<u>Somewhat Negative</u>	<u>Very Negative</u>	<u>Don't Know</u>
a. Administrators (other than yourself)	70	27	3	0	-
b. Board of Trustees (if any)	72	26	2	0	
c. Alumni/ae and other external constituencies	45	52	2	2	
d. M. Div. students	25	71	4	0	
e. Majority of faculty	29	58	9	3	
f. Yourself	83	12	5	0	

4. Do you think that five years from now your institution will still offer the D.Min. degree?

98 Yes

2 No

- a. If yes, how do you think the program in five years will compare with the present program in size? In quality?

Size will be:

31 Larger
60 About the same
9 Smaller

Quality will be:

Higher 59
About the same 41
Lower 0

5. Given the current situation in your institution, what future for your D.Min. program do you think the majority of your institution's faculty would endorse? What future would you endorse?

Faculty

Yourself

15	To expand our program	46
72	To keep our program the same size	45
11	To decrease our program in size	8
2	To eliminate our program	2

6. What changes would you like to see in your D.Min. program?

XIII. ACCREDITATION

1. Do you think that ATS accrediting teams that have visited your D.Min. program gained an adequate understanding of the purposes, methods and effects of your program?

48 Yes, to a great extent

9 No

23 Yes, to some extent

20 Don't know

2. Have you made substantial program changes in response to accreditation reports?

36 Yes

64 No

If yes, what changes?

3. What is your opinion of the 1984 revisions in the Standards for accrediting D.Min. programs? DIRECTOR

48 Generally favorable toward the changes

5 Generally unfavorable toward the changes

44 Have not studied the revised Standards closely enough to comment

3 Other: _____

4. What further changes, if any, would you like to see in D.Min. accrediting standards?

XIV. STUDENT CHARACTERISTICS

1. Please describe your current D.Min. student body. (If detailed statistics are not available use your best estimates.)
 - a. Gender: 91 % male 9 % female
 - b. Age: 24 % under 35 63 % 35 - 50 15 % over 50
 - c. Years in ministry: 12 % under 5 62 % 5-15 27 % over 15
 - d. Occupation: 80 % Parish ministry 9 % Chaplains
5 % Church executives
8 % Other specialized professional ministry
1 % Laity
 - e. Citizenship 89 % U.S. 3 % Canadian 8 % Other
 - f. Race/ethnic origin of U. S. citizens:
83 % White/Anglo 5 % Black 6 % Native American
2 % Asian American 1 % Hispanic 2 % Other
2. If yours is a denominationally-related institution:
 - a. Roughly what percentage of your D.Min. students are from your institution's denomination? 59 %
 - b. Roughly what percentage of your M.Div. students (if you have an M.Div.) are from your institution's denomination? 71 %
3. If you have an M.Div. program, what percentage of your current D.Min. students are M.Div. graduates of your own institution? 37 %
4. If your institution has both an M.Div. and a D.Min. program, how do the student bodies of the two programs compare:

With respect to:D.Min. students are generally:

a. Denominational background	<u>6</u> less diverse than
	<u>44</u> about the same as <u>M.Div. students.</u>
	<u>49</u> more diverse than
b. Academic ability	<u>3</u> less able than
	<u>48</u> about the same as <u>M.Div. students.</u>
	<u>48</u> more able than
c. Theological orientation	<u>3</u> More conservative than
	<u>73</u> About the same as <u>M.Div. students.</u>
	<u>24</u> More liberal than

5. In the last 3 to 5 years, how has your D.Min. student body changed, if at all, with respect to the following:

	INCREASED		STAYED	DECREASED	
	<u>Greatly</u>	<u>Some</u>	<u>Same</u>	<u>Some</u>	<u>Greatly</u>
a. Percentage of females	8	42	45	3	2
b. Years of ministry experience	0	25	67	8	0
c. Percentage of racial/ethnic minorities	3	44	51	2	0
d. Intellectual ability	3	48	48	2	0

6. Overall, would you say your institution's D.Min. student body is:

30 Very able 12 Mixed in ability
58 Moderately able 0 Generally weak

IV. YOUR BACKGROUND

1. Gender: 95 Male 5 Female
2. How many years have you served as Director of your institution's D.Min. program? 5 years (MEAN)
3. What was your previous position? SEE PAGE 30A

Was this previous position at your current institution? 72 Yes 28 No

4. What is your highest earned degree? SEE PAGE 30A

If you have specialized in an academic or professional field, what is it? SEE PAGE 30A

5. Have you ever served as a full-time parish pastor/associate?

88 Yes 12 No

6. Have you ever served as a part-time or interim parish pastor?

83 Yes 17 No

QUESTION XV-3 Previous Position of D.Min. Director

D.Min. Director	5%
Dean	6
Professor/teacher	51
Other Seminary Administrator	13
Adjunct Faculty	1
Field Education	8
Non-Seminary Administrator	3
Pastor	11
Pastoral Counselor	2

QUESTION XV-4 Highest Earned Degree

Ph.D., Th.D.	76%
Ed.D.	10
D.Min.	12
M.Div. or equivalent	2

QUESTION XV-4 Specialized Field

Theology, Philosophy	30%
Bible	12
History	5
Ethics	7
Preaching/Worship	3
Social Sciences	14
Education	19
Pastoral care/Counseling	8
Other	2

7. Are you assigned full-time to direct/teach in the D.Min. program?

14 Yes 86 No

If no, how is your salaried time allotted?

<u>42</u> %	Time spent directing and/or teaching in D.Min. program
<u>33</u> %	Time spent teaching in other programs.
<u>20</u> %	Time spent in other administrative responsibilities.
<u>5</u> %	Other: _____
100%	

8. What is your faculty status:

54 Professor	0 Instructor
29 Associate Professor	2 Lecturer
10 Assistant Professor	5 Not a member of faculty

a. If a faculty member, to what field, department or area are you assigned?

27	Theology, ethics
2	Biblical studies
7	History
61	Practical, pastoral or ministry studies
3	Other: _____

b. If a faculty member, what is your tenure status?

56	Tenured
18	Will be considered for tenure in the future
26	Faculty member, but not eligible for tenure

c. If you have a faculty appointment, do you receive additional compensation for serving as Director of the D.Min. Program?

38 Yes 62 No

Thank you for completing this questionnaire. Please seal it in the accompanying envelope and return it by **Wednesday, February 20th**, to the chief executive officer of your institution.

If you wish to enclose any additional comments on the Doctor of Ministry degree, they will be most welcome.

Note: All numbers are %s unless otherwise indicated
Number Responding = 67

CEO

NATIONAL STUDY OF DOCTOR OF MINISTRY PROGRAMS
Chief Executive Officer Questionnaire

Your Institution: _____

City: _____ State: _____

Note: All questions refer to in-ministry Doctor of Ministry Programs.

I. ATTITUDE TOWARD THE D.MIN.

1. Which one of the following statements best describes your opinion of the D.Min. degree, in general?

The concept of a professional doctorate:

15% is a sound one, and in general, all seminary D.Min. programs offer educational experiences of good quality.

77 is a sound one, but some seminary programs (not including our own) are of dubious or poor quality.

7 is a sound one, but some seminary programs (including our own) are of dubious or poor quality.

2 is sound, but most or all current seminary D.Min. programs are of dubious or poor quality.

is unsound; the D.Min. degree should not be given.

No opinion

2. Which one of the following statements best describes what you think the D.Min. should be? Which best describes what you think your D.Min. program actually is?

Should <u>Be</u>	Actually <u>Is</u>

85%	65%	A mark of distinction with selective admissions policies and rigorous standards for completion.

14	33	Open to all clergy who want a structured program of continuing education.

2	2	The degree should not be given.

3. Overall, would you say your institution's D.Min. student body is:

31%	Very able	28	Mixed in ability
41	Moderately able	0	Generally weak

4. How would you assess the pool of persons likely to be interested in your D.Min. program?

27%	Getting larger	52	Remaining about the same in size
17%	Getting smaller	5	Cannot assess

5. For maximum educational effectiveness, should your D.Min. program be larger or smaller than it currently is, or is it about the right size?

23%	Should be larger.
7	Should be smaller.
71	Is currently about right.

II. GOVERNANCE

1. Does your Board of Trustees have a committee responsible for the D.Min. program?

11%	Yes, a special committee on the D.Min.
49	Yes, the same committee that oversees other educational programs
33	No
7	This seminary does not have its own board

2. In your institution's administrative structure, to whom does the Director of the D.Min. program report?

20%	To the chief executive officer.
74	To the chief academic officer.
6	Other: _____

3. How many members of your core faculty (i.e., faculty on regular rather than adjunct appointment) hold the D.Min. degree as their highest earned degree? _____ MEAN = .8

4. How many administrators who are not core faculty hold the D.Min. as their highest earned degree? _____ MEAN = .7

III. EFFECTS OF THE DEGREE ON THE STUDENTS

1. How often do you observe each of the following effects of involvement in the D.Min. program on students while they are involved in the program?

<u>MEANS</u>		<u>Reg- ularly</u> (1)	<u>Fre- quently</u> (2)	<u>Occa- sionally</u> (3)	<u>Seldom Or Never</u> (4)	<u>No Opportunity to observe</u>
3.2	a. Become distracted from their jobs by the demands of the program	—	69	67%	27%	
1.8	b. Show renewed commitment to their present job	25	71	4	—	
3.0	c. Have difficulty meeting academic demands and requirements	—	5	84	11	
2.0	d. Discover new capacities for critical inquiry	16	73	9	2	
3.7	e. Develop personal or family problems	—	—	30	70	
1.7	f. Discover new depth of collegial support with other pastors	48	35	14	4	
3.7	g. Develop conflicts in their ministry settings traceable to their involvement in the D. Min. program	—	—	24	75	
2.1	h. Develop creative solutions to significant problems or conflicts in their ministry setting	20	49	31	—	
	i. Other: _____					

	j. Other: _____					

13% CHECKED OTHER

2. How often do you observe the following effects of the D.Min. program on students who have completed the D.Min. program?

MEANS			Reg- ularly	Fre- quentlv	Occa- sionallv	Seldom Or Never	No Opportunity to observe
			(1)	(2)	(3)	(4)	
2.1	a.	Increased intellectual sophistication	22%	46%	29%	4%	
1.9	b.	Increased capacity for critical theological reflection	26	58	14	2	
1.7	c.	Clearer understanding of their theology of ministry	40	53	7	—	
2.2	d.	Increased spiritual depth	16	47	38	—	
1.9	e.	Increased self-awareness	29	48	23	—	
1.8	f.	Increased competence in the functions of ministry	33	53	15	—	
1.9	g.	Increased enthusiasm about the ministry as a <u>profession</u>	27	60	11	2	
2.0	h.	Renewed commitment to their <u>present</u> job	22	57	20	—	
3.1	i.	Become restless and seek a new position	2	6	67	25	
3.5	j.	Become weary of study	—	—	48	52	
2.1	k.	Greater appetite for reading and study	9	72	17	2	
1.8	l.	Greater self-confidence	28	63	9	—	
2.6	m.	Greater involvement in ecumenical or denominational activities, or consulting with other churches	8	32	49	11	
	n.	Other: _____	} 1% CHECKED OTHER				

3. Estimate the percentage of your D.Min students for which your program has the following effects:

- 69 % Enables them to advance to a distinctly higher level of professional competence than is obtained in the M.Div.
- 31 % May provide an opportunity for them to engage in structured continuing education, but does not raise their level of competence distinctly higher than that of most non-D.Min. clergy.

100%

IV. EFFECTS OF THE DEGREE ON THE SEMINARY

1. To what extent, if at all, has your D.Min. program had each of the following effects on your institution?

<u>MEANS</u>		<u>Great</u> <u>(1)</u>	<u>Moderate</u> <u>(2)</u>	<u>Little</u> <u>(3)</u>	<u>None</u> <u>(4)</u>	<u>Don't</u> <u>Know</u>
1.8	a. The D.Min has given core faculty experience which enriches <u>M.Div</u> teaching.	31%	55%	12%	2%	
2.7	b. The D.Min. has drained attention and faculty energy from the M.Div. and other programs.	5	30	53	13	
2.5	c. It has enabled us to make good use of fixed resources (tenured faculty, space, etc.) that were not being fully utilized before.	22	28	26	24	
2.8	d. It has stretched teaching and advising loads beyond the optimum.	5	32	46	18	
2.5	e. It has provided new research areas and opportunities for some faculty.	8	41	44	6	
3.0	f. It has consumed faculty time that should have been used for research and writing.	2	25	49	25	
3.0	g. It has helped our institution to improve its financial situation through providing additional revenue.	2	32	31	36	

CEO
Don't
Know

		Great (1)	Moderate (2)	Little (3)	None (4)	
<u>MEANS</u>						
1.8	h. It has provided good public relations with our sponsoring denomination(s), graduates and others.	31%	54%	13%	2%	
1.5	i. It has enabled our institution to improve the quality of advanced continuing education for clergy.	48	42	6	4	
2.8	j. It has provided us with a D.Min. alumni/ae group which is helpful in our fund raising program.	5	26	51	18	
3.7	k. It has weakened our institution's reputation for academic rigor.	2	3	17	78	
	2. Which <u>one</u> of the following three statements best expresses your view of the relative effect of your D.Min. program on the financial well-being of the institution?					
	14% The D.Min is <u>more</u> "profitable" than other programs.					
	14 It is <u>less</u> "profitable" than other programs.					
	71 It has about the same financial impact as other programs.					
	3. What do you believe is the <u>majority</u> attitude toward your D.Min. among each of the following groups:					

		Very Positive (1)	Somewhat Positive (2)	Somewhat Negative (3)	Very Negative (4)	Don't Know
<u>MEANS</u>						
1.5	a. Administrators (other than yourself)	58%	37%	3%	2%	
1.5	b. Board of Trustees (if any)	57%	39	4	—	
1.5	c. Alumni/ae and other external constituencies	47	53	—	—	
1.7	d. M. Div. students	33	60	6	—	
1.8	e. Majority of faculty	32	57	11	—	
1.4	f. Yourself	65	29	6	—	

4. Do you think that five years from now your institution will still offer the D.Min. degree?

Yes 97% No 3%

- a. If yes, how do you think the program in five years will compare with the present program in size? In quality?

Size will be:

31% Larger
57 About the same
13 Smaller

Quality will be:

Higher 64%
About the same 36
Lower —

5. Given the current situation in your institution, what future for your D.Min. program do you think the majority of your institution's faculty would endorse? What future would you endorse?

Faculty

Yourself

20%	To expand our program	28%
67	To keep our program the same size	60
10	To decrease our program in size	8
3	To eliminate our program	3

6. What changes would you like to see in your D.Min. program?

V. ACCREDITATION

1. Do you think that ATS accrediting teams that have visited your D.Min. program gained an adequate understanding of the purposes, methods and effects of your program?

49%	Yes, to a great extent	5	No
35	Yes, to some extent	11	Don't know

2. Have you made substantial program changes in response to accreditation reports?

Yes	No
29%	71%

If yes, what changes?

3. What is your opinion of the 1984 revisions in the Standards for accrediting D.Min. programs?

54% Generally favorable toward the changes

3 Generally unfavorable toward the changes

41 Have not studied the revised Standards closely enough to comment

2 Other: _____

4. Was there initial faculty opposition to instituting your D.Min. program? Is there currently faculty opposition?

InitiallyCurrently

3%

Yes, strong opposition

33

Yes, mild opposition

31

No significant opposition

33

Don't know

19%

80

2

5. As far as you know, has your program served as a model for other institutions?

18% Yes

_____ programs

10

No

72

Don't know

6. Which of the following best describes your institution's history with in-sequence D.Min. programs?

~~67%~~ - We have never had an in-sequence program.

16 - We have always had ~~both~~ in-sequence and in-ministry programs or options.

9 - Our current in-ministry program began as an in-sequence program and changed form.

9 - Originally we had both in-sequence and in-ministry options; now we have only an in-ministry program. We dropped the in-sequence option in 19____.

7. From what you know of your in-ministry program's history, what were the major reasons for instituting it?

4. Was there initial faculty opposition to instituting your D.Min. program? Is there currently faculty opposition?

InitiallyCurrently

3%
33
31
33

Yes, strong opposition
Yes, mild opposition
No significant opposition
Don't know

19%
80
2

5. As far as you know, has your program served as a model for other institutions?

18% Yes _____ programs
10 No _____
72 Don't know

6. Which of the following best describes your institution's history with in-sequence D.Min. programs?

67% - We have never had an in-sequence program.
16 - We have always had **both** in-sequence and in-ministry programs or options.
9 - Our current in-ministry program began as an in-sequence program and changed form.
9 - Originally we had both in-sequence and in-ministry options; now we have only an in-ministry program. We dropped the in-sequence option in 19____.

7. From what you know of your in-ministry program's history, what were the major reasons for instituting it?

VII. BACKGROUND

1. How many years have you held your current position? MEAN = 6

2. What was your previous position? _____

Was this previous position at your current institution?	Yes	No
35%	65%	

3. What is your highest earned degree: _____

4. Have you ever served as a full-time parish pastor/associate?

83% Yes No 17%

5. Have you ever served as a part-time or interim parish pastor?

60% Yes No 40%

6. Do you serve as both chief executive officer and chief academic officer of your institution?

33% Yes No 67%

7. How much would you say you know about your institution's D.Min. program?

75% A great deal A little —
25% Some Nothing —

Thank you for completing this questionnaire. If you wish to enclose additional comments on the D.Min., we would be happy to have them.

Please return this questionnaire and the others distributed to your institution by **Friday, February 22.**

Your Institution: _____

City: _____ State: _____

Note: All questions refer to in-ministry Doctor of Ministry programs.

(ALL #S ARE PERCENTS UNLESS OTHERWISE STATED)

I. ATTITUDE TOWARD THE D.MIN.

1. Which one of the following statements best describes your opinion of the D.Min. degree, in general?

The concept of a professional doctorate:

12	is a sound one, <u>and</u> in general, all seminary D.Min. programs offer educational experiences of good quality.
66	is a sound one, <u>but</u> some seminary programs (not including our own) are of dubious or poor quality.
7	is a sound one, <u>but</u> some seminary programs (including our own) are of dubious or poor quality.
8	is sound, <u>but</u> most or all current seminary D.Min. programs are of dubious or poor quality.
5	is <u>unsound</u> ; the D.Min degree should not be given.
3	No opinion
2. Which one of the following statements best describes what you think the D.Min. should be? Which best describes what you think your D.Min. program actually is?

Should	Actually	
<u>Be</u>	<u>Is</u>	

86	42	A mark of distinction with selective admissions policies and rigorous standards for completion.
10	58	Open to all clergy who want a structured program of continuing education.
4	1	The degree should not be given.

3. Overall, would you say your institution's D.Min. student body is:

16 Very able	43 Mixed in ability
39 Moderately able	2 Generally weak

4. If your institution has both a M.Div. and a D.Min. program, how do the student bodies of the two programs compare:

With respect to:

D.Min. students are generally:

a. Denominational background	15 less diverse than	
	47 about the same as	<u>M.Div. students.</u>
	39 more diverse than	
b. Academic ability	7 less able than	
	57 about the same as	<u>M.Div. students.</u>
	36 more able than	
c. Theological Orientation	7 more conservative than	
	75 about the same as	<u>M.Div. students.</u>
	17 more liberal than	

5. For maximum educational effectiveness, should your D.Min. program be larger or smaller than it currently is, or is it about the right size?

19 Should be larger
13 Should be smaller
69 Is currently about right

6. Of the faculty who teach and advise in both D.Min. and other programs, what percent would you estimate:

<u>18</u> %	Would welcome the opportunity to do more work in the D.Min. program
<u>55</u> %	Feel that the balance between D.Min. teaching/advising and other assignments is about right
<u>27</u> %	Would like to do less work in the D.Min. program

100%

7. Would you, personally, like to have more or less involvement in the D.Min. program, or is your current D.Min. load about right?

17	Would like to have greater D.Min. involvement
11	Would like to have less D.Min. involvement
72	Current D.Min. load is just about right

II. PROGRAM EMPHASIS AND COMPONENTS

1. Listed below are a variety of substantive emphases that D.Min. programs may have. For each, please indicate:

First, how much immersion in the subject area you feel students in your institution's D.Min program receive; and

Second, whether you would like to see this exposure increased or decreased, or feel it is about right.

MEAN		Extent of immersion in your D.Min. Program				I would like this exposure:			MEAN
		Great (1)	Some (2)	Little (3)	None (4)	Increased (1)	Same (2)	Decreased (3)	
2.3	a. Systematic, philosophical or historical theology	7	61	27	4	48	50	1	1.5
1.4	b. Pastoral or practical theology	62	34	3	1	15	73	11	2.0
2.2	c. Biblical studies	10	64	23	2	44	55	1	1.6
2.4	d. Ethics	5	50	39	6	52	47	1	1.5
2.7	e. Church history	1	39	44	16	34	63	3	1.7
2.6	f. Spiritual formation	8	40	39	13	47	51	2	1.6
2.6	g. Sociological theory	6	39	44	12	35	62	3	1.7
2.3	h. Psychological theory	15	50	28	7	18	75	7	1.9
2.1	i. Organizational development	20	53	22	6	22	70	8	1.9
1.7	j. Ministerial arts practical studies (e.g, preaching, pastoral counseling, Christian ed, etc.)	43	47	9	1	22	69	8	1.9
	k. Other: _____	13% CHECKED OTHER							

	l. Other: _____								

2. Listed below are a variety of structures and methodologies common to many D.Min. programs. For each, please indicate:

First, the amount of use or emphasis that each receives in your D.Min. program.

Second, whether you would like to see this use or emphasis increased, decreased, or remain about the same.

MEAN		Extent emphasized in your D.Min. Program				I would like this emphasis:			MEAN
		Great (1)	Some (2)	Little (3)	None (4)	Increased (1)	Same (2)	Decreased (3)	
4	a. Seminars	64	31	4	2	12	86	2	1.9
0	b. Faculty lectures	21	59	16	4	10	80	10	2.0
2.2	c. Supervised practice (e.g. CPE, work in student's parish)	27	34	28	12	26	72	2	1.8
2.1	d. Case studies	18	54	25	3	28	68	4	1.8
2.1	e. Library research	15	58	25	3	48	51	1	1.5
1.8	f. Analysis/evaluation of ministry setting	34	50	15	1	30	68	2	1.7
2.4	g. Career assessment	13	43	31	13	34	65	2	1.7
1.8	h. Colleague/support group	43	36	17	4	23	75	1	1.8
1.7	i. Peer or collegial learning	47	39	12	2	22	77	2	1.8
2.3	j. Learning contract	27	34	24	15	18	79	2	1.8
2.7	k. Course exams	5	39	33	23	14	82	4	1.9
3.1	l. Qualifying exams	10	21	18	50	33	66	2	1.7
2.2	m. Adjunct faculty	19	46	29	6	10	83	7	2.0
2.6	n. Off-campus courses	15	36	28	22	15	78	7	2.0
2.2	o. Involvement of laity in student's ministry setting	21	42	28	9	31	68	1	1.7

3. If your program offers courses away from the main seminary campus, how does the quality of off-campus education compare with D.Min. work offered on campus?

In general, compared to on-campus work,

- * a. Off-campus teaching is: * b. Students' off-campus work is:

4	Better	5
82	The same	77
14	Inferior	18
-	No opportunity to judge	-
-	Not applicable: no such courses	-

* PERCENTAGES BASED ONLY ON THOSE CHECKING BETTER, SAME, OR INFERIOR (N = 121)

4. How would you assess the overall quality of the projects/theses you have seen from your D.Min. students?

9 Excellent 52 Good 33 Fair 5 Poor

5. How would you assess the quality of each of the following elements or aspects of the majority of the project reports/theses of your D.Min. students?

MEAN		Excellent (1)	Good (2)	Fair (3)	Poor (4)	Not Applicable
2.6	a. Use of primary sources	9	40	35	16	
2.2	b. Use of secondary sources	13	59	25	3	
2.6	c. Use of theological methods	6	37	45	12	
2.6	d. Use of methods and theory from the human sciences	6	39	43	12	
1.7	e. Relevance for ministry setting	44	46	10	1	
2.0	f. Demonstration of ministry skills	22	54	22	2	
2.4	g. Evaluation component of project	11	46	32	11	
2.5	h. Written expression	6	46	38	9	

6. What portion of your D.Min. students seem to you to be capable of carrying out their major project or thesis without undue difficulty?

2 All 54 Most 26 Half 14 Some 4 Few - None

III. EFFECTS OF THE DEGREE ON THE STUDENTS

1. How often do you observe each of the following effects of involvement in the D.Min. program on students while they are involved in the program?

	Reg- ularly (1)	Fre- quently (2)	Occa- sionally (3)	Seldom Or Never (4)	No Opportunity to observe	MEAN
a. Become distracted from their jobs by the demands of the program	2	10	51	37		3.2
b. Show renewed commitment to their present job	13	60	25	2		2.2
c. Have difficulty meeting academic demands and requirements	3	22	66	9		2.8
d. Discover new capacities for critical inquiry	12	48	35	4		2.3
e. Develop personal or family problems	1	2	36	62		3.6
f. Discover new depth of collegial support with other pastors	27	45	25	4		2.1
g. Develop conflicts in their ministry settings traceable to their involvement in the D. Min. program	1	2	29	68		3.6
h. Develop creative solutions to significant problems or conflicts in their ministry setting	9	43	46	3		2.4
i. Other: _____	} 79% CHECKED OTHER					

j. Other: _____						

2. How often do you observe the following effects of the D.Min. program on students who have completed the D.Min. program?

