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PASTORAL ROLE EXPECTATIONS  
IN THE LOCAL CHURCH

BY

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## ABSTRACT

The author, a minister of Christian education and music, seeks to test the hypothesis that, when pastoral role expectations are studied and discussed on a regular basis in the local church, there will be a measurable movement towards agreement by the persons involved.

The author's work is based on the six practitioner roles of Samuel W. Blizzard, the thirty functional roles as delineated by Frederick R. Kling and adapted by Paul S. Higgins and James E. Dittes, and the view that the local church is a social and spiritual system for being and doing which is more effective when leaders are in reasonable agreement.

From his perspective as an ordained American Baptist clergyman, the researcher discusses the Biblical role of the pastor and its historical development, the master role, the input of role theory, and ways to clarify functional role expectations in the local church. He uses these chapters as the basis for his sessions with experimental groups of lay leaders and their



pastors from three American Baptist churches in the vicinity of St. Albans, West Virginia.

A pastoral role expectations survey was prepared and given to the three experimental groups and to three control groups from three other area American Baptist churches. After the experimental groups participated in four hour-long didactic-sharing sessions and discussed their pre-test results over a period of three months, both experimental and control groups took the same survey again as a post-test.

From the survey results the researcher reveals what priorities were given the various pastoral role expectations by pastors and lay leaders, and compares them. He finds the control groups' results in the two tests to be unpredictable, whereas the experimental groups demonstrate a movement towards agreement.

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## CHAPTER ONE

### Introduction

"For most clergymen today," states Donald P. Smith, "role ambiguity and role conflict are not matters of mere academic curiosity. Rather, these are the heart of the most difficult problems that the minister faces."<sup>1</sup> After a survey of church leaders' needs, Craig Ellison concludes, "it appears that the thread running through each of the most frequently indicated significant problems had to do with expectations."<sup>2</sup>

Although Robert L. Kahn reports that only one-sixth of the labor force in the United States is free of tension,<sup>3</sup> the local church pastor is in a unique position. He usually feels a strong call by God, but he is continually called upon to respond to a variety of role expectations from others. Smith observes, "role conflicts are

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<sup>1</sup>Donald P. Smith, Clergy in the Crossfire (Philadelphia: Westminster, 1973), p. 15.

<sup>2</sup>Craig Ellison, "Where Does It Hurt? A Survey of Church Leaders' Needs," Leadership III (Spring, 1982), p. 108.

<sup>3</sup>Quoted in Donald P. Smith, Op. Cit., p. 27.

likely to be most harmful when role senders are very close to the focal person; are dependent on him; have high power over him; and exert high pressure on him."<sup>4</sup> Church lay leaders usually are in that position, and the pastor feels the pressure.

Some pastors respond by trying to fulfill all these various role expectations, and they attempt so many roles they become like octopuses. These pastors overextend themselves by trying to be and do it all, in order not to let God, themselves, or others down.

Joseph H. Fichter reports that "the present dynamic situation in the urban American parish seems to require not so much the emphasis on one role more than another, as a simultaneous coordination of multiple roles."<sup>5</sup> Fichter sees the parish priest caught in the cross fire of the bureaucratic norms of superiors, the professional norms of peers, and the popular norms of the lay clientele.<sup>6</sup>

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<sup>4</sup>Smith, Op. Cit., p. 30.

<sup>5</sup>Joseph H. Fichter, Social Relations in the Urban Parish (Chicago: University of Chicago Press, 1954), p. 125.

<sup>6</sup>Ibid.

The clergyperson, Jeffrey K. Hadden observes,<sup>7</sup> has an identity crisis because his significant others often lack a sense of what his role is, and, to the extent that they do define the role, there is broad disagreement and conflict. The clergyperson's role is rendered ambiguous. Furthermore, the layperson may want to create distance because he fears the minister will ask for his time or money. To him the church is a source of comfort and meaning, but he does not want to face the complex questions about the meaning of meaning in today's world. A lack of communication between clergy and laity results.

Another element is present. Peter Jarvis notes that role expectation differences are not simply between clergy and laity, but "between those who have been educated into their Christianity, e.g., ministers and some laity, and those who have acquired their religious belief without such learning."<sup>8</sup>

The variety and complexity of pastoral role expectations in the local church and from outside sources

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<sup>7</sup>Jeffrey K. Hadden, The Gathering Storm in the Churches (Garden City, New York: Doubleday, 1969), pp. 213-215.

<sup>8</sup>Peter Jarvis, "Ministry-Laity Relationship: A Case of Potential Conflict," Sociological Analysis 37 (Spring 1976), p. 74.

result in what Samuel W. Blizzard calls "the minister's dilemma."<sup>9</sup>

In all of this it may be helpful to keep in mind the advice of Larry Christenson. "Be responsive to the people but responsible to God. You are responsible for the people but not to the people."<sup>10</sup> In other words, seek the mind of God as He speaks through the people. We shall try to do just that.

#### Statement of the Problem

This study proposes to identify pastoral role expectations, to compare the various pastoral role expectations of pastors and lay leaders, and to examine the possibilities for agreement on these expectations in the local churches in the St. Albans, West Virginia, area.

#### Analysis

Questions discussed in this study include the following: What is the pastor's master role? What are the expectations for the pastor's functional roles? How do the expectations by the lay leaders of the pastoral

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<sup>9</sup>Samuel W. Blizzard, "The Minister's Dilemma," Christian Century LXXIII (April 25, 1956), pp. 508-510.

<sup>10</sup>Quoted in Paul Anderson, "Relationships That Build Leaders, Pastoral Renewal 7 (July-August, 1982), p. 11.

roles compare with those by the pastors? How does role theory influence the situation? To what extent does a diversity of expectations lead to role-ambiguity, role-overload, role-conflict, or role-person-incongruity? What are the possibilities for resolution of any role-ambiguity, role-overload, role-conflict, or role-person-incongruity?

### Limitations

This study considers only pastoral role expectations in the local church setting. It does not judge the propriety of specific pastoral role expectations. Pastors and lay leaders in American Baptist Churches in the St. Albans, West Virginia, area are highlighted in the contextual studies conducted from September through December, 1982.

### Hypothesis

It is the hypothesis of this study that, when pastoral role expectations are studied and discussed on a regular basis in the local church, there will be a measurable movement towards agreement by the persons involved.

## Theoretical Framework

This study is based on the theory that the local church is a social system<sup>11</sup> for being and doing. Each part of the system influences the other parts. How each person is perceived in the system is important to the total life of the system. If each pastor and lay person fulfills his or her role in the system, the church is what it should be and operates properly. The idea of the church as a system is biblically based. As the Apostle Paul writes in his letter to the Ephesians:

Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love.<sup>12</sup>

When the system or "body" is not what it should be and does not operate properly, it is often because of pastoral role expectation differences. James D. Anderson<sup>13</sup> states that these contribute to "role-ambiguity,"

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<sup>11</sup>See E. Mansell Pattison, Pastor and Parish: A Systems Approach (Philadelphia: Fortress, 1977).

<sup>12</sup>Ephesians 4:15-16.

<sup>13</sup>James D. Anderson, "Pastoral Support of Clergy-Role Development," Pastoral Psychology 22 (March, 1971), p. 9-14.



"role-overload," or "role-conflict." Joel R. DeLuca<sup>14</sup> implies another, which may be entitled "role-person-incongruity."

This Project-Dissertation is viewed through the lens of the six pastoral "practitioner roles" designated by Samuel W. Blizzard<sup>15</sup>: (1) administrator (church programs, board meetings, promotion, planning, etc.); (2) organizer (leadership, participation and planning in local church associations and community organizations); (3) pastor (involving interpersonal relations: visiting among parishioners and prospects, ministering to the sick and distressed, counseling); (4) preacher (involving preparation and delivery of sermons); (5) priest (leading people in worship and special church occasions); and (6) teacher (Sunday school, new member classes, etc.).

This study also relies on the thirty pastoral functions originally delineated by Frederick R. Kling and adapted by Paul S. Higgins and James E. Dittes<sup>16</sup> as a way to clarify and analyze specific pastoral role

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<sup>14</sup>Joel R. DeLuca, "'The Holy Crossfire': A Job Diagnosis of a Pastor's Position," Pastoral Psychology 28 (Summer, 1980), pp. 234-237.

<sup>15</sup>Samuel W. Blizzard, Op. Cit.

<sup>16</sup>Paul S. Higgins and James E. Dittes, "Change in Laymen's Expectations of the Minister's Role," Ministry Studies II (February, 1968), pp. 5-23.

expectations in the local church.

### Assumptions

It is assumed that there are identifiable differences in expectations among pastors and lay leaders as to the pastor's role in the local church, and that American Baptist churches in the St. Albans area of West Virginia are representative of many American Baptist churches and churches of like polity in the United States and Canada. It is also assumed that it is good for the health and work of the local church if pastoral role expectations are agreed upon by the pastor and lay leaders.

Yoshio Fukuyama seems to disagree with the final assumption stated. He writes:

While one might argue that the tranquility of social groups is to be preferred to abrasiveness within such groups, there is a strong prophetic tradition which would suggest that the opposite goal might better be pursued by the clergy if religion is to have any meaning in a time of rapid social change. The goal.. could just as well be toward exposing the raw nerves of dissent, hidden agendas and diverse perspectives, rather than searching for consensus or the reduction (or avoidance) of group tension.<sup>17</sup>

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<sup>17</sup>Yoshio Fukuyama, "Changes in Role Expectations: A Sociologist's Commentary," Ministry Studies II (February, 1968), p. 25.

In connection with this, Douglas W. Johnson states,  
"Much of the creativity of the church is dependent upon  
the vitality of the gap between clergy and laity."<sup>18</sup>

In reply, it is affirmed that it is not good for  
the health and work of the local church to blunt creative  
thinking, stifle the prophetic word, hide dissent, or  
encourage hidden agendas. This study, however, seeks to  
bring them out into the open, so that they might be dealt  
with in a healthy fashion.

It is to be understood, particularly in the first  
half of this study, that the designation given to the  
local church ordained ministry, whether it be "pastor"  
or "minister" or some other name, is not used in a prejudi-  
cial way, but only for simplicity and because of its  
common use today in designating the local church ordained  
office.

### Definitions

The "master role" is the classic over-all role that  
integrates all the other roles. "Functional roles" are the  
definite roles to be accented in the day-to-day

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<sup>18</sup>Douglas W. Johnson, "The Laity-Clergy Gap: A  
Creative Tension," Christian Ministry V (March, 1974),  
p. 19.

activities of the designated role person in a particular local church system at a specific time in history.

"Role expectations" are perceptions as to how a person should function in a given situation or series of situations.

"Pastors" are recognized church staff persons (usually ordained) who are called by the local church to positions of leadership and service in and for the church system. "Lay leaders" are non-pastor persons who have responsible positions for decision forming and making in the local church system.

"Role-ambiguity" is an unclearness as to how a person should function in the system. "Role-overload" is an expectation of too many responsibilities for one person in the system. "Role-conflict" is a difference of opinion as to how a person should function in the system. "Role-person-incongruity" is the desire in the system for skills and abilities, values, and/or a leadership style that are not present in the designated person.

#### Methodological Design

Historical and descriptive research conducted for this study centered on discovering biblical teaching on the pastoral role, its historical development, the

pastor's master role, role theory and its implications for the pastor, practical helps for clarifying pastoral role expectations, and the findings of surveys on pastoral role expectations.

Experimental and developmental research primarily was through American Baptist Churches of various sizes in the St. Albans, West Virginia, area. The lay leaders of three of these churches were control groups, and three were experimental groups. The Congregational Reflection Group of lay leaders of the First Baptist Church, St. Albans, where the researcher has been Minister of Christian Education and Music since January of 1980, was one of the experimental groups.

A survey instrument, devised by the researcher, was completed by each group member in order to ascertain the various pastoral role expectations and each member's opinions about the worthwhileness of entering into the process of clarifying pastoral role expectations in his or her church.

The groups were composed of a pastor and six to twelve lay leaders in each church. Experimental groups were given the survey as a pre-test, had four didactic-sharing sessions led by the researcher based on the main

points of chapters three through six of this dissertation, and then took the survey again as a post-test. Control groups were given the survey as a pre-test at the beginning and as a post-test at the ending of the same three-month time frame as the experimental groups, but without the didactic-sharing sessions in between.

The pre-tests and the post-tests of each of the groups were compared and analyzed to see how much measurable movement, if any, was made towards agreement on pastoral role expectations in each church. Comparisons between the experimental and control groups were made. Conclusions then were drawn for this study.

## CHAPTER TWO

### Review of Related Research

Theological and theoretical studies on the ministry and the nature of those called into the ministry are many. The field of resources narrows when the practical role expectations for those called to the local church are examined.

Samuel W. Blizzard, professor of Christianity and Society of Princeton Theological Seminary, is the father of statistical and scientific studies of pastoral role expectations. His journal articles in the late 1950's started practical research. Most studies were accomplished through the "Training for Ministry Project" which he conducted under the auspices of the Russell Sage Foundation from 1953 to 1960. He used sociological analysis as a tool to bring insight for some of the problems facing the pastor. Blizzard's noteworthy articles are "The Minister's Dilemma,"<sup>1</sup> "The Parish Minister's Self Image of His

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<sup>1</sup>Christian Century LXXXIII (April 25, 1956), pp. 508-510.

Master Role,"<sup>2</sup> and "The Protestant Parish Minister's Integrating Roles."<sup>3</sup>

### Theological and Historical Studies

Biblical and theological studies of the pastor's role are readily available. Standard encyclopedias such as the New Bible Dictionary (J. D. Douglas, editor) and the Zondervan Pictorial Encyclopedia (Merrill C. Tenney, editor) are popular but scholarly summaries on the titles "minister" and "pastor" in the Bible. Scholarly journals also have a number of theological studies in this area. Five of special note are H. G. G. Herkots' "The Pastor in the Bible" in the London Quarterly and Holborn Review,<sup>4</sup> James D. Smart's "The Christian Ministry in the Light of the Old Testament" in Review and Expositor,<sup>5</sup> Vernon H. Harley's "God's Ministers, Their Calls, and Their Relationship to Each Other" in Concordia Theological Quarterly,<sup>6</sup> Geoffrey S. R. Cox's "The Emerging Organization of the Church in the New Testament,

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<sup>2</sup>Pastoral Psychology 9 (December, 1958), pp. 25-32.