	Reg- ularly (1)	Fre- quently (2)	Occa- sionally (3)	Seldom Or Never (4)	No Opportunity to observe	MEAN
a. Increased intellectual sophistication	10	44	38	9		2.4
b. Increased capacity for critical theological reflection	13	43	37	8		2.4
c. Clearer understanding of their theology of ministry	28	51	19	3		2.0
d. Increased spiritual depth	8	33	50	9		2.6
e. Increased self-awareness	25	56	19	1		2.0
f. Increased competence in the functions of ministry	25	53	21	1		2.0
g. Increased enthusiasm about the ministry as a <u>profession</u>	27	54	18	2		1.9
h. Renewed commitment to their <u>present</u> job	15	58	26	2		2.1
i. Become restless and seek a new position	2	8	55	36		3.2
j. Become weary of study	1	13	54	32		3.2
k. Greater appetite for reading and study	7	51	39	3		2.4
l. Greater self-confidence	20	62	17	1		2.0
m. Greater involvement in ecumenical or denominational activities, or consulting with other churches	9	42	39	9		2.5
n. Other: _____ _____ _____	} 4% CHECKED OTHER					

3. Estimate the percentage of your D.Min students for which your program has the following effects.

56 % Enables them to advance to a distinctly higher level of professional competence than is obtained in the M.Div.

44 % May provide an opportunity for them to engage in structured continuing education, but does not raise their level of competence distinctly higher than that of most non-D.Min. clergy.

100%

IV. EFFECTS OF THE DEGREE ON THE SEMINARY

1. To what extent, if at all, has your D.Min. program had each of the following effects on your institution?

	Great (1)	Moderate (2)	Little (3)	None (4)	Don't Know	MEAN
a. The D.Min has given core faculty experience which enriches <u>M.Div.</u> teaching.	16	46	32	7		2.3
b. The D.Min. has drained attention and faculty energy from the M.Div. and other programs.	7	36	47	10		2.6
c. It has enabled us to make good use of fixed resources (tenured faculty, space, etc.) that were not being fully utilized before.	13	32	32	23		2.6
d. It has stretched teaching and advising loads beyond the optimum.	16	35	36	13		2.4
e. It has provided new research areas and opportunities for some faculty.	6	41	40	13		2.6
f. It has consumed faculty time that should have been used for research and writing.	9	33	47	11		2.6
g. It has helped our institution to improve its financial situation through providing additional revenue.	11	36	35	17		2.6

FACULTY

	<u>Great</u> (1)	<u>Moderate</u> (2)	<u>Little</u> (3)	<u>None</u> (4)	<u>Don't</u> <u>Know</u>	<u>MEAN</u>
h. It has provided good public relations with our sponsoring denomination(s), graduates and others.	35	53	12	1		1.8
i. It has enabled our institution to improve the quality of advanced continuing education for clergy.	40	46	11	4		1.8
j. It has provided us with a D.Min. alumni/ae group which is helpful in our fund raising program.	7	29	49	15		2.7
k. It has weakened our institution's reputation for academic rigor.	1	10	26	61		3.5

2. Which one of the following three statements best expresses your view of the relative effect of your D.Min. program on the financial well-being of the institution?

27 [] The D.Min is more "profitable" than other programs.

17 [] It is less "profitable" than other programs.

56 [] It has about the same financial impact as other programs.

3. What do you believe is the majority attitude toward your D.Min. among each of the following groups:

	<u>Very</u> <u>Positive</u>	<u>Somewhat</u> <u>Positive</u>	<u>Somewhat</u> <u>Negative</u>	<u>Very</u> <u>Negative</u>	<u>Don't</u> <u>Know</u>	<u>MEAN</u>
a. Administrators	55	42	3	-		1.5
b. Board of Trustees (if any)	55	43	2	-		1.5
c. Alumni/ae and other external constituencies	42	55	2	-		1.6
d. M. Div. students	27	66	8	-		1.8
e. Majority of faculty	26	56	16	-		2.0
f. Yourself	48	35	14	-		1.7

4. Do you think that five years from now your institution will still offer the D.Min. degree?

92 Yes

8 No

- a. If yes, how do you think the program in five years will compare with the present program in size? In quality?

Size will be:

Quality will be:

32 Larger
57 About the same
11 Smaller

Higher 50
About the same 49
Lower 2

5. Given the current situation in your institution, what future for your D.Min. program do you think the majority of your institution's faculty would endorse? What future would you endorse?

Faculty

Yourself

20	To expand our program	27
67	To keep our program the same size	55
10	To decrease our program in size	12
4	To eliminate our program	6

6. What changes would you like to see in your D.Min. program?

V. **D.MIN. COURSES** (If you have taught a course in the last three years involving D.Min. students, please fill out this section. If you have not taught such a course, please check here [], and skip to VI. **BACKGROUND**.)

1. In what form(s) have you taught D.Min. courses in the past three years? (Check all that apply)

29 15 23 20 13	23 14 19 15 12	a. Weekly, semi-weekly or more frequent meetings over the length of a quarter or semester One week/five day intensives Two week/10 day intensives Longer than two week intensives (Specify length of time: _____) Other (Specify: _____)

b. Please circle the course form above that you most commonly or typically offer; and answer questions 1C - 1G below with regard to this most typical D.Min. course you teach.

c. How many classroom hours does the course require? 34 (MEAN)

d. Does it require student preparation before the course begins?

69 Yes 18 No 13 Varies

e. How much reading does this typical course require? 1300 pages (MEAN)

f. How many pages of work written by the student does this typical course require? 32 pages (MEAN)

g. Roughly, how much weight do you give to each of the following in determining a D.Min. student's grade in this typical course?

29 % To class participation

57 % To student papers or project reports

7 % To examinations

5 % Other: _____

100%

2. In a typical D.Min. course you teach, what percentage of students are not D.Min. students? 17 %

If there is a mix of D.Min. and non-D.Min. students, does this mix have a positive, neutral or negative effect on each of the following groups/persons?

	<u>Positive</u>	<u>Neutral</u>	<u>Negative</u>
a. On the D.Min. students	49	39	13
b. On the non-D.Min. students	66	29	5
c. On you as the instructor	48	39	14

3. If you offer courses especially for D.Min. students, how would you compare the level of difficulty of these courses with advanced courses offered for your senior M.Div.'s?

42 About the same level of difficulty.
 51 D.Min. courses are more advanced and difficult.
 8 D.Min. courses are less difficult.

4. How many D.Min. students fail a typical D.Min. course you teach?

73 None 22 One 4 Two 1 More than two

5. How frequently would each of the following kinds of reading materials be likely to appear as required reading on your typical D.Min. course syllabus?

	<u>Almost Always</u>	<u>Frequently</u>	<u>Infrequently</u>	<u>Never</u>
a. Textbooks	49	19	22	10
b. Scholarly books which may be readily purchased	61	35	3	1
c. Popular or general audience books which may be readily purchased	12	36	36	15
d. Out-of-print materials or journal articles available only through a library	16	35	35	16
e. Duplicated materials supplied by the D.Min. office or by you as the instructor	39	37	16	8

6. Which of the above type of reading material dominates the required reading list of your typical D.Min. course?

29 A 59 B 5 C 2 D 5 E

7. In general, do students complete the assigned reading for your D.Min. courses?

24 Always 4 Sometimes — Never
71 Usually — Rarely 1 Don't know

8. Do you require written reports on assigned readings in your D.Min. courses?

39 Yes, always 45 Yes, sometimes 16 No, never

9. To what extent do you employ different methods or styles of teaching in D.Min. courses than you use in advanced M.Div. courses?

39 To a great extent 15 Not at all
40 To a limited extent 6 Do not teach advanced M.Div.

10. To what extent has teaching in D.Min. courses changed your methods or style of teaching in M.Div. courses?

6 To a great extent 34 Not at all
53 To a limited extent 7 Do not teach M.Div. courses

- a. If your M.Div. teaching has been affected, which of the following changes have you made in your M.Div. teaching? (Check all that apply.)

(N = 116)

59 Use more varied methods
41 Use more practical illustrations
64 Draw more on the students' own experiences
11 Present more simplified theoretical presentations
11 { Other: _____
11 { Other: _____

VI. BACKGROUND:

1. Your rank/title:

58 Professor
23 Associate Professor
11 Assistant Professor
1 Instructor
1 Lecturer
7 Other: _____

Of: SEE PAGE 13A
field/area/subject

2. Your tenure status:

66 tenured
19 will be considered for tenure in the future
15 not eligible for tenure

3. Are you an adjunct faculty member at the institution from which you received this questionnaire? 11 Yes 89 No

FACULTY

FACULTY QUESTIONNAIRE

FIELD/AREA/SUBJECT

Theology/Philosophy	20%
Bible	23
History	10
Ethics	3
Preaching and Worship	13
Social Sciences	2
Education	9
Pastoral Care	16
World Religious	3

Respondent/Highest Degree Earned

Ph.D., TH.D.	75%
St.D.	2
Ed.D.	4
D.Min.	8
Rel BA or MA	7
Other Masters	4

4. Your highest earned degree: SEE PAGE 13A

5. Have you ever served as a full-time parish pastor/associate?

72 Yes 28 No

6. Have you ever served as a part-time or interim parish pastor?

72 Yes 28 No

7. For each of the following types of possible involvement in your institution's D.Min. program, please indicate whether you have been involved regularly (in most academic years); occasionally (every second or third year); rarely; or never.

	Regularly	Occasion- ally	Rarely	Never
a. Teach course(s) primarily or exclusively for D.Min. students	26	29	14	30
b. Teach course(s) in which D.Min. students, among others, may enroll	33	25	10	33
c. Advise D.Min. students as they plan their programs	46	26	11	17
d. Advise D.Min. students on their major project or theses	56	25	10	10
e. Read and evaluate theses or major project reports	60	24	9	7
f. Other: _____	82	13	3	3

8. Have you ever served on the committee that oversees the D.Min. program in your institution?

18 Yes, as chair 45 Yes, as member only 37 No

9. How much would you say you know about your institution's D.Min. program?

68 A great deal 6 A little
26 Some 1 Nothing

10. Are you currently serving as academic dean? 14 Yes 83 No

THANK YOU for completing the questionnaire. Please seal it in the accompanying envelope and return it by **Wednesday, February 20th**, to the chief executive officer of your institution.

I. ABOUT CONTINUING EDUCATION

Note: The following questions pertain to continuing education *in general*, not specifically to D.Min. programs.

- A. Below are listed some reasons why a minister may want to take part in a continuing education program. Please check how important each of these reasons should be for a minister's taking part in continuing education.

B. MOST imp't	C. FOR DMIN		Very Important (1)	Important (2)	Somewhat Important (3)	Not Important (4)	MEAN
19	14	1. To update theological knowledge in an area in which he/she has fallen behind	44	43	11	2	1.7
14	19	2. To pursue an area of theological interest	27	53	19	1	1.9
52	59	3. To improve practical skills such as preaching, counseling, administration, etc.	63	31	6	0	1.4
13	5	4. For spiritual growth	37	40	19	4	1.9
2	3	5. To broaden one's knowledge by studying in non-theological areas such as economics, literature, sociology, etc.	9	32	45	14	2.6

- B. In general, which of the factors listed above should be the ONE MOST IMPORTANT reason for a minister to take part in continuing education? Please write in the number (from the list above) of the most important reason. _____

- C. Which of the factors listed above was the most important reason for your becoming involved in a D.Min. program? Please write in the number (from the list above) of the most important reason. _____

- D. Ministers, like others, have different needs and opportunities for continuing education. In general, however, how valuable do you think it is for ministers to pursue continuing education in each of the following ways?

	Very Valuable (1)	Valuable (2)	Somewhat Valuable (3)	Not Valuable (4)	MEAN
1. In a program working toward a Ph.D. in a theological field	11	32	46	12	2.6
2. In a program working toward a D.Min. degree	51	42	6	1	1.6
3. In a program working toward a theological degree or certificate other than a Ph.D. or D.Min.	11	47	38	4	2.3
4. In a degree program at a secular institution	4	33	53	10	2.7
5. In non-credit seminars or workshops at a seminary or theological center	16	50	30	4	2.2
6. In non-credit seminars at a secular institution	5	32	52	10	2.7
7. In a travel-study program	12	42	40	6	2.4
8. In independent study	14	46	36	4	2.3
9. In a study group made up of local clergy	14	43	37	6	2.4
10. On a spiritual retreat	21	44	31	4	2.2

- E. 1. Does your denomination or judicatory *require* its ministers to do a certain amount of continuing education each year? 32 Yes 68 No

2. In your opinion, *should* it require a certain amount of continuing education? 77 Yes 23 No

3. How much pressure is there on you to engage in regular continuing education:

	From your judicatory?	From your congregation or work setting?
1. A great deal	13	11
2. Some	36	28
3. Little or none	52	61

F. Have you taken part in a continuing education program since completing your D.Min. program?

86 Yes 14 No

If yes: 1. What kind of continuing education was it? In the left hand column, check as many categories as apply.

2. In the column on the right give an estimate of the *number of days* that you have spent or will spend through May 1985.

Participated		MEAN OF THOSE INDICATING ANY No. of Days
<u>5</u> %	Formal program working toward a degree or certificate at a theological seminary	<u>31</u>
<u>7</u>	Formal program working toward a degree or certificate at a secular institution	<u>29</u>
<u>63</u>	Non-credit seminars or workshops at a seminary or theological center	<u>14</u>
<u>35</u>	Non-credit seminars or workshops at a secular institution	<u>12</u>
<u>27</u>	Travel-study program	<u>23</u>
<u>42</u>	Independent study	<u>20</u>
<u>36</u>	Study group consisting of local clergy	<u>15</u>
<u>41</u>	A spiritual retreat	<u>10</u>
<u>19</u>	Other: _____	<u>19</u>

G. How much annual study leave (excluding sabbatical) does your congregation or employer provide?

25 None 47 Two Weeks 5 Four Weeks 2 Six Weeks or more
17 One Week 4 Three Weeks 0 Five Weeks

1. If study leave time is provided, is the amount adequate? 69 Yes 31 No

2. If study time is provided, did you use it in 1984?

52 Yes, all of it 37 Yes, some of it 11 No, none of it

H. Does your congregation or employer provide funds for you to use in paying the cost of continuing education, such as for tuition, travel, etc? 76 Yes 24 No

1. If yes, what is the allowance? \$ 493 (per year) (MEAN)

2. If yes, is the amount adequate? 54 Yes 46 No

3. If an allowance is provided, did you use it in 1984?

57 Yes, all of it 30 Yes, some of it 13 No, none of it

II. ATTITUDE TOWARD THE DOCTOR OF MINISTRY DEGREE

Note: In this section, we would like to have your opinions about the Doctor of Ministry program in general. Later we will ask you about the particular program in which you participated.

A. Listed below are several statements about the D.Min. Please indicate the extent to which you agree with each.

	Strongly Agree (1)	Agree (2)	Disagree (3)	Strongly Disagree (4)	MEAN
1. All other factors being equal, a minister with a D.Min. should be paid more than a minister who has only a M.Div. or B.D.	<u>24</u>	<u>49</u>	<u>24</u>	<u>3</u>	2.1
2. All other factors being equal, a minister with a D.Min. should be hired (or appointed) in preference to someone who has only a M.Div. or B.D.	<u>15</u>	<u>41</u>	<u>39</u>	<u>5</u>	2.3
3. A minister who has earned the D.Min. should be called "Dr." in public settings	<u>17</u>	<u>56</u>	<u>22</u>	<u>4</u>	2.1
4. A minister who has a D.Min. degree is more likely to be respected by other community leaders than if he/she did not have the degree	<u>18</u>	<u>60</u>	<u>22</u>	<u>8</u>	2.1
5. All other factors being equal, a minister who regularly engages in continuing education should be hired (or appointed) in preference to someone who does not	<u>37</u>	<u>55</u>	<u>8</u>	<u>1</u>	1.7
6. All other factors being equal, regular participation in continuing education should be given more weight in a hiring decision (or the appointive process) than whether a person has a D.Min. degree	<u>17</u>	<u>53</u>	<u>28</u>	<u>2</u>	2.1

B. Which *one* of the following two statements better describes what you think the D.Min. *should be*? Which better describes what you think your D.Min. program *actually was*? Which better describes most D.Min. programs? (Check one in each column.)

	Should Be	My Program Actually Was	Most Programs Actually Are
1. A mark of distinction with selective admissions policies and rigorous standards for completion	<u>75</u>	<u>80</u>	<u>41</u>
2. Open to all clergy who want a structured program of continuing education	<u>25</u>	<u>20</u>	<u>59</u>

C. Which *one* of the following statements best describes your opinion of the D.Min. degree, in general?

The concept of a professional doctorate:

- 33 is a sound one, *and* in general, all seminary D.Min. programs offer educational experiences of good quality
- 58 is a sound one, *but* some seminary programs (not including my own) are of dubious or poor quality
- 3 is a sound one, *but* some seminary programs (including my own) are of dubious or poor quality
- 1 is sound, *but* most or all current seminary D.Min. programs are of dubious or poor quality
- 4 is *unsound*; the D.Min. degree should not be given
- 4 no opinion

III. INVOLVEMENT IN A D.MIN. PROGRAM

A. From which seminary did you receive your D.Min. degree?

Seminary: _____

State or Province: _____

B. In what year did you: Begin? 76.3 (MEAN) Receive your degree? 79.7 (MEAN)

C. Where did you take most of your D.Min. courses? On campus 67% At off campus sites 33%

D. Which best describes your D.Min. program? (Check one.)

10 General in overall focus
64 General in focus, but allowing for some specialization
26 Specialized in focus

Area or field of specialization (if any): _____

E. Before deciding to enroll in your D.Min. program, did you investigate any other D.Min. programs?

Yes 63 No 37

F. How important were each of the following reasons in deciding on the D.Min. program that you chose?

	(1) Extremely Important	(2) Very Important	(3) Somewhat Important	(4) Unimportant	MEAN
1. Geographical proximity of the seminary	<u>32</u>	<u>22</u>	<u>24</u>	<u>22</u>	2.4
2. Possibility of an off-campus program	<u>29</u>	<u>18</u>	<u>13</u>	<u>41</u>	2.7
3. Content and focus of the program	<u>57</u>	<u>36</u>	<u>6</u>	<u>1</u>	1.5
4. Reputation of the program	<u>47</u>	<u>36</u>	<u>14</u>	<u>3</u>	1.7
5. Reputation of particular faculty teaching in the program	<u>37</u>	<u>36</u>	<u>21</u>	<u>6</u>	1.9
6. Cost of the program	<u>12</u>	<u>28</u>	<u>42</u>	<u>18</u>	2.7
7. Availability of financial aid	<u>6</u>	<u>13</u>	<u>26</u>	<u>55</u>	3.3
8. Denominational affiliation of seminary	<u>17</u>	<u>21</u>	<u>30</u>	<u>32</u>	2.8
9. Ease of completing program while working full time	<u>32</u>	<u>33</u>	<u>25</u>	<u>11</u>	2.1
10. Opportunity to join a D.Min colleague group forming in my area	<u>18</u>	<u>17</u>	<u>15</u>	<u>50</u>	3.0
11. Encouragement of denominational executive	<u>6</u>	<u>10</u>	<u>16</u>	<u>68</u>	3.5
12. Other: _____	<u>64</u>	<u>3</u>	<u>12</u>	<u>22</u>	—

G. In what way did denominational affiliation affect your choice of a D.Min. program? (Check one.)

40 I wanted a D.Min. from a seminary of my own denomination.

8 I wanted a D.Min. from a seminary or a denomination *other* than my own.

53 Denomination was not a factor in my choice of a program.

H. What was the total amount charged by the seminary in tuition and fees related to your D.Min. degree? (Please give total before any financial aid was deducted.) \$ 3646 (MEAN)

Please *estimate* the total of all additional costs (e.g., travel, housing, meals, books, typing, etc.) related to your obtaining of the degree. \$ 3023 (MEAN)

I. Did you receive any financial aid grants or loans for your D.Min. program from:

	Grants	Loans
1. The seminary?	<u>16</u>	<u>0.1</u>
2. Your denomination?	<u>16</u>	<u>0.8</u>
3. Your congregation or employer	<u>24</u>	<u>0.5</u>
4. Other: _____	<u>8</u>	<u>2</u>

Total dollar amount of grants from all sources? \$ _____

Total dollar amount of loans from all sources? \$ _____

J. How much of a *financial* burden did you find it was to meet the expense of your D.Min. program?

6 Great burden 58 Moderate burden 36 Little or no burden

K. How much of a *time* burden did you find it was to be involved in your D.Min. program?

30 Great burden 64 Moderate burden 6 Little or no burden

IV. D.MIN. PROGRAM EMPHASIS AND COMPONENTS

A: Listed below are a variety of emphases that D.Min. programs may have. For each, please indicate:

First, how much emphasis was placed on each in *your* D.Min. program.

Second, how valuable you found the emphasis to be for your overall personal, professional and intellectual growth. (If not applicable, circle 0.)

MEAN		Extent of Emphasis in Your D.Min. Program				Value to You				NA	MEAN
		Much (1)	Some (2)	Little (3)	None (4)	Great (1)	Some (2)	Little (3)	None (4)		
2.1	1. Systematic, philosophical or historical theology	20	50	23	7	30	46	21	4		2.0
1.5	2. Pastoral or practical theology	59	33	6	2	60	32	7	1		1.5
2.1	3. Biblical studies	24	49	21	6	41	42	14	3		1.8
2.5	4. Ethics	12	41	33	14	17	44	31	8		2.3
2.9	5. Church history	6	27	42	25	11	34	40	16		2.6
2.5	6. Spiritual formation	14	40	30	15	27	43	22	8		2.1
2.3	7. Sociological theory	21	40	28	11	23	42	28	8		2.0
2.1	8. Psychological theory	27	43	22	8	33	42	21	5		2.0
2.0	9. Organizational development	38	36	17	9	42	37	15	6		1.8
1.8	10. Ministerial arts, practical studies (e.g., preaching, pastoral counseling, Christian ed, etc.)	45	37	14	4	54	31	12	3		1.6

B. Which two (if any) of the above areas would you most have liked to have emphasized *more* in your D.Min. program? (Write appropriate numbers.) _____

C. Which two (if any) of the above areas would you most have liked to have emphasized *less* in your D.Min. program? (Write appropriate numbers.) _____

	B. EMPHASIZED * MORE	C. EMPHASIZED * LESS
1. SYSTEMATIC, PHILOSOPHICAL OR HISTORICAL THEOLOGY	10	15
2. PASTORAL OR PRACTICAL THEOLOGY	15	6
3. BIBLICAL STUDIES	17	5
4. ETHICS	7	9
5. CHURCH HISTORY	3	15
6. SPIRITUAL FORMATION	19	6
7. SOCIOLOGICAL THEORY	3	18
8. PSYCHOLOGICAL THEORY	6	11
9. ORGANIZATIONAL DEVELOPMENT	7	12
10. MINISTERIAL ARTS, PRACTICAL STUDIES	13	3

* PERCENTAGES BASED ON COMBINED FIGURES FOR BOTH AREAS INDICATED

D. Listed below are a variety of structures and methodologies common to many D.Min. programs. For each, please indicate:

First, the amount of use or emphasis that each received in your D.Min. program.

Second, how valuable you found the structure/methodology to be for your own personal and professional learning. (If not applicable, circle 0.)

MEAN		Extent of Emphasis in Your D.Min. Program				Great	Some	Value to You		NA	MEAN
		Much	Some	Little	None			Little	None		
1.4	1. Seminars	68	24	5	3	68	27	4	1	—	1.4
1.8	2. Faculty lectures	39	45	16	4	46	43	10	1	—	1.7
2.3	3. Supervised practice (e.g., CPE, work in student's parish)	35	24	18	22	49	26	16	10	—	1.8
2.1	4. Case studies	27	45	21	7	35	40	20	5	—	1.9
1.9	5. Library research	37	43	17	3	40	41	14	5	—	1.8
1.8	6. Analysis/evaluation of ministry setting	47	31	16	7	48	31	16	5	—	1.8
2.8	7. Career assessment	9	31	36	25	17	35	32	17	—	2.4
2.0	8. Colleague/support group	39	31	17	12	43	34	18	6	—	1.9
2.0	9. Peer or collegial learning	38	35	17	9	43	35	18	5	—	1.9
2.7	10. Learning contract	16	32	24	39	18	36	29	17	—	2.5
2.7	11. Course exams	14	34	23	30	9	38	34	19	—	2.6
2.7	12. Qualifying exams	19	24	19	37	16	33	26	25	—	2.6
2.2	13. Involvement of laity from your ministry setting	33	30	17	21	42	33	15	10	—	1.9

E. Which two (if any) of the above areas would you most have liked to have emphasized *more* in your D.Min. program? (Write appropriate numbers.) _____

F. Which two (if any) of the above areas would you most have liked to have emphasized *less* in your D.Min. program? (Write appropriate numbers.) _____

	E. EMPHASIZED MORE *	F. EMPHASIZED LESS *
1. SEMINARS	10%	7
2. FACULTY LECTURES	9	11
3. SUPERVISED PRACTICE	12	6
4. CASE STUDIES	9	9
5. LIBRARY RESEARCH	5	7
6. ANALYSIS/EVALUATION OF MINISTRY SETTING	11	4
7. CAREER ASSESSMENT	15	6
8. COLLEAGUE/SUPPORT GROUP	8	4
9. PEER OR COLLEGIAL LEARNING	5	7
10. LEARNING CONTRACT	4	8
11. COURSE EXAMS	1	17
12. QUALIFYING EXAMS	1	10
13. INVOLVEMENT OF LAITY FROM YOUR MINISTRY SETTING	11	3

* PERCENTAGES BASED ON COMBINED FIGURES FOR BOTH AREAS INDICATED

G. How would you evaluate the *overall* quality of teaching in your D.Min. program by:

	Excellent	Good	Fair	Poor	Not Applicable
1. Full-time faculty from the seminary	<u>71</u>	<u>26</u>	<u>2</u>	<u>1</u>	<u> </u>
2. Adjunct faculty	<u>50</u>	<u>40</u>	<u>10</u>	<u>1</u>	<u> </u>

H. Many D.Min. programs have rules about completion of assignments within specified time periods and maximum periods of time one can spend in various program phases. In the program you attended were these guidelines and rules: (Check one.)

- 38 Always strictly enforced
52 Usually enforced
5 Enforced in some courses/areas; not in others
3 Rarely enforced and/or easy to get waived or extended
2 Program had no such guidelines or rules

I. In general, did you complete the assigned reading for your D.Min. courses?

66 Always 2 Sometimes Never
32 Usually Rarely

J. Thinking back to your B.D./M.Div. course work, how would you compare the level of difficulty of advanced B.D./M.Div. courses to the courses in your D.Min. program?

- 38 About the same level of difficulty
51 D.Min. courses were more advanced and difficult
11 D.Min. courses were less difficult

K. How would you assess the level of ability of those D.Min. students you had an opportunity to observe in your program? What percent would you say were persons of:

1. 45 % great ability
 2. 44 % moderate ability
 3. 11 % limited ability
 100%

L. What priority did you perceive that the D.Min. program and students received from *faculty*?

21 Highest 63 High 14 Moderate 1 Low 1 Lowest

M. What priority did you perceive that the D.Min. program and students received from *administration*?

14 Highest 61 High 21 Moderate 4 Low 1 Lowest

N. Think of a typical D.Min. course that you took.

1. How many students do you estimate were in this course? 18 (MEAN) RANGE: 1-75
 2. Do you feel that the size of this class was too large, about right or too small?
6 Too large 94 About right 1 Too small
 3. About what percentage of students in this class were *not* D.Min. students? 11 %

O. Do you think it is a good idea to have non-D.Min. students in D.Min. courses?

- 9 Yes, in all courses
58 Yes, in some courses
33 No, never

P. How easy was it for you to obtain needed reading materials for:

	Usually Easy	Mixed	Usually Difficult
1. Courses	<u>83</u>	<u>15</u>	<u>2</u>
2. Major project/thesis	<u>64</u>	<u>32</u>	<u>5</u>

Q. What was the nature of your final project/thesis for your D.Min. degree?

- 38 A dissertation in scholarly form on a theological and/or practical topic
7 An extended essay, without full scholarly apparatus, on a theological and/or practical topic
54 An experiment or project in the local setting, followed by a written project report
2 Other _____

R. What was the primary focus of your D.Min. major project/thesis? Describe it in a sentence in the space below.

S. In carrying out your major project/thesis, how much use did you make of each of the following:

	Very much (1)	Some (2)	Little (3)	None (4)	MEAN
1. Seminary library at your institution	<u>43</u>	<u>38</u>	<u>12</u>	<u>7</u>	1.8
2. Nearby seminary or college library	<u>28</u>	<u>35</u>	<u>18</u>	<u>20</u>	2.3
3. Public library	<u>11</u>	<u>31</u>	<u>32</u>	<u>27</u>	2.7
4. Your own library	<u>53</u>	<u>39</u>	<u>7</u>	<u>1</u>	1.6

T. In formulating, implementing and writing your major project/thesis, to what extent would you say that you drew on each of the following types of resources? (Please try to make distinctions regarding the relative use made of each.)

	Very Much (1)	Some (2)	Little (3)	None (4)	MEAN
1. Your present faith commitments and values	<u>68</u>	<u>28</u>	<u>3</u>	<u>1</u>	1.4
2. The Bible and methods of Biblical study	<u>42</u>	<u>42</u>	<u>14</u>	<u>2</u>	1.8
3. Examples/ideas from the history and tradition of the church	<u>25</u>	<u>45</u>	<u>25</u>	<u>5</u>	2.1
4. Your past experience in similar ministry situations	<u>38</u>	<u>42</u>	<u>16</u>	<u>5</u>	1.9
5. Prayer and meditation	<u>14</u>	<u>39</u>	<u>40</u>	<u>8</u>	2.4
6. Content and methods of theology and ethics	<u>26</u>	<u>46</u>	<u>24</u>	<u>3</u>	2.0

	Very much	Some	Little	None	MEAN
7. Literature, philosophy, the arts	<u>11</u>	<u>33</u>	<u>44</u>	<u>12</u>	2.6
8. Theory and methods from the human sciences (psychology, sociology, organizational development, etc.)	<u>56</u>	<u>32</u>	<u>10</u>	<u>2</u>	1.6
9. An analysis you developed of your ministry setting and your role in it	<u>61</u>	<u>27</u>	<u>9</u>	<u>3</u>	1.5
10. Consultation with other clergy	<u>19</u>	<u>46</u>	<u>29</u>	<u>7</u>	2.2
11. Consultation with other professionals	<u>27</u>	<u>47</u>	<u>21</u>	<u>6</u>	2.0
12. Consultation with laity in your ministry setting	<u>36</u>	<u>39</u>	<u>16</u>	<u>9</u>	2.0

U. How would you rate the preparation your D.Min. program gave you to undertake the major project/thesis?

 Excellent Good Fair Poor

V. How much did you consult the following kinds of sources or texts in preparing your D.Min. project or thesis?

	Very Much (1)	Some (2)	Little (3)	None (4)	MEAN
1. Original sources and texts	<u>47</u>	<u>34</u>	<u>14</u>	<u>5</u>	1.8
2. Scholarly secondary literature	<u>42</u>	<u>48</u>	<u>9</u>	<u>1</u>	1.7
3. Works on ministry and theology intended for a general audience (i.e., non-scholarly)	<u>18</u>	<u>46</u>	<u>30</u>	<u>6</u>	2.2

W. Overall, how would you assess the benefits of the major project/thesis?

37 The most valuable feature of my D.Min. program
56 Very valuable, but *not* the most valuable feature of my D.Min. program
7 Somewhat valuable
1 Of no value

X. To what extent have the skills and abilities required to complete your project or thesis been of use in your continuing ministry?

57 To a great extent 4 Of little use
38 To some extent 1 Of no use at all

Y. How much difficulty did you have, if any, in keeping on schedule at each of the following points in your program: (If not applicable, circle 0.)

	Great Difficulty (1)	Some (2)	Little (3)	No Difficulty (4)	NA	MEAN
1. While taking courses	<u>3</u>	<u>31</u>	<u>31</u>	<u>35</u>	<u> </u>	3.0
2. While preparing for and taking qualifying exams	<u>3</u>	<u>26</u>	<u>35</u>	<u>36</u>	<u> </u>	3.0
3. While preparing a project/thesis proposal	<u>15</u>	<u>44</u>	<u>25</u>	<u>16</u>	<u> </u>	2.4
4. While writing the project or thesis	<u>24</u>	<u>43</u>	<u>19</u>	<u>14</u>	<u> </u>	2.2
5. Other (specify): <u> </u>	<u>72</u>	<u>10</u>	<u>13</u>	<u>5</u>	<u> </u>	1.5

V. EXPERIENCES DURING AND SINCE INVOLVEMENT IN D.MIN. PROGRAM

A. To what extent would you say that each of the following was true for you *during the time you were involved in your D.Min. program?*

	Very Much (1)	Somewhat (2)	A Little (3)	Not at All (4)	MEAN
1. Became distracted from my job by the demands of the program	<u>5</u>	<u>33</u>	<u>41</u>	<u>21</u>	2.8
2. Experienced renewed commitment to my job	<u>46</u>	<u>39</u>	<u>12</u>	<u>3</u>	1.7
3. Had difficulty meeting academic demands and requirements	<u>2</u>	<u>21</u>	<u>36</u>	<u>42</u>	3.2
4. Discovered new capacities for critical inquiry	<u>40</u>	<u>44</u>	<u>13</u>	<u>3</u>	1.8
5. Developed personal or family problems traceable to my D.Min. involvement	<u>4</u>	<u>9</u>	<u>19</u>	<u>69</u>	3.5
6. Discovered new depth of collegial support with other pastors	<u>26</u>	<u>30</u>	<u>30</u>	<u>14</u>	2.3
7. Developed conflict(s) in my ministry setting traceable to my D.Min. involvement	<u>2</u>	<u>7</u>	<u>16</u>	<u>75</u>	3.6
8. Developed creative solutions to significant problems or conflicts in my ministry setting	<u>32</u>	<u>40</u>	<u>20</u>	<u>8</u>	2.0

B. Listed below are several possible changes that can occur as a result of participation in a D.Min. program. Please assess to what extent you believe each has occurred for you *as a result of having participated in the program.*

	Great (1)	Moderate (2)	A little (3)	Not at all (4)	MEAN
1. Gained increased intellectual sophistication	<u>23</u>	<u>59</u>	<u>16</u>	<u>2</u>	2.0
2. Gained increased capacity for theological reflection	<u>30</u>	<u>53</u>	<u>16</u>	<u>1</u>	1.9
3. Gained clearer understanding of your theology of ministry	<u>56</u>	<u>34</u>	<u>9</u>	<u>1</u>	1.5
4. Gained increased spiritual depth	<u>17</u>	<u>41</u>	<u>36</u>	<u>6</u>	2.3
5. Gained increased self-awareness	<u>40</u>	<u>44</u>	<u>15</u>	<u>1</u>	1.8
6. Improved your worship leadership	<u>16</u>	<u>34</u>	<u>33</u>	<u>18</u>	2.5
7. Became a better preacher	<u>17</u>	<u>41</u>	<u>29</u>	<u>13</u>	2.4
8. Became better at management	<u>27</u>	<u>39</u>	<u>26</u>	<u>9</u>	2.1
9. Improved your counseling abilities	<u>27</u>	<u>33</u>	<u>28</u>	<u>12</u>	2.2
10. Became a better teacher	<u>24</u>	<u>46</u>	<u>24</u>	<u>6</u>	2.1
11. Increased your skills as a spiritual director/guide	<u>15</u>	<u>43</u>	<u>30</u>	<u>12</u>	2.4
12. Gained a deeper understanding of how congregations/organizations work	<u>37</u>	<u>31</u>	<u>22</u>	<u>10</u>	2.0
13. Became a more effective leader in the community	<u>17</u>	<u>34</u>	<u>32</u>	<u>17</u>	2.5

	Great (1)	Moderate (2)	A little (3)	Not at all (4)	MEAN
14. Improved your skills in program development	<u>24</u>	<u>46</u>	<u>22</u>	<u>8</u>	2.1
15. Have a renewed commitment to your <i>present</i> job	<u>35</u>	<u>38</u>	<u>16</u>	<u>11</u>	2.0
16. Became restless and sought (or are seeking) a new job	<u>8</u>	<u>11</u>	<u>17</u>	<u>64</u>	3.3
17. Became weary of study	<u>3</u>	<u>13</u>	<u>36</u>	<u>48</u>	3.3
18. Have greater appetite for reading and study	<u>20</u>	<u>44</u>	<u>30</u>	<u>6</u>	2.2
19. Have greater self-confidence	<u>40</u>	<u>47</u>	<u>10</u>	<u>2</u>	1.7
20. Increased your ability to set priorities	<u>24</u>	<u>49</u>	<u>23</u>	<u>5</u>	2.1
21. Increased your ability to analyze problems that arise in your ministry	<u>36</u>	<u>45</u>	<u>15</u>	<u>4</u>	1.9
22. Increased your ability to evaluate your performance	<u>31</u>	<u>51</u>	<u>16</u>	<u>3</u>	1.9
23. Increased your ability to evaluate programs in which your congregation/ministry setting is engaged	<u>35</u>	<u>47</u>	<u>15</u>	<u>4</u>	1.9
24. Increased your ability to relate to other professions	<u>21</u>	<u>46</u>	<u>25</u>	<u>8</u>	2.2
25. Increased your involvement in ecumenical or denominational activities, or consulting with other churches	<u>18</u>	<u>29</u>	<u>32</u>	<u>21</u>	2.6

C. If you had it to do over again, what decision would you make about enrolling in a D.Min. program?

91% I would enroll in the same program
 7 I would enroll in a different program
 3 I would not enroll in any D.Min. program

D. During the time of your participation in a D.Min. program, what proportion of persons in your congregation or ministry setting would you estimate knew you were involved in a D.Min. program?

35 All 48 Most 13 Some 3 Few 1 None

E. Among those who knew of your involvement, what was the majority opinion?

71% Most were enthusiastic
 20 Most were indifferent
 1 Most would have preferred that I were not involved
 8 Opinions were thoroughly mixed

F. While you were involved in the D.Min. program, what happened in the following areas in your congregation/setting? If you served in more positions during that time, refer to the one you served longer. (If not applicable, circle 0.)

	Improved or Increased (1)	Stayed the Same (2)	Declined or Worsened (3)	NA	MEAN
1. Morale in the ministry setting	50	46	5	—	1.5
2. Quality of program	62	37	1	—	1.4
3. Amount of program	35	62	3	—	1.7
4. Lay involvement	59	40	1	—	1.4
5. Organizational effectiveness	55	42	3	—	1.5
6. Clarity of purpose of the ministry setting	62	36	2	—	1.4
7. Quality of relationships	55	41	4	—	1.5

VI. SOME GENERAL QUESTIONS ABOUT YOUR MINISTRY

A. A variety of factors affect a minister's status as a leader in a congregation or other setting in which he/she works. How important is each of the following factors for *your* confidence in yourself as a leader? How important for the lay people with whom you work are the following qualities or credentials for *their* acceptance of your ministry? (Note: Since it is unlikely that everything can be of highest importance, please try to make distinctions in the importance of the factors.)

MEAN		Importance for Your Confidence In Yourself				Importance for Those in Your Congregation/Setting				MEAN
		Highest (1)	High (2)	Some (3)	Little (4)	Highest (1)	High (2)	Some (3)	Little (4)	
2.0	1. Ordination	34	40	20	6	45	42	10	3	1.7
1.8	2. A basic seminary degree	34	51	13	1	30	50	17	3	1.9
1.9	3. An earned advanced degree	28	54	15	2	15	34	40	11	2.5
1.4	4. Competence in the various tasks of ministry	58	40	2	1	46	47	6	1	1.6
1.5	5. A clear sense of call from God	63	26	9	3	50	34	12	4	1.7
1.4	6. Personal faith	68	27	4	1	59	34	6	2	1.5
1.8	7. Ability to inspire faith in others	35	53	11	1	51	41	7	1	1.6
1.8	8. Depth of learning and ability to think critically	34	55	11	1	11	39	45	5	2.5
1.3	9. Fairness, integrity, personal honesty	69	29	3	1	63	33	4	1	1.4
1.5	10. An open, affirming style of dealing with others	53	42	5	1	41	49	9	1	1.7
1.5	11. Capacity to show pastoral concern	53	41	6	1	61	35	4	1	1.4
2.4	12. Physical appearance	9	48	37	6	8	47	39	5	2.4
2.1	13. Continuing support by the official governing board of your congrega- tion/setting	22	54	19	5	23	49	21	7	2.1
2.7	14. Continuing support of a judicatory official or body	8	37	38	18	6	25	38	32	2.9
2.4	15. Recognition of your clergy peers	7	45	39	9	3	25	44	28	3.0

B. Looking back over the preceding list, write in the number of the *one* factor which is *most important* for your confidence in yourself as a leader. _____

C. To what extent is each of the following true for you?

	Always	Often	Occasionally	Never	MEAN
1. I feel that I am really accomplishing something in my ministry	<u>20</u>	<u>70</u>	<u>10</u>	<u>1</u>	1.9
2. I feel successful in overcoming difficulties and obstacles in my ministry	<u>11</u>	<u>76</u>	<u>14</u>	<u>0</u>	2.0
3. I frequently seek the advice and input of other ministerial colleagues in my work	<u>8</u>	<u>36</u>	<u>54</u>	<u>3</u>	2.5

D. Who *should* be the *primary* evaluators of clergy? (Check one.)

15% Ecclesiastical supervisor or superiors
26 Clergy peers
59 Laity in the ministry setting

E. When you encounter new or unusual problems in ministry, on which of the following resources do you typically draw?

	Very Often (1)	Often (2)	Sometimes (3)	Rarely or Never (4)	MEAN
1. Your present commitments and values	<u>59</u>	<u>38</u>	<u>3</u>	<u>0</u>	1.4
2. The Bible	<u>33</u>	<u>40</u>	<u>25</u>	<u>2</u>	2.0
3. Examples/ideas from the history and tradition of the church	<u>6</u>	<u>33</u>	<u>52</u>	<u>9</u>	2.6
4. Your past experience in similar ministry situations	<u>38</u>	<u>53</u>	<u>9</u>	<u>1</u>	1.7
5. Prayer and meditation	<u>35</u>	<u>41</u>	<u>21</u>	<u>3</u>	1.9
6. Content and methods of theology and ethics	<u>6</u>	<u>30</u>	<u>56</u>	<u>8</u>	2.7
7. Literature, philosophy, the arts	<u>2</u>	<u>10</u>	<u>53</u>	<u>35</u>	3.2
8. Theory and methods from the human sciences (psychology, sociology, organizational development, etc.)	<u>19</u>	<u>42</u>	<u>33</u>	<u>6</u>	2.2
9. Your understanding of your ministry setting and your role in it	<u>50</u>	<u>43</u>	<u>7</u>	<u>0</u>	1.6
10. Consultation with other clergy	<u>12</u>	<u>38</u>	<u>44</u>	<u>5</u>	2.4
11. Consultation with other professionals	<u>9</u>	<u>30</u>	<u>49</u>	<u>11</u>	2.6
12. Consultation with laity in your ministry setting	<u>22</u>	<u>46</u>	<u>28</u>	<u>4</u>	2.1

F. How strong is your commitment to the ordained ministry as your vocation?

75 Very strong 5 Vacillating 1 No commitment; ready to change
25 Moderately strong 1 Quite weak

G. If you could make the choice again, would you enter the ordained ministry?

64 Definitely yes 6 Uncertain 1 Definitely no
27 Probably yes 2 Probably no

H. How certain are you that the ordained ministry is the right profession for you?

73 Very certain 3 Moderately uncertain
23 Moderately certain 1 Very uncertain

I. How seriously, if at all, have you thought *during the last year* about leaving the ordained ministry?

35 Never thought about it 14 Somewhat seriously
48 Not at all seriously 2 Quite seriously; considering it
1 Very seriously; now trying to leave

J. Throughout your ministerial career, would you say you have been:

29 Highly innovative 10 Slightly innovative
59 Moderately innovative 3 Have generally stuck to traditional methods

VII. BACKGROUND

A. What was your primary position at the time you began your D.Min. program? (Check one.)

50% Sole pastor of a congregation or pastoral charge
16 Senior pastor with other ordained clergy on staff
8 Associate/assistant pastor with general duties
2 Minister of education in a congregation
1 Pastoral counselor on staff of a congregation
2 Pastoral counselor in private practice or with a counseling center
6 Denominational staff or executive
1 Staff or executive of ecumenical agency
2 Seminary faculty/administrator
12 Other: _____

In what year did you begin this position? 19 71 (MEAN)

B. What is your current primary position? (Check one.)

30 Same position as in A. above; same congregation or organization as in A. above.
27 Same position as in A. above; different congregation or organization from A. above.
5 Different position from A. above; same congregation or organization as in A. above.
39 Different position from A. above; different congregation or organization from A. above.

If your current primary position is different from A. above, what is it? (Check one.)

19 Sole pastor of a congregation or pastoral charge
31 Senior pastor with other ordained clergy on staff
3 Associate/assistant pastor with general duties
1 Minister of education in a congregation
1 Pastoral counselor on staff of a congregation
4 Pastoral counselor in private practice or with a counseling center
16 Denominational staff or executive
1 Staff or executive of ecumenical agency
4 Seminary faculty/administrator
21 Other: _____

In what year did you begin this position? 19 80 (MEAN)

C. Since ordination, in how many *different, primary* positions have you worked (i.e., full-time positions or part-time positions that represent your major ministerial commitment)? 4.5 (MEAN)

How many of these positions were as a parish minister? 3.6 (MEAN)

D. What is your approximate annual, before tax, cash salary? (Include any housing allowance that you receive or an estimate of the fair rental value of your parsonage.)

1. At the time you began your D.Min. program \$ 19,954 (MEAN)

2. Currently \$ 30,217

E. At the time you began your D.Min. program, how satisfied were you with the primary position you then held?

48 Very satisfied 8 Dissatisfied
43 Moderately satisfied 2 Very dissatisfied

F. At the time you began your D.Min. program, did your primary position offer you maximum opportunity for expression of your talents for ministry?

47 Yes, definitely 39 Yes, to some degree 14 No, not really

G. If, at the time you began your D.Min. program and/or currently, you serve(d) in a parish ministry position, please answer each of the following by checking the appropriate category for:

(1) Your congregation at the time you began your D.Min. program.

(2) Your current congregation (whether the same or different).

(3) Your immediate past parish (answer only if different from one and two).

a. Membership of congregation:	(1) At Entry	(2) Current	(3) Past
1. Less than 100	<u>9</u>	<u>4</u>	<u>7</u>
2. 100-199	<u>19</u>	<u>14</u>	<u>17</u>
3. 200-399	<u>28</u>	<u>27</u>	<u>25</u>
4. 400-699	<u>21</u>	<u>25</u>	<u>21</u>
5. 700-999	<u>9</u>	<u>12</u>	<u>10</u>
6. 1000 plus	<u>14</u>	<u>19</u>	<u>20</u>

b. Size of community in which congregation located:	(1) At Entry	(2) Current	(3) Past
1. Under 2,500 (rural, open country)	<u>11</u>	<u>6</u>	<u>12</u>
2. 2,500-10,000 (town)	<u>19</u>	<u>17</u>	<u>17</u>
3. 10,000-50,000 (small city)	<u>26</u>	<u>28</u>	<u>31</u>
4. 50,000+ (metro suburb)	<u>11</u>	<u>12</u>	<u>11</u>
5. 50,000-250,000 (medium city)	<u>14</u>	<u>16</u>	<u>12</u>
6. 250,000+ (large city)	<u>19</u>	<u>21</u>	<u>17</u>

c. The congregation is/was:

1. Growing and developing	<u>39%</u>	<u>54</u>	<u>30</u>
2. Holding its own	<u>46</u>	<u>38</u>	<u>52</u>
3. Generally declining	<u>15</u>	<u>8</u>	<u>18</u>

d. Approximate proportion of members who have/had college degrees:

1. Less than 10%	<u>21</u>	<u>12</u>	<u>20</u>
2. 10%-25%	<u>29</u>	<u>25</u>	<u>34</u>
3. 25%-50%	<u>24</u>	<u>29</u>	<u>23</u>
4. 50%-75%	<u>16</u>	<u>18</u>	<u>16</u>
5. 75% or more	<u>11</u>	<u>16</u>	<u>8</u>

H. Acknowledging that broad categories are at best imperfect approximations, within the broad spectrum of American Christianity which one of the following best describes your theological perspective?

4 Very Liberal 46 Moderate 2 Very Conservative
25 Liberal 23 Conservative

I. In what year were you born? 19 37J. Year ordained? 19 63

K. Denomination in which ordained? _____

L. Current denomination? _____

M. What is your race/ethnicity?

94 White/Anglo
1 Asian American4 Black
1 Hispanic1 Native American
Other: _____N. Citizenship? 97 US 2 CanadianOther: 1O. Gender: 96 Male 4 Female

P. Which of the following degrees do you hold? (Check all that apply.)

90 B.D. or M.Div. Seminary: _____

State or Province: _____

3 M.R.E.8 M.A.8 S.T.M./Th.M.1 Th.D./S.T.D./Ph.D.1 Honorary Doctorate (D.D., L.L.D., etc.)6 Other (except for D.Min.): _____

Q. What is your marital status?

6 Single, never married
3 Divorced, separated90 Married
2 Widowed

R. Has your marital status changed since you began your D.Min. program?

9 Yes 91 No If yes, please indicate how it has changed.

S. In what state did you live when you began your D.Min. program? _____

T. In what state do you currently live? _____

U. What was your college grade average?

6 A 30 B+ 19 B- 1 C11 A- 20 B 7 C+ _____ Less than C

V. What was your seminary grade average?

10 A 37 B+ 7 B- 2 C24 A- 18 B 1 C+ _____ Less than C

VIII. IMAGES OF PASTORAL MINISTRY

NOTE: The following questions are to be completed by *PARISH CLERGY ONLY*. Non-parish clergy have completed the questionnaire.

- A. Listed below are several images or dominant roles in terms of which clergy variously orient their ministry. Please rate each of the role images in terms of its appropriateness as a description of your ministry.

B.
MOST
LIKE ME

52%

10

3

9

4

4

3

16

1

	Very Much Like Me	Moderately Like Me	Moderately Unlike Me	Very Much Unlike Me	MEAN
1. <i>Minister of the Word/Teacher of the Congregation:</i> Finds primary fulfillment in preaching and teaching, and is attracted to a congregation with a strong educational emphasis.	—	—	—	—	1.3
2. <i>Parish Administrator:</i> Fulfillment comes in administering and managing a productive and effective church organization	—	—	—	—	2.0
3. <i>Social Activist:</i> Ministry centers in relating the Gospel to the social context; enjoys being on the cutting edge of social concerns and involvement in community affairs	—	—	—	—	2.8
4. <i>Enabler/Facilitator:</i> Centers ministry around work with small groups of people, helping them relate particular interests and needs to the Gospel; organizes parish around a variety of interest and task groups	—	—	—	—	2.0
5. <i>Celebrant/Liturgist:</i> Is most at home in leading the congregation in worship; deep appreciation for ritual and ceremonial in both formal and informal settings	—	—	—	—	2.2
6. <i>Spiritual Guide:</i> Encourages development of the spiritual life by all in the congregation; works intensely with those interested in pursuing spiritual disciplines; the minister's own spiritual life is exemplary	—	—	—	—	2.2
7. <i>Witness:</i> focus of ministry is in sharing the Gospel with those in and outside the church; developing the church's evangelistic witness is a primary task of ministry	—	—	—	—	2.3
8. <i>Counselor/Healer:</i> spends a major part of each week in pastoral counseling and visiting in homes and/or hospitals; finds fulfillment in helping people face their crises	—	—	—	—	1.9
9. <i>Community Chaplain:</i> finds fulfillment in civic roles and leadership; often serves on community committees and task groups; may be chaplain to community groups	—	—	—	—	2.7

B. Looking back at the various images, which one is *most like you*? Write in the number _____

(ALL #s ARE PERCENTAGES UNLESS OTHERWISE STATED)

I. ABOUT CONTINUING EDUCATION

Note: The following questions pertain to continuing education *in general*, not specifically to D.Min. programs.