<sup>3</sup>Religious Education LIII (July-August, 1958), pp. 374-380.

<sup>4</sup>Vol. XXV (January, 1956), pp. 4-7.

<sup>5</sup>Vol. LV (July, 1958), pp. 235-252.

<sup>6</sup>Vol. 43 (October, 1979), pp. 286-294.



and the Limitations Imposed Thereon," in Evangelical Quarterly,<sup>7</sup> and Everett L. Wilson's "A Biblical Approach to Pastoral Accountability" in Covenant Quarterly.<sup>8</sup>

Standard historical works such as Kenneth Scott Latourette's History of Christianity and H. Williston Walker's History of the Christian Church give overviews on the pastoral offices in church history. In one journal volume, the London Quarterly and Holborn Review features three articles on the pastor: "In the Early Church,"<sup>9</sup> "In the Seventeenth Century,"<sup>10</sup> and "In the Eighteenth Century"<sup>11</sup> The book, The Ministry In Historical Perspectives, sponsored by the Survey of Theological Education in the United States and Canada and edited by H. Richard Niebuhr and Daniel D. Williams, contains nine chapters tracing the ministry from the primitive church to the present.

How the Gospel minister is portrayed in literature is an interesting topic in itself. Among the journal

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<sup>7</sup> Vol. 38 (January, 1966), pp. 22-39.

<sup>8</sup> Vol. 39 (February, 1981), pp. 17-27.

<sup>9</sup> Vol. XXV (January, 1956), pp. 8-12.

<sup>10</sup> Vol. XXV (January, 1956), pp. 13-18.

<sup>11</sup> Vol. XXV (January, 1956), pp. 19-23.

articles which examine this are "The Protestant Minister in American Fiction" by Gilbert P. Voigt<sup>12</sup> and "The Image of the Protestant Minister in the Christian Social Novel" by Grier Nicholl.<sup>13</sup>

### Master Role Studies

What are the various role expectations given to pastors? Respondents are many, from Richard Baxter's 1656 magnificent and timeless treatise, The Reformed Pastor, to present-day pastors and lay leaders, and from theological seminary professors to psychologists and sociologists. Most propose a "master role," which is the pastor's unifying and dominant factor for being and doing. Especially noteworthy are Blizzard's aforementioned studies,<sup>14</sup> David C. Jacobsen's The Positive Use of the Minister's Role, the book New Forms of Ministry containing various articles edited by David M. Paton, and H. Richard Niebuhr's The Purpose of the Church and Its Ministry.

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<sup>12</sup>Lutheran Quarterly XI (February, 1959), pp. 3-13.

<sup>13</sup>Church History XXXVII (September, 1968), pp. 319-334.

<sup>14</sup>See pp. 13-14.

James D. Glasse, in his book Profession: Minister, discusses whether a minister is a professional or not. Two journal articles, "Good Pastors Don't Make Churches Grow," by C. Peter Wagner,<sup>15</sup> and "Doing Vs. Managing," by Dean Merrill,<sup>16</sup> contain discussions on the proper ratio for the pastor to maintain between managing or doing. Alvin J. Lindgren and Norman Shawchuck in Management for Your Church and E. Mansell Pattison in Pastor and Parish: A Systems Approach espouse a vital role for the pastor in the church system. Pattison's book is probably the most complete and significant treatise on the pastor's role when the local church is perceived as a system.

### Role Theory Studies

According to Bruce J. Biddle and Edwin J. Thomas, "the early 1930's marks the beginning of contemporary role study, inasmuch as it was during these years that a technical role language was first apparent and that

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<sup>15</sup> Leadership II (Winter, 1981), pp. 66-72.

<sup>16</sup> Leadership III (Spring, 1982), pp. 30-37.

systematic study of role phenomena was begun."<sup>17</sup> Today, by any measurement, the most complete and technical book on role theory and concept available is Organizational Stress: Studies in Role Conflict and Ambiguity, by Robert L. Kahn, Donald M. Wolfe, Robert P. Quinn, J. Diedrick Snoek, and Robert A. Rosenthal. This reference contains thorough definitions, descriptions of those involved in a role set, a theoretical model of factors in role conflict and ambiguity (with diagrams), and the effects and suggested solutions to role problems. The research for this book was financed by a grant from the National Institute of Mental Health.

Other helpful books written by sociologists on the subject are Role Theory: Concepts and Research, edited by Bruce J. Biddle and Edwin J. Thomas, Role, edited by J. A. Jackson, and The Human Organization: Its Management and Value, by Rensis Likert. Likert espouses a systems approach to management.

Three sources written from a Christian perspective have special value. Ernest E. Mosley in Priorities in Ministry accents the importance of acting from inner

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<sup>17</sup>Bruce J. Biddle and Edwin J. Thomas (eds.), Role Theory: Concepts and Research (New York: Wiley, 1966), p. 7.

directives. James D. Anderson in "Pastoral Support of Clergy-Role Development Within Local Congregations"<sup>18</sup> distinguishes between role conflict, role ambiguity, and role overload; and Joel R. DeLuca in "'The Holy Crossfire: A Job Diagnosis of a Pastor's Position" investigates the relationships among and between the pastor's perception of others' views of his or her position, the relevant others' views of the pastor's position, the pastor's views of his or her own position, and the pastor's personal characteristics.

#### Role/Function Expectations Surveys

While Samuel W. Blizzard was researching, surveying and writing in the late 1950's, denominations and theological seminaries became concerned about preparation for the ministry. Views on racial integration and the Vietnam War were about to shake the clergy and laity's pastoral role expectations. Through a grant by the Lilly Endowment, Inc., a "Study of Testing as Related to the Ministry" was begun in 1956 at the Educational Testing Service in Princeton, New Jersey; thirteen denominations and seventeen theological schools cooperated.

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<sup>18</sup>Pastoral Psychology 22 (March 1971), pp. 9-14.

The results of this study appeared in Religious Education in 1958 after a survey of 545 ministers and 520 lay persons. Frederick R. Kling authored this article<sup>19</sup> and others that followed.

After a brief respite, more surveys and questionnaires on pastoral role expectations were administered in the late 1960's. C. L. Wood<sup>20</sup> surveyed 622 lay persons in the Episcopal diocese of New Jersey, Richard J. Bennick<sup>21</sup> questioned 188 graduates of Western Theological Seminary of Holland, Michigan, Murray H. Leiffer<sup>22</sup> asked 1,353 Methodist ministers to rank their most important professional responsibilities, and Stephen Mayor<sup>23</sup> surveyed Church of England and Free Church clergy in the Midlands

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<sup>19</sup>Frederick R. Kling, "A Study of Testing as Related to the Ministry," Religious Education LIII (May-June, 1958), pp. 243-248.

<sup>20</sup>C. L. Wood, "Functions of the Parish Priest in the Episcopal Diocese of New Jersey" (Ed. D. Dissertation, Rutgers University, 1964), abstracted in Psychological Studies of Clergymen: Abstracts of Research, Robert J. Menges and James E. Dittes (New York: Nelson, 1965), p. 96.

<sup>21</sup>Richard J. Bennick, "The Minister and His Role," Reformed Review 23 (Fall, 1969), pp. 56-65.

<sup>22</sup>Murray H. Leiffer, Changing Expectations and Ethics in the Professional Ministry (Evanston, Ill.: Bureau of Social and Religious Research, 1969), pp. 134-135.

<sup>23</sup>Stephen Mayor, "How Ministers See Their Work," Expository Times LXXX (October, 1970), pp. 19-22.

of England. Warner R. Heston, Jr.,<sup>24</sup> researched forty-six young pastors. Mary E. Reilly<sup>25</sup> explored the role of the Roman Catholic priest with 250 diocesan clergy in Springfield, Massachusetts, and a study<sup>26</sup> was done of 1,227 Church of England clerics, Methodist ministers, and Roman Catholic priests in Great Britain.

These and other studies culminated in 1980 in a mammoth and complex study<sup>27</sup> sponsored by Search Institute and the Association of Theological Schools in the United States and Canada. Surveyed were 5,000 persons, including 444 theological school professors, 441 senior seminary students, 1,917 seminary graduates in active ministry, 322 denominational officials, and 1,871 randomly selected

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<sup>24</sup>Warner R. Heston, Jr., "Occupational Role Differentiation in Early Career Development of the Protestant Parish Ministry" (Ph. D. Dissertation, North Carolina State University, 1976), pp. 50-56. quoted in Competent Ministry, Mark Rouch (Nashville: Abingdon, 1974), pp. 111-112.

<sup>25</sup>Mary E. Reilly, "Perceptions of the Priest Role," Sociological Analysis 36 (Winter, 1975), pp. 347-356.

<sup>26</sup>Stewart Ranson, Alan Bryman, and Bob Hinings, Clergy, Ministers, and Priests (London: Routledge and Kegan Paul, 1977).

<sup>27</sup>David S. Schuller, Merton P. Strommen, and Milo L. Brekke, (eds.), Ministry in America (San Francisco: Harper and Row, 1980).

lay persons of 47 denominations.<sup>28</sup> They were asked, "What are the functions of ministry?" and "What of ministry transcends the functions?"

Surveys discovered tensions between clergy and laity. Charles W. Stewart, from a study sponsored by the Institute For Advanced Pastoral Studies, Bloomfield Hills, Michigan, wrote "What Frustrates a Minister,"<sup>29</sup> Jeffrey K. Hadden discovered The Gathering Storm in the Churches,<sup>30</sup> Donald Postema discussed "Tensions in the Ministry: Role/Person,"<sup>31</sup> and Edgar W. Mills analyzed "Types of Role Conflict Among Clergymen."<sup>32</sup> Donald P. Smith, in his helpful summary book,<sup>33</sup> concluded that clergy were in the "crossfire."

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<sup>28</sup>Op. Cit., p. 16.

<sup>29</sup>Christian Advocate 9 (January 14, 1965), pp. 9-10.

<sup>30</sup>Jeffrey K. Hadden, The Gathering Storm in the Churches (Garden City, New York: Doubleday, 1969).

<sup>31</sup>Banner 110 (January 17, 1975), pp. 14-15.

<sup>32</sup>Ministry Studies II (October and December, 1968), p. 13-15.

<sup>33</sup>Donald P. Smith, The Clergy in the Crossfire (Philadelphia: Westminster, 1973), p. 15.



Meanwhile, Thomas R. Bennett<sup>34</sup> was questioning whether a role change was too risky. Yoshio Fukuyama<sup>35</sup> and Douglas W. Johnson<sup>36</sup> said role expectation differences were helpful, and James E. Dittes<sup>37</sup> said they were hopeful.

### Contemporary Helps

Related literature in the 1970's was sparse, but helpful. Perhaps many of the differences between clergy and laity over racial integration, the Vietnam War, and other issues that surfaced in the 1960's had lessened, and there were not as many volatile situations crying out for remedy.

During the 1980's three sources continue to offer help with their publications: author Lyle Schaller, The Alban Institute in Washington, D. C., and the Southern Baptist Convention. Leadership journal also is giving assistance.

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<sup>34</sup>Thomas R. Bennett, "Can the Minister Risk Role Change?" Ministry Studies II (February, 1968), pp. 27-29.

<sup>35</sup>Yoshio Fukuyama, "Changes in Role Expectations: A Sociologist's Commentary," Ministry Studies II (February, 1968), pp. 24-26.

<sup>36</sup>Douglas W. Johnson, "The Laity-Clergy Gap: A Creative Tension," Christian Ministry V (March, 1974), pp. 19-21.

<sup>37</sup>James E. Dittes, The Church in The Way (New York: Scribner, 1967), p. 16.

The Southern Baptist periodicals such as Church Administration contain helpful hints on job descriptions and performance evaluation. The Presbytery of Greenbrier, Charleston, West Virginia, has mimeographed a "Ministry Expectations Inventory"<sup>38</sup> and a "Pastoral Activities Inventory."<sup>39</sup>

### Contemporary Needs

To this researcher's knowledge, there are only two published articles which survey pastoral role expectations of the pastor and lay leaders in a particular local church setting. They are "Change in Laymen's Expectations of the Minister's Role," by Paul S. Higgins and James E. Dittes,<sup>40</sup> a study of two United Church of Christ churches in Rochester, New York, and "Improving Lay-Clergy Relations,"<sup>41</sup> a report on a weekend conference of new pastors and church leaders from United Methodist churches in the Spokane, Washington, District.

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<sup>38</sup>"Three Year Planning Process for Establishing and Implementing Ministry and Mission Mandates," pp. 31-36.

<sup>39</sup>"Manual for Congregational Self-Study for Mission For Vacant Churches," pp. 23-26.

<sup>40</sup>Ministry Studies II (February, 1968), pp. 5-23.

<sup>41</sup>The Interpreter 15 (June, 1971), pp. 7-9.

After participating in a conference on "Conflicting Norms For Clergymen" attended by denominational leaders and seminary professors, Samuel Southard asserted, "What the conference needed was an articulate clergyman who would say, 'Look at me--I'm in the middle of this thing,' or an executive who would cry, 'When are you theoreticians going to tell me something that I can use now? I've got to solve this problem!'"<sup>42</sup>

Survey results of mass nation-wide and area studies are plentiful. Survey instruments and study helps that reveal and clarify pastoral role expectations in the particular local church setting are almost non-existent. This present study seeks to help fill that void.

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<sup>42</sup>Samuel Southard, "Problems of Interprofessional Communication," Ministry Studies II (October and December, 1968), p. 79.