B. MOST IMPORTANT REASON	C. FOR DMIN		Very Important (1)	Important (2)	Somewhat Important (3)	Not Important (4)	MEAN
17	12	1. To update theological knowledge in an area in which he/she has fallen behind	41	43	15	1	1.8
12	18	2. To pursue an area of theological interest	30	51	18	1	1.9
55	61	3. To improve practical skills such as preaching, counseling, administration, etc.	66	29	5	1	1.4
14	9	4. For spiritual growth	45	37	17	1	1.7
2	1.3	5. To broaden one's knowledge by studying in non-theological areas such as economics, literature, sociology, etc.	9	27	46	18	2.7

B. In general, which of the factors listed above should be the ONE MOST IMPORTANT reason for a minister to take part in continuing education? Please write in the number (from the list above) of the most important reason. _____

C. Which of the factors listed above was the most important reason for your becoming involved in a D.Min. program? Please write in the number (from the list above) of the most important reason. _____

D. Ministers, like others, have different needs and opportunities for continuing education. In general, however, how valuable do you think it is for ministers to pursue continuing education in each of the following ways?

	Very Valuable (1)	Valuable (2)	Somewhat Valuable (3)	Not Valuable (4)	MEAN
1. In a program working toward a Ph.D. in a theological field	10	33	47	11	2.6
2. In a program working toward a D.Min. degree	50	44	5	1	1.6
3. In a program working toward a theological degree or certificate other than a Ph.D. or D.Min.	10	50	36	4	2.3
4. In a degree program at a secular institution	3	30	58	8	2.7
5. In non-credit seminars or workshops at a seminary or theological center	17	51	30	4	2.2
6. In non-credit seminars at a secular institution	5	30	57	9	2.7
7. In a travel-study program	12	40	42	7	2.4
8. In independent study	14	45	37	4	2.3
9. In a study group made up of local clergy	15	41	38	6	2.3
10. On a spiritual retreat	24	48	26	2	2.0

E. 1. Does your denomination or judicatory *require* its ministers to do a certain amount of continuing education each year? 28 Yes 72 No

2. In your opinion, *should* it require a certain amount of continuing education? 80 Yes 20 No

F. How much annual study leave (excluding sabbatical) does your congregation or employer provide?

23 None 45 Two Weeks 9 Four Weeks 4 Six Weeks or more
12 One Week 7 Three Weeks 1 Five Weeks
 1. If study leave time is provided, is the amount adequate? 65 Yes 35 No

2. If study time is provided, did you use it in 1984?

79 Yes, all of it 18 Yes, some of it 3 No, none of it

G. Does your congregation or employer provide funds for you to use in paying the cost of continuing education, such as for tuition, travel, etc? 75 Yes 25 No

1. If yes, what is the allowance? \$ 662 (per year) — MEAN \$ AMOUNT

2. If yes, is the amount adequate? 47 Yes 53 No

3. If an allowance is provided, did you use it in 1984?

81 Yes, all of it 14 Yes, some of it 5 No, none of it

II. ATTITUDE TOWARD THE DOCTOR OF MINISTRY DEGREE

Note: In this section, we would like to have your opinions about the Doctor of Ministry program in general. Later we will ask you about the particular program in which you participated.

A. Listed below are several statements about the D.Min. Please indicate the extent to which you agree with each.

	Strongly Agree (1)	Agree (2)	Disagree (3)	Strongly Disagree (4)	MEAN
1. All other factors being equal, a minister with a D.Min. should be paid more than a minister who has only a M.Div. or B.D.	<u>23</u>	<u>45</u>	<u>29</u>	<u>4</u>	2.1
2. All other factors being equal, a minister with a D.Min. should be hired (or appointed) in preference to someone who has only a M.Div. or B.D.	<u>14</u>	<u>36</u>	<u>46</u>	<u>5</u>	2.4
3. A minister who has earned the D.Min. should be called "Dr." in public settings	<u>12</u>	<u>50</u>	<u>30</u>	<u>8</u>	2.3
4. A minister who has a D.Min. degree is more likely to be respected by other community leaders than if he/she did not have the degree	<u>12</u>	<u>57</u>	<u>29</u>	<u>2</u>	2.2
5. All other factors being equal, a minister who regularly engages in continuing education should be hired (or appointed) in preference to someone who does not	<u>35</u>	<u>53</u>	<u>11</u>	<u>1</u>	1.8
6. All other factors being equal, regular participation in continuing education should be given more weight in a hiring decision (or the appointive process) than whether a person has a D.Min. degree	<u>21</u>	<u>52</u>	<u>25</u>	<u>2</u>	2.0

B. Which one of the following two statements better describes what you think the D.Min. should be? Which better describes what you think your D.Min. program actually was? Which better describes most D.Min. programs? (Check one in each column.)

	Should Be	My Program Actually Was	Most Programs Actually Are
1. A mark of distinction with selective admissions policies and rigorous standards for completion	or <u>66</u>	or <u>68</u>	or <u>32</u>
2. Open to all clergy who want a structured program of continuing education	<u>34</u>	<u>32</u>	<u>68</u>

C. Which *one* of the following statements best describes your opinion of the D.Min. degree, in general?

The concept of a professional doctorate:

- 30 is a sound one, *and* in general, all seminary D.Min. programs offer educational experiences of good quality
60 is a sound one, *but* some seminary programs (not including my own) are of dubious or poor quality
3 is a sound one, *but* some seminary programs (including my own) are of dubious or poor quality
1 is sound, *but* most or all current seminary D.Min. programs are of dubious or poor quality
1 is *unsound*; the D.Min. degree should not be given
5 no opinion

III. INVOLVEMENT IN A D.MIN. PROGRAM

A. At which seminary are you enrolled in a D.Min. program?

Seminary: _____

State or Province: _____

B. In what year did you enter? _____ Do you plan to graduate? _____ (year) $\longrightarrow$ 1970-1978 8

C. In the program in which you are enrolled, where have you taken most of your D.Min. courses? 1979 6

67 On campus 33 At off campus sites 1980 8

D. Is your D.Min. program? (Check one.) 1981 15

12 General in overall focus 1982 20

60 General in focus, but allowing for some specialization 1983 28

28 Specialized in focus 1984 15

Area or field of specialization (if any): _____ 1985 2

E. Before deciding to enroll in your D.Min. program, did you investigate any other D.Min. programs?

75 Yes 25 No

F. How important were each of the following reasons in deciding on the D.Min. program that you chose?

	(1) Extremely Important	(2) Very Important	(3) Somewhat Important	(4) Unimportant	MEAN
1. Geographical proximity of the seminary	<u>29</u>	<u>25</u>	<u>22</u>	<u>24</u>	2.4
2. Possibility of an off-campus program	<u>29</u>	<u>19</u>	<u>18</u>	<u>34</u>	2.6
3. Content and focus of the program	<u>53</u>	<u>37</u>	<u>9</u>	<u>2</u>	1.6
4. Reputation of the program	<u>43</u>	<u>41</u>	<u>14</u>	<u>3</u>	1.8
5. Reputation of particular faculty teaching in the program	<u>30</u>	<u>36</u>	<u>26</u>	<u>8</u>	2.1
6. Cost of the program	<u>11</u>	<u>22</u>	<u>45</u>	<u>21</u>	2.8
7. Availability of financial aid	<u>9</u>	<u>10</u>	<u>23</u>	<u>58</u>	3.3
8. Denominational affiliation of seminary	<u>16</u>	<u>20</u>	<u>28</u>	<u>36</u>	2.8
9. Ease of completing program while working full time	<u>31</u>	<u>35</u>	<u>26</u>	<u>10</u>	2.1
10. Opportunity to join a D.Min. colleague group forming in my area	<u>17</u>	<u>16</u>	<u>16</u>	<u>52</u>	3.0
11. Encouragement of denominational executive	<u>4</u>	<u>9</u>	<u>17</u>	<u>70</u>	3.5
12. Other: _____	<u>78</u>	<u>2</u>	<u>5</u>	<u>15</u>	—

G. In what way did denominational affiliation affect your choice of a D.Min. program? (Check one.)

37 I wanted a D.Min. from a seminary of my own denomination.

7 I wanted a D.Min. from a seminary or a denomination *other* than my own.

56 Denomination was not a factor in my choice of a program.

H. Since enrolling in your D.Min. program, please indicate whether you spend more, about the same, or less time in each of the following activities.

	More (1)	About The Same (2)	Less (3)	MEAN
1. Ministerial duties	<u>16</u>	<u>71</u>	<u>13</u>	2.0
2. Vacation	<u>2</u>	<u>57</u>	<u>40</u>	2.4
3. Family activities, other than vacation	<u>8</u>	<u>60</u>	<u>32</u>	2.2
4. Hobbies and recreation, other than vacation	<u>4</u>	<u>41</u>	<u>55</u>	2.5
5. Community service	<u>9</u>	<u>57</u>	<u>35</u>	2.3
6. Denominational activities	<u>12</u>	<u>58</u>	<u>30</u>	2.2

I. Are you receiving any financial aid grants or loans for your D.Min. program from:

	Grants	Loans
1. The seminary?	<u>12%</u>	<u>1%</u>
2. Your denomination?	<u>24%</u>	<u>1%</u>
3. Your congregation or employer	<u>37%</u>	<u>1%</u>
4. Other: _____		

J. How much of a *financial* burden have you found it to be to meet the expense of your D.Min. program?

13 Great burden 58 Moderate burden 29 Little or no burden

K. How much of a *time* burden have you found it to be to be involved in your D.Min. program?

29 Great burden 67 Moderate burden 4 Little or no burden

IV. D.MIN. PROGRAM EMPHASIS AND COMPONENTS

A. Listed below are a variety of emphases that D.Min. programs may have. For each, please indicate:

First, how much emphasis is placed on each in *your* D.Min. program.

Second, how valuable you find the emphasis to be for your overall personal, professional and intellectual growth. (If not applicable, circle 0.)

MEAN		Extent of Emphasis in Your D.Min. Program				Value to You				NA	MEAN
		Much (1)	Some (2)	Little (3)	None (4)	Great (1)	Some (2)	Little (3)	None (4)		
2.1	1. Systematic, philosophical or historical theology	<u>20</u>	<u>52</u>	<u>24</u>	<u>5</u>	<u>27</u>	<u>49</u>	<u>20</u>	<u>5</u>	—	2.0
1.4	2. Pastoral or practical theology	<u>64</u>	<u>32</u>	<u>3</u>	<u>1</u>	<u>71</u>	<u>25</u>	<u>4</u>	<u>1</u>	—	1.3
2.0	3. Biblical studies	<u>25</u>	<u>52</u>	<u>19</u>	<u>4</u>	<u>45</u>	<u>41</u>	<u>11</u>	<u>3</u>	—	1.7
2.4	4. Ethics	<u>11</u>	<u>46</u>	<u>32</u>	<u>11</u>	<u>18</u>	<u>49</u>	<u>25</u>	<u>7</u>	—	2.2
2.8	5. Church history	<u>5</u>	<u>29</u>	<u>43</u>	<u>24</u>	<u>13</u>	<u>38</u>	<u>35</u>	<u>15</u>	—	2.5
2.1	6. Spiritual formation	<u>25</u>	<u>42</u>	<u>25</u>	<u>8</u>	<u>45</u>	<u>37</u>	<u>14</u>	<u>4</u>	—	1.8
2.2	7. Sociological theory	<u>23</u>	<u>42</u>	<u>26</u>	<u>10</u>	<u>20</u>	<u>48</u>	<u>23</u>	<u>9</u>	—	2.2
2.1	8. Psychological theory	<u>23</u>	<u>48</u>	<u>23</u>	<u>6</u>	<u>27</u>	<u>47</u>	<u>21</u>	<u>6</u>	—	2.1
2.0	9. Organizational development	<u>34</u>	<u>40</u>	<u>19</u>	<u>9</u>	<u>37</u>	<u>41</u>	<u>17</u>	<u>5</u>	—	1.9
1.7	10. Ministerial arts, practical studies (e.g., preaching, pastoral counseling, Christian ed, etc.)	<u>48</u>	<u>36</u>	<u>14</u>	<u>2</u>	<u>58</u>	<u>30</u>	<u>9</u>	<u>2</u>	—	1.6

B. Which two (if any) of the above areas would you most like to have emphasised *more* in your D.Min. program?
(Write appropriate numbers.) _____

C. Which two (if any) of the above areas would you most like to have emphasised *less* in your D.Min. program?
(Write appropriate numbers.) _____

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D. Listed below are a variety of structures and methodologies common to many D.Min. programs. For each, please indicate:

First, the amount of use or emphasis that each receives in your D.Min. program.

Second, how valuable you find the structure/methodology to be for your own personal and professional learning. (If not applicable, circle 0.)

MEAN		Extent of Emphasis in Your D.Min. Program				Value to You				NA	MEAN
		Much (1)	Some (2)	Little (3)	None (4)	Great (1)	Some (2)	Little (3)	None (4)		
1.5	1. Seminars	65	27	6	3	67	29	4	1		1.4
1.9	2. Faculty lectures	37	46	14	4	43	45	11	2		1.7
2.5	3. Supervised practice (e.g., CPE, work in student's parish)	27	24	22	27	41	31	18	10		2.0
2.2	4. Case studies	22	43	27	9	34	39	21	5		2.0
1.9	5. Library research	31	47	18	4	36	44	17	3		1.9
1.8	6. Analysis/evaluation of ministry setting	45	36	14	5	51	35	11	3		1.6
2.8	7. Career assessment	11	26	38	26	24	35	28	14		2.3
2.2	8. Colleague/support group	34	30	23	14	41	34	17	8		1.9
1.9	9. Peer or collegial learning	38	37	19	7	40	37	18	5		1.9
2.6	10. Learning contract	20	25	26	30	20	29	32	19		2.5
3.0	11. Course exams	6	25	27	41	5	23	39	33		3.0
3.0	12. Qualifying exams	12	22	17	49	10	27	26	38		2.9
2.3	13. Involvement of laity from your ministry setting	27	33	21	18	37	36	17	9		2.0

E. Which two (if any) of the above areas would you most like to have emphasised *more* in your D.Min. program?
(Write appropriate numbers.) _____

F. Which two (if any) of the above areas would you most like to have emphasised *less* in your D.Min. program?
(Write appropriate numbers.) _____

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G. How would you evaluate the *overall* quality of teaching in your D.Min. program by:

	Excellent (1)	Good (2)	Fair (3)	Poor (4)	Not Applicable	MEAN
1. Full-time faculty from the seminary	70	25	4	1		1.4
2. Adjunct faculty	48	38	12	2		1.7

	E. MORE EMPHASIS *	F. LESS EMPHASIS *
1. SEMINARS	<u>12</u>	<u>5</u>
2. FACULTY LECTURES	<u>9</u>	<u>10</u>
3. SUPERVISED PRACTICE	<u>11</u>	<u>7</u>
4. CASE STUDIES	<u>9</u>	<u>8</u>
5. LIBRARY RESEARCH	<u>5</u>	<u>8</u>
6. ANALYSIS/EVALUATION OF MINISTRY SETTING	<u>12</u>	<u>3</u>
7. CAREER ASSESSMENT	<u>13</u>	<u>5</u>
8. COLLEAGUE/SUPPORT GROUP	<u>9</u>	<u>2</u>
9. PEER OR COLLEGIAL LEARNING	<u>5</u>	<u>6</u>
10. LEARNING CONTRACT	<u>3</u>	<u>8</u>
11. COURSE EXAMS	<u>1</u>	<u>21</u>
12. QUALIFYING EXAMS	<u>1</u>	<u>14</u>
13. INVOLVEMENT OF LAITY FROM YOUR MINISTRY SETTING	<u>11</u>	<u>3</u>

	C. MORE EMPHASIS *	D. LESS EMPHASIS *
1. SYSTEMATIC, PHILOSOPHICAL OR HISTORICAL THEOLOGY	<u>9</u>	<u>17</u>
2. PASTORAL OR PRACTICAL THEOLOGY	<u>15</u>	<u>4</u>
3. BIBLICAL STUDIES	<u>15</u>	<u>3</u>
4. ETHICS	<u>6</u>	<u>9</u>
5. CHURCH HISTORY	<u>4</u>	<u>13</u>
6. SPIRITUAL FORMATION	<u>18</u>	<u>3</u>
7. SOCIOLOGICAL THEORY	<u>5</u>	<u>20</u>
8. PSYCHOLOGICAL THEORY	<u>5</u>	<u>15</u>
9. ORGANIZATIONAL DEVELOPMENT	<u>8</u>	<u>12</u>
10. MINISTERIAL ARTS, PRACTICAL STUDIES	<u>15</u>	<u>3</u>

* PERCENTAGES REPRESENT COMBINED FIGURES FOR BOTH AREAS INDICATED

- H. Many D.Min. programs have rules about completion of assignments within specified time periods and maximum periods of time one can spend in various program phases. In the program you attend are these guidelines and rules: (Check one.)

22 Always strictly enforced
57 Usually enforced
10 Enforced in some courses/areas; not in others
10 Rarely enforced and/or easy to get waived or extended
2 Program has no such guidelines or rules

- I. In general, do you complete the assigned reading for your D.Min. courses?

56 Always 4 Sometimes 0 Never
40 Usually 1 Rarely

- J. Thinking back to your B.D./M.Div. course work, how would you compare the level of difficulty of advanced B.D./M.Div. courses to the courses in your D.Min. program?

42 About the same level of difficulty
49 D.Min. courses were more advanced and difficult
9 D.Min. courses were less difficult

- K. How would you assess the level of ability of those D.Min. students you had an opportunity to observe in your program? What percent would you say were persons of:

1. 45 % great ability
 2. 45 % moderate ability
 3. 11 % limited ability
 100%

- L. What priority do you perceive that the D.Min. program and students receive from *faculty*?

15 Highest 55 High 24 Moderate 5 Low 1 Lowest

- M. What priority do you perceive that the D.Min. program and students receive from *administration*?

9 Highest 51 High 33 Moderate 6 Low 1 Lowest

- N. Think of a typical D.Min. course that you have taken.

1. How many students do you estimate were in this course? _____

2. Do you feel that the size of this class was too large, about right or too small?

9 Too large 91 About right 1 Too small

3. About what percentage of students in this class were *not* D.Min. students? 29 %

- O. If there has been a mix of D.Min. and non-D.Min. students in any of your courses, does this mix seem to have a positive, neutral or negative effect on each of the following groups/persons?

	Positive	Neutral	Negative
1. On the D.Min. students	<u>35</u>	<u>55</u>	<u>10</u>
2. On the non-D.Min. students	<u>53</u>	<u>42</u>	<u>6</u>
3. On the instructor	<u>36</u>	<u>57</u>	<u>7</u>

- P. How easy has it been for you to obtain needed reading materials for:

	Usually Easy	Mixed	Usually Difficult	Not Applicable
1. Courses	<u>74</u>	<u>23</u>	<u>3</u>	<u>-</u>
2. Major project/thesis	<u>52</u>	<u>39</u>	<u>10</u>	<u>-</u>

Q. How well do you feel that your program is preparing you to undertake your major project/thesis?

39 Very well 12 Poorly
42 Fairly well 7 too soon to judge

R. To date, how much difficulty have you had, if any, in keeping on schedule at each of the following points in your program: (If not applicable, circle 0.)

	VERY MUCH (1)	SOME (2)	LITTLE (3)	NONE (4)	MEAN
1. The course-taking phase	<u>6</u>	<u>17</u>	<u>14</u>	<u>64</u>	3.4
2. Passing qualifying exams	<u>4</u>	<u>10</u>	<u>14</u>	<u>72</u>	3.5
3. Preparing a project/thesis proposal	<u>18</u>	<u>38</u>	<u>13</u>	<u>32</u>	2.6
4. Researching and writing the project or thesis	<u>28</u>	<u>40</u>	<u>10</u>	<u>22</u>	2.3

V. EXPERIENCES DURING AND SINCE INVOLVEMENT IN D.MIN. PROGRAM

A. To what extent would you say that each of the following has been true for you during the time you have been involved in your D.Min. program?

	Very Much (1)	Somewhat (2)	A Little (3)	Not at All (4)	MEAN
1. Became distracted from my job by the demands of the program	<u>7</u>	<u>35</u>	<u>39</u>	<u>20</u>	2.7
2. Experienced renewed commitment to my job	<u>46</u>	<u>40</u>	<u>10</u>	<u>3</u>	1.7
3. Had difficulty meeting academic demands and requirements	<u>4</u>	<u>26</u>	<u>35</u>	<u>35</u>	3.0
4. Discovered new capacities for critical inquiry	<u>39</u>	<u>41</u>	<u>17</u>	<u>3</u>	1.8
5. Developed personal or family problems traceable to my D.Min. involvement	<u>2</u>	<u>7</u>	<u>23</u>	<u>68</u>	3.6
6. Discovered new depth of collegial support with other pastors	<u>21</u>	<u>32</u>	<u>32</u>	<u>15</u>	2.4
7. Developed conflict(s) in my ministry setting traceable to my D.Min. involvement	<u>2</u>	<u>6</u>	<u>20</u>	<u>73</u>	3.6
8. Developed creative solutions to significant problems or conflicts in my ministry setting	<u>32</u>	<u>39</u>	<u>22</u>	<u>7</u>	2.0

B. If you had it to do over again, what decision would you make about enrolling in a D.Min. program:

89 I would enroll in the same program
8 I would enroll in a different program
3 I would not enroll in any D.Min. program

C. What proportion of persons in your congregation or ministry setting would you estimate know you are involved in a D.Min. program?

20 All 49 Most 24 Some 7 Few 1 None

D. Among those who know of your involvement, what is the majority opinion?

66 Most are enthusiastic
24 Most are indifferent
1 Most would prefer that I were not involved
9 Opinions are thoroughly mixed

VI. SOME GENERAL QUESTIONS ABOUT YOUR MINISTRY

- A. A variety of factors affect a minister's status as a leader in a congregation or other setting in which he/she works. How important is each of the following factors for *your* confidence in yourself as a leader? How important for the lay people with whom you work are the following qualities or credentials for *their* acceptance of your ministry? (Note: Since it is unlikely that everything can be of highest importance, please try to make distinctions in the importance of the factors.)

MOST IMPORTANT	MEAN		Importance for Your Confidence In Yourself				Importance for Those in Your Congregation/Setting				MEAN
			Highest (1)	High (2)	Some (3)	Little (4)	Highest (1)	High (2)	Some (3)	Little (4)	
4	2.0	1. Ordination	33	41	18	9	41	45	10	4	1.8
1	1.9	2. A basic seminary degree	31	54	14	2	25	48	23	4	2.1
1	2.1	3. An earned advanced degree	20	49	26	5	8	26	45	21	2.8
23	1.4	4. Competence in the various tasks of ministry	58	40	2	1	50	44	6	1	1.6
30	1.5	5. A clear sense of call from God	62	30	7	2	47	35	16	3	1.8
14	1.3	6. Personal faith	69	27	3	1	56	38	5	1	1.5
4	1.8	7. Ability to inspire faith in others	36	57	12	1	47	43	9	2	1.6
4	1.8	8. Depth of learning and ability to think critically	33	57	10	1	9	37	47	7	2.5
8	1.4	9. Fairness, integrity, personal honesty	64	33	3	1	57	38	4	1	1.5
8	1.6	10. An open, affirming style of dealing with others	50	44	6	1	47	44	9	1	1.6
4	1.6	11. Capacity to show pastoral concern	48	44	9	—	59	36	5	1	1.5
0	2.5	12. Physical appearance	10	40	41	10	8	45	40	8	2.5
1	2.2	13. Continuing support by the official governing board of your congregation/setting	20	51	22	8	16	48	25	11	2.3
0	2.7	14. Continuing support of a judicatory official or body	10	31	36	23	5	23	37	35	3.0
1	2.6	15. Recognition of your clergy peers	8	38	41	13	3	21	42	34	3.1

- B. Looking back over the preceding list, write in the number of the *one* factor which is *most* important for your confidence in yourself as a leader. _____

- C. To what extent is each of the following true for you?

	(1) Always	(2) Often	(3) Occasionally	(4) Never	MEAN
1. I feel that I am really accomplishing something in my ministry	15	71	14	1	2.0
2. I feel successful in overcoming difficulties and obstacles in my ministry	11	69	20	—	2.1
3. I frequently seek the advice and input of other ministerial colleagues in my work	8	38	53	1	2.5

D. Who *should* be the *primary* evaluators of clergy? (Check one.)

13 Ecclesiastical supervisor or superiors
26 Clergy peers
62 Laity in the ministry setting

E. When you encounter new or unusual problems in ministry, on which of the following resources do you typically draw?

	Very Often (1)	Often (2)	Sometimes (3)	Rarely or Never (4)	MEAN
1. Your present commitments and values	<u>47</u>	<u>48</u>	<u>5</u>	<u>1</u>	1.6
2. The Bible	<u>38</u>	<u>38</u>	<u>22</u>	<u>2</u>	1.9
3. Examples/ideas from the history and tradition of the church	<u>5</u>	<u>31</u>	<u>53</u>	<u>11</u>	2.7
4. Your past experience in similar ministry situations	<u>30</u>	<u>56</u>	<u>14</u>	<u>1</u>	1.8
5. Prayer and meditation	<u>38</u>	<u>39</u>	<u>21</u>	<u>2</u>	1.9
6. Content and methods of theology and ethics	<u>6</u>	<u>31</u>	<u>51</u>	<u>12</u>	2.7
7. Literature, philosophy, the arts	<u>2</u>	<u>11</u>	<u>46</u>	<u>41</u>	3.3
8. Theory and methods from the human sciences (psychology, sociology, organizational development, etc.)	<u>13</u>	<u>41</u>	<u>37</u>	<u>9</u>	2.4
9. Your understanding of your ministry setting and your role in it	<u>42</u>	<u>48</u>	<u>10</u>	<u>1</u>	1.7
10. Consultation with other clergy	<u>12</u>	<u>38</u>	<u>46</u>	<u>4</u>	2.4
11. Consultation with other professionals	<u>7</u>	<u>29</u>	<u>51</u>	<u>13</u>	2.7
12. Consultation with laity in your ministry setting	<u>18</u>	<u>49</u>	<u>29</u>	<u>4</u>	2.2

F. How strong is your commitment to the ordained ministry as your vocation?

74 Very strong 5 Vacillating 1 No commitment; ready to change
20 Moderately strong 2 Quite weak

G. If you could make the choice again, would you enter the ordained ministry?

67 Definitely yes 6 Uncertain 1 Definitely no
25 Probably yes 3 Probably no

H. How certain are you that the ordained ministry is the right profession for you?

72 Very certain 4 Moderately uncertain
24 Moderately certain 1 Very uncertain

I. How seriously, if at all, have you thought *during the last year* about leaving the ordained ministry?

32 Never thought about it 18 Somewhat seriously
47 Not at all seriously 2 Quite seriously; considering it
1 Very seriously; now trying to leave

J. Throughout your ministerial career, would you say you have been:

27 Highly innovative 10 Slightly innovative
61 Moderately innovative 2 Have generally stuck to traditional methods

VII. BACKGROUND

A. What was your primary position at the time you began your D.Min. program? (Check one.)

51 Sole pastor of a congregation or pastoral charge
14 Senior pastor with other ordained clergy on staff
13 Associate/assistant pastor with general duties
2 Minister of education in a congregation
1 Pastoral counselor on staff of a congregation
1 Pastoral counselor in private practice or with a counseling center
4 Denominational staff or executive
1 Staff or executive of ecumenical agency
1 Seminary faculty/administrator
13 Other: _____

In what year did you begin this position? 19 77 (MEAN)

B. What is your current primary position? (Check one.)

59 Same position as in A. above; same congregation or organization as in A. above.
15 Same position as in A. above; different congregation or organization from A. above.
5 Different position from A. above; same congregation or organization as in A. above.
22 Different position from A. above; different congregation or organization from A. above.

If your current primary position is different from A. above, what is it? (Check one.)

23 Sole pastor of a congregation or pastoral charge
23 Senior pastor with other ordained clergy on staff
7 Associate/assistant pastor with general duties
4 Minister of education in a congregation
2 Pastoral counselor on staff of a congregation
4 Pastoral counselor in private practice or with a counseling center
11 Denominational staff or executive
1 Staff or executive of ecumenical agency
4 Seminary faculty/administrator
21 Other: _____

In what year did you begin this position? 19 83 (MEAN) N = 190

C. Since ordination, in how many *different, primary* positions have you worked (i.e., full-time positions or part-time positions that represent your major ministerial commitment)? 3.4 (Number) (MEAN)

How many of these positions were as a parish minister? 2.8 (Number) (MEAN)

D. What is your approximate annual, before tax, cash salary? (Include any housing allowance that you receive or an estimate of the fair rental value of your parsonage.)

1. At the time you began your D.Min. program \$ 22,284 (MEAN)
 2. Currently \$ 26,624 (MEAN)

E. At the time you began your D.Min. program, how satisfied were you with the primary position you then held?

48 Very satisfied 9 Dissatisfied
41 Moderately satisfied 2 Very dissatisfied

F. At the time you began your D.Min. program, did your primary position offer you maximum opportunity for expression of your talents for ministry?

39 Yes, definitely 44 Yes, to some degree 18 No, not really

G. If, at the time you began your D.Min. program and/or currently, you serve(d) in a parish ministry position, please answer each of the following by checking the appropriate category for:

___ (1) Your congregation at the time you began your D.Min. program.

___ (2) Your current congregation (whether the same or different).

a. Membership of congregation:	(1) At Entry	(2) Current
1. Less than 100	<u>13</u>	<u>10</u>
2. 100-199	<u>20</u>	<u>17</u>
3. 200-399	<u>26</u>	<u>26</u>
4. 400-699	<u>18</u>	<u>22</u>
5. 700-999	<u>8</u>	<u>11</u>
6. 1000 plus	<u>15</u>	<u>16</u>

b. Size of community in which congregation located:	(1) AT ENTRY	(2) CURRENT
___ 1. Under 2,500 (rural, open country)	<u>15</u>	<u>13</u>
___ 2. 2,500-10,000 (town)	<u>17</u>	<u>17</u>
___ 3. 10,000-50,000 (small city)	<u>24</u>	<u>26</u>
___ 4. 50,000+ (metro suburb)	<u>10</u>	<u>11</u>
___ 5. 50,000-250,000 (medium city)	<u>15</u>	<u>15</u>
___ 6. 250,000+ (large city)	<u>19</u>	<u>18</u>

c. The congregation is/was:	(1) AT ENTRY	(2) CURRENT
___ 1. Growing and developing	<u>41</u>	<u>52</u>
___ 2. Holding its own	<u>41</u>	<u>38</u>
___ 3. Generally declining	<u>18</u>	<u>10</u>

d. Approximate proportion of members who have/had college degrees:	(1) AT ENTRY	(2) CURRENT
___ 1. Less than 10%	<u>25</u>	<u>19</u>
___ 2. 10%-25%	<u>27</u>	<u>29</u>
___ 3. 25%-50%	<u>24</u>	<u>24</u>
___ 4. 50%-75%	<u>15</u>	<u>18</u>
___ 5. 75% or more	<u>9</u>	<u>11</u>

H. Acknowledging that broad categories are at best imperfect approximations, within the broad spectrum of American Christianity which one of the following best describes your theological perspective?

4 Very Liberal 42 Moderate 4 Very Conservative
19 Liberal 31 Conservative

I. In what year were you born? 19 43 (MEAN) J. Year ordained? 19 70 (MEAN)

K. Denomination in which ordained? _____

L. Current denomination? _____

M. What is your race/ethnicity?

93 White/Anglo 3 Black 1 Native American
1 Asian American 1 Hispanic 2 Other: _____

N. Citizenship? 95 US 4 Canadian 1 Other: _____

O. Gender: 94 Male 6 Female

P. Which of the following degrees do you hold? (Check all that apply.)

86 B.D. or M.Div. Seminary: _____
 State or Province: _____
3 M.R.E.
13 M.A.
9 S.T.M./Th.M.
1 Th.D./S.T.D./Ph.D.
1 Honorary Doctorate (D.D., L.L.D., etc.)
9 Other (except for D.Min.): _____

Q. What is your marital status?

7 Single, never married 89 Married
4 Divorced, separated 1 Widowed

R. Has your marital status changed since you began your D.Min. program?

6 Yes 94 No If yes, please indicate how it has changed.
 1. 12%
 2. 59%
 3. 18%
 4. 12%

S. In what state did you live when you began your D.Min. program? 84% SAME STATE

T. In what state do you currently live? 16% SWITCHED

U. What was your college grade average?

7 A 31 B+ 20 B- 7 C
11 A- 18 B 7 C+ 1 Less than C

V. What was your seminary grade average?

10 A 37 B+ 12 B- - C
23 A- 16 B 3 C+ - Less than C

VIII. IMAGES OF PASTORAL MINISTRY

NOTE: The following questions are to be completed by PARISH CLERGY ONLY. Non-parish clergy have completed the questionnaire.

A. Listed below are several images or dominant roles in terms of which clergy variously orient their ministry. Please rate each of the role images in terms of its appropriateness as a description of your ministry.

<u>MOST IMPORTANT</u>		Very Much Like Me (1)	Moderately Like Me (2)	Moderately Unlike Me (3)	Very Much Unlike Me (4)	<u>MEA</u>
<u>47%</u>	1. Minister of the Word/Teacher of the Congregation: Finds primary fulfillment in preaching and teaching, and is attracted to a congregation with a strong educational emphasis.	<u>69</u>	<u>28</u>	<u>2</u>	<u>1</u>	1.3
<u>7</u>	2. Parish Administrator: Fulfillment comes in administering and managing a productive and effective church organization	<u>23</u>	<u>48</u>	<u>23</u>	<u>7</u>	2.1
<u>2</u>	3. Social Activist: Ministry centers in relating the Gospel to the social context; enjoys being on the cutting edge of social concerns and involvement in community affairs	<u>8</u>	<u>31</u>	<u>38</u>	<u>23</u>	2.8

ST. IMPORTANT

	Very Much Like Me	Moderately Like Me	Moderately Unlike Me	Very Much Unlike Me	MEAN

16 4. *Enabler/Facilitator*: Centers ministry around work with small groups of people, helping them relate particular interests and needs to the Gospel; organizes parish around a variety of interest and task groups

37	47	13	3	1.8

6 5. *Celebrant/Liturgist*: Is most at home in leading the congregation in worship; deep appreciation for ritual and ceremonial in both formal and informal settings

30	39	25	6	2.1

5 6. *Spiritual Guide*: Encourages development of the spiritual life by all in the congregation; works intensely with those interested in pursuing spiritual disciplines; the minister's own spiritual life is exemplary

24	50	24	2	2.0

4 7. *Witness*: focus of ministry is in sharing the Gospel with those in and outside the church; developing the church's evangelistic witness is a primary task of ministry

20	41	33	6	2.2

13 8. *Counselor/Healer*: spends a major part of each week in pastoral counseling and visiting in homes and/or hospitals; finds fulfillment in helping people face their crises

32	41	22	5	2.0

1 9. *Community Chaplain*: finds fulfillment in civic roles and leadership; often serves on community committees and task groups; may be chaplain to community groups

10	24	36	30	2.8

B. Looking back at the various images, which one is *most like you*? Write in the number _____

THANK YOU VERY MUCH FOR YOUR COOPERATION

Please return to:

National Doctor of Ministry Study
77 Sherman Street
Hartford, CT 06105

If you wish to add any additional comments on your experience or perceptions of the Doctor of Ministry degree, they will be most welcome.

Note: All Numbers are %s unless otherwise indicated
Number Responding = 769

Non-D.Min Clergy

I. ABOUT CONTINUING EDUCATION

Note: The following questions pertain to continuing education *in general*, not specifically to D.Min. programs.

- A. Below are listed some reasons why a minister may want to take part in a continuing education program. Please check how important each of these reasons should be for a minister's taking part in continuing education.

MEAN		Very Important (1)	Important (2)	Somewhat Important (3)	Not Important (4)
1.8	1. To update theological knowledge in an area in which he/she has fallen behind	<u>37%</u>	<u>45%</u>	<u>15%</u>	<u>3%</u>
1.9	2. To pursue an area of theological interest	<u>29%</u>	<u>52</u>	<u>18</u>	<u>2</u>
1.5	3. To improve practical skills such as preaching, counseling, administration, etc.	<u>60</u>	<u>33</u>	<u>7</u>	<u>1</u>
1.8	4. For spiritual growth	<u>46</u>	<u>35</u>	<u>16</u>	<u>3</u>
2.6	5. To broaden one's knowledge by studying in non-theological areas such as economics, literature, sociology, etc.	<u>9</u>	<u>31</u>	<u>46</u>	<u>14</u>

- B. In general, which of the factors listed above should be the ONE MOST IMPORTANT reason for a minister to take part in continuing education? Please write in the number (from the list above) of the most important reason. _____

1. 16% 2. 15% 3. 46% 4. 20% 5. 3%

- D. Ministers, like others, have different needs and opportunities for continuing education. In general, however, how valuable do you think it is for ministers to pursue continuing education in each of the following ways?

MEAN		Very Valuable	Valuable	Somewhat Valuable	Not Valuable
2.7	1. In a program working toward a Ph.D. in a theological field	<u>10%</u>	<u>28%</u>	<u>49%</u>	<u>14%</u>
2.3	2. In a program working toward a D.Min. degree	<u>13</u>	<u>46</u>	<u>36</u>	<u>5</u>
2.6	3. In a program working toward a theological degree or certificate other than a Ph.D. or D.Min.	<u>7</u>	<u>34</u>	<u>50</u>	<u>9</u>
2.8	4. In a degree program at a secular institution	<u>4</u>	<u>27</u>	<u>52</u>	<u>18</u>
2.1	5. In non-credit seminars or workshops at a seminary or theological center	<u>19</u>	<u>52</u>	<u>26</u>	<u>4</u>
2.7	6. In non-credit seminars at a secular institution	<u>5</u>	<u>36</u>	<u>46</u>	<u>13</u>
2.5	7. In a travel-study program	<u>10</u>	<u>43</u>	<u>39</u>	<u>9</u>
2.1	8. In independent study	<u>18</u>	<u>52</u>	<u>26</u>	<u>4</u>
2.3	9. In a study group made up of local clergy	<u>14</u>	<u>42</u>	<u>35</u>	<u>7</u>
2.1	10. On a spiritual retreat	<u>25</u>	<u>46</u>	<u>25</u>	<u>4</u>

- E. 1. Does your denomination or judicatory *require* its ministers to do a certain amount of continuing education each year? 27% Yes 73% No

2. In your opinion, *should* it require a certain amount of continuing education? 72% Yes 29% No

3. How much pressure is there on you to engage in regular continuing education:

	From your Judicatory?	From your congregation or work setting?
1. A great deal	<u>12%</u>	<u>5%</u>
2. Some	<u>43%</u>	<u>22%</u>
3. Little or none	<u>45%</u>	<u>72%</u>

F. Have you taken part in a continuing education program in the last three years?

90% Yes 10% No

If yes: 1. What kind of continuing education was it? In the left hand column, check as many categories as apply.

2. In the column on the right give an estimate of the *number of days* that you have spent or will spend through May 1985.

Participated	No. of Days
<u>10%</u> Formal program working toward a degree or certificate at a theological seminary	_____
<u>6</u> Formal program working toward a degree or certificate at a secular institution	_____
<u>57</u> Non-credit seminars or workshops at a seminary or theological center	_____
<u>28</u> Non-credit seminars or workshops at a secular institution	_____
<u>18</u> Travel-study program	_____
<u>33</u> Independent study	_____
<u>37</u> Study group consisting of local clergy	_____
<u>41</u> A spiritual retreat	_____
<u>17</u> Other: _____	_____

G. How much annual study leave (excluding sabbatical) does your congregation or employer provide?

31% None 45 Two Weeks 1 Four Weeks 2 Six Weeks or more
20 One Week 2 Three Weeks 0 Five Weeks

1. If study leave time is provided, is the amount adequate? 74% Yes 26% No

2. If study time is provided, did you use it in 1984?

43% Yes, all of it 44% Yes, some of it 13% No, none of it

H. Does your congregation or employer provide funds for you to use in paying the cost of continuing education, such as for tuition, travel, etc? 71% Yes 29% No

1. If yes, what is the allowance? \$ 372 (per year) - MEAN

2. If yes, is the amount adequate? 51% Yes 49% No

3. If an allowance is provided, did you use it in 1984?

52% Yes, all of it 35% Yes, some of it 13% No, none of it

I. Have you ever considered enrolling in a Doctor of Ministry program?

64% Yes 36% No

If yes, to what extent did each of the following reasons influence your decision *not* to enroll?

MEANS	A Great Deal	Some	A Little	Not At All
<u>2.3</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>
<u>2.0</u>	<u>32%</u>	<u>25%</u>	<u>20%</u>	<u>23%</u>
<u>3.0</u>	<u>41</u>	<u>30</u>	<u>14</u>	<u>15</u>
<u>2.6</u>	<u>18</u>	<u>17</u>	<u>18</u>	<u>48</u>
	<u>28</u>	<u>19</u>	<u>16</u>	<u>37</u>

MEANS

3.4

3.0

2.8

3.9

5. Doubts about your academic ability to do the work
 6. Doubts about the quality of D.Min. programs
 7. Doubts about the D.Min.'s value as a credential
 8. Not accepted by the program that most interested you

A Great Deal
(1)Some
(2)A Little
(3)Not At All
(4)

29%

15%

19%

64%

12%

20%

28%

41%

20%

24%

16%

40%

2%

0.5%

2%

95%

9. Other (please comment): _____

J. How likely is it that you will enroll in a D.Min. program in the future?

4% Certain

41% Not likely

10% Very likely

11% Definitely not

35% Somewhat likely

II. ATTITUDE TOWARD THE DOCTOR OF MINISTRY DEGREE

Note: In this section, we would like to have your opinions about the Doctor of Ministry program in general.

A. Listed below are several statements about the D.Min. Please indicate the extent to which you agree with each.

MEANS

2.7

3.0

2.8

2.6

2.1

2.0

1. All other factors being equal, a minister with a D.Min. should be paid more than a minister who has only a M.Div. or B.D.
 2. All other factors being equal, a minister with a D.Min. should be hired (or appointed) in preference to someone who has only a M.Div. or B.D.
 3. A minister who has earned the D.Min. should be called "Dr." in public settings
 4. A minister who has a D.Min. degree is more likely to be respected by other community leaders than if he/she did not have the degree
 5. All other factors being equal, a minister who regularly engages in continuing education should be hired (or appointed) in preference to someone who does not
 6. All other factors being equal, regular participation in continuing education should be given more weight in a hiring decision (or the appointive process) than whether a person has a D.Min. degree

Strongly Agree
(1)Agree
(2)Disagree
(3)Strongly Disagree
(4)

59%

37%

44%

14%

2

18

57

23

5

32

43

20

3

42

46

9

20

54

23

3

24

54

20

2

B. Which *one* of the following two statements better describes what you think the D.Min. *should be*? Which better describes most D.Min. programs? (Check one in each column)

1. A mark of distinction with selective admissions policies and rigorous standards for completion

Should Be

42%

Most Programs Actually Are

35%

or

or

2. Open to all clergy who want a structured program of continuing education

58%

65%

C. Which *one* of the following statements best describes your opinion of the D.Min. degree, in general?

The concept of a professional doctorate:

- 24% is a sound one, *and* in general, all seminary D.Min. programs offer educational experiences of good quality
48 is a sound one, *but* some seminary programs are of dubious or poor quality
6 is sound, *but* most or all current seminary D.Min. programs are of dubious or poor quality
5 is *unsound*; the D.Min. degree should not be given
16 no opinion

III. RECENT EXPERIENCES IN YOUR MINISTRY

A. To what extent would you say that each of the following was true for you *during the last two years*?

MEANS		Very Much (1)	Somewhat (2)	A Little (3)	Not at All (4)
3.0	1. Became distracted from your job by other interests and involvements	<u>40%</u>	<u>26%</u>	<u>38%</u>	<u>32%</u>
1.9	2. Experienced renewed commitment to your job	<u>34</u>	<u>47</u>	<u>15</u>	<u>5</u>
2.3	3. Discovered new capacities for critical inquiry and academic study	<u>17</u>	<u>42</u>	<u>32</u>	<u>10</u>
3.2	4. Developed personal or family problems	<u>6</u>	<u>13</u>	<u>30</u>	<u>51</u>
2.6	5. Discovered new depth of collegial support with other pastors	<u>17</u>	<u>28</u>	<u>35</u>	<u>21</u>
3.1	6. Developed conflict(s) in your ministry setting	<u>8</u>	<u>18</u>	<u>33</u>	<u>42</u>
2.4	7. Developed creative solutions to significant problems or conflicts in your ministry setting	<u>13</u>	<u>46</u>	<u>30</u>	<u>11</u>

B. To what extent have you experienced the following *during the last few years*?

MEANS		Great (1)	Moderate (2)	A little (3)	Not at all (4)
2.4	1. Gained increased intellectual sophistication	<u>10%</u>	<u>51%</u>	<u>34%</u>	<u>6%</u>
2.3	2. Gained increased capacity for theological reflection	<u>13</u>	<u>50</u>	<u>33</u>	<u>3</u>
2.0	3. Gained clearer understanding of your theology of ministry	<u>26</u>	<u>51</u>	<u>20</u>	<u>3</u>
2.0	4. Gained increased spiritual depth	<u>25</u>	<u>48</u>	<u>26</u>	<u>2</u>
1.9	5. Gained increased self-awareness	<u>31</u>	<u>49</u>	<u>19</u>	<u>1</u>
2.0	6. Improved your worship leadership	<u>24</u>	<u>52</u>	<u>21</u>	<u>3</u>
2.0	7. Became a better preacher	<u>24</u>	<u>53</u>	<u>21</u>	<u>1</u>
2.4	8. Became better at management	<u>11</u>	<u>43</u>	<u>40</u>	<u>10</u>
2.5	9. Improved your counseling abilities	<u>13</u>	<u>38</u>	<u>40</u>	<u>10</u>
2.4	10. Became a better teacher	<u>13</u>	<u>43</u>	<u>37</u>	<u>7</u>
2.4	11. Increased your skills as a spiritual director/guide	<u>12</u>	<u>46</u>	<u>36</u>	<u>7</u>

		Great	Moderate	A little	Not at all
<u>MEANS</u>					
2.1	12. Gained a deeper understanding of how congregations/organizations work	<u>21%</u>	<u>48%</u>	<u>28%</u>	<u>3%</u>
2.7	13. Became a more effective leader in the community	<u>9</u>	<u>32</u>	<u>41</u>	<u>18</u>
2.6	14. Improved your skills in program development	<u>6</u>	<u>35</u>	<u>47</u>	<u>12</u>
2.3	15. Have a renewed commitment to your <i>present</i> job	<u>20</u>	<u>44</u>	<u>26</u>	<u>10</u>
3.0	16. Became restless and sought (or are seeking) a new job	<u>14</u>	<u>15</u>	<u>25</u>	<u>46</u>
3.4	17. Became weary of study	<u>1</u>	<u>9</u>	<u>32</u>	<u>57</u>
2.2	18. Have greater appetite for reading and study	<u>20</u>	<u>42</u>	<u>30</u>	<u>8</u>
2.1	19. Have greater self-confidence	<u>20</u>	<u>56</u>	<u>21</u>	<u>3</u>
2.3	20. Increased your ability to set priorities	<u>15</u>	<u>48</u>	<u>32</u>	<u>6</u>
2.2	21. Increased your ability to analyze problems that arise in your ministry	<u>12</u>	<u>55</u>	<u>30</u>	<u>3</u>
2.4	22. Increased your ability to evaluate your performance	<u>8</u>	<u>50</u>	<u>38</u>	<u>4</u>
2.3	23. Increased your ability to evaluate programs in which your congregation/ministry setting is engaged	<u>9</u>	<u>51</u>	<u>36</u>	<u>4</u>
2.5	24. Increased your ability to relate to other professions	<u>9</u>	<u>40</u>	<u>42</u>	<u>9</u>
2.5	25. Increased your involvement in ecumenical or denominational activities, or consulting with other churches	<u>17</u>	<u>31</u>	<u>38</u>	<u>15</u>

IV. SOME GENERAL QUESTIONS ABOUT YOUR MINISTRY

- A. A variety of factors affect a minister's status as a leader in a congregation or other setting in which he/she works. How important is each of the following factors for *your* confidence in yourself as a leader? How important for the lay people with whom you work are the following qualities or credentials for *their* acceptance of your ministry? (Note: Since it is unlikely that everything can be of highest importance, please try to make distinctions in the importance of the factors.)

		Importance for Your Confidence In Yourself				Importance for Those in Your Congregation/Setting				MEANS
MEANS		Highest (1)	High (2)	Some (3)	Little (4)	Highest (1)	High (2)	Some (3)	Little (4)	
3%	1.9	1. Ordination	35%	40%	20%	5%	46%	43%	9%	2%
1	2.0	2. A basic seminary degree	28	52	16	4	27	52	16	5
0.5	2.8	3. An earned advanced degree	8	26	39	27	4	18	33	44
18	1.6	4. Competence in the various tasks of ministry	45	50	6	0.3	43	49	7	0.5
36	1.4	5. A clear sense of call from God	65	26	8	1	43	35	19	3
16	1.4	6. Personal faith	66	30	3	0.4	56	35	9	1
3	1.9	7. Ability to inspire faith in others	32	50	17	1	46	43	10	1
2	2.0	8. Depth of learning and ability to think critically	22	58	19	1	7	32	51	10
9	1.4	9. Fairness, integrity, personal honesty	64	32	4	0.5	58	36	5	1
5	1.7	10. An open, affirming style of dealing with others	44	46	9	0.4	41	44	14	1
5	1.6	11. Capacity to show pastoral concern	48	45	7	0.5	59	36	4	0.5
0	2.6	12. Physical appearance	10	36	41	13	8	41	42	9
2	2.1	13. Continuing support by the official governing board of your congregation/setting	21	56	20	4	20	45	25	10
0.4	2.5	14. Continuing support of a judicatory official or body	12	41	33	14	5	26	37	32
0.3	2.6	15. Recognition of your clergy peers	7	41	39	13	2	19	42	37

- B. Looking back over the preceding list, write in the number of the *one* factor which is *most* important for your confidence in yourself as a leader. _____

- C. To what extent is each of the following true for you?