## CHAPTER THREE

### The Biblical Roles of the Pastor and Their Historical Development

In the Revised Standard Version of the Bible<sup>1</sup> the word "pastor" appears only in Ephesians 4:11: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers." The word "pastor" is an English appropriation of the Latin word for shepherd.<sup>2</sup> The word "shepherd" is often used in the Old Testament. It means "to tend a flock"<sup>3</sup> (i.e., Isaiah 40:11; Jeremiah 3:15, 23:2; Micah 7:14; Zechariah 11:16). The pastor tends the flock under the guidance of God, "the chief Shepherd."<sup>4</sup>

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<sup>1</sup>The Holy Bible: Revised Standard Version (New York: Nelson, 1952). Note: This version is used exclusively in this dissertation.

<sup>2</sup>H. G. G. Herklots, "The Pastor in the Bible," London Quarterly and Holborn Review, XXV (January, 1956), p. 4.

<sup>3</sup>W. H. Johnson, "Pastor," Zondervan Pictorial Encyclopedia of the Bible, ed. Merrill C. Tenney (Grand Rapids: Zondervan, 1976).

<sup>4</sup>1 Peter 5:2-4.

According to James D. Smart,<sup>5</sup> in the Old Testament there are three distinct ministries of God: prophetic, priestly, and kingly. Abraham, Moses, and Samuel ideally combined these roles. In Jesus Christ these ministries receive their ultimate definition. As a prophet he faithfully declared to man the whole purpose of God. As a priest he represents the people before God. As a king he has authority over the church. "When we enter into Jesus' ministry, we must together with him become prophets, priests, and kings."<sup>6</sup> Taking Christ's own model into consideration, ministerial functions come under three headings: proclamation, priestly ministration, and service.<sup>7</sup>

#### New Testament Offices

The various church offices in the New Testament church include the following: administrators (I Corinthians 12:28), apostles (I Corinthians 1:1; 12:28-29; Ephesians 4:11; I Timothy 1:1; 2:7; II Timothy 1:11),

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<sup>5</sup>James D. Smart, "The Christian Ministry in the Light of the Old Testament," Review and Expositor, LV (July, 1958), pp. 235-252.

<sup>6</sup>Ibid, p. 235.

<sup>7</sup>John MacQuarrie, "Church and the Ministry: Ministerial Functions," Expository Times, LXXXVII (January, 1976), pp. 113-118.

bishops (Philippians 1:1; I Timothy 3:4-5; Titus 1:7-9), deaconesses (Romans 16:1; I Timothy 3:11), deacons (Philippians 1:1; I Timothy 3:10-13), elders (Acts 20:17; I Timothy 4:14; 5:17; Titus 1:5; James 5:14; I Peter 5:1), evangelists (Acts 21:8; Ephesians 4:11; II Timothy 4:5), healers (I Corinthians 12:28-30), helpers (I Corinthians 12:28), ministers (II Corinthians 3:6; Ephesians 3:7, 6:21; Colossians 1:7, 23-25; I Timothy 4:6), miracle workers (I Corinthians 12:28-29), preachers (Romans 10:14; I Timothy 2:7; II Timothy 1:11), prophets (I Corinthians 12:28-29; Ephesians 4:11), teachers (I Corinthians 12:28-29; I Timothy 1:7; 2:7), and tongues speakers and interpreters (I Corinthians 12:28-30), along with pastors. The priesthood was not a separate office, for all true Christians are priests before God (I Peter 2:5-9; Revelation 1:6).

Six points can be made from a study of these offices and their use in the New Testament. First, the offices were more or less of two kinds: oversight and service. J. Colson says that in the New Testament there are ministers of community government who organize, direct, and discipline the church, and there are ministers of salvation who define doctrine, interpret the

Scriptures, etc.<sup>8</sup> M. Lods sees two orientations or poles in ministry: word (apostle, prophet, teacher, and evangelist) and community-building (apostle, elder, deacon, pastor, and bishop).<sup>9</sup> George W. Knight, III, feels that the New Testament offices of apostle and prophet have been terminated, and that the present offices should be elders and bishops (for spiritual oversight in ruling and teaching), and deacons (for service ministries when a church is large enough so that elders/bishops can not handle such things).<sup>10</sup>

Secondly, there is no evidence that each church had every office. When Paul greeted the Philippian church in Philippians 1:1, he specially referred only to the bishops and deacons in that church.

Thirdly, the offices and roles were not mutually exclusive. For instance, the elders were to heal (James 5:14) and the bishops must be able to teach (Titus 1:9).

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<sup>8</sup>J. Colson, "Désignation des ministries dans le Nouveau Testament" Mais Dieu, 102 (1970), pp. 21-29, abstracted in New Testament Abstracts 15 (January, 1970) p. 84.

<sup>9</sup>M. Lods, "Le Ministère épiscopal comme ministère d'unité dans l'église ancienne," Hokhma, 4 (1977), pp. 1-17, abstracted in New Testament Abstracts, 22 (January 1978), p. 58.

<sup>10</sup>George W. Knight, III, "The Number and Functions of Permanent Offices in the New Testament Church," Presbyterian, I (Fall, 1975), p. 111.

Various words--minister, elder, pastor, bishop--are used interchangeably in the New Testament for those who feed God's flock and labor in word and doctrine.<sup>11</sup> "It is important to see that in the New Testament period there was no distinction between a certain ministry performed and an 'office' as such," states Elton M. Eenigenburg.<sup>12</sup> The situation was quite flexible.

Fourthly, new offices were created as the needs arose. Although the specific office is not named, it is safe to say that the office of deacon was called into being in Acts 6:1-6 because of the need to minister to the Hellenist widows.

Fifthly, some, perhaps many, held more than one office. Paul in II Timothy 1:11 writes that he was "appointed a preacher and apostle and teacher."<sup>13</sup>

Finally, a person was called to fill an office or role according to his or her gifts (Romans 12:6-8; I Corinthians 12:29-30; Ephesians 3:7; 4:11), preparation

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<sup>11</sup>Vernon H. Hartley, "God's Ministers, Their Calls, and Their Relationship to Each Other," Concordia Theological Quarterly, 43 (October, 1979), p. 288.

<sup>12</sup>Elton M. Eenigenburg, "The Christological Basis of the 'Four Offices' in the Reformed Tradition," Reformed Review, 17 (September, 1963), p. 7.

<sup>13</sup>See also I Timothy 2:17.



and experience (I Timothy 1:7; 3:6-10; 4:6-7; Titus 1:9), personal character and example (Romans 16:1-2; Titus 1:7-8; I Peter 5:2-3), and the particular need in the local church (Romans 10:14-15; Colossians 1:25).

In the New Testament, gifts led to service and service resulted in leadership, F. Ferguson points out.<sup>14</sup> Leadership role expectations often demanded full-time employment by the churches. The financial and material needs and stresses of full-time church workers are seen in Paul's writings in I Corinthians 9:1-18, Galatians 6:6, and I Timothy 5:17-18.

#### Church Offices in the First Centuries

Gradually the people in the church began to be divided into two classes: laity and clergy. "Laity" comes from the Greek word "laos," which refers to the chosen people of God. All who profess faith in Jesus Christ as Lord are God's chosen "laos." "Clergy" comes from the Greek word "kleros," which speaks of the body of persons who as heirs share in God's gift of redemption and glory, which is their inheritance, because they are incorporated

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<sup>14</sup>F. Ferguson, "Authority and Tenure of Elders," Restoration Quarterly, 18 (March, 1975), pp. 142-50. abstracted in New Testament Abstracts, 20 (February, 1976), p. 203.

in the Son (Colossians 1:12).<sup>15</sup> It also is used to designate those people whose care and oversight has been assigned to someone (I Peter 5:3).<sup>16</sup> The New Testament does not make the "kleros" a separate group from the "laos."<sup>17</sup> Nevertheless, the division arose, and the clergy became known as those who had a special calling, were gifted and trained, and had power to act. The laity became a lower class in the church.

According to John Knox, it appears the elders may have become the most significant office in the local church by the end of the first century.<sup>18</sup> Indeed, Paul earlier had directed Titus to "appoint elders in every town."<sup>19</sup> The polity and nomenclature varied, but often "bishops" were the elders who supervised and the "deacons" were the elders who served.

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<sup>15</sup>Kenneth Van Wyk, "Organizing Laity for Outreach," The Pastor's Growth Handbook, ed. Win Arn (Pasadena: Church Growth Press, 1979), p. 21.

<sup>16</sup>Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (New York: American Book, 1889), p. 349.

<sup>17</sup>Hendrick Kraemer, A Theology of the Laity (Philadelphia: Westminster, 1958), p. 52.

<sup>18</sup>John Knox, "The Ministry in the Primitive Church," The Ministry in Historical Perspectives, eds. H. Richard Niebuhr and Daniel D. Williams (New York: Harper, 1956), p. 22.

<sup>19</sup>Titus 1:15.

At the beginning of the second century we note a distinct trend to have a single bishop as the head of the church in each city. Ignatius strongly advocated the practice, and he was bishop of Antioch in Syria, Onesimus was bishop in Ephesus, and Polycarp in Smyrna.<sup>20</sup> At about the year 125, the chief pastor of a church was thought of in at least five competing images: as an elder of a Christian sanhedrin, as an apostle, as a prophet, as a high priest, or as an epiphany of God or Christ to the Christian people.<sup>21</sup> The first to call a Christian cleric a priest was Polycrates of Ephesus (c. 190).<sup>22</sup> By the end of the second century the clergy had clearly become a separate order.<sup>23</sup>

When Cornelius became bishop of Rome in the year 251, elders were appointed to assist him, followed by deacons, deaconesses, subdeacons, acolytes, exorcists,

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<sup>20</sup>John Knox, Op. Cit., p. 23

<sup>21</sup>George H. Williams, "The Ministry of the Ante-Nicene Church (c. 125-325)," The Ministry in Historical Perspectives, eds. H. Richard Niebuhr and Daniel D. Williams (New York: Harper, 1956), p. 33.

<sup>22</sup>Ibid, p. 37.

<sup>23</sup>Kenneth Scott Latourette, A History of Christianity (New York: Harper, 1975), p. 133.

readers, and janitors. Only the bishop, elders, and deacons were considered to be clergy, however.<sup>24</sup> An elder had to be at least thirty years of age. The deacons' main duties were the practical care of the flock. Apparently work specially with women was done by "widows" (I Timothy 5:9-16), deaconesses (perhaps married women), and "virgins."<sup>25</sup>

From this time on, the laity became religiously dependent on the clergy, and the clergy were supported by the gifts of the laity. In the time of Constantine the clergy were exempted from taxation. They were set apart from the rest of mankind in dress, work, education, family, and morality.<sup>26</sup> At the Council of Nicaea bishops took upon themselves the full responsibility for the authoritative definition of dogma. They also took over local judicial duties.<sup>27</sup>

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<sup>24</sup>George H. Williams, *Op. Cit.*, p. 51.

<sup>25</sup>Aubrey R. Vine, "The Pastor in the Early Church," London Quarterly and Holborn Review, XXV (January, 1956), p. 11-12.

<sup>26</sup>Urban T. Holmes III, The Future Shape of Ministry (New York: Seabury, 1971), p. 96.

<sup>27</sup>"The Ministry in the Patristic Period (314-451)," George H. Williams, The Ministry in Historical Perspectives, eds. H. Richard Niebuhr and Daniel D. Williams (New York: Harper, 1956), p. 63.

### Church Leadership in the Middle Ages

The Middle Ages were dark times for the ministry. Chrysostom said that the priest should have sacramental, disciplinary, administrative, instructing, preaching, and pastoral functions in the church, but the clergy gradually became enmeshed in business and government, as well. The church as an institution became the imposed center for all of life.<sup>28</sup> Monks, on the other hand, sought to withdraw themselves from the world, and entered monasteries. Clerical celibacy was imposed, but only with partial success.<sup>29</sup> Preaching generally was poor.

### The Reformers' View of the Ministry

The Reformation brought new light. In principle the distinction between clergy and laity was abolished, and the priesthood of all believers was proclaimed. "We are all priests, insofar as we are Christians," Martin Luther asserted, "but those whom we call priests are

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<sup>28</sup>"The Ministry in the Middle Ages," Roland Bainton, The Ministry in Historical Perspectives, eds. H. Richard Niebuhr and Daniel D. Williams (New York: Harper, 1956), p. 82.

<sup>29</sup>Ibid.

ministers selected from our midst to act in our name, and their priesthood is our ministry."<sup>30</sup>

Luther saw the minister's role to be that of a shepherd, "to care for souls."<sup>31</sup> He is to feed his flock and protect it from the wolf. He does both of these things through preaching, which is the supreme ministry.<sup>32</sup> All Christians have the power to preach, but, for the sake of order, certain persons must be set apart from the group of believers to undertake the office of preacher.<sup>33</sup>

Though divine in nature, ministerial authority was bestowed by the congregation, Luther insisted. No one could be ordained to the ministry unless he had a call from a congregation.<sup>34</sup>

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<sup>30</sup>Quoted in Wilhelm Pauch, "The Ministry in the Time of the Continental Reformation," The Ministry in Historical Perspectives, eds. H. Richard Niebuhr and Daniel D. Williams (New York: Harper, 1956), p. 112.

<sup>31</sup>Brooks Faulkner, "Expectations of the Minister's Role," Search 8 (January, 1978), p. 31.

<sup>32</sup>Gosta Hök, "Luther's Doctrine of the Ministry," Scottish Journal of Theology, 7 (March, 1954), p. 16-17.

<sup>33</sup>Wilhelm Pauch, Op. Cit., p. 112.

<sup>34</sup>Ibid., pp. 138-139.

John Calvin provided for four church offices he believed to be divinely prescribed: preacher, teacher, elder, and deacon.<sup>35</sup> Pastors (as preachers and elders) were to preach, teach, administer the sacraments, and enforce church discipline. Teachers were to train young men for the ministry. Deacons were to administer poor-relief and benevolences.

The Reformers customarily spoke of the minister as "pastor," but they called him "preacher" most frequently.<sup>36</sup> The term "pastor" came into general use through the eighteenth century influence of Lutheran pietism. A person over a parish was also called "parson." The manner of dress changed; pastors wore scholars' gowns rather than monks' cowls. They were encouraged to marry.

#### The Minister in England

The term "minister" was gradually introduced into English-speaking countries by the Nonconformists and Dissenters, who wanted to distinguish themselves from the Roman Catholic "priests" and the Anglican "clergy."

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<sup>35</sup>Ibid., pp. 129-130.

<sup>36</sup>Ibid., p. 116.

Those who had been "priests," finding their primary responsibility at the altar, became "ministers" who saw preaching and pastoral care as their most important duties.<sup>37</sup> George Herbert's significant 1630's book, The Country Parson, suggests their lifestyle. Teaching also was important at this time.

Richard Baxter, in his classic treatise in 1656 on The Reformed Pastor, writes that the work of the ministry is to preach, baptize, administer the Lord's Supper and visit the sick, but overall it is to speak as an evangelist to people about their salvation. After 1662, however, Puritan ministers such as Baxter were prohibited by law from preaching beyond the pulpits of the established church, so the ministry had to take other forms. Baxter and his assistant developed a program to work with each family for two days of private catechizing and teaching. Some Puritan preachers wrote pastoral letters for circulation.<sup>38</sup>

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<sup>37</sup> Winthrop S. Hudson, "The Ministry in the Puri-Age," The Ministry in Historical Perspectives, eds. H. Richard Niebuhr and Daniel D. Williams (New York: Harper, 1956), p. 180.

<sup>38</sup> John T. Wilkinson, "The Pastor in the Seventeenth Century," London Quarterly and Holborn Review, XXV (January, 1956), pp. 13-16.



In the seventeenth century among the more separated groups, such as Baptists and Quakers, the pastoral office was exercised by the whole church.<sup>39</sup>

The Age of Reason in the Eighteenth century contributed to a blindness for pastoral work until John Wesley and the Evangelical Revival brought a new vision to the pastoral office. Wesley's preachers were to be visitors. "I know no branch of the pastoral office which is of greater importance than this," wrote Wesley, "But it is so greivous to flesh and blood that I cannot prevail on few, even of our preachers, to undertake it" (Journal, 11th January 1774).<sup>40</sup> These visits often included examinations on the visitee's spiritual walk. The "class meetings" were helpful in discipline and pastoral care, and men and women were appointed to be "sick visitors."<sup>41</sup>

At the first Methodist Conference in 1744 the question was asked, "What is the office of a minister?"

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<sup>39</sup>Ibid., p. 17.

<sup>40</sup>Quoted in "The Pastor in the Eighteenth Century," Leslie F. Church, London Quarterly and Holborn Review, XXV (January, 1956), p. 21.

<sup>41</sup>Ibid., p. 23.

The answer given was, "To watch over the souls whom God commits to his charge, as he that must give account."

In the absence of a minister, "assistants" and "helpers" were to feed and guide, to teach and govern the flock.<sup>42</sup>

Wesley saw two classes of ministers. One was "ordinary": bishops, presbyters, or priests giving the church an "outward priesthood." The other was "extraordinary": preacher-evangelists who were not to exercise the priestly office or to administer the sacraments (as the Anglican priests), but to preach and evangelize.<sup>43</sup>

#### The Ministry in America

In colonial America, church polity gave most churches individual control of their ministries.<sup>44</sup> A diversity of roles resulted. For many years the minister was regarded as the most educated person in the community. After 1800, revival meetings became popular, as well as

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<sup>42</sup>John C. Bowmer, Pastor and People (London: Epworth, 1975), pp. 198-199.

<sup>43</sup>Howard A. Snyder, The Radical Wesley and Patterns For Church Renewal (Downers Grove, Ill: Inter-Varsity, 1980), p. 93.

<sup>44</sup>Sidney E. Mead, "Evangelical Conception of the Ministry in America," The Ministry in Historical Perspectives, eds. H. Richard Niebuhr and Daniel D. Williams (New York: Harper, 1956), p. 212.

voluntary social betterment associations; consequently the minister's role accented evangelism and social concern. The rugged individualism of the developing West created many "rough and ready" preachers. Some thought piety and intellect to be incompatible.

In the latter part of the nineteenth century preaching was "front page news." Some great preachers came upon the scene,<sup>45</sup> and the famous Lyman Beecher lectures on preaching began at Yale Divinity School in 1871. Phillips Brooks, who delivered the Beecher lectures in 1874, said that preaching is "truth through personality,"<sup>46</sup> and for many of that day, the colorful personality of the preacher was at least as notable as his words.

From his study of over one hundred Christian social novels from the late nineteenth and early twentieth century, historian Grier Nicholl finds a

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<sup>45</sup>Robert S. Michaelson, "The Protestant Ministry in America: 1850 to the Present," The Ministry in Historical Perspectives, eds. H. Richard Niebuhr and Daniel D. Williams (New York: Harper, 1956), pp. 280-281.

<sup>46</sup>Quoted in *Ibid*, p. 283.

stereotyped picture of the clergyman. He was physically rugged, intelligent, deeply religious, compassionate, and, more than anything else, concerned to apply the Gospel to social problems.<sup>47</sup>

Gilbert P. Voigt, analyzing the Protestant minister in American fiction, notes that the theologian, the minister to the poor and needy, and the wise, understanding and sympathetic pastor-counselor are given much respect. Foreign missionaries, pastors of fashionable churches, ministers who are money-raisers, and ministers with moral and character difficulties are given little respect.<sup>48</sup> American fiction writers "minimize liturgy, organizing ability, pulpit oratory, and, on the whole, even theological learning; they magnify sincerity, unselfish concern for the poor and the outcast, fearless denunciation of evil from the pulpit, and wise, sympathetic counsel to the erring and the perplexed."<sup>49</sup>

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<sup>47</sup>Grier Nicholl, "The Image of the Protestant Minister in the Christian Social Novel" Church History, XXXVII (September, 1968), pp. 319-334).

<sup>48</sup>Gilbert P. Voigt, "The Protestant Minister in American Fiction," Lutheran Quarterly, XI (February, 1959), pp. 3-13).

<sup>49</sup>Ibid., p. 13.

When Samuel W. Blizzard wrote in 1956 he saw six practitioner roles for the minister: preacher, pastor, priest, teacher, organizer, and administrator.<sup>50</sup> Today we might also highlight: counselor, social concerns enabler, and church growth agent. We would further note the number of specialists hired for church staffs to help fulfill these roles, and the part each pastor plays in the church system.

### Summary

The role of the Christian pastor, then, has varied over the past 2,000 years. Sometimes it has been closer to the lay persons in the church than at other times. Labels and duties have changed. Nevertheless, the pastor always has been given some authority, with expectations to perform certain functions. These role expectations depend largely on the practical theology of the existing church, its organizational bias, and the needs of the day.

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<sup>50</sup> Samuel W. Blizzard, "The Minister's Dilemma," Christian Century, LXXIII (April 25, 1956), p. 508.

## CHAPTER FOUR

### The Master Role

James W. Kennedy writes that the minister is a preacher, teacher, counselor, financier, administrator, organizer, community-minded person, an ecumenical, crusader, evangelist, social worker, healer, pastor, and all things to all men. "In other words, he is an octopus."<sup>1</sup>

We have defined the master role as "the classic overall role that integrates all the other roles." This should be the theoretical foundation upon which the day-to-day functional roles and expectations are built.

Samuel W. Blizzard defines the master role as the minister's "concept of the ministry as an occupation distinguishable from the occupational role of other persons."<sup>2</sup>

Perhaps Kennedy's "octopus" suggestion should be considered, but it no doubt will be rejected by those with sensitive imaginations!

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<sup>1</sup>James W. Kennedy, Minister's Shop Talk (New York: Harper, 1965), p. 103.

<sup>2</sup>Samuel W. Blizzard, "The Parish Minister's Self-Image of His Master Role," Pastoral Psychology, 9 (December, 1958), p. 27.

Blizzard writes that his six practitioner roles (administrator, organizer, pastor, preacher, priest, teacher) are means--professional skills--which the minister may use to attain the goals of his or her ministry's master role. Blizzard asked over one thousand seminary-trained clergypersons, "When you are explaining the work of a minister to people ..., what is the major picture, image or conception that you seek to give them?" He reports that some expressed the master role in an ideological dimension, while others expressed it in a more functional dimension.<sup>3</sup>

Seward Hiltner looks at the ministry through nine "images of function:" preaching, administrating, teaching, shepherding, evangelizing, celebrating, reconciling, theologizing, and disciplining."<sup>4</sup> James B. Ashbrook sees the ministry as having nine basic tasks: preaching (preparation and delivery of sermons), teaching (religious study and instruction), leading worship (conducting services and officiating at weddings, funerals, etc.), counseling (face-to-face pastoral work with

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<sup>3</sup>Ibid., p. 28.

<sup>4</sup>Seward Hiltner, Ferment in the Ministry (Nashville: Abingdon, 1969), p. 16.

individuals), calling (contacting individuals to relate them to the church and the church to them), administering (directing and managing the organization), denominational involvement (participating with other churches of the same tradition), ecumenical involvement (activities with churches of another tradition), and community involvement (activity related to civic concerns).<sup>5</sup> Perhaps it is better, however, to approach the subject from a more ideological point of view, so the master role can be more easily perceived.

### Professional

David C. Jacobsen sees the clergyperson as a professional.<sup>6</sup> In a significant contribution to the subject, James D. Glasse in Profession: Minister states that the minister is a professional person because he is educated, an expert, an institutional person, responsible,

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<sup>5</sup> James B. Ashbrook, "Ministerial Leadership in Church Organizations," Ministry Studies, I (May, 1967), p. 7.

<sup>6</sup> David C. Jacobsen, The Positive Use of the Minister's Role (Philadelphia: Westminster, 1967), p. 21.



and dedicated.<sup>7</sup> He is a professional preacher, priest, pastor, teacher, and organizer and administrator.<sup>8</sup>

John Piper strongly disagrees:

Pastors are being killed by the professionalizing of the pastoral ministry. The mentality of the professional is not the mentality of the prophet. Professionalism has nothing to do with the essence and heart of the Christian ministry. The more professional we long to be, the more spiritual death we leave in our wake...God deliver us from the professionalizers! Deliver us from the low, managing, contriving, maneuvering temper of mind among us.

The Britannica World Language Dictionary<sup>10</sup> defines "profession" as "an occupation that properly involves a liberal education or its equivalent, and mental rather than manual labor...Hence, any calling or occupation other than commercial, manual, etc., involving special attainments or discipline." "Professional" is defined as "one who pursues as a business some vocation or occupation...one skilled in a profession."

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<sup>7</sup>James D. Glasse, Profession: Minister (Nashville: Abingdon, 1968), p. 38.

<sup>8</sup>Ibid., pp. 58-75. (Note that Glasse has the same list as Blizzard, but combines organizer and administrator).

<sup>9</sup>John Piper, "Brothers, We Are Not Professionals," Leadership, III (Summer, 1982), p. 32.

<sup>10</sup>Britannica World Language Dictionary, Vol. 1, (Chicago: Encyclopedia Britannica, 1962), p. 1006.

Justus Freytag feels that the ministry today is not a profession like others, because its public and private life cannot be separated, and it does not uniquely hold expertise as other professions do.<sup>11</sup>

Perhaps the answer lies in the statement by Roman Catholic Joseph H. Fichter:

The Church is by nature a service organization (not a producer of goods for profit) and its employees are professional service people. The life patterns of the Church professional must be institutionalized, but the service function can be routinized only up to a certain point. The clergymen involved in service to others must always have room for personal competence and decision making. This is one of the reasons why the clergy are included among the 'free' professions.<sup>12</sup>

Perhaps "service" is the key, and "minister" is the master role.

### Servant

Owen Brandon views the minister as a servant, but as a professional interpreter, learner, teacher, guide, theologian, priest, and pastor.<sup>13</sup> D. T. Niles sees the

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<sup>11</sup>Justus Freytag, "The Ministry as a Profession: A Sociological Critique," New Forms of Ministry, ed. David Paton (London: Edinburgh House, 1965), pp. 55-83.

<sup>12</sup>Joseph H. Fichter, Organization Man in the Church (Cambridge, Mass.: Schenkman, 1974), p. 16.

<sup>13</sup>Owen Brandon, The Pastor and His Ministry (London: S. P. C. K., 1972).

primary calling of the preacher to be a servant.<sup>14</sup> In Ministers of God, Leon B. Morris writes, "The minister ought to regard himself as no more than a servant to his people, but his people should regard him as a shepherd over the flock. Great harm is done when the minister thinks of himself as supreme over the flock, or when the people regard him as no more than their servant."<sup>15</sup> Balance is needed.

### Good Example

Others see the pastor primarily as a good example: Spirit-filled, upright character, gracious spirit, humble, not materialistic.<sup>16</sup> Perhaps this is why he or she is given the title of "Reverend" at ordination. "The task of the ministers of the new covenant is to be pioneers in living out the life of Christ in the Church."<sup>17</sup>

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<sup>14</sup>D. T. Niles, The Preacher's Calling to Be Servant (New York: Harper, 1959), p. 62.

<sup>15</sup>Leon B. Morris, Ministers of God (London: Inter-Varsity, 1964), p. 77.

<sup>16</sup>Gary E. Mankin, "What a Layman Expects From His Pastor," Wesleyan Advocate, 136 (September 11, 1978), pp. 6-7.

<sup>17</sup>A. T. Hanson, "Shepherd, Teacher, and Celebrant In the New Testament Conception of the Ministry," New Forms of Ministry, ed. David M. Paton (London: Edinburgh House, 1965), p. 16.

He or she may not be the model person, but he or she tries as hard as possible to practice what is preached, especially in relationships with spouse, children, and church members.<sup>18</sup> The pastor should be a special person in his or her availability to people, loving service as a person of God, knowledge in appropriate subject areas, and living demonstration of spiritual maturity.<sup>19</sup>

### People "Impactor"

Ronald R. Lee wants a dynamic concept of ministry and not the static role which, he feels, tended to dominate past thinking. Lee suggests minister roles which show his or her impact upon the lives of people: a guarantor of continuity, a celebrator of change, a negotiator of structure, and a facilitator of meaning.<sup>20</sup>

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<sup>18</sup>Darrald P. Hert, "The Role of the Pastor," Pulpit Digest, XLIX (April, 1969), p. 54.