MEANS		Always	Often	Occasionally	Never
2.1	1. I feel that I am really accomplishing something in my ministry	9%	68%	23%	0.3%
2.3	2. I feel successful in overcoming difficulties and obstacles in my ministry	3	65	32	0.5
2.6	3. I frequently seek the advice and input of other ministerial colleagues in my work	7	35	55	3

D. Who *should* be the *primary* evaluators of clergy? (Check one.)

16% Ecclesiastical supervisor or superiors
23% Clergy peers
61% Laity in the ministry setting

E. When you encounter new or unusual problems in ministry, on which of the following resources do you typically draw?

MEANS		Very Often	Often	Sometimes	Rarely or Never
1.7	1. Your present commitments and values	<u>40%</u>	<u>53%</u>	<u>7%</u>	<u>0%</u>
2.0	2. The Bible	<u>35</u>	<u>37</u>	<u>26</u>	<u>3</u>
2.6	3. Examples/ideas from the history and tradition of the church	<u>8</u>	<u>36</u>	<u>47</u>	<u>9</u>
1.8	4. Your past experience in similar ministry situations	<u>34</u>	<u>51</u>	<u>15</u>	<u>1</u>
1.8	5. Prayer and meditation	<u>38</u>	<u>42</u>	<u>18</u>	<u>2</u>
2.8	6. Content and methods of theology and ethics	<u>5</u>	<u>25</u>	<u>56</u>	<u>14</u>
3.4	7. Literature, philosophy, the arts	<u>2</u>	<u>7</u>	<u>43</u>	<u>49</u>
2.7	8. Theory and methods from the human sciences (psychology, sociology, organizational development, etc.)	<u>7</u>	<u>30</u>	<u>47</u>	<u>16</u>
1.8	9. Your understanding of your ministry setting and your role in it	<u>30</u>	<u>55</u>	<u>14</u>	<u>1</u>
2.4	10. Consultation with other clergy	<u>16</u>	<u>34</u>	<u>44</u>	<u>7</u>
2.9	11. Consultation with other professionals	<u>6</u>	<u>22</u>	<u>53</u>	<u>20</u>
2.2	12. Consultation with laity in your ministry setting	<u>18</u>	<u>50</u>	<u>29</u>	<u>4</u>

F. How strong is your commitment to the ordained ministry as your vocation?

73% Very strong 5 Vacillating 0.3 No commitment; ready to change
21 Moderately strong 0.1 Quite weak

G. If you could make the choice again, would you enter the ordained ministry?

66% Definitely yes 6 Uncertain 1 Definitely no
26 Probably yes 2 Probably no

H. How certain are you that the ordained ministry is the right profession for you?

71% Very certain 3 Moderately uncertain
26 Moderately certain 0.3 Very uncertain

I. How seriously, if at all, have you thought *during the last year* about leaving the ordained ministry?

31% Never thought about it 16 Somewhat seriously
50 Not at all seriously 2 Quite seriously; considering it
1 Very seriously; now trying to leave

J. Throughout your ministerial career, would you say you have been:

MEAN = 2.1 18⁹/₁₀ Highly innovative - 20 Slightly innovative
57 Moderately innovative - 5 Have generally stuck to traditional methods

V. BACKGROUND

A. What was your primary position in May 1982? (Check one.)

- 62⁹/₁₀ Sole pastor of a congregation or pastoral charge
12 Senior pastor with other ordained clergy on staff
10 Associate/assistant pastor with general duties
1 Minister of education in a congregation
0.1 Pastoral counselor on staff of a congregation
0.3 Pastoral counselor in private practice or with a counseling center
1.3 Denominational staff or executive
0.1 Staff or executive of ecumenical agency
0.3 Seminary faculty/administrator
12 Other: _____

In what year did you begin this position? 19 ____

B. What is your current primary position? (Check one.)

- 54⁹/₁₀ Same position as in A. above; same congregation or organization as in A. above.
20⁹/₁₀ Same position as in A. above; different congregation or organization from A. above.
4⁹/₁₀ Different position from A. above; same congregation or organization as in A. above.
22⁹/₁₀ Different position from A. above; different congregation or organization from A. above.

If your current primary position is different from A. above, what is it? (Check one.)

CURRENT
POSITION

- 69⁹/₁₀ Sole pastor of a congregation or pastoral charge
15 Senior pastor with other ordained clergy on staff
9 Associate/assistant pastor with general duties
0.7 Minister of education in a congregation
0 Pastoral counselor on staff of a congregation
0.3 Pastoral counselor in private practice or with a counseling center
0.4 Denominational staff or executive
0 Staff or executive of ecumenical agency
0.1 Seminary faculty/administrator
6 Other: _____

In what year did you begin this position? 19 ____

C. Since ordination, in how many *different, primary* positions have you worked (i.e., full-time positions or part-time positions that represent your major ministerial commitment)? _____ MEAN = 3.2

How many of these positions were as a parish minister? _____ MEAN = 2.9

D. What is your approximate annual, before tax, *cash* salary? (Include any housing allowance that you receive or an estimate of the fair rental value of your parsonage.)

In 1982 \$ 22,029 (MEAN)

Currently \$ 26,102 (MEAN)

E. If you currently serve in a *parish ministry position* and/or your previous position was in the parish ministry, please answer each of the following by checking the appropriate category for:

- (1) Your current congregation (if you currently serve in a parish position).
 (2) Your immediate past parish (if your previous position was in the parish ministry).

	(1) Current	(2) Past
a. Membership of congregation:		
1. Less than 100	13%	12%
2. 100-199	21	19
3. 200-399	26	27
4. 400-699	21	20
5. 700-999	9	7
6. 1000 plus	9	15
b. Size of community in which congregation located:		
1. Under 2,500 (rural, open country)	23%	24%
2. 2,500-10,000 (town)	19	20
3. 10,000-50,000 (small city)	23	20
4. 50,000+ (metro suburb)	11	10
5. 50,000-250,000 (medium city)	11	14
6. 250,000+ (large city)	14	12
c. The congregation is/was:		
1. Growing and developing	48%	39%
2. Holding its own	41	43
3. Generally declining	11	18
d. Approximate proportion of members who have/had college degrees:		
1. Less than 10%	24%	36%
2. 10%-25%	32	29
3. 25%-50%	27	20
4. 50%-75%	17	15
5. 75% or more	0	0

NOTE: CURRENT AND PAST ARE BASED ON DIFFERENT NUMBERS OF RESPONDENT

F. Acknowledging that broad categories are at best imperfect approximations, within the broad spectrum of American Christianity which one of the following best describes your theological perspective?

3% Very Liberal 43 Moderate 5 Very Conservative
 16 Liberal 33 Conservative

G. In what year were you born? 19 41 (MEAN) J. Year ordained? 19 70 (MEAN)

H. Denomination in which ordained? _____

I. Current denomination? 9% HAVE SWITCHED DENOMINATIONS

J. What is your race/ethnicity?

96% White/Anglo 0.8 Black 0.5 Native American
 0.5 Asian American 0.7 Hispanic 1.1 Other: _____

K. Citizenship? 98% US 2 Canadian 0.5 Other: _____

L. Gender: 94% Male 6% Female

M. Which of the following degrees do you hold? (Check all that apply.)

90% B.D. or M.Div. Seminary: _____
 State or Province: _____
3 M.R.E.
6 M.A.
7 S.T.M./Th.M.
4 Th.D./S.T.D./Ph.D.
2 Honorary Doctorate (D.D., L.L.D., etc.)
10 Other: _____

N. What is your marital status?

5% Single, never married 91% Married
3% Divorced, separated 19% Widowed

O. Has your marital status changed since May 1982?

6% Yes No If yes, please indicate how it has changed.

P. In what state did you live in May 1982? _____

Q. In what state do you currently live? 23% HAVE CHANGED STATES

R. What was your college grade average?

6% A (4) 28 B (3) 23 B- (5) 7 C (2)
10 A- (4) 20 B (4) 6 C+ (6) 0.5 Less than C (8) MEAN = 3.9

S. What was your seminary grade average?

11% A (1) 35 B (3) 11 B- (5) 2 C (7)
12 A- (2) 24 B (4) 3 C+ (6) 0.1 Less than C (8) MEAN = 3.3

VI. IMAGES OF PASTORAL MINISTRY

NOTE: The following questions are to be completed by PARISH CLERGY ONLY. Non-parish clergy have completed the questionnaire.

A. Listed below are several images or dominant roles in terms of which clergy variously orient their ministry. Please rate each of the role images in terms of its appropriateness as a description of your ministry.

			Very Much Like Me (1)	Moderately Like Me (2)	Moderately Unlike Me (3)	Very Much Unlike Me (4)
52%	1.3	1. Minister of the Word/Teacher of the Congregation: Finds primary fulfillment in preaching and teaching, and is attracted to a congregation with a strong educational emphasis.	66%	31%	3%	0.3%
4%	2.3	2. Parish Administrator: Fulfillment comes in administering and managing a productive and effective church organization	14	48	28	9
2%	2.8	3. Social Activist: Ministry centers in relating the Gospel to the social context; enjoys being on the cutting edge of social concerns and involvement in community affairs	6	29	41	23

MOST LIKE ME	MEANS		Very Much Like Me (1)	Moderately Like Me (2)	Moderately Unlike Me (3)	Very Much Unlike Me (4)
1190	2.0	4. <i>Enabler/Facilitator</i> : Centers ministry around work with small groups of people, helping them relate particular interests and needs to the Gospel; organizes parish around a variety of interest and task groups	27%	51%	20%	3%
8	2.1	5. <i>Celebrant/Liturgist</i> : Is most at home in leading the congregation in worship; deep appreciation for ritual and ceremonial in both formal and informal settings	31	43	17	10
6	2.1	6. <i>Spiritual Guide</i> : Encourages development of the spiritual life by all in the congregation; works intensely with those interested in pursuing spiritual disciplines; the minister's own spiritual life is exemplary	26	45	26	4
5	2.2	7. <i>Witness</i> : focus of ministry is in sharing the Gospel with those in and outside the church; developing the church's evangelistic witness is a primary task of ministry	19	47	29	5
11	2.0	8. <i>Counselor/Healer</i> : spends a major part of each week in pastoral counseling and visiting in homes and/or hospitals; finds fulfillment in helping people face their crises	29	47	20	4
1	2.8	9. <i>Community Chaplain</i> : finds fulfillment in civic roles and leadership; often serves on community committees and task groups; may be chaplain to community groups	9	27	34	30

B. Looking back at the various images, which one is *most like you*? Write in the number _____

THANK YOU VERY MUCH FOR YOUR COOPERATION

Please return to:

National Doctor of Ministry Study
77 Sherman Street
Hartford, CT 06105

If you wish to add any additional comments on your ministry experience or perceptions of the Doctor of Ministry degree, they will be most welcome.

PRESBYTERIAN PANEL

APPENDIX A

	Number In The Sample	Number Responding	Percent Responding
MEMBERS	1,551	807	52%
ELDERS	749	395	53%
PASTORS	828	602	72%
UPC SPEC MIN	286	197	69%
NON-UPC SPEC MIN	260	168	65%

This month's topic is continuing education for "Ministers of the Word" (ordained ministers, including those working in non-parish settings for secular institutions) of the Presbyterian Church. The Vocation Agency is interested in finding out what you think about various continuing education programs for Ministers of the Word and the effect of such programs on their ministries. For the sake of brevity, the term "minister" will be used to refer to ordained "Ministers of the Word" throughout this questionnaire.

Continuing education here refers to focused study of at least several days' duration following an organized, discipline plan. Continuing education as the term is used in this questionnaire does not include workshops, meetings, or reunion where there are guest speakers. Those types of activities may be very valuable but are not the subject of this study.

PART I

1. Below are listed some reasons why a minister may want to take part in a continuing education program. Please check how important you think these reasons are for taking part in continuing education. If you do not have an opinion on why a minister should take part in continuing education place a check in this box [] and go on to question #3.

checked box

MEMBERS 4%
 ELDERS 2%
 PASTORS *
 UPC SPEC MIN -
 NON-UPC SPEC MIN -

VERY IMPORTANT IMPORTANT SOMEWHAT IMPORTANT NOT IMPORTANT DON'T KNOW NO RESPONSE

A. TO UPDATE THEOLOGICAL KNOWLEDGE IN AN AREA WHERE HE/SHE HAS FALLEN BEHIND

MEMBERS	35%	42%	15%	2%	1%	4%
ELDERS	34%	43%	14%	4%	2%	2%
PASTORS	46%	38%	15%	1%	-	*
UPC SPEC MIN	56%	34%	8%	2%	1%	1%
NON-UPC SPEC MIN	46%	36%	15%	2%	-	1%

B. TO PURSUE AN AREA OF THEOLOGICAL INTEREST

MEMBERS	19%	44%	27%	5%	1%	4%
ELDERS	18%	42%	31%	6%	1%	2%
PASTORS	33%	47%	19%	*	-	1%
UPC SPEC MIN	35%	47%	16%	1%	-	2%
NON-UPC SPEC MIN	28%	45%	23%	3%	1%	1%

C. TO IMPROVE PRACTICAL SKILLS SUCH AS PREACHING, COUNSELING, ADMINISTRATION, ETC.

MEMBERS	58%	33%	6%	1%	*	2%
ELDERS	58%	36%	4%	1%	*	2%
PASTORS	68%	28%	3%	1%	-	1%
UPC SPEC MIN	60%	32%	6%	-	1%	1%
NON-UPC SPEC MIN	59%	33%	5%	2%	-	1%

D. FOR SPIRITUAL GROWTH

MEMBERS	49%	34%	10%	2%	1%	3%
ELDERS	52%	27%	14%	2%	1%	3%
PASTORS	54%	34%	9%	1%	*	1%
UPC SPEC MIN	54%	27%	14%	4%	-	2%
NON-UPC SPEC MIN	38%	35%	20%	4%	1%	2%

E. TO BROADEN ONE'S KNOWLEDGE BY STUDYING IN NON-THEOLOGICAL AREAS SUCH AS ECONOMICS, LITERATURE, SOCIOLOGY, ETC.

MEMBERS	12%	29%	38%	16%	2%	3%
ELDERS	10%	24%	40%	22%	2%	2%
PASTORS	16%	31%	41%	10%	*	1%
UPC SPEC MIN	25%	32%	39%	4%	-	1%
NON-UPC SPEC MIN	26%	34%	34%	4%	-	1%

2. In general which of the above factors do you think is the ONE MOST IMPORTANT reason for a minister to take part in continuing education. Please circle the letter (related to the list above) of the most important reason

	<u>A</u>	<u>B</u>	<u>C</u>	<u>D</u>	<u>E</u>	<u>NO RESPONSE</u>
MEMBERS	14%	4%	47%	27%	4%	4%
ELDERS	12%	2%	55%	25%	2%	4%
PASTORS	12%	11%	47%	24%	3%	3%
UPC SPEC MIN	22%	11%	36%	23%	5%	4%
NON-UPC SPEC MIN	20%	8%	41%	15%	9%	7%

3. In terms of continuing education, ministers (clergy), like others, have different needs and opportunities. In general, however, how valuable do you think the following are for ministers to use of their study leave time?

(CLERGY please answer in terms of your own experience.)

	<u>VERY VALUABLE</u>	<u>VALUABLE</u>	<u>SOMEWHAT VALUABLE</u>	<u>NOT VALUABLE</u>	<u>DON'T KNOW/ NO OPINION</u>	<u>NO RESPONSE</u>
A. IN A FORMAL PROGRAM WORKING TOWARD A DEGREE OR CERTIFICATE AT A THEOLOGICAL SEMINARY						
MEMBERS	28%	38%	20%	4%	5%	4%
ELDERS	25%	36%	26%	6%	4%	3%
PASTORS	31%	34%	24%	6%	3%	1%
UPC SPEC MIN	36%	38%	22%	2%	2%	1%
NON-UPC SPEC MIN	26%	48%	18%	5%	2%	2%
B. IN A FORMAL PROGRAM WORKING TOWARD A DEGREE OR CERTIFICATE AT A SECULAR INSTITUTION						
MEMBERS	9%	32%	37%	9%	8%	5%
ELDERS	8%	26%	41%	17%	5%	3%
PASTORS	12%	30%	40%	12%	6%	1%
UPC SPEC MIN	15%	35%	39%	8%	1%	2%
NON-UPC SPEC MIN	18%	38%	33%	6%	2%	2%
C. ATTENDING NON-CREDIT SEMINARS OR WORKSHOPS AT A SEMINARY OR THEOLOGICAL CENTER						
MEMBERS	12%	46%	29%	4%	5%	4%
ELDERS	12%	45%	33%	4%	5%	2%
PASTORS	27%	53%	16%	1%	1%	1%
UPC SPEC MIN	23%	52%	20%	2%	2%	1%
NON-UPC SPEC MIN	11%	56%	27%	2%	2%	1%
D. ATTENDING NON-CREDIT SEMINARS OR WORKSHOPS AT A SECULAR INSTITUTION						
MEMBERS	4%	30%	43%	9%	9%	5%
ELDERS	4%	27%	45%	15%	6%	4%
PASTORS	10%	42%	37%	7%	2%	2%
UPC SPEC MIN	13%	44%	38%	2%	2%	2%
NON-UPC SPEC MIN	8%	41%	40%	7%	2%	2%
E. TAKING PART IN A TRAVEL PROGRAM						
MEMBERS	3%	16%	43%	23%	9%	6%
ELDERS	2%	13%	41%	30%	9%	5%
PASTORS	13%	28%	38%	13%	6%	2%
UPC SPEC MIN	13%	29%	38%	12%	5%	3%
NON-UPC SPEC MIN	9%	26%	42%	15%	6%	2%
F. DOING INDEPENDENT STUDY						
MEMBERS	9%	40%	36%	4%	6%	6%
ELDERS	8%	40%	38%	7%	3%	3%
PASTORS	22%	49%	24%	2%	1%	1%
UPC SPEC MIN	22%	47%	25%	2%	2%	2%
NON-UPC SPEC MIN	16%	40%	33%	6%	3%	2%
G. TAKING PART IN A STUDY GROUP MADE UP OF LOCAL CLERGY						
MEMBERS	12%	43%	31%	4%	5%	5%
ELDERS	10%	45%	34%	5%	3%	2%
PASTORS	16%	44%	31%	3%	3%	2%
UPC SPEC MIN	22%	35%	35%	4%	2%	1%
NON-UPC SPEC MIN	11%	38%	37%	10%	2%	2%
H. ON A SPIRITUAL RETREAT						
MEMBERS	22%	42%	24%	2%	5%	4%
ELDERS	24%	39%	25%	5%	4%	2%
PASTORS	31%	43%	20%	3%	2%	1%
UPC SPEC MIN	29%	34%	25%	4%	5%	2%
NON-UPC SPEC MIN	23%	39%	26%	8%	2%	2%

4. Should the Presbyterian Church REQUIRE its ministers to do a certain amount of continuing education each year?

	YES, DEFINITELY	PROBABLY	PROBABLY NOT	DEFINITELY NOT	DON'T KNOW/ NO OPINION	NO RESPONSE
MEMBERS	31%	38%	19%	6%	4%	1%
ELDERS	34%	33%	20%	6%	2%	*
PASTORS	43%	34%	15%	6%	1%	1%
UPC SPEC MIN	54%	28%	10%	6%	1%	1%
NON-UPC SPEC MIN	36%	34%	18%	11%	1%	1%

5. Should a minister get the approval of his/her congregation or supervisor of the ministry setting for the type of continuing education he or she undertakes.

	YES	NO	DON'T KNOW/ NO OPINION	NO RESPONSE
MEMBERS	49%	38%	10%	2%
ELDERS	56%	38%	5%	1%
PASTORS	52%	39%	7%	1%
UPC SPEC MIN	60%	32%	6%	2%
NON-UPC SPEC MIN	42%	52%	5%	1%

6. Has your pastor taken part in a continuing education program in the last five years? (CLERGY answer this question in terms of your own experience.)

	YES	NO (Go to Question #8)	DON'T KNOW	NO RESPONSE
MEMBERS	61%	6%	30%	3%
ELDERS	77%	4%	16%	4%
PASTORS	94%	5%	*	1%
UPC SPEC MIN	87%	6%	4%	4%
NON-UPC SPEC MIN	70%	16%	11%	4%

If "Yes," what type of continuing education did he/she take part in? (Check ALL the appropriate categories.)

The number that checked yes and responded to the remainder of Question 6 and Question 7 are		
Members R=492	Pastors R=566	Non-UPC-Spec Min R=117
Elders R=303	UPC Spec Min R=171	

checked

IN A FORMAL PROGRAM WORKING TOWARD A DEGREE OR CERTIFICATE AT A THEOLOGICAL SEMINARY

MEMBERS	28%
ELDERS	31%
PASTORS	26%
UPC SPEC MIN	26%
NON-UPC SPEC MIN	26%

IN A FORMAL PROGRAM WORKING TOWARDS A DEGREE OR CERTIFICATE AT A SECULAR INSTITUTION

MEMBERS	6%
ELDERS	3%
PASTORS	7%
UPC SPEC MIN	12%
NON-UPC SPEC MIN	13%

ATTENDING NON-CREDIT SEMINARS OR WORKSHOPS AT A SEMINARY OR THEOLOGICAL CENTER

MEMBERS	45%
ELDERS	45%
PASTORS	76%
UPC SPEC MIN	61%
NON-UPC SPEC MIN	48%

ATTENDING NON-CREDIT SEMINARS OR WORKSHOPS AT A SECULAR INSTITUTION

MEMBERS	16%
ELDERS	22%
PASTORS	38%
UPC SPEC MIN	43%
NON-UPC SPEC MIN	28%

TAKING PART IN A TRAVEL PROGRAM

MEMBERS	26%
ELDERS	18%
PASTORS	25%
UPC SPEC MIN	32%
NON-UPC SPEC MIN	25%

checked

DOING INDEPENDENT STUDY

MEMBERS	28%
ELDERS	33%
PASTORS	49%
UPC SPEC MIN	48%
NON-UPC SPEC MIN	46%

TAKING PART IN A STUDY GROUP CONSISTING OF LOCAL CLERGY

MEMBERS	22%
ELDERS	24%
PASTORS	44%
UPC SPEC MIN	30%
NON-UPC SPEC MIN	22%

ON A SPIRITUAL RETREAT

MEMBERS	34%
ELDERS	36%
PASTORS	42%
UPC SPEC MIN	38%
NON-UPC SPEC MIN	27%

DON'T KNOW

MEMBERS	14%
ELDERS	8%
PASTORS	*
UPC SPEC MIN	-
NON-UPC SPEC MIN	3%

7. What types of important changes, if any, have occurred because of your pastor taking part in this education? (CLERGY answer in terms of your experience) If you know of more than one person choose the response that typifies most of the instances you have observed.

For the number responding to Question 7 see note at Question 6

checked

BECAME A MORE EFFICIENT ADMINISTRATOR

MEMBERS	14%
ELDERS	13%
PASTORS	34%
UPC SPEC MIN	39%
NON-UPC SPEC MIN	23%

BECAME A BETTER PREACHER

MEMBERS	24%
ELDERS	29%
PASTORS	59%
UPC SPEC MIN	37%
NON-UPC SPEC MIN	41%

EXERCISED PASTORAL AND SPIRITUAL CARE MORE COMPETENTLY

MEMBERS	32%
ELDERS	28%
PASTORS	69%
UPC SPEC MIN	57%
NON-UPC SPEC MIN	49%

HAD A NEW THEOLOGICAL DEPTH

MEMBERS	29%
ELDERS	28%
PASTORS	62%
UPC SPEC MIN	64%
NON-UPC SPEC MIN	47%

ANXIOUS TO FIND A NEW JOB

MEMBERS	2%
ELDERS	5%
PASTORS	3%
UPC SPEC MIN	1%
NON-UPC SPEC MIN	4%

7. (Continued)

checked

MOVED TO A NEW POSITION

MEMBERS	6%
ELDERS	7%
PASTORS	6%
UPC SPEC MIN	8%
NON-UPC SPEC MIN	15%

SPENT MORE TIME IN STUDY EACH WEEK THAN PREVIOUSLY

MEMBERS	6%
ELDERS	5%
PASTORS	24%
UPC SPEC MIN	27%
NON-UPC SPEC MIN	16%

SPENT LESS TIME IN STUDY THAN PREVIOUSLY

MEMBERS	*
ELDERS	1%
PASTORS	1%
UPC SPEC MIN	1%
NON-UPC SPEC MIN	-

MORE LIKELY THAN BEFORE TO ATTEND CONTINUING EDUCATION PROGRAM

MEMBERS	13%
ELDERS	10%
PASTORS	37%
UPC SPEC MIN	33%
NON-UPC SPEC MIN	29%

BECAME TIRED OF EDUCATIONAL PROGRAMS

MEMBERS	*
ELDERS	-
PASTORS	2%
UPC SPEC MIN	1%
NON-UPC SPEC MIN	-

GAINED ADDITIONAL PRESTIGE AND RESPECT FROM THE CONGREGATION

MEMBERS	20%
ELDERS	23%
PASTORS	19%
UPC SPEC MIN	15%
NON-UPC SPEC MIN	14%

NO CHANGES ARE APPARENT

MEMBERS	17%
ELDERS	21%
PASTORS	2%
UPC SPEC MIN	5%
NON-UPC SPEC MIN	4%

DON'T KNOW

MEMBERS	18%
ELDERS	15%
PASTORS	1%
UPC SPEC MIN	4%
NON-UPC SPEC MIN	7%

8. How much annual study leave (excluding sabbatical) does your congregation provide for its pastor? If you have more than one pastor answer in terms of your senior pastor. (CLERGY answer in terms of how much study leave you receive in your position).

	NONE	ONE	TWO	THREE	FOUR	FIVE	SIX OR MORE	NO RESPONSE
MEMBERS (R=379) *	3%	11%	57%	5%	12%	*	2%	10%
ELDERS (R=289) *	2%	7%	66%	7%	10%	*	1%	7%
PASTORS (R=597) *	1%	2%	90%	2%	2%	-	-	4%
UPC SPEC MIN (R=184) *	7%	6%	71%	3%	4%	-	2%	7%
NON-UPC SPEC MIN (R=132) *	6%	3%	64%	3%	4%	-	6%	15%

* The above percentages are based on the number of respondents who said they know how much study leave their congregation provides. The percentages of total respondents who said they don't know how much annual study leave are: Members 53%, R=492 Pastors 1%, R=6 Non-UPC Spec Min 21%, R=36
Elders 27%, R=106 UPC Spec Min 7%, R=13

9. If you know how much study time is provided, please indicate if you think the time provided is adequate. Please indicate how much time SHOULD BE PROVIDED if you think too much or too little time is provided.

	<u>ADEQUATE</u>	<u>TOO MUCH TIME IS PROVIDED</u>	<u>TOO LITTLE TIME IS PROVIDED</u>	<u>DON'T KNOW IF IT IS ADEQUATE OR NOT</u>	<u>NO RESPONSE</u>
MEMBERS (R=379)*	2%	-	*	7%	90%
ELDERS (R=289)*	2%	-	-	13%	85%
PASTORS (R=597)*	17%	-	-	-	83%
UPC SPEC MIN (R=184)*	-	-	-	-	100%
NON-UPC SPEC MIN (R=132)*	-	-	3%	11%	86%

* The number responding is given because those who checked "don't know" in Q.#8 skipped Q.#9.