<sup>19</sup>Paul P. Fryhling and Earl Warren Whitner, "What is the Role of the Pastor Today?" United Evangelical Action 25 (September, 1966), pp. 6-8.

<sup>20</sup>Ronald R. Lee, "The Practice of Ministry," Journal of Pastoral Care, XXVI (March, 1972), p. 34.

So far it has been inferred from various sources that the following should be considered as most important in describing the role of the church designated role-person: a "fulfiller" of mostly church-related functions or tasks, a professional, a non-professional, a professional servant, a servant (or minister), a good example, a special person, or a person having impact upon people. Most of these do not distinguish the role-person from the occupational role of other persons,<sup>21</sup> and all fall short in supplying "the classic over-all role that integrates all the other roles."<sup>22</sup>

Samuel W. Blizzard also suggests fourteen "integrative" roles, which include several of the above. He does not consider them to be prime candidates for the master role, but ends toward which the designated role-person is working in his or her personal relationship with people. They are: believer-saint, scholar, evangelist, liturgist, father-shepherd, interpersonal relations expert, parish-promoter, community problem-

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<sup>21</sup>Samuel W. Blizzard, "The Parish Minister's Self-Image of His Master Role," Pastoral Psychology, 9 (December, 1958), p. 27.

<sup>22</sup>See p. 44.

solver, specialist in a sub-culture, representative of the church at large, lay minister, church politician, and general practitioner.<sup>23</sup>

### Blizzard's Practitioner Roles

The six "practitioner" roles of Blizzard<sup>24</sup> will now be considered to see if one of them is eligible for the master role. (They will be approached in the reverse order from which Blizzard originally listed them). It should be noted that Blizzard divides them into "traditional" (preacher, priest, and teacher), "neotraditional" (pastor), and contemporary (administrator, organizer). He feels that the role of pastor has changed since Bible times, and that administrator and organizer are new to church practice and tradition.<sup>25</sup>

### Teacher

The teacher, obviously, gives instruction. Mark Rouch in his book, Competent Ministry, asserts that the

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<sup>23</sup>Samuel W. Blizzard, "The Protestant Minister's Integrating Roles," Religious Education, LIII (July-August, 1958), pp. 374-380.

<sup>24</sup>Samuel W. Blizzard, "The Minister's Dilemma," Christian Century, LXIII (April 25, 1956), p. 508.

<sup>25</sup>Ibid.

minister is the chief educator, and that the congregation is the school of the church.<sup>26</sup> "Didache has its place alongside Kerygma, not beneath or beyond it," he says.<sup>27</sup> Wesner Fallaw also sees the pastoral role as that of educator,<sup>28</sup> and John Stott writes that "the ordained ministry is fundamentally a teaching ministry."<sup>29</sup> Jesus was called "Teacher" at least 45 times in the New Testament by his disciples, his enemies, and himself. He was never called "preacher."

### Priest

The priest is the liturgist.<sup>30</sup> It is assumed in most church communions that the minister has a prominent role in leading worship. In this sense he represents the people before God.

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<sup>26</sup>Mark Rouch, Competent Ministry (Nashville: Abingdon, 1974), p. 163.

<sup>27</sup>Ibid., p. 166.

<sup>28</sup>Wesner Fallaw, The Case Method in Pastoral and Lay Education (Philadelphia: Westminster, 1963).

<sup>29</sup>John R. W. Stott, One People (London: Falcon, 1969), p. 45.

<sup>30</sup>Samuel W. Blizzard, Op. Cit.

## Preacher

The preacher prepares and delivers sermons.<sup>31</sup>

J. H. Jowett in his classic work of 1912, The Preacher: His Life and Work, looked at the ministry through the eyes of a preacher: in his study, in his pulpit, in his home visitation, and in his work in the business affairs of the church.<sup>32</sup> Many years before, in 1656, Richard Baxter had accented the preaching ministry and its work in evangelism.<sup>33</sup> John the Baptist in the New Testament was always called "preacher."

## Pastor

The pastor role involves interpersonal relations such as visiting and counseling.<sup>34</sup> As we have seen, "pastor" is an English appropriation of the Latin word for "shepherd."<sup>35</sup> Luther and Calvin preferred the title of pastor. Luther saw his role as the "care for souls."<sup>36</sup>

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<sup>31</sup>Ibid.

<sup>32</sup>J. H. Jowett, The Preacher: His Life and Work (New York: Doran, 1912).

<sup>33</sup>Richard Baxter, The Reformed Pastor, 1829 edition (New York: American Tract Society, 1829).

<sup>34</sup>Samuel W. Blizzard, Op. Cit.

<sup>35</sup>See p. 26.

<sup>36</sup>Brooks Faulkner, "Expectations of the Minister's Role," Search 8 (January, 1978), p. 31.



Calvin said that pastors and teachers constitute the ordinary and permanent office of the ministry.<sup>37</sup> D. T. Niles writes that "the pastor is simply an under-shepherd of the great Shepherd."<sup>38</sup>

Because the pastor also communicates the gospel and organizes the fellowship, Seward Hiltner feels that shepherding does not describe the total function of the pastor.<sup>39</sup> Richard R. Caemmerer, however, points out that the shepherd leads and feeds his flock, and that this summarizes the task of the pastor to the worshipping church.<sup>40</sup>

### Organizer

The organizer role involves leadership, participation, and planning in area church associations and community organizations.<sup>41</sup> Most church leaders feel this role to be of value, but not to be the major task of the local church minister.

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<sup>37</sup>J. F. Peter, "The Ministry in the Early Church as Seen by John Calvin," Evangelical Quarterly, XXXV (April-June, 1963), p. 74.

<sup>38</sup>D. T. Niles, Op. Cit., p. 56.

<sup>39</sup>Seward Hiltner, "The Christian Shepherd," Pastoral Psychology, 10 (March, 1959), p. 51.

<sup>40</sup>Richard R. Caemmerer, Feeding and Leading (St. Louis: Concordia, 1962), pp. 12-13.

<sup>41</sup>Samuel W. Blizzard, Op. Cit.

## Administrator

In the administrator role the minister manages the parish and takes on denominational and interdenominational assignments.<sup>42</sup> This involves planning, financial and physical plant supervision, and supervisory meetings with staff, boards, committees, and individuals. Raymond M. Shipman views the minister as the executive secretary of the church,<sup>43</sup> and Gary W. Hesser calls him the "theologian-planner."<sup>44</sup> Finding his or her historical predecessor in the bishop or overseer in the early church, H. Richard Niebuhr observes that "pastoral director" is the emerging new conception of the ministry.<sup>45</sup>

If the administrator role is taking on greater importance in the present-day church, how is the pastor to approach this role--as the leader, co-leader, coach, trainer, or server? Lawrence O. Richards and Clyde Hoeldtke feel that the responsibility of leaders is not

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<sup>42</sup>Ibid.

<sup>43</sup>Raymond M. Shipman, We Ordinary Preachers (New York: Vantage, 1957), p. 239.

<sup>44</sup>Gary W. Hesser, "Organizational Dilemmas of Religious Professionals," American Denominational Organization: A Sociological View; ed. Ross P. Scherer (Pasadena: William Carey Library, 1980), p. 280.

<sup>45</sup>H. Richard Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper, 1956), pp. 80-82.

to manage the church. "They are not to be God's voice of authority in the body. The responsibility of leaders is the care and nurture of believers."<sup>46</sup>

As Dean Merrill points out, ministry involves both doing and managing, and they do not always come neatly separated, with breathing space between. Pastoral doing involves a direct ministry with individuals and groups, along with preparation for that ministry. Pastoral managing is the total process involved in enabling others to minister.<sup>47</sup>

What is the master role? "Minister" is close, but it is not strong enough in connoting the management aspect. The element of leader, supervisor, coordinator, and manager needs to be included.

As has been pointed out, "pastor" has Old and New Testament roots, through the shepherd who feeds and leads his flock. This reflects service through nurture and management.

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<sup>46</sup>Lawrence O. Richards and Clyde Hoeldtke, A Theology of Church Leadership (Grand Rapids: Zondervan, 1980), p. 92.

<sup>47</sup>Dean Merrill, "Doing Vs. Managing: The Eternal Tug of War," Leadership, III (Spring, 1982), p. 32.

Pastoral Director

"Pastoral director"<sup>48</sup> seems to be the over-all role with classic overtones and modern application that integrates all the other roles, provides the theoretical foundation upon which the day-to-day functional roles and expectations are built, and distinguishes the occupation from the occupational role of other persons. The designated role person in the local church is the pastoral director of a social system existing and working to grow in numbers, nurture, ministry, coordination, and perfection.

First of all, the pastoral director works to have the church grow numerically. To do so, he or she fulfills the role of an evangelist, church growth agent, and church planter and missions promoter. A shepherd wants to have the flock grow.

Secondly, the pastoral director leads in nurture. He or she is a teacher, pastor, scholar, theologian, father-shepherd, and lay minister. Persons are enabled to grow in the knowledge of the truth and in care for one another. Sheep must be fed in order to grow.

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<sup>48</sup>

H. Richard Niebuhr, Op. Cit., p. 80.

Thirdly, the pastoral director works for growth in ministry. He or she is an organizer, community-problem solver, ecumenical, social worker, and representative of the church at large. Others are led to use their gifts in service. Sheep must get some exercise in order to maintain good health.

Fourthly, the pastoral director works for more coordination in the church system. To do this he or she is an administrator, financier, denominational and inter-denominational worker, parish-promoter, church politician, and inter-personal relations expert. Sheep must be together as they are led.

Fifthly, the pastoral director must lead in a movement towards perfection. This is inspired through the roles of priest, preacher, liturgist, counselor, discipliner, healer, and believer-saint. Sheep must be obedient and willing to serve their purpose; and the pastoral director is also one of the sheep.

Obviously, the pastoral director cannot personally fulfill the work involved in all of these roles. He or she must lead full or part-time staff and/or lay persons who are willing to use their spiritual gifts and are available to help. C. Peter Wagner reports that

church growth potential increases as the pastor becomes less of a minister himself or herself and more of a leader.<sup>49</sup>

Alvin J. Lindgren and Norman Shawchuck in the book, Management For Your Church, write that the pastor should realize that many of the prophetic and priestly goals of the church can only truly be realized through organized programs and group activity, and that the kindly function of the pastor's role is a ministry to the organizational structures and processes of the church.<sup>50</sup> They advocate a systems approach to church management, and further state: "Properly understood, a systems approach to church management emphasizes the interrelationship of the prophetic (mission) and priestly (personal) roles with the kingly (managerial) role."<sup>51</sup>

It has been stated previously that "the designated role person in the local church is the pastoral director of a system existing and working to grow..."<sup>52</sup>

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<sup>49</sup>C. Peter Wagner, "Good Pastors Don't Make Churches Grow," Leadership, II (Winter, 1981), p. 72.

<sup>50</sup>Alvin J. Lindgren and Norman Shawchuck, Management For Your Church (Nashville: Abingdon, 1977), p. 18.

<sup>51</sup>Ibid., pp. 137-138.

<sup>52</sup>See p. 58.

E. Mansell Pattison in his little but significant book, Pastor and Parish: A Systems Approach, advocates a systems approach for the minister. The pastor, he states, is essentially a "shepherd of systems."<sup>53</sup> "The pastoral role is not so much a matter of what the pastor does, as to what the pastor enables the system, operating in and through its subsystems, to accomplish...Pastoral care is care of the church as a living system."<sup>54</sup> The pastor leads the church so that "the parts" of the system mesh with one another and exercise mutual care and help.<sup>55</sup> The systems model "aims to restore the pastor to the parish, not only to serve the people, but to be served by them with a reciprocity that enables mutual growth."<sup>56</sup>

Pattison further declares that the church is a symbolic system in which the person of pastor is the living symbol of that system. The pastor should neither deprecate the symbolic role nor take unfair advantage of it.<sup>57</sup> He or she is like the priest of old.

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<sup>53</sup>E. Mansell Pattison, Pastor and Parish: A Systems Approach. (Philadelphia: Fortress, 1977), p. 50.

<sup>54</sup>Ibid.

<sup>55</sup>Ibid., p. 57.

<sup>56</sup>Ibid., p. 84.

<sup>57</sup>Ibid., p. 56.

The pastoral director recalls for the system its commitment. He or she constantly asks questions, "Is my leadership resulting in desired system function? If not, how can I use my leadership to effect desired change?"<sup>58</sup> His functions or leadership are modified as the system grows.

Basically, the pastoral director takes an active and intentional role. This is why "director" has been chosen as part of the title. Lindgren and Shawchuck state: "We strongly urge that the role of pastor-as-manager or administrator be intentionally assumed, its needed skills be acquired, and its functions performed effectively."<sup>59</sup> The pastor acts out of conscious decision rather than default, but does not aggressively dominate.

As director of the system, the pastor wants growth in the number of persons involved in his or her particular system and other church systems. The pastor also wants to see a growing maturity towards perfection

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<sup>58</sup> Ibid., p. 62.

<sup>59</sup> Alvin J. Lindgren and Norman Shawchuck, Op. Cit., p. 135.



in the functioning of the church system and in each of the lives of the members. It is not enough routinely just to keep the machinery running.

The pastoral director earnestly seeks:

To equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ.<sup>60</sup>

### Summary

The master role, then, for a designated staff person (usually ordained) in the local church is that of pastoral director of a spiritual and social system existing and working to grow in numbers, nurture, ministry, coordination, and perfection.

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<sup>60</sup>Ephesians 4:12-13.

## CHAPTER FIVE

### Role Theory and the Pastor

What is a role? "A role represents the dynamic aspect of a status."<sup>1</sup> "The behavior expectations which attach to the various places or statuses an individual occupies are collectively described as the role."<sup>2</sup> A role is "the expected behavior to be supplied by the occupant of a position in a social system."<sup>3</sup> It is "a social function assumed by a person in relation to a group."<sup>4</sup>

Bruce J. Biddle and Edwin J. Thomas summarize the situation when they state, "Individuals in society occupy positions, and their role performance in these positions is determined by social norms, demands, and

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<sup>1</sup>Ralph Linton, The Study of Man (New York: Appleton-Century, 1936), p. 114.

<sup>2</sup>John Bennett and Melvin Tumin, Social Life, Structure and Function (New York: Knopf, 1948), p. 52.

<sup>3</sup>Thomas R. Bennett, "Can the Minister Risk Role Change?" Ministry Studies, II (February, 1968), p. 27.

<sup>4</sup>K. Henry Koestline, Controversy and Conflict (Nashville: Graded, 1972), p. 49.

rules; by the role performances of others in their respective positions; by those who observe and react to the performance; and by the individual's particular capabilities and personality."<sup>5</sup>

### Role Episode

A theoretical model providing a general orientation to the interactions of the major groups of variables is helpful. In the significant book entitled Organizational Stress: Studies in Role Conflict,<sup>6</sup> the model below in Figure 1 is presented.

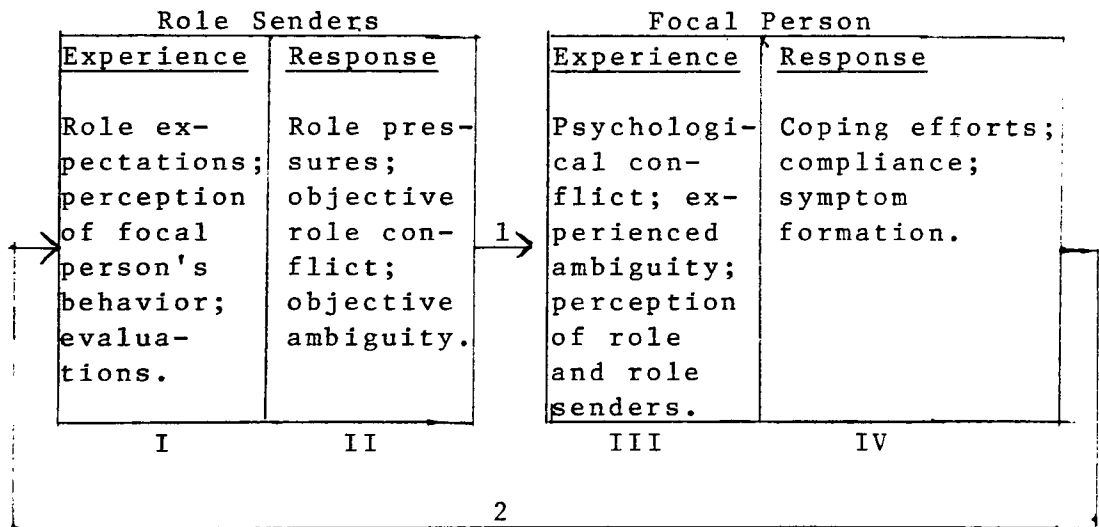


Figure 1. A model of the role episode.

<sup>5</sup>Bruce J. Biddle and Edwin J. Thomas, eds., Role Theory: Concepts and Research (New York: Wiley, 1966), p. 4.

<sup>6</sup>Robert L. Kahn, Donald M. Wolfe, Robert P. Quinn, J. Diedrick Snoek, and Robert A. Rosenthal, Organizational Stress: Studies in Role Conflict (New York: Wiley, 1964) p. 26.

The four boxes show events that constitute a role episode. The arrows connecting them imply a casual sequence. Role pressures originate in the expectations held by members of the role set. The focal person also has his or her own role expectations.

The focal person's behavior in response to others' initial expectations influences their further expectations.<sup>7</sup> A hostile response obviously brings different reactions than a submissively compliant response. If the focal person complies partially under pressure, the role senders may increase the pressure; if he or she becomes distraught or anxious, they may decide to diminish the pressure.

The role episode is part of a process which is cyclic and ongoing. The response of the focal person "feeds back" to each role sender and, based on evaluations of that response, a new episode beings.<sup>8</sup>

Margaret A. Coulson notes that when the role analogy is applied to social life, two major problems are encountered: a lack of consensus among different

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<sup>7</sup>Robert L. Kahn, Donald M. Wolfe, Robert P. Quinn, J. Diedrick Snoek, and Robert A. Rosenthal, Op. Cit., p. 29.

<sup>8</sup>Ibid.

persons in their expectations of the focal person's role, and how to deal with the focal persons themselves.<sup>9</sup>

The focal person for whom an expectation is held may consider it to be legitimate or illegitimate.<sup>10</sup> A legitimate expectation is one which the focal person feels others have a right to hold, and an illegitimate expectation is one which he or she does not feel others have a right to hold.

### Role Problems

At least four categories of problems can arise in the ongoing cycles of role episodes: role-ambiguity, role-overload, role-conflict, and role-person-incongruity.

James D. Anderson sees role-ambiguity arising from a lack of clear and adequate two-way communication concerning role expectations.<sup>11</sup> Role senders wonder why

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<sup>9</sup>Margaret A. Coulson, "Role: A Redundant Concept in Sociology? Some Educational Considerations," Role, ed. J. A. Jackson (Cambridge: University Press, 1972), p. 115.

<sup>10</sup>Neal Gross, Alexander W. McEachern, and Ward S. Mason, "Role Conflict and Its Resolution," Role Theory: Concepts and Research, eds. Bruce J. Biddle and Edwin J. Thomas (New York: Wiley, 1966), p. 288.

<sup>11</sup>James D. Anderson, "Pastoral Support of Clergy-Role Development Within Local Congregations," Pastoral Psychology, 22 (March, 1971), p. 10.

the focal person is performing certain actions and neglecting others, and the focal person wonders why his or her actions are not satisfying others. If people press the focal person to do different or even inconsistent things, he or she may not know what to do. Although all explanations may be clear, in combination they may add up to confusion rather than clarity. If the role is ambiguous for the focal person, it probably is so for many of the role senders as well.<sup>12</sup>

Role overload is when the focal person is given quite legitimate role expectations to perform a wide variety of tasks which are mutually compatible in the abstract, but are virtually impossible to complete within the limits of his or her time and energy.<sup>13</sup>

Role conflict is the clash between different role expectations. This happens when compliance with one set of pressures makes compliance with another set of pressures difficult or impossible.<sup>14</sup> This can happen when the role senders disagree among themselves, or when they disagree with the focal person's role perceptions.

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<sup>12</sup>Robert L. Kahn, Donald M. Wolfe, Robert P. Quinn, J. Diedrick Snoek, and Robert A. Rosenthal, Op. Cit., pp. 88-89.

<sup>13</sup>Ibid., p. 20

<sup>14</sup>Ibid., p. 19.

It must be remembered that each role sender in an organization is also subjected to a unique set of role expectations, and so each is a focal person in his or her own right. It is easy to see why conflicting pressures can be brought to bear on each focal person.

Robert L. Kahn and his co-writers note that:

The deleterious effects of role conflict are most severe where the network of an individual's organizational relations binds him closely to members of his role set. When a person must deal with others who are highly dependent on him, who have high power over him, and who exert high pressure on him, his response is typically one of apathy and withdrawal--psychological if not behavioral. Under such circumstances the experience of role conflict is intense and job satisfaction correspondingly low. Emotionally, the focal person experiences a sense of futility, and he attempts a hopeless withdrawal from his co-workers. Likewise, the costs of role conflict upon the focal person are most clear where there is a generally high level of communication between the focal person and his role senders.<sup>15</sup>

When there is much conflict between the pastor's own role expectations and those of the church leadership, the "stakes" are high.

Role-person-incongruity comes when the focal person's abilities, values, and/or leadership style do not

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<sup>15</sup> Ibid., p. 383.

match what the role senders perceive as necessary for the role in the organizational system.<sup>16</sup> Of all the categories, this can be the least tangible, yet arouse the most intense feelings.

Robert K. Merton states that "the basic source of disturbance in the role-set is the structural circumstances that anyone occupying a particular status has (with) role-partners who are differently located in the social structure."<sup>17</sup> The different backgrounds and sub-cultures from which persons come give them varied values and moral obligations, as well as various socio-economic expectations.

Three things should be noted about the dynamics of the role-set.<sup>18</sup> First of all, the role expectations of the role senders are not maintained with the same degree of intensity. For some role senders the expectations may be of central concern; for others, they may be only peripheral.

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<sup>16</sup>Joel R. DeLuca, "'The Holy Crossfire:' A Job Diagnosis of a Pastor's Position," Pastoral Psychology, 28 (Summer, 1980), p. 235.

<sup>17</sup>Robert K. Merton, "Instability and Articulation in the Role-Set," Role Theory: Concepts and Research, eds. Bruce J. Biddle and Edwin J. Thomas (New York: Wiley, 1966), p. 282.

<sup>18</sup>Ibid., pp. 283-284.



Secondly, the role-senders are not equally powerful in shaping the behavior of the focal person. Thirdly, the structure of an organization causes the different role senders to have various degrees of opportunity to observe the focal person and bring pressure upon him or her to fulfill certain role expectations.

Robert L. Kahn and his co-authors suggest another theoretical model which takes into account the organizational factors, personality factors, and interpersonal relations involved in the dynamics of role expectations and adjustment to the problems which arise:<sup>19</sup>

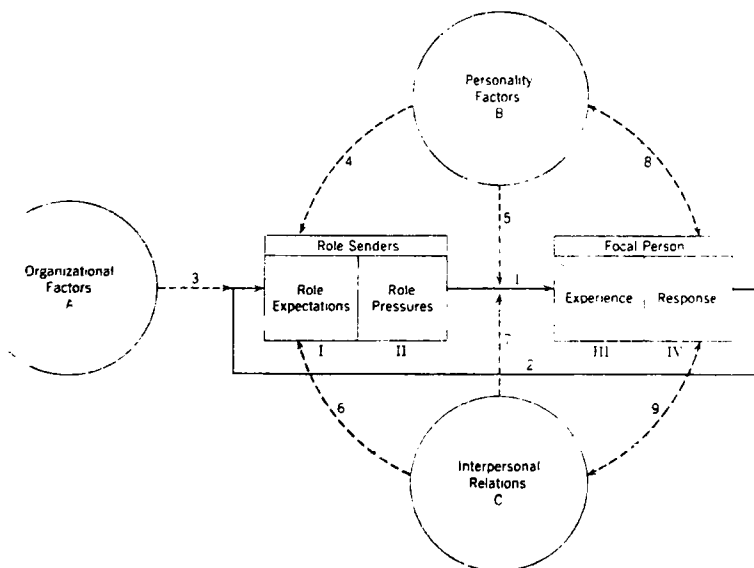


Figure 2. A theoretical model of factors involved in adjustment to role conflict and ambiguity.

<sup>19</sup>Robert L. Kahn, Donald M. Wolfe, Robert P. Quinn, J. Diedrick Snoek, and Robert A. Rosenthal, *Op. Cit.*, p. 30.

The circles A, B, and C represent not momentary events but enduring states of the organization, the person, and the interpersonal relations between the focal person and role senders. The boxes represent events or occurrences in a given moment of time, and the directed lines represent a causal sequence. All sorts of variables can be present in an organization: size, structure, financial base, environment, purpose, goals, etc.

"Personality" refers to all those factors which describe a person's propensities to behave in a certain way, such as motives and values, sensitivities and fears, habits, and the like.<sup>20</sup> Kahn and his co-authors observe five tensions within a personality that contribute to the kind of response which comes from role pressures: neurotic anxiety vs: emotional stability; favorable vs: unfavorable expressed self-regard; flexibility vs: rigidity; extroversion vs: introversion; and aggressive independence vs: genial responsiveness.<sup>21</sup>

"Interpersonal relations" refers to the patterns of inter-action between the focal person and his or her

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<sup>20</sup>Ibid., p. 32.

<sup>21</sup>Ibid., pp. 242-247.

role senders and their orientations toward each other.<sup>22</sup>

A great variety of dynamics are possible in each situation.

It is a key assumption of this approach that the behavior of any organizational performer is the product of motivational forces that derive in large part from the behavior of members of his role set, because they constantly bring influence to bear upon him which serves to regulate his behavior in accordance with the role expectations they hold for him.<sup>23</sup>

How can the focal person cope with role expectation problems? Three possibilities come out of Robert K. Merton's chapter, "Instability and Articulation in the Role-Set."<sup>24</sup> First of all, the focal person can make it plain to the role senders that the demands from some of them are in full contradiction with the demands of others of them. It then becomes the duty of the role senders to resolve their differences. The pressure upon the focal person is temporarily relieved while the role senders try to resolve their differences. The apostle Paul resorted to this when he incited the Pharisees and

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<sup>22</sup>Ibid., p. 32.

<sup>23</sup>Ibid., p. 35.

<sup>24</sup>Robert K. Merton, Op. Cit., pp. 285-287.

Sadducees to argue between themselves, instead of with him.<sup>25</sup> "In some instances, the replacement of pluralistic ignorance by common knowledge serves to make for a re-definition of what can properly be expected of the status-occupant "<sup>26</sup>(focal person).

Secondly, support can be given by others in similar circumstances, so that the focal person can realize he or she is not alone and can discuss problems with others who understand.

Thirdly, if the option is available and viable, the focal person can break off relationships with those who demand what he or she feels cannot be given. The focal person is then left with a consensus of role expectations among those that remain.

Robert L. Kahn and his associates, realizing that "the organization is an open system, a system of roles" consisting "of continuing interdependent cycles of behavior, related in terms of their contribution to a joint product,"<sup>27</sup> suggest changes in the organization.

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<sup>25</sup>Acts 23:6-10.

<sup>26</sup>Robert K. Merton, Op. Cit., p. 286.

<sup>27</sup>Robert L. Kahn, Donald M. Wolfe, Robert P. Quinn, J. Diedrick Snoek, and Robert A. Rosenthal, Op. Cit., p. 388.

For instance, they note that the curve of stress rises as the size of the organization grows. This, they believe, stems in considerable part from increased requirements for coordination, which takes time and effort and compromise. They suggest setting up similar functional units which can be semi-independent of each other and top management.<sup>28</sup>

### Role Expectations in the Church

How does the church organizational system and its principal focal persons (pastoral director and/or pastors) fit into the picture? What is the situation regarding role expectations in the church?