10. Does your congregation provide funds for the minister to use in paying the cost of continuing education such as for tuition, travel, etc.? (CLERGY please answer in terms of your situation)

	<u>YES</u>	<u>NO</u>	<u>DON'T KNOW</u>	<u>NO RESPONSE</u>
MEMBERS	53%	9%	34%	4%
ELDERS	74%	12%	12%	2%
PASTORS	86%	12%	*	1%
UPC SPEC MIN	70%	18%	8%	4%
NON-UPC SPEC MIN	58%	20%	17%	5%

11. If your congregation does provide funds for continuing education is the amount adequate? (CLERGY answer in terms of your situation)

	<u>YES</u>	<u>NO</u>	<u>DON'T KNOW</u>	<u>NO RESPONSE</u>
MEMBERS (R=428)	50%	12%	36%	2%
ELDERS (R=291)	56%	13%	29%	2%
PASTORS (R=519)	54%	44%	1%	1%
UPC SPEC MIN (R=138)	55%	40%	4%	1%
NON-UPC SPEC MIN (R=97)	50%	32%	16%	1%

12. Should congregations provide paid sabbaticals (long periods of time for study, usually six weeks or more, every four to seven years) for minister in addition to regular study leave time?

	<u>DEFINITELY YES</u>	<u>YES</u>	<u>NO</u>	<u>DEFINITELY NOT</u>	<u>DON'T KNOW</u>	<u>NO RESPONSE</u>
MEMBERS	11%	37%	28%	3%	17%	4%
ELDERS	9%	27%	32%	6%	23%	3%
PASTORS	40%	34%	12%	1%	10%	2%
UPC SPEC MIN	43%	39%	8%	1%	8%	1%
NON-UPC SPEC MIN	37%	38%	14%	1%	5%	5%

13. Do you regularly spend time in studying in a structured education program (i.e., enrolled in a course)?

	<u>YES</u>	<u>NO</u>	<u>NO RESPONSE</u>
MEMBERS	26%	68%	5%
ELDERS	24%	68%	8%
PASTORS	21%	78%	1%
UPC SPEC MIN	25%	73%	2%
NON-UPC SPEC MIN	28%	68%	4%

14. Do you regularly spend time reading professional journals or books on your own?

	<u>YES</u>	<u>NO</u>	<u>NO RESPONSE</u>
MEMBERS	62%	32%	6%
ELDERS	62%	30%	7%
PASTORS	91%	8%	1%
UPC SPEC MIN	93%	6%	1%
NON-UPC SPEC MIN	88%	9%	3%

PART II

For the last ten years seminaries have been granting a new degree, the Doctor of Ministry (D.Min.). Most D.Min. degrees are awarded to clergy who have a basic seminary degree (Bachelor of Divinity (B.D.) or Master of Divinity (M.Div.)) and have been active in ministry for several years. The degree is a professional, rather than an academic doctorate, and focuses more on the practice of ministry than on preparation for teaching and research.

15. Before receiving this questionnaire had you ever heard of the D.Min. degree?

	<u>YES</u>	<u>NO</u>	<u>NOT SURE</u>	<u>NO RESPONSE</u>
MEMBERS	36%	51%	10%	2%
ELDERS	40%	48%	10%	1%
PASTORS	99%	*	*	1%
UPC SPEC MIN	100%	-	-	1%
NON-UPC SPEC MIN	96%	3%	1%	1%

Even if you have little specific knowledge about the D.Min degree, it is still important to obtain your general feelings on the following issues. Please indicate your agreement or disagreement with the following statements by placing a mark in the appropriate space.

	<u>STRONGLY AGREE</u>	<u>AGREE</u>	<u>DON'T KNOW</u>	<u>DISAGREE</u>	<u>STRONGLY DISAGREE</u>	<u>NO RESPONSE</u>
16. ALL OTHER FACTORS BEING EQUAL, A MINISTER WITH A D.MIN. SHOULD BE PAID MORE THAN A MINISTER WHO HAS A MASTERS OR BACHELOR OF DIVINITY.						
MEMBERS	6%	39%	22%	28%	4%	2%
ELDERS	7%	39%	22%	26%	5%	2%
PASTORS	6%	27%	12%	43%	11%	1%
UPC SPEC MIN	6%	26%	15%	43%	10%	1%
NON-UPC SPEC MIN	10%	31%	10%	40%	8%	1%

17. ALL OTHER FACTORS BEING EQUAL, A MINISTER WITH A D.MIN. SHOULD BE HIRED IN PREFERENCE TO SOMEONE WHO HAS A MASTERS OR BACHELOR OF DIVINITY DEGREE.						
MEMBERS	4%	21%	19%	48%	6%	2%
ELDERS	4%	25%	16%	47%	6%	2%
PASTORS	3%	15%	13%	48%	19%	1%
UPC SPEC MIN	2%	23%	11%	52%	12%	1%
NON-UPC SPEC MIN	5%	19%	13%	49%	12%	1%

18. A MINISTER WHO HAS EARNED THE D.MIN. SHOULD BE CALLED "DR." IN PUBLIC SETTINGS.

MEMBERS	9%	33%	22%	25%	8%	3%
ELDERS	6%	37%	24%	23%	7%	3%
PASTORS	4%	30%	19%	30%	14%	3%
UPC SPEC MIN	3%	28%	16%	37%	14%	1%
NON-UPC SPEC MIN	9%	29%	11%	30%	17%	4%

19. A MINISTER WHO HAS A D.MIN. DEGREE IS MORE LIKELY TO BE RESPECTED BY OTHER COMMUNITY LEADERS THAN IF HE/SHE DID NOT HAVE THE DEGREE.

MEMBERS	6%	38%	18%	31%	5%	3%
ELDERS	6%	39%	22%	27%	4%	3%
PASTORS	5%	38%	24%	26%	5%	2%
UPC SPEC MIN	2%	34%	29%	29%	5%	1%
NON-UPC SPEC MIN	8%	42%	23%	24%	3%	1%

20. ALL OTHER FACTORS BEING EQUAL, A MINISTER WHO REGULARLY ENGAGES IN SOME EDUCATIONAL ACTIVITY SHOULD BE HIRED IN PREFERENCE TO SOMEONE WHO DOES NOT.

MEMBERS	16%	50%	13%	18%	1%	2%
ELDERS	12%	56%	8%	19%	2%	4%
PASTORS	21%	58%	7%	11%	1%	1%
UPC SPEC MIN	32%	50%	8%	7%	2%	1%
NON-UPC SPEC MIN	26%	51%	4%	16%	2%	2%

21. ALL OTHER FACTORS BEING EQUAL, REGULAR PARTICIPATION IN CONTINUING EDUCATION SHOULD BE GIVEN MORE WEIGHT IN A HIRING DECISION THAN WHETHER A PERSON HAS A D.MIN. DEGREE.

MEMBERS	12%	49%	19%	15%	1%	4%
ELDERS	12%	50%	21%	13%	2%	2%
PASTORS	21%	56%	14%	6%	1%	1%
UPC SPEC MIN	29%	47%	13%	10%	1%	1%
NON-UPC SPEC MIN	28%	48%	16%	6%	1%	1%

22. Given what you know of the D.Min. program which of the following represents your opinion of the D. Min program.
(Check only ONE response.)

	IT SHOULD BE A MARK OF DISTINCTION WITH VERY SELECTIVE ADMISSION POLICIES.	IT SHOULD BE OPEN TO ALL CLERGY WHO WANT A STRUCTURED PROGRAM OF CONTINUING EDUCATION	DON'T KNOW/ DON'T CARE	OTHER	NO RESPONSE
MEMBERS	18%	59%	14%	4%	4%
ELDERS	22%	54%	15%	7%	3%
PASTORS	15%	70%	5%	8%	2%
UPC SPEC MIN	19%	62%	6%	12%	2%
NON-UPC SPEC MIN	19%	59%	7%	14%	1%

23. Do you know of at least one person who has been or is enrolled in a D.Min. program? (CLERGY if you personally have been enrolled please answer "YES")

	YES	NO	NOT SURE	NO RESPONSE
MEMBERS	25%	57%	16%	2%
ELDERS	28%	58%	13%	2%
PASTORS	78%	18%	*	3%
UPC SPEC MIN	83%	13%	1%	3%
NON-UPC SPEC MIN	78%	17%	5%	1%

IF YOU ANSWERED "YES" TO QUESTION #23 PLEASE ANSWER THE REMAINING QUESTIONS. CLERGY WHO DID NOT ANSWER YES, PROCEED TO QUESTION #29. MEMBERS AND ELDERS WHO DID NOT ANSWER "YES" TO QUESTION #23 HAVE FINISHED THIS QUESTIONNAIRE. THANK YOU FOR YOUR HELP. IF YOU WANT TO MAKE ANY COMMENTS CONCERNING THE D.MIN. DEGREE OR CONTINUING EDUCATION PLEASE WRITE YOUR COMMENTS AT THE END OF THE QUESTIONNAIRE.

The number that responded to questions #24-26 are Members R-199 Pastors R-472 Non-UPC Spec Min R-131
Elders R=110 UPC Spec Min R=164

In questions #24-26 we would like your opinion of the effect that the D.Min. program had on the person you know who had been or is enrolled in such a program. If you know of more than one person choose the response that typifies most of the instances you have observed.

24. Please think of the persons you know who have entered D.Min. programs. Which of the following effects did you observe while they were in the program? (CHECK ALL THAT APPLY)

BECAME MORE INTERESTED IN AND COMMITTED TO THEIR JOBS IN THEIR MINISTRY SETTING

MEMBERS	47%
ELDERS	44%
PASTORS	53%
UPC SPEC MIN	65%
NON-UPC SPEC MIN	52%

BECAME DISTRACTED FROM THINGS REQUIRED IN THEIR MINISTRY

MEMBERS	17%
ELDERS	13%
PASTORS	28%
UPC SPEC MIN	18%
NON-UPC SPEC MIN	17%

HAD TROUBLE MANAGING CLAIMS ON THEIR TIME

MEMBERS	17%
ELDERS	25%
PASTORS	36%
UPC SPEC MIN	32%
NON-UPC SPEC MIN	28%

BECAME MORE EFFICIENT; USED TIME BETTER

MEMBERS	19%
ELDERS	20%
PASTORS	29%
UPC SPEC MIN	40%
NON-UPC SPEC MIN	24%

DEVELOPED FAMILY PROBLEMS

MEMBERS	9%
ELDERS	5%
PASTORS	12%
UPC SPEC MIN	12%
NON-UPC SPEC MIN	10%

24. (Continued)

DROPPED OUT OF THE D.MIN. PROGRAM BECAUSE IT WAS TOO DEMANDING

MEMBERS	2%
ELDERS	1%
PASTORS	13%
UPC SPEC MIN	11%
NON-UPC SPEC MIN	5%

SHOWED RENEWED ENTHUSIASM FOR THEIR PRESENT JOB

MEMBERS	36%
ELDERS	36%
PASTORS	42%
UPC SPEC MIN	58%
NON-UPC SPEC MIN	43%

BECAME RESTLESS IN THEIR CURRENT POSITION

MEMBERS	20%
ELDERS	20%
PASTORS	30%
UPC SPEC MIN	31%
NON-UPC SPEC MIN	27%

NONE OF THE ABOVE

MEMBERS	10%
ELDERS	14%
PASTORS	9%
UPC SPEC MIN	5%
NON-UPC SPEC MIN	11%

25. Think of the persons who have completed D.Min. programs. Which if any of the following effects have you observed? (CHECK ALL THAT APPLY)

BECAME MORE EFFICIENT ADMINISTRATORS

MEMBERS	25%
ELDERS	22%
PASTORS	32%
UPC SPEC MIN	41%
NON-UPC SPEC MIN	21%

BECAME BETTER PREACHERS

MEMBERS	31%
ELDERS	25%
PASTORS	25%
UPC SPEC MIN	26%
NON-UPC SPEC MIN	27%

EXERCISED PASTORAL AND SPIRITUAL CARE MORE COMPETENTLY

MEMBERS	24%
ELDERS	20%
PASTORS	41%
UPC SPEC MIN	46%
NON-UPC SPEC MIN	30%

GAINED A NEW THEOLOGICAL DEPTH

MEMBERS	33%
ELDERS	26%
PASTORS	44%
UPC SPEC MIN	59%
NON-UPC SPEC MIN	37%

WERE USUALLY ANXIOUS TO FIND A NEW JOB

MEMBERS	12%
ELDERS	16%
PASTORS	22%
UPC SPEC MIN	18%
NON-UPC SPEC MIN	19%

25. (Continued)

GENERALLY MOVED TO A NEW POSITION

MEMBERS	20%
ELDERS	17%
PASTORS	26%
UPC SPEC MIN	24%
NON-UPC SPEC MIN	20%

SPENT MORE TIME IN STUDY EACH WEEK THAN THEY DID BEFORE

MEMBERS	10%
ELDERS	16%
PASTORS	22%
UPC SPEC MIN	35%
NON-UPC SPEC MIN	18%

SPENT LESS TIME IN STUDY THAN THEY DID BEFORE

MEMBERS	2%
ELDERS	-
PASTORS	3%
UPC SPEC MIN	2%
NON-UPC SPEC MIN	4%

WERE MORE LIKELY TO ATTEND CONTINUING EDUCATION PROGRAMS THAN THEY DID BEFORE

MEMBERS	15%
ELDERS	16%
PASTORS	20%
UPC SPEC MIN	36%
NON-UPC SPEC MIN	21%

WERE TIRED OF EDUCATIONAL PROGRAMS, AT LEAST FOR THE TIME BEING

MEMBERS	5%
ELDERS	3%
PASTORS	18%
UPC SPEC MIN	15%
NON-UPC SPEC MIN	14%

GAINED ADDITIONAL PRESTIGE AND RESPECT BECAUSE THEY HAVE THE DEGREE

MEMBERS	32%
ELDERS	36%
PASTORS	37%
UPC SPEC MIN	38%
NON-UPC SPEC MIN	38%

NONE OF THE ABOVE

MEMBERS	8%
ELDERS	12%
PASTORS	7%
UPC SPEC MIN	4%
NON-UPC SPEC MIN	5%

26. Which if any, of the following effects on the congregation or ministry setting of having a clergyperson in a D.Min. program have you observed? Please check all that you see as important effects.

MOST PEOPLE IN THE MINISTRY SETTING ARE PROUD THAT THEIR CLERGYPERSON WAS ENROLLED IN THE PROGRAM

MEMBERS	45%
ELDERS	50%
PASTORS	54%
UPC SPEC MIN	66%
NON-UPC SPEC MIN	50%

MOST PEOPLE IN THE SETTING HAVE FELT NEGLECTED AND RESENTFUL BECAUSE OF THEIR MINISTER'S INVOLVEMENT IN THE D.MIN. PROGRAM

MEMBERS	4%
ELDERS	7%
PASTORS	8%
UPC SPEC MIN	5%
NON-UPC SPEC MIN	5%

28. We would like to know what involvement, if any, you have had with a D.Min. program. Please check the one statement that best summarizes your experience.

	HAVE NEVER BEEN ENROLLED IN A PROGRAM AND HAVE NOT INVESTIGATED THE POSSI- BILITY OF INVOLVEMENT	HAVE NEVER BEEN ENROLLED BUT HAVE INVESTIGATED THE POSSIBILITY OF INVOLVEMENT	I AM CURRENTLY ENROLLED AT
PASTORS	23%	33%	8%
UPC SPEC MIN	24%	24%	9%
NON-UPC SPEC MIN	34%	16%	4%
	I WAS ENROLLED BUT DROPPED OUT	I COMPLETED THE PROGRAM AT	NO RESPONSE
PASTORS	6%	13%	17%
UPC SPEC MIN	5%	11%	28%
NON-UPC SPEC MIN	2%	6%	38%

Number currently enrolled

	DREW	PRINCETON	ANDOVER NEWTON	LOUISVILLE	WESTERN	DUBUQUE	CHICAGO	MCCORMICK	PERKINS
PASTORS	2	-	1	4	-	1	1	12	-
UPC SPEC MIN	1	-	-	2	1	-	-	7	1
NON-UPC SPEC MIN	-	1	-	-	-	-	-	2	-
	EDEN	AUSTIN	ILIFF	FULLER	JESUIT	SAN FRANCISCO			
PASTORS	-	1	1	6	-	15			
UPC SPEC MIN	-	-	-	2	2	2			
NON-UPC SPEC MIN	1	-	-	-	-	1			

Number that dropped out

	PRINCETON	NEW YORK	COLGATE	PITTSBURG	WESLEY	LOUISVILLE	CANDLER	DUBUQUE
PASTORS	2	2	5	3	1	-	1	-
UPC SPEC MIN	-	-	-	1	-	1	-	1
NON-UPC SPEC MIN	-	-	-	-	-	-	-	-
	CHICAGO	MCCORMICK	PHILLIPS	FULLER	SAN FRANCISCO			
PASTORS	-	10	1	2	7			
UPC SPEC MIN	1	2	-	-	2			
NON-UPC SPEC MIN	-	-	-	-	3			

Number that have completed program

	HARTFORD	DREW	PRINCETON	ANDOVER NEWTON	COLGATE	UNION NEW YORK	PITTSBURG	LANCASTER	EASTERN
PASTORS	1	4	1	1	3	1	8	-	2
UPC SPEC MIN	-	1	-	2	1	-	1	-	-
NON-UPC SPEC MIN	-	-	1	-	-	-	-	1	-
	UNION VIRGINIA	LOUISVILLE	LUTHERAN	VANDERBILT	METHODIST	CHRISTIAN	SAINT FRANCIS	DUBUQUE	
PASTORS	6	1	-	2	-	-	1	3	
UPC SPEC MIN	1	-	-	-	1	-	-	-	
NON-UPC SPEC MIN	1	-	1	-	-	-	-	-	
	BETHANY	MCCORMICK	PHILLIPS	PERKINS	EDEN	BRITE	AUSTIN	FULLER	CLAREMONT
PASTORS	1	22	1	-	-	1	5	4	1
UPC SPEC MIN	-	9	-	-	1	-	-	4	-
NON-UPC SPEC MIN	-	-	-	1	-	1	-	-	-
	SAN FRANCISCO								
PASTORS	9								
UPC SPEC MIN	1								
NON-UPC SPEC MIN	4								

29. If you have never been enrolled or have dropped out, how likely is it that you will enroll in the future?

	<u>VERY LIKELY</u> (CERTAIN I WILL ENROLL)	<u>LIKELY</u>	<u>NOT SURE</u>	<u>NOT LIKELY</u>	<u>VERY UNLIKELY</u> (CERTAIN I WILL NOT ENROLL)	<u>DO NOT HAVE ENOUGH</u> <u>INFORMATION TO MAKE NO</u> <u>A DECISION</u>	<u>NO</u> <u>RESPONSE</u>
PASTORS	4%	9%	18%	24%	16%	*	28%
UPC SPEC MIN	4%	6%	7%	27%	20%	-	36%
NON-UPC SPEC MIN	-	2%	7%	24%	30%	1%	36%

30. Below are listed some reasons why the clergy may enter a D.Min. program. In general, how important do you believe these reasons are for MOST CLERGY who enroll in a D.Min. program.

	<u>VERY</u> <u>IMPORTANT</u>	<u>IMPORTANT</u>	<u>SOMEWHAT</u> <u>IMPORTANT</u>	<u>NOT</u> <u>IMPORTANT</u>	<u>NOT</u> <u>SURE</u>	<u>NO</u> <u>RESPONSE</u>
TO BROADEN AND DEEPEN THEIR THEOLOGICAL UNDERSTANDING						
PASTORS	36%	43%	10%	2%	2%	7%
UPC SPEC MIN	34%	38%	14%	2%	1%	11%
NON-UPC SPEC MIN	28%	34%	14%	2%	1%	21%
TO EARN A CREDENTIAL WHICH WILL HELP THEM MOVE TO A BETTER JOB						
PASTORS	18%	29%	26%	17%	1%	8%
UPC SPEC MIN	18%	26%	27%	13%	2%	14%
NON-UPC SPEC MIN	16%	30%	18%	12%	1%	23%
TO IMPROVE THEIR SKILLS AS A MINISTER IN THEIR PRESENT SETTING						
PASTORS	42%	43%	8%	1%	1%	5%
UPC SPEC MIN	43%	38%	6%	2%	1%	10%
NON-UPC SPEC MIN	33%	37%	9%	2%	1%	18%
TO MAKE THEMSELVES ELIGIBLE FOR HIGHER PAY						
PASTORS	11%	22%	29%	24%	2%	11%
UPC SPEC MIN	8%	23%	25%	23%	4%	17%
NON-UPC SPEC MIN	12%	23%	23%	16%	1%	24%
FOR FELLOWSHIP WITH OTHER CLERGY						
PASTORS	10%	28%	32%	18%	2%	11%
UPC SPEC MIN	12%	34%	29%	7%	4%	16%
NON-UPC SPEC MIN	7%	24%	24%	17%	2%	26%
FOR PERSONAL AND SPIRITUAL GROWTH						
PASTORS	35%	40%	15%	3%	1%	5%
UPC SPEC MIN	32%	33%	19%	1%	2%	12%
NON-UPC SPEC MIN	21%	31%	18%	5%	1%	23%

APPENDIX B

REGIONAL ANALYSIS: A SUMMARY OF STATISTICALLY SIGNIFICANT VARIATIONS RELATED TO REGIONAL LOCATION

Appendix B, which follows, presents the results for each major sample (i.e., members, elders and pastors) of all regional analyses which proved to be significant (probability .05, Chi-square Test). These regions may be linked to the Synods of the United Presbyterian Church by the following approximations:

<u>Region</u>	<u>Synods</u>
Northeast	The Northeast and The Trinity
Great Lakes	The Covenant and Lincoln Trails
Mid-West	Mid-America and Lakes and Prairies
Southeast	The Piedmont and The South
South Central	The Sun
Mountain	Rocky Mountains and The Southwest
West	The Pacific, Southern California and Alaska-Northwest

Small portions of certain synods may lie in regions other than those cited above. This brief descriptive summary discusses only those results in which an interpretable trend is evident.

PART I: INFORMATION ON CONTINUING EDUCATION

A. Reasons For Taking Part In Continuing Education

Pastors in the seven regions of the United States do not agree on the importance of spiritual growth as a reason a minister may want to take a course in continuing education. It is clear that the pastors serving in the Southeast are the most likely to say spiritual growth is a very important reason for such a study. However, it is not clear in which region the pastors are the least likely to see spiritual growth as an important reason to take part in continuing education. The members located in the South Central region were more likely than other members to see spiritual growth as important in motivating continuing education of ministers than were the respondents in about one-half the other regions. On the other hand, if we look at those who responded "somewhat important" and "not important" we see that those members residing in the South Central have the highest percentage of these less favorable responses. This information is provided in Table #1.

TABLE #1

THE RESPONSES OF PASTORS TO THE QUESTION ASKING HOW IMPORTANT SPIRITUAL GROWTH IS AS A REASON FOR TAKING PART IN A CONTINUING EDUCATION PROGRAM

<u>Region</u>	<u>Very Important</u>	<u>Important</u>	<u>Somewhat Important</u>	<u>Not Important or Don't Know</u>
Northeast	53%	37%	10%	1%
Great Lakes	48%	42%	10%	-
Mid-West	58%	35%	6%	-
Southeast	66%	26%	7%	1%
South Central	55%	25%	15%	5%
Mountain	51%	38%	4%	7%
West	61%	32%	8%	-

There were regional differences in the value that elders saw in a minister of the Word participating in a formal continuing education program at a secular institution. Twenty percent of the elders serving in the South Central region, 12% in the Southeast region, ten percent in the Great Lakes region and six percent or less of those located in other regions responded that they thought it would be "very valuable" for a pastor to take part in a formal program working toward a degree or certificate at a secular institution. The percentage of elders in each region who said that this type of program would not be valuable are: Northeastern area 26%, South Central area 23%, Great Lakes and Western areas 16%, Mountain area 13%, Southeastern 8% and Midwestern area 6%. What is interesting is that the elders in the South Central region were the most likely to respond that this type of program was very valuable and they were the second most likely to respond not valuable, indicating some polarity on this subject.

B. The Role Of The Congregation In Continuing Education

Below in Table #2, we have the percentage of members and elders who said the minister should get the approval of his or her congregation for the type of continuing education he/she wishes to undertake.

TABLE #2

THE PERCENTAGE OF MEMBERS AND ELDERS WHO SAID YES A MINISTER SHOULD GET THE APPROVAL OF HIS/HER CONGREGATION FOR THE TYPE OF CONTINUING EDUCATION HE OR SHE UNDERTAKES

<u>Region</u>	<u>Members</u>	<u>Elders</u>
Mid-West	58%	65%
Southeast	53%	59%
Northeast	53%	54%
Great Lakes	50%	59%
Mountain	44%	56%
West	41%	69%
South Central	40%	35%

The members and elders located in the Mid-west are more likely than those from almost any other region to say a minister should get the approval of the congregation. The members and elders located in the South Central region are the least likely to say a minister should get such approval. As can be seen from the Table in some regions the responses of members and elders are very different. For instance, only 41% of the members (second lowest percentage) but 69% of the elders located in the West (the highest percentage) said the minister should get the approval of the congregation for continuing educational pursuits.

C. Types Of Continuing Education Programs Pastors Attend

According to members residing in the Great Lakes area, 56% of their pastors have attended a non-credit seminar or workshop at a seminary or theological center. That is the highest percentage reported by those in any region. The second highest percentage of members reporting their pastor took part in this type of continuing education was the South Central region (52%). The lowest percentage reporting such study is found among those located in the Western or Mid-Western regions, with only 34% saying their pastor had attended a non credit course at a seminary or theological center. From 41% to 46% of the members living in the Northeast, Southeast or Mountain region responded that their pastor had attended non-credit seminars at a seminary or theological center.