W. Widick Schroeder feels that the goals of the system which sustains the religious leader are more diffuse and less open to rational evaluation than are the goals of most organizations.<sup>29</sup> The prophetic dimension is partly incompatible with the pastor's leadership responsibilities, for example.

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<sup>28</sup>Ibid., p. 394.

<sup>29</sup>W. Widick Schroeder, "Lay Expectations of the Ministerial Role: An Exploration of Protestant-Catholic Differentials," Journal For The Scientific Study of Religion, II (April, 1963), pp. 217-220.

Furthermore, as Thomas R. Bennett points out, there are factors in the role-set of the pastor which make any role change exceptionally difficult. He or she must deal with the church leaders, other members, church structure, denominational officials, and peers.<sup>30</sup>

Almost all pastors want to achieve and be open-minded, but Daniel Katz and Robert L. Kahn tell us that the evidence is that the more achievement-oriented and flexible a person is by personality, the more likely he or she is to receive heavy role pressure from those with whom he or she works.<sup>31</sup> The focal person also has role conflicts within himself or herself.<sup>32</sup>

Rensis Likert in his study, The Human Organization: Its Management and Value, shows us that more is achieved through leadership which has a high view of those around it, is open to others' needs and ideas, encourages

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<sup>30</sup>Thomas R. Bennett, "Can the Minister Risk Role Change?" Ministry Studies, II (February, 1968), p. 28.

<sup>31</sup>Daniel Katz and Robert L. Kahn, The Social Psychology of Organizations (New York: Wiley, 1966), p. 193.

<sup>32</sup>Edgar W. Mills, "Types of Role Conflict Among Clergymen," Ministry Studies, II (October and December, 1968), p. 13.

teamwork in decisions relating to subordinates' work, and sets high performance goals,<sup>33</sup> among other things. Although it is not desired, there is a "price to pay" of at least some conflict when a role person leads.

As mentioned earlier, one of the problems can be in role-person-incongruity.<sup>34</sup> For the pastoral director, this can be from his or her leadership style. Joel R. DeLuca diagrams the "crossfire" involved:<sup>35</sup>

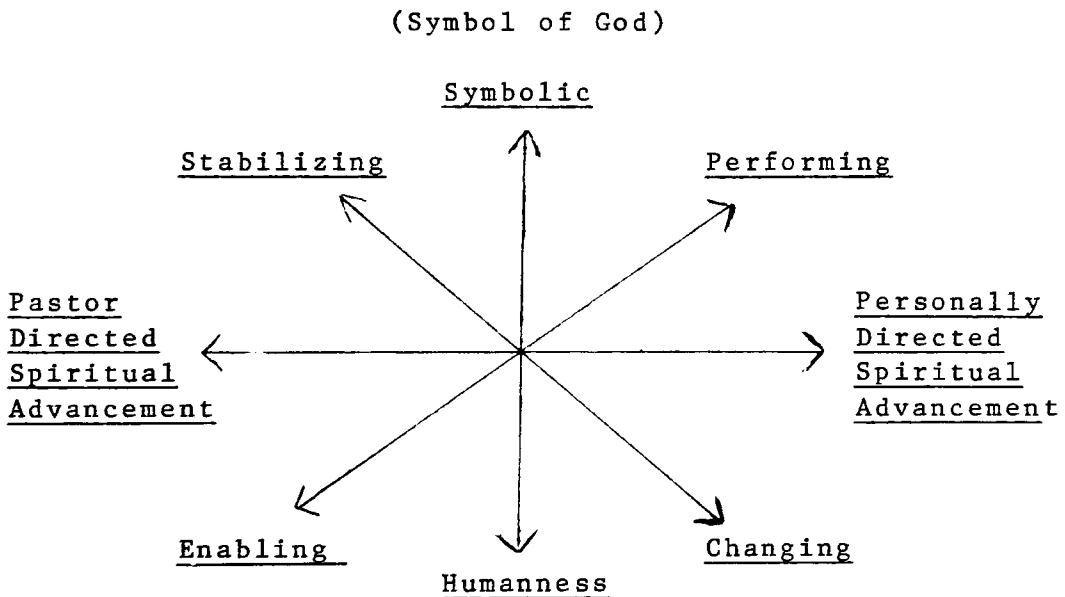


Figure 3: The crossfire dimension of a Pastor's position.

<sup>33</sup>Rensis Likert, The Human Organization: Its Management and Value (New York: McGraw-Hill, 1967).

<sup>34</sup>See pp. 69-70.

<sup>35</sup>Joel R. DeLuca, "'The Holy Crossfire': A Job Diagnosis of a Pastor's Position," Pastoral Psychology, 28 (Summer, 1980), p. 235.

One of the four crossfiring tensions is how he or she symbolizes God and shows humanness at the same time. Also, to what extent is the pastoral director a stabilizing force rather than a change agent? How strongly does he or she personally "push" spiritual advancement, rather than leaving it to the individual? Should he or she be an enabler more than a performer?

Lyle E. Schaller believes that each church needs a person who is a "task leader" (who emphasizes getting the job done) and a person who is a "social leader" (who is oriented towards interpersonal relationships).<sup>36</sup> Most pastors are one or the other. Some are at a ratio of 70-30; others may be 60-40 or 80-20. Very few are 50-50. Sometimes churches need to change these types from one pastorate to another, or have staff members of different types to complement each other.

### Pastoral Integrity

Regardless of what role expectations and pressures are put upon the pastoral director, his or her own integrity must be maintained. As Ernest E. Mosley states in

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<sup>36</sup> Lyle E. Schaller, "Task Leader or Social Leader?" Parish Paper, 4 (October, 1974), pp. 1-2.



his book, Priorities in Ministry, "we are most effective, and thereby most fulfilled, when we are acting from inner directives rather than reacting to whatever the people around us want from us."<sup>37</sup> In order to represent priorities in ministry, he suggests the following symbol:<sup>38</sup>



Figure 4. A symbol of priorities in ministry established from inner directives.

The inner circle is the core or most basic priority. Each outer circle depends on the circles inside it. The control (or constraints) in priorities must always be from the inside out.<sup>39</sup> Whenever an inside

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<sup>37</sup>Ernest E. Mosley, Priorities in Ministry (Nashville: Convention, 1978), p. 10.

<sup>38</sup>Ibid., p. 12.

<sup>39</sup>See Proverbs 4:23.

circle is weak, the potential in the circles outside it is limited. Trouble comes when an outside circle takes priority over an inside circle.<sup>40</sup> When the order of priorities is maintained, greater satisfaction is experienced in a minister's life, and greater effectiveness is experienced in work.<sup>41</sup>

### Pastoral Authority

The pastoral director and the local church share a responsibility, and associate and assistant pastoral directors have slices of it. The pastoral directors should claim their role and the authority that goes with it. "The minister who believes that his role does not really carry authority is being naive. That authority is frequently employed by those who wish to use it for their own subjective purposes."<sup>42</sup>

Jackson W. Carroll points to two important bases for pastoral authority. One is the "power of the sacred". "Insofar as belief in God or the sacred is salient to a collectivity, the one who represents or participates in

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<sup>40</sup>Ernest E. Mosley, Op. Cit., pp. 13-15.

<sup>41</sup>Ib id., p. 16.

<sup>42</sup>David C. Jacobsen, The Positive Use of the Minister's Role (Philadelphia: Westminster, 1967), p. 44.

the power of the sacred in the collectivity will be granted power." The second is the pastor's expertise, which includes knowledge of the Scriptures, the traditions of the faith, theology, ethics, general cultural knowledge, and the skills of preaching, teaching, and pastoral counseling.<sup>43</sup>

### Role of the Congregation

According to John C. Fletcher, the clergyperson should define his or her basic strengths and abilities and focus on a possible range of duties that employ those strengths. The role of the congregation should be to encourage this self-definition, support a division of labor, and assume more responsibility.<sup>44</sup> "A congregation that is not living up to its potential to test its religious leader, to help him or her find spiritual direction, and to help share the ministry, is a congregation that will not be strong enough to offer help to a troubled community, much less to a troubled world."<sup>45</sup>

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<sup>43</sup>Jackson W. Carroll, "Some Issues in Clergy Authority," Review of Religious Research, 23 (December, 1981), p. 102.

<sup>44</sup>John C. Fletcher, Religious Authenticity in the Clergy: Implications for Theological Education (Washington: Alban Institute, n.d.), p. 13.

<sup>45</sup>Ibid., p. 15.

### Summary

The pastor is the key focal person in the local church. He or she participates in many ongoing role episodes, where expectations are held, tested, and possibly modified by various people. Problems such as role-ambiguity, role-overload, role-conflict, and role-person-incongruity may arise. These bring role pressure to the pastor, who must seek to clarify these expectations and perhaps modify his or her behavior. In all of this he or she must maintain integrity and claim a given amount of pastoral authority.

To live is to be in conflict...Conflict is the inevitable result of the freedom with which God endowed us...The Christian's task is not to deny conflict, but to resolve the conflicts of life as God directs. <sup>46</sup>

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<sup>46</sup>K. Henry Koestline, Controversy and Conflict (Nashville: Graded, 1972), p. 12.

## CHAPTER SIX

### Clarifying Functional Role Expectations

Functional roles are the definite roles to be accented in the day-to-day activities of the pastoral director in a particular local church system at a specific time in history. They are usually based upon the gifts, training, experience, and personal qualities (such as temperament and dominant leadership style) of the pastoral director and the needs and resources of the particular church.

#### Need for Clarification

How and by whom are "the definite roles to be accented in the day-to-day activities of a local church system at a specific time" to be determined? Should they be determined by denominational officials, local church leaders, ordinary church members, leaders and residents of the community, or the pastoral director himself? Perhaps all can be involved to some extent, as the church seeks the mind of God, but from role theory

we see that it is most important to have the pastoral director negotiate these matters with the local church leaders, with whom he or she will be working most closely.

Peter Jarvis states, "The local church is an arena in which the ministerial and lay religious sub-cultures negotiate. The former is a rational belief system formulated by training, and the latter is a mixture of Christianity and folk religion."<sup>1</sup> Jarvis feels that training programs need to be instituted to create a mutual understanding. David C. Jacobsen labels ministers as "professionally responsible" when they use the expectations of others in creative ways.<sup>2</sup>

According to Ross P. Scherer, much of a church's current relevance derives from emphasis upon its relation to its environment. Churches are open and dynamic systems in interchange with their surroundings. "Organizational outcomes are seldom automatic, and should be seen as the results of negotiation (and sometimes power

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<sup>1</sup>Peter Jarvis, "Ministry-Laity Relationship: A Case of Potential Conflict," Sociological Analysis, 37 (Spring, 1976), p. 74.

<sup>2</sup>David C. Jacobsen, The Positive Use of the Minister's Role (Philadelphia: Westminster, 1967), p. 110.

struggle and conflict) between leaders and leaders, and between leaders and led."<sup>3</sup>

Not all agree that pastors should negotiate expectations with church leaders and others. Everett L. Wilson strongly believes that "in the New Testament the ministry is imposed upon, rather than arises from, the congregation."<sup>4</sup> He also believes that the minister is free to work in his or her own way, without anything like a job description from the congregation. The minister must set his or her own agenda if the ministry is to be fulfilled. Wilson further emphasizes:

The current management "hype" in the church will fade, I think, when the ministry becomes accountable in the biblical way. If pastors care about the flock and care about the Word, when the compassion of Christ shows in their acts and the truth of Christ issues from their lips, their congregations will not presume to tell them what to do, for it becomes clear to the people that they know what they are doing.<sup>5</sup>

There is no question that the minister, or pastoral director, has certain prerogatives. He or she has been called by God, it is assumed, to a special office

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<sup>3</sup>Ross P. Scherer, ed., American Denominational Organization: A Sociological View (Pasadena: William Carey Library, 1980), pp. 4-5.

<sup>4</sup>Everett L. Wilson, "A Biblical Approach to Pastoral Accountability," Covenant Quarterly, 39 (February 1981), p. 22.

<sup>5</sup>Ibid., p. 26.

and responsibility. He or she is not to be treated as an errand boy or girl, or like a dog led around on a leash. The minister is, however, part of a body--the body of Christ. All members of that body have received the Holy Spirit, who is willing to lead them into all truth. Does the minister have the only truth? Does not God the Holy Spirit speak through other members of the church as they pray for their pastor and seek how each of them should use his or her gifts in the body and for ministry? Cannot they be of help to each other in spiritual discernment and understanding?

Members of the church system can increase their understanding as they examine their organization, the personality of the individuals involved, and the interpersonal relations of the focal person (the pastoral director) and the role senders.<sup>6</sup> The question can be asked: what is the nature of the expectations which arise out of these elements?

If problems should arise with these expectations, we should look upon them as opportunities, James Dittes

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<sup>6</sup>Robert L. Kahn, Donald M. Wolfe, Robert P. Quinn, J. Diedrick Snoek, and Robert A. Rosenthal, Organizational Stress: Studies in Role Conflict and Ambiguity (New York: Wiley, 1964), p. 37.



advises.<sup>7</sup> Donald P. Smith encourages us not to resolve our differences too quickly in the name of "reconciliation,"<sup>8</sup> lest we gloss over a good growth opportunity. It is important to have opportunities for dialogue between clergy and laity.<sup>9</sup>

#### General Clarification Suggestions

For help in analyzing his or her own personality's influence upon functional roles, it would be well for the pastoral director to take the Taylor-Johnson Temperament Analysis test. Also, he or she can take various tests which analyze dominant leadership styles, and discuss the results with trusted lay persons. Robert L. Kahn and his co-authors provide a little test<sup>10</sup> which may be used with lay persons to rate twenty-two possible "traits" of the minister, such as "shy," "makes friends easily," "cheerful," etc. (See Appendix A, p. 184f). The pastoral director can also ask respected lay persons to analyze his or

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<sup>7</sup>James E. Dittes, The Church in the Way (New York: Scribners, 1967), p. 16.