D. Time And Money Available For Continuing Education

About 35% of the elders serving in the Great Lakes, Southeast or South Central regions said they did not know how much study leave their pastor received, compared to less than one-fifth of the elders serving in the Mountain, Western or Northeast regions. (Those elders located in the Mid-West fell between these two extremes.)

From 72% to 74% of those members located in the Great Lakes, Southeast or Western regions regularly read professional journals or books, while 65% to 68% of those members residing in the South Central or Mountain regions do so. Those members residing in the Northeast or Mid-West regions are the least likely to report regular readership of professional journals or books.

PART II: ATTITUDES TOWARDS THE DOCTOR OF MINISTRY DEGREE

A. General Feelings Concerning The D.Min. Degree

In Table #3, are shown the percentage of members who "strongly agree," "strongly disagree" and "disagree" with the statement that "all other factors being equal, a minister who regularly engages in some educational activity should be hired in preference to someone who does not." It is clear that those members living in the South Central or Western regions are more supportive of this statement while those members living in the Northeast are in the greatest disagreement with the statement.

TABLE #3

RESPONSE OF MEMBERS TO QUESTION #20. ALL OTHER FACTORS BEING EQUAL,
A MINISTER WHO REGULARLY ENGAGES IN SOME EDUCATIONAL ACTIVITY
SHOULD BE HIRED IN PREFERENCE TO SOMEONE WHO DOES NOT

<u>Region</u>	<u>Strongly Agree</u>	<u>Agree</u>	<u>Disagree or Strongly Disagree</u>	<u>Don't Know</u>
Northeast	14%	47%	27%	12%
Great Lakes	12%	62%	14%	12%
Mid-West	17%	48%	17%	18%
Southeast	18%	50%	21%	11%
South Central	25%	45%	17%	13%
Mountain	12%	59%	18%	11%
West	21%	47%	15%	17%

The responses "disagree" and "strongly disagree" are combined because only three percent or less of the members in any region strongly disagreed.

B. Perceived Effect On Clergy While In A D.Min. Program.

Those pastors serving in the Mountain region were more likely to have dropped out of a D.Min. program because it was too demanding than were those pastors serving in other regions. Pastors serving in the Mid-West or South Central regions were the least likely to have dropped out for this reason.

C. Effect On Congregation Of Having A Clergyperson In The Program

In Question #26 the panelists were asked if morale had suffered because of their minister's enrollment in a D.Min. program. Fifteen percent of the pastors serving in the West said it had, compared to seven percent or less of the pastors in the other regions.

D. Clergy's Involvement In A D.Min. Program

When the pastors were asked how important they thought the reason "to broaden and deepen their theological understanding" was in a pastor's decision to enter a D.Min. program no regional difference appear if the categories "very important" and "important" are combined. However, if we look only at the category "very important" the pastors serving in the West, Southeast or Great Lakes regions are more likely to say "very important" than are the pastors located in the other regions.

APPENDIX C

DEMOGRAPHIC ANALYSIS: A SUMMARY OF STATISTICALLY SIGNIFICANT VARIATIONS RELATED TO SEX, AGE, INCOME, ETC.

INTRODUCTION

This brief descriptive summary presents the results of a demographic analysis of panelists' responses to the November Panel Questionnaire. The demographic variables which are used in the analysis of members' and elders' responses include, sex, age, income, marital status, and church size. Variables used in the analysis of the pastors' sample include sex, age, marital status, education and church size.

In addition to these variables, additional analyses were conducted on the responses of members and elders using several constructed scales and variables: congregational participation, theological/devotional stance, leadership, and identification of "evangelicals." The congregational participation scale divides members and elders into high, average and low levels of participation in worship and other congregational activities. The theological/devotional scale divides these same two samples into three groups of approximately the same size (more conservative, traditional and more liberal) on the basis of responses to questions concerned with devotional practices, Biblical interpretation and theological stance. The leadership scale divides the samples into leaders and non-leaders with leaders being those that say they hold two or more leadership positions in their congregation. (For elders that means two positions besides being an elder.) Finally, "evangelicals" are defined as those members and elders who have had a "born again" experience and who have attempted personally to win people to Christ. The information on these variables was gathered in the background questionnaire that panelists filled out when they first became members of the Presbyterian Panel.

The results of this month's study showed many more statistically significant relationships than usual among these kinds of variables. This increase in the number of relationships appears to be the result of the different exposure the various groups have had to continuing education, the topic of this Panel survey. For example, respondents' educational level was related to how they answered some of the questions which is probably due to the difference in educational experience the groups have had. Members' and elders' income is also related to how members and elders answered some of the questions. Presently we have not looked at whether this relationship is due to the fact that more affluent people have, in general, more education than those who are less affluent or that the higher income respondents are exposed to continuing education more frequently in their jobs.

Sex is another demographic variable that is significantly related to responses to some of the questions. We do not know why, but differences between responses of males and females appear more often than in other studies. There were also a larger number of significant relationships among the non-demographic variables we looked at in Appendix C. In general these relationships are what one would expect. You would expect that members and elders who are either leaders or high on the participation scale or high on both of these dimensions to have more knowledge of their congregation's and pastor's activities.

Members and elders who are evangelicals and or theologically conservative often gave the same responses as those members and elders who are leaders and rank high on the participation scale. Presently, we do not know to what extent these are the

same groups of panelists (i.e., the variables may be interrelated). It is also possible that these non-demographic relationships are related to the demographic ones. The older elders could be those who are most likely to be leaders in their congregation as well as those who most are theological conservative. It is also possible that age could explain most of the differences on questions of knowledge with the oldest respondents having the most knowledge.

In any case, there are more statistically significant relationships than in many previous Panel studies. These relationships will be individually reported for each question. To help the reader find results for a particular question he or she might be interested in, the same subheadings are used as were used in the first part of this report. Only those variables for which there is an interpretable trend or are seen as having substantive significance are included in this report. Only relationships that were found to be statistically significant at a Chi-Square level equal to or less than .05 were considered for this report. In addition only those variables for which there are an interpretable trends, or which are seen as having substantive significance, are included.

PART I: INFORMATION ON CONTINUING EDUCATION

A. Reasons For Taking Part In Continuing Education

In Question #1 the respondents were asked to check how important they thought various reasons were for a minister to take part in continuing education. There was some variation in answers according to the sex of the respondents. Among elders, a higher percentage of women compared to men responded that updating theological knowledge and spiritual growth are important reasons for continuing education. Among pastors, women are more likely than men to see pursuing an area of theological interest for spiritual growth and to improve practical skills as important reasons.

If we look at the age it is evident that, the younger the pastor, the more likely he or she is to say it is very important to pursue an area of theological interest and to improve practical skills. The responses of the elders and members on this item varied according to whether they were leaders, evangelicals, high on the participation scale or theologically conservative or liberal. Elders and members who are involved in two or more leadership roles in their congregation are more likely than non-leaders to respond that taking part in continuing education to update theological knowledge is very important. Those members who are evangelicals, those who are theologically conservative and those high on the participation scale are more likely to consider taking part in continuing education to be important than are non-evangelicals, those theologically less conservative and those not high on the participation scale.

In Question #2 the respondents were asked to select the one most important reason for a minister to take part in continuing education. The reason, "to improve practical skills," received the highest percentage of responses from all groups except women pastors. Women pastors are more likely to see "pursuing an area of theological interest" as the most important reason. (There were also some differences related to sex on how important the other various reasons are.)

Among members, elders, and pastors, a larger percentage of women than men selected spiritual growth as the most important reason for a pastor to undertake continuing education. Those members and elders who are evangelicals and those who are

theologically conservative are more likely than those who are not evangelicals and those less theologically conservative to see spiritual growth as an important reason. Members who are high in participation are also more likely to see spiritual growth as an important reason than those less active.

In Question #3 the panelists were asked to rate how valuable different types of programs are for the clergy to participate in. Female elders were more likely than their male counterparts to rate as very important "attending non-credit seminars or workshops at a seminary or theological center," "taking part in a travel program," "taking part in a study group made up of local clergy," and "on a spiritual retreat." Female members are also more likely than men to see going on a spiritual retreat as very important.

In general, for Question #3, the lower a member's or elder's income the more likely he or she is to respond by checking the category "don't know/no opinion." These high rates of "don't know/no opinion" may make it appear that members and elders are more negative or positive than they would be if they had more information about this topic.

Keeping the above information in mind, members earning between \$10,000 through \$29,000 are less likely to respond that non-credit seminars or formal programs at secular institutions are valuable than members earning more or less than those amounts. Interestingly, the members that earn less than \$10,000 are the most likely to see a travel seminar as valuable.

The more income an elder has the more likely he or she is to see a non-credit seminar at a seminary or theological center as valuable. Elders earning more than \$30,000 are more likely to consider formal program at secular institutions and seminaries to be more valuable than those earning less money.

Age also seems to be associated with differences in opinion about this issue. The oldest members (65 years old or older) and the older pastors are less likely to see non-credit seminars at a secular institution as valuable than are younger members and pastors. In addition, the youngest members, (those under 26 years old) are the most likely to respond that travel seminars are valuable.

Responses differed according to the sex of the respondent as well as age in that women members are somewhat more likely than men to find formal programs at theological seminaries to be valuable and women elders are more likely to find non-credit seminars at theological seminaries to be more valuable than are men. Both women elders and members are more likely to find the following programs more valuable than their male counterparts: taking part in travel program; belonging to a study group made up of local clergy, and, going on a spiritual retreat. In addition to the differences by sex, the higher the participation level of members the more likely they are to see a spiritual retreat as valuable. Both for members and elders, those who are evangelicals are twice as likely as the non-evangelicals to see going on a spiritual retreat as valuable. In addition, elders who are leaders and members who are theologically conservative are more likely to say going on a spiritual retreat is valuable than are elders who are not leaders and members who are more theologically liberal.

As expected, pastors with a D.Min. degree are more than twice as likely to see a formal program at a theological seminary as being valuable than are their counterparts who have not earned a D.Min.

B. The Role Of The Congregation In Continuing Education

In Question #6 the respondents were asked if their pastor had taken part in a continuing education program in the last five years. Not surprisingly, the members and elders who are in leadership roles in their congregations were more likely to say "yes" than non-leaders. Non-leaders were the most likely not to know whether their pastor had taken part in such a program in the last five years.

Members who are evangelicals, high on the participation scale and theologically conservative are also more likely to respond yes to this question. Among elders, the theologically conservative are also more likely than the more liberal to say that their pastor has taken part in a continuing education program in the last five years.

It is probably not surprising that pastors who are 65 years old or older are the least likely of the pastors' group to report that they have taken part in any continuing education program in the last five years. The differences among the other age groups of pastors is very small in this regard.

Age does have a strong influence on whether a pastor has worked on an independent study project. Over 50% of the pastors under 45 years of age have worked on an independent study program in the last five years compared to only 25% of the pastors 65 years old or older who have done so. In looking at the percentage of pastors who have been involved in a travel program it is evident that pastors with either a D.Min. or a Ph.D.* are more likely to have taken part in this type of program.

C. Perceived Effect Of Taking Part In Continuing Education

In Question #7 the respondents were asked what changes occurred as a result of their pastor taking part in a continuing education program. The members who are in leadership roles in their congregations are more likely than others to respond that their pastor is now more likely to attend other continuing education programs and that the pastor has a new theological depth. Members who are not evangelicals and are theologically liberal are the most likely to say the continuing education program resulted in gaining additional prestige and respect from the congregation. The members who are evangelicals on our scale are more likely than others to say the pastor exercises his or her pastoral and spiritual care more competently. A similar association is found with the participation scale scores and responses to this item: 36% of the elders who are high on this scale compared to 14% of who score the lowest responded that the pastor exercises his pastoral and spiritual duties more competently. Differences in pastors' levels of educational attainment are also associated with responses to Question #7. The pastors with a D.Min. degree are more likely (69%) than are pastors with a Ph.D. (40%) to say that attending the program resulted in their becoming a better researcher. Also the pastors with a D.Min. are the most likely to say that attendance resulted in their becoming better administrators and gaining additional prestige.

Ninety-one percent of the women who are pastors, compared to 75% of the men, say that as a result of attending a continuing education program they now spend more time in study than they had previously.

*When the term Ph.D. is used, I am also referring to S.T.D., Th.D., Ed.D. and other academic doctorates.

D. Time And Money Available For Continuing Education

As expected, members and elders who hold leadership positions have more knowledge about the time and money provided to their pastor than do non-leaders. In addition the members who are traditionally seen as less active in the church have the least knowledge. These are the members who are young, single and male. The members of the largest churches are also the least likely to know how much time or money is available to their pastor for continuing education.

One very interesting finding is that members who are not evangelicals and members who are theologically liberal, and members who are low in participation have the least knowledge. This seems to point to the fact that if a member is low in participation the member is probably not an evangelical (as we define it) but is probably theologically liberal. Some may take that to be common knowledge, but the correlation is not always as strong as it is in this study.

As we would expect, pastors in the smallest churches (100 or fewer members) were more likely than those in the larger churches to say that funding for continuing education was not provided by the church. Possibly related to the above finding is that, the older the pastor, the more likely he or she is to say that the congregation does not provide funding. Ninety-four percent of the pastors under 34 years of age say that funding is provided by the congregation compared to only 60% of the pastors 65 years old or older.

Question #11 asked if the amount of funding provided for continuing education was adequate. As would be expected, among members, those who are not in leadership roles in their congregations are the most likely to say they don't know about this whereas those in leadership roles are the most likely to say it is adequate.

The next question, Question #12, asked if paid sabbaticals should be provided for the clergy. In this case it appears that the opinions of the members are shaped by the size of the congregation they belong to with members in larger congregations being more likely to say a sabbatical should be provided. This would make sense since larger congregations are more likely to have larger budgets and/or staff to accommodate such sabbatical arrangements. (The reader should keep in mind, however, that even with members in these larger congregations, less than a majority favor sabbaticals. The percentage of members responding definitely yes to the idea of a sabbatical varies from seven percent of the members in congregations of 100 or fewer members to 18% of the members in congregations of more than 1200 members.

The only difference observed for elders on the question of sabbaticals was that women elders are less likely than men to say no and more likely to say they do not know.

Among pastors, the relationship between age and opinions about sabbaticals is interesting. Thirty-eight percent of the pastors 34 years old or younger say definitely yes to sabbaticals. This percent rises to 55% of the pastors 35 through 44 years old and then starts to drop--only 12% of the pastors 65 years old or older favor sabbaticals. This may say something about what age group feels the most need for a change of pace (perhaps suffering from "burnout").

In Question #13 the respondents were asked if they regularly spent time studying in a structured education program. The data show that the elders in churches of membership between 501 and 800 people are about twice as likely as elders in the churches of other sizes to be enrolled regularly in a structured education

program. Thirty-one percent of the elders 34 years old or younger and 44% of those 35 - 44 years old are regularly enrolled compared to 26% or less of the older age groups.

Among members, the older they are the less likely they are to be enrolled in a structured education program. Sixty percent of the members under 25 are enrolled in such a program compared to 15% of those 65 years old or older.

No clear relationship was observed regarding a member's income and enrollment in a structured education program. Members making under \$10,000 or \$40,000 or more are more likely than persons in the middle income brackets to be enrolled in such programs. Members earning between \$10,000 and \$19,999 are least likely to report enrollment.

In the next question the respondents were asked if they themselves spent time reading professional journals or books. Responses to this question indicate that elders that earn \$40,000 or more are more likely to read professional material than those earning less. Eighty-two percent of those earning \$40,000 or more do this type of reading compared to the 52% of those earning \$10,000 to \$19,999 (which is the group with the lowest percent).

Male members and members who are in leadership roles in their churches are more likely to read professional material than are female members and members who are not leaders. In addition there is almost a straight line relationship between income and the reading of professional material. The only exception is that those earning under \$10,000 are slightly more likely to read than those earning from \$10,000 to \$19,999 (63% compared to 56%). Seventy-five percent of members earning \$40,000 or more regularly read professional material compared to the low of 56% for those earning from \$10,000 to \$19,999.

This association is probably related to the interrelationship between income, education and occupation that is commonly found in our society. Persons with higher incomes are more likely to have higher educational attainment and to be working in professional/managerial roles. These types of occupations tend to require more reading for work-related purposes.

PART II: ATTITUDES TOWARDS THE DOCTOR OF MINISTRY DEGREE

A. General Feelings Concerning The D.Min. Degree

In the first question in this portion of the instrument (Question #15) respondents were asked if they had heard of the D.Min. degree. The members and elders that were the most theologically conservative were the most likely to have heard of the degree and those most liberal the least likely. In addition, the members that are the most active in their congregations are also more likely to have heard of the degree than the less active. Finally, about 44% of the members who are evangelicals, compared to 34% of the others, have heard of the D.Min. degree.

When the respondents were asked whether, all things being equal, pastors with D.Min. degree should be paid more than pastors with a Bachelor or Masters degree, not surprisingly the pastors with D.Min. degrees were the most likely to strongly agree with that idea. Those with a basic degree or masters were the least likely to agree and pastors with a Ph.D. fell between these two positions.

Elders who are members of churches with 501 to 800 member congregations with more than 1200 members are the most likely to say that a pastor with D.Min. should be paid more. The elders in churches of 100 or fewer members are the least likely to think this. Female elders are more likely than male elders to respond that they don't know about this.

Not surprisingly, when the respondents were asked about hiring a person with a D.Min. over a person with a basic degree or masters, the clergy with a D.Min. degree were the most likely to express a preference for hiring the candidate with the D.Min. (about 40% strongly agree or agree). What may be surprising to some was that 28% of the clergy with a Ph.D., also thought the clergy with a D.Min. degree should get hiring preference over the basic degree or master.

The pastors with a D.Min. degree are the most likely to agree or strongly agree that they should be addressed as doctor (62%) (compared to 30% of clergy with a basic or masters degree). Once again clergy with a Ph.D. fell between these two groups with 40% responding that clergy with D.Min. degrees should be addressed as doctor. With regard to the sex of the respondent, 35% of the male pastors compared to 21% of the female pastors either strongly agree or agree that clergy with a D.Min. should be addressed as doctor. The older the pastor, the more likely he or she is to have no objection to the title doctor.

For members the relationship between age and opinions about use of the title doctor is not so clear. Members who are 65 years old or older are clearly the most likely to agree or strongly agree that clergy with D.Min. should be addressed as doctor. There is no pattern among the other age groups. In Question #19 the respondents were asked if they agreed with the statement that "A minister who has a D.Min. degree is more likely to be respected by other community leaders than if he/she did not have the degree." Sixty-six percent of the pastors with a D.Min. degree either strongly agree or agree with the above statement compared to about 40% of the other clergy who strongly agree or agree.

Elders who are evangelicals are more likely to agree that clergy with a D.Min. are more likely to be respected. The male elders are also more likely than females elders to agree or strongly agree that the D.Min. brings respect. Among members the non-evangelicals (45%), not the evangelicals, are more likely to say those with the D.Min. are more likely to be respected.

When the respondents were asked whether a minister who regularly takes part in continuing education should get hiring preference over someone who does not, pastors 65 years old or older were the most likely to say they don't know. Those 35 through 44 years of age followed by the pastors 45 through 54 years of age were the next most likely to strongly agree. Elders in churches of 501 to 800 members were the most likely to agree strongly to giving hiring preference to pastors who take part in continuing education. The elders in churches of 100 or fewer members were the least likely to agree or strongly agree that ministers who regularly take part in continuing education should receive hiring preference over those who do not.

For members, the more money they make, the more likely it is that they will respond that hiring preference should be given to the clergy who regularly take part in continuing education. For example, twelve percent of those making less than \$20,000 compared to 25% of the members making \$40,000 or more think such preference should be given.

In Question #21 the respondents were asked if regular participation in continuing education should be given more weight in hiring than attainment of a D.Min. Interestingly, the clergy with D.Min. degrees do not differ in their answers to this question from those who do not have the degree. However, there is a slight difference among pastors of different ages with younger pastors being slightly more likely than pastors 55 years old or older to disagree with this statement. No pastor 55 years old or older strongly disagrees with this statement. The pastors that are 34 years old or younger are the least likely to agree or strongly agree and are more likely to say they don't know whether pastors who regularly participate in continuing education should be given hiring preference.

Twenty-three percent of this age group said they did not know if pastors who regularly participate in continuing education should be given preference in hiring over pastors with a D.Min. degree--twice as many "don't know" responses as was observed for any other age group.

There is a slight difference in opinions on this issue among members who are leaders in their congregation and those who are not. Compared to non-leaders, those in leadership positions are a little bit more likely to agree or strongly agree that persons with regular continuing education experience should be given preference over persons with D.Min. degrees.

The next question asked the respondent's opinion of the D.Min. program. The various groups of members and elders did not differ in their responses. However, the amount of education a pastor has received does seem to influence his/her response to this item. A little over 30% of the clergy with a D.Min. or a Ph.D. think the D.Min. program should be a mark of distinction with a very selective admission policy. In comparison, only 11% of the clergy with some graduate work or a Master's degree and 10% of the pastors with a basic degree think the degree should be a mark of distinction. A majority of each of the clergy groups believes D.Min. programs should be open to all potential applicants. Pastors with a basic degree are most likely to hold this opinion about D.Min. admissions policies (76%); those with a Ph.D. are least likely to do so (55%). Clergy who have attained the educational level of D. Min. fall between these two groups, with 65% supporting open admissions to such programs.

In Question #23 the respondents were asked if they knew anyone who was or is enrolled in a D.Min. program. Among members, those in leadership roles, evangelicals, those high on the participation scale, and those who are theologically conservative are the most likely to know someone who was or is in a D.Min. program. Around 30% of the members between 35 through 54 years of age know someone who is or was involved in such a program compared to 23% or less of the members in the other age groups. Obviously all clergy with D.Min.s know someone involved in a D.Min. program. In comparison, 76% of those with a basic degree and 85% clergy groups with other levels of educational attainment report that they know someone involved in such a program.

B. Perceived Effect On Clergy While in a D.Min. Program

In Question #24 the respondents were asked what effects they observed on a person while enrolled in the D.Min. program. For members, the small difference in responses observed seems to be related to the more general knowledge respondents have of D. Min. programs or their congregation. Members who are in leadership roles in their congregation and who are high on the participation scale tend to know more than the other members about several of the effects of the D.Min. program that were listed on the questionnaire.

The differences in responses among pastors are all related to education. Sixty-eight percent of the pastors with a D.Min. degree said that enrollment in a D.Min. program was associated with renewed enthusiasm for the ministry in which the candidate was currently engaged. Only 33% to 40% of the pastors without a D.Min. mentioned that effect. Eighteen percent of the pastors with a D.Min., compared to about 38% of those with other degrees, said they noticed that persons in the program had trouble managing claims on their time. In fact, 59% of the clergy with a D.Min. degree noticed that people in the program used their time better. Only 25% to 33% of the other pastors noticed that.

C. Perceived Effects Resulting from Completing the D.Min. Program

In Question #25 the panelists were asked to think of people who had completed the D.Min. program and to check any effects they had observed. For members and elders there were a few differences in response patterns but none that appeared meaningful.

Most of the differences observed for pastors are related to educational background. However, there were a few other differences worth noting. Younger pastors and pastors who are single are more likely than other pastors to say they observed that after pastors have finished a D.Min. program they were tired of educational programs.

Not unexpectedly, the size of the church the pastors are serving seems to be related to whether they had observed that a pastor moves after completing the degree. (Maybe this reflects differences in expectations and/or career goals). The larger the church the pastor serves the less likely he or she is to say the pastor will move after receiving his or her D.Min. degree.

In general, the differences among the pastors are that the pastors with the D.Min. degree are much more likely to see positive effects coming from being in a D.Min. program. These results are shown in table 1 below.

TABLE 1

Differences Within the Pastors Sample Related to Educational Background for Question # 25.

Effect	Percent Observing the Effect Educational Background			
	Basic Degree	Graduate work/ Masters Degree	D.Min.	Ph.D., Th.D., S.T.D., etc.
Became more efficient administrators	32%	23%	59%	17%
Became better preachers	18%	18%	62%	33%
Exercised pastoral and spiritual care more competently	36%	31%	78%	33%
Gained a new theological depth	40%	35%	78%	38%
Spent more time in study each week than they did before	21%	15%	41%	29%
Were more likely to attend continuing education programs than they did before	18%	20%	41%	8%
Gained additional prestige and respect because they have the degree	34%	28%	56%	38%

After asking what effect a D.Min. program had on the person enrolled, we asked about the effect on the congregation of having a pastor in a D.Min. program. There were no meaningful differences in responses reported within the members sample. However, there were meaningful differences within the clergy and elders sample. In both samples the men were more likely than women to respond that the congregation was proud to have a pastor enrolled in the program. (Sixty-two percent of the male elders and 56% of the male pastors see the congregations as being proud but, about 20% fewer women in each sample responded in that manner.)

The pastors with a D.Min. degree were much more likely than pastors without a D.Min. degree to say that congregations are proud to have a pastor enrolled in the D.Min. program, that morale in the ministry setting improved, and that there have been measurable improvements in the congregation such as better programs or more participation.

E. Reason Clergy May Enter D.Min. Program

We asked the clergy how much involvement they have had with a D.Min. program and found out that 50% of the clergy with a Basic degree and 40% of those with a masters degree or some graduate work have investigated the possibility of enrollment but have not enrolled. Around 10% of the clergy with a basic degree or some graduate work or masters are currently enrolled in a D. Min. program and around five percent now have a D.Min. degree.

In the last question the pastors were asked why they thought clergy enter D. Min. programs. With one exception, the differences in responses within the pastors' sample relate to their educational background. Pastors with a D.Min. degree are more likely than those with other degrees to say most clergy entered a D. Min. program to broaden and deepen their theological understanding and to improve their skill in their present setting. The pastors with a D. Min. degree were less likely than the pastors without a D.Min. degree to cite as important reasons earning a credential which will help them to move to a better job and making themselves eligible for higher pay.

The one difference in response observed which was not related to education was when the reason "for fellowship with other clergy" was given: Women clergy are twice as likely as male clergy to see fellowship as a very important reason--22% of the women compared to 11% of the men responded in this manner.