<sup>8</sup>Donald P. Smith, Clergy in the Cross Fire (New York: Westminster, 1973), p. 82.

<sup>9</sup>Reuel L. Howe, "Problems of Communication Between Clergy and Laity," Pastoral Psychology, 15 (December 1964), p. 21-26.

<sup>10</sup>Robert L. Kahn, Donald M. Wolfe, Robert P. Quinn, J. Diedrick Snoek, and Robert A. Rosenthal, Op. Cit., p. 413.

her gifts. This may be a drawn out and non-tangible process, however.

The minister should develop the image of his or her own master role, or at least what functional roles he or she will accent. As Samuel W. Blizzard writes: "The problem of the minister in the local church is to develop an image of himself that is congenial with his theological orientation, that adequately explains his function in the church, and that permits him to be related effectively to all personnel in the social system."<sup>11</sup>

It is also helpful when attempting to clarify functional role expectations to examine the interpersonal relations between the pastoral director and the church lay leaders, and the expectations which result. In order to do this, Robert L. Kahn and his co-authors believe that the perceptions of role senders should be measured independently of the perceptions and behavior of the focal person.<sup>12</sup> In other words, the role senders

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<sup>11</sup>Samuel W. Blizzard, "The Parish Minister's Self-Image of His Master Role," The Minister's Own Mental Health, ed. Wayne E. Oates (New York: Channel, 1961), p. 113.

<sup>12</sup>Robert L. Kahn, Donald M. Wolfe, Robert P. Quinn, J. Diedrick Snoek, and Robert A. Rosenthal, Op. Cit., p. 36.

should have their own input opportunities independent of the role person's presence. This probably would be too threatening for most churches and/or pastors, and might easily become destructive. In order to be successful, an outside enabler would have to be used, and the "trust level" would need to be high. Perhaps general observation would have to be sufficient in this area.

### New Pastor Covenants

The least threatening and quickest way to make progress in clarifying functional role expectations is to work in the organization quotient. This can be done at any time, but it is especially helpful before a new pastor comes. If the church has congregational style polity, it is helpful to initiate this before a new pastor is even sought. The church can ask, "What type of a pastoral leader is needed at this time? What strengths should he or she have?"

A five-step approach is suggested by Richard E. Rusbuldt and his co-authors in a Local Church Planning Manual: (1) church mission (or purpose) statement clarified, (2) goals and objectives formulated, (3) strategies designed, (4) mission managed, and (5) mission

evaluated.<sup>13</sup> This program is built upon substantial surveys of the needs in the church and in the community and world. Even if a church decides not to enter the whole process, it can focus on at least three major goals for a new year. Long-range planning is helpful, if it is well-managed and evaluated periodically.

It is tragic, Robert J. Smith feels, that more is not done to clarify expectations before a new pastor comes to a church. Before the new pastor arrives, there could be a clear delineation in writing as to the priorities of the congregation and the expectations of both the congregation and the pastor. This would enable the pastor to begin with some semblance of agreed-upon authority and relieve the need to defend his or her position to those who may have differing expectations. The denominational overseer could assist in this process.<sup>14</sup>

The Presbytery of Greenbrier, Charleston, West Virginia, uses a "Manual for Congregational Self-Study for Mission for Vacant Churches." Its churches operate with a congregational style of church polity. After

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<sup>13</sup>Richard E. Rusbuldt, Richard E. Gladden, and Norman K. Green, Jr., Local Church Planning Manual (Valley Forge: Judson, 1977), p. 11.

<sup>14</sup>Robert J. Smith, "A Study of Churches That Have a Pattern of Pastoral Relations Problems," Minister II (Summer 1982), p. 5.

much preliminary work has been done, "mission statements" are ranked by the congregation. A committee then formulates objectives and program plans. The congregation, after preparation, meets again, and fifteen pastoral activities are ranked from "very low" to "very high" priority. A pulpit committee is then elected and uses a compilation of this "pastoral activities inventory"<sup>15</sup> (see Appendix B, p.186f) as an aid in seeking a pastor whose potential for ministry seems to match the inventory expectations.

As a pastor arrives on the field the Presbytery keeps "in touch," and has a two-day conference for pastors when they are eighteen months into their pastorates.<sup>16</sup> After a total of three years into the pastorate, another review process takes place, when congregation members again rank their expectations. As a result of this, there is a "Renewal of Covenant"

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<sup>15</sup> Presbytery of Greenbrier, Charleston, West Virginia, "Manual For Congregational Self-Study for Mission For Vacant Churches," (n. d.), pp. 25-26.

<sup>16</sup> From a personal conversation with Dr. John R. Goodwin, Presbytery staff member.

document<sup>17</sup> drawn up, which states that the pastor, the session (church lay leadership), and congregation will again affirm their covenant before God to support each other as they serve together. Three mission and ministry mandates are selected, and the pastor, session, and congregation agree to focus upon six varied activities each to help fulfill those mandates. The written document is signed by the pastor and clerk (see Appendix C, p. 194ff).

Covenant (berith) is a common word in the Old Testament. It refers to a wide variety of agreements,<sup>18</sup> including an agreement between two friends (I Samuel 18:3); two rulers (I Kings 5:12); a king and his subjects (II Kings 11:4); or God and Noah (Genesis 6:18), Abraham (II Kings 13:23), or David (Jeremiah 33:21). Some covenants obviously were between a superior and inferiors, but all covenants implied a relationship, whether human to human or divine to human. A covenant is an affirmation that our lives depend upon each other.<sup>19</sup>

James L. Cooper states that a pastor-people covenant "should include mutual commitment to personal

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<sup>17</sup>Presbytery of Greenbrier, Charleston, West Virginia, "Three Year Planning Process For Establishing and Implementing Ministry and Mission Mandates," n.d., pp. 31-33, 37-38.

<sup>18</sup>Colin Brown (ed.), "Covenant," New Testament Theology (Exeter: Paternoster, 1975), vol. 1, p. 365.

<sup>19</sup>See "Contract" in Appendix D, p. 197.

involvement in ministry in view of specific goals."<sup>20</sup> He notes that covenants do not remain static, but are dynamic, because both churches and pastors experience change relating to needs, abilities, attitudes, and maturity. He suggests that it be agreed at the beginning of a pastorate to regularly review the covenant every six months, and renegotiate the elements which may need change. The spiritual elements of the initial covenant can be used as part of the pastor's installation service.<sup>21</sup>

It is helpful to resolve differences within the congregation about pastoral role expectations before the new pastor arrives. Lyle Schaller believes that it is also good to schedule a review session, even to the detail of its agenda, with church leaders for six months after the new pastorate begins. The items to be scheduled on the agenda should include:<sup>22</sup>

- (1) How much routine calling in home of members?
- (2) How much time spent on denominational and interdenominational responsibilities?

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<sup>20</sup>James L. Cooper, "Avoiding Defective Covenants Between the Pastor and the Church," Search 8 (Fall 1977), p. 10.

<sup>21</sup>Ibid., pp. 12-13.

<sup>22</sup>Lyle E. Schaller, "Reviewing the Pastor's Contract," Christian Ministry, IX (March 1978), pp. 18-19.

- (3) Is the pastor one of the leaders in the congregation, or the leader?
- (4) How involved should the pastor be in the Christian education program?
- (5) What is the pastor's responsibility for the financial administration of the congregation?
- (6) Is the pastor to be the evangelist for the congregation or should he or she train others?
- (7) How high a priority should be given to preparation for sermons and the worship service?
- (8) How high a priority should be given to the pastor as community leader?
- (9) If the congregation has an associate minister, to whom does he or she turn for a periodic review of "contract?"
- (10) Who reviews the total compensation package, and how often?
- (11) What is the most urgent item in the contract that needs to be reviewed as soon as possible?
- (12) When is the next time the pastor and lay leaders can sit down again to review the contract?

Schaller does not say how long the meeting should last! The problem with such an approach, although raising worthy questions, is that it does not provide for ways to reach a consensus that would be helpful in giving direction to the pastor. Many of the questions would



need to have been clarified before the new pastorate had begun, it would seem.

### Pastoral Role Expectations Surveys

Feeling that role expectations are rarely discussed between the minister and laypersons in a local church, Paul S. Higgins and James E. Dittes in 1967 adapted a questionnaire from Frederick R. Kling on thirty activities performed by parish ministers. (In this current dissertation they have been defined as "functional roles.") On a scale of one to ten each person was to judge those activities as most important which (1) should demand the greatest amount of thought, time, and preparation on the part of the minister and/or (2) should take precedence over the other activities on the minister's schedule.<sup>23</sup>

P. J. Beeman later used an adaptation of Higgins and Dittes' questionnaire as a basis for a leadership team workshop held from Friday evening through Sunday afternoon for ministers and their church lay leaders. He reports that he was able to focus on the ongoing

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<sup>23</sup>Paul S. Higgins and James E. Dittes, "Change in Layman's Expectations of the Minister's Role," Ministry Studies II, (February 1968), p. 7.

relationship between pastor and people, the increase of communication skills, further exploration of role expectations, identification of areas of difference and ways of responding to them, along with planning for improved lay-clergy relationships through the next year.<sup>24</sup> This questionnaire later appeared in the Journal of the Academy of Parish Clergy,<sup>25</sup> and a modified version is currently available through the Alban Institute in Washington, D. C.<sup>26</sup>

The survey instrument used in the contextual study for this current dissertation was based on prioritizing the "six practitioner roles" of Samuel W. Blizzard,<sup>27</sup> several "work hour" questions, the thirty aforementioned functional role activities of Higgins and Dittes, and the opinion of the participant about the value of a process to clarify role expectations (see Appendix E, p. 198ff). The researcher, although not unbiased, feels

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<sup>24</sup>P. J. Beeman, "Improving Lay-Clergy Relations" The Interpreter, 15 (June 1971), pp. 7-8.

<sup>25</sup>John R. Wyatt, "Thirty Question Role Expectation Procedure" Journal of the Academy of Parish Clergy, II (November 1972), pp. 51-53.

<sup>26</sup>Loren B. Mead, Evaluation: Of, By, For and to the Clergy (Washington: Alban Institute, 1977), pp. 19-21.

<sup>27</sup>See p. 7.

that it is a good instrument to measure thinking and to stimulate objective and constructive discussion, especially if an outside enabler is used.

In most cases, the minister must initiate the communication process about pastoral expectations. If he or she does this in a non-threatening way, the lay leaders will have a tendency to respond in the same fashion. Perhaps the pastoral director can ask the group of lay leaders to list various tasks he or she performs, and then the pastor and members of the group can rank them according to "importance," "time spent," and "enjoyment." The three categories then can be compared during the discussion which may follow.

### Job Descriptions

Job descriptions are quite common in industry and education, but, according to Craig Ellison,<sup>28</sup> most churches do not have a clear job description and specific pastoral evaluation standards for staff members. Ellison then comments, "There can be a lot of guilt involved in trying to live up to a non-specific criteria."<sup>29</sup> Olan Hendrix

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<sup>28</sup> Craig Ellison, "Where Does It Hurt? A Survey of Church Leaders' Needs," Leadership, III (Spring 1982), p. 108.

<sup>29</sup> Ibid.

also points out that "the more managerial the job, the more difficult to write the description. But the more managerial the function, the more important it is to write the job description."<sup>30</sup>

Good job descriptions can be useful in the selection process for new staffers, serve as a guide to the worker, reveal unnecessary work duplication, uncover any improper balance of work assignments, aid in measuring job performance, help staff members experience feelings of genuine accomplishment when responsibilities are carried out in a quality manner,<sup>31</sup> and generally help clarify functional role expectations for all concerned.

The pastoral director's job description should take into account the church's mission statement, needs, goals, objectives, and program plans; the pastor's own gifts, training, personality type, dominant leadership style, and potential; the gifts, etc., of the lay persons and any other staff; and any peculiarities of the local situation. It should be realistic, clear, specific yet

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<sup>30</sup>Olan Hendrix, Management and the Christian Worker (Fort Washington, Pa.: Christian Literature Crusade, 1972), p. 110.

<sup>31</sup>R. Chip Turner, "Write Better Job Descriptions," Church Administration, 24 (July 1981), p. 10.

flexible, and subject to annual review.<sup>32</sup> Among other things, annual review refreshes the memory of all concerned, lessens the chance of unwritten guidelines being added over the years, and offers the opportunity of benefitting from the pastor's or lay people's newfound gifts and interests.

The job description itself should contain a statement of title, lines of responsibility, statement of duties, work schedules, provision for vacation, days off and holidays, how salary is determined, when salary is paid, what professional expenses will be reimbursed, the nature of fringe benefits (retirement, health insurance, etc.), opportunities for continuing education, and what the church will provide for office space, equipment, secretarial help. etc. (see illustration, Appendix F, p. 202f).

The holder of a job position is often the person who writes the first job description. He or she is usually in the most-informed position to write down duties and time involved, as well as knowing the lines of responsibility and benefits.

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<sup>32</sup>Ibid., pp. 12-13.

## Personnel Manual

As director of education-church activities at the Highland Heights Baptist Church in Memphis, Tennessee, Durwood Howard was directed by the Personnel Committee to put together a personnel policies and procedures manual. This resulted in each employee making a two-week job-time analysis, which led to job descriptions made in written form to be adopted by the church and placed in the manual. He reports that work relationships have greatly improved and his supervisory frustrations have lessened. Work assignments and related policies are now common knowledge, he states.<sup>33</sup>

## Performance Reviews

A performance review or appraisal is perhaps the most personal step in clarifying functional role expectations. All concerned should enter into the process in a constructive way, seeking for mutual growth. A pastoral relations committee can take the duties mentioned in the job description and seek to measure these objectively. Personal qualities such as "decisiveness,"

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<sup>33</sup>Durwood Howard, "Why Not a Personnel Policies and Procedures Manual?" Church Administration, 16 (September 1974), p. 21.

"confidentiality," "cooperation," "humor," etc., can also be evaluated<sup>34</sup> (see Appendix G, p. 204). It usually is helpful to have the focal person do a self-appraisal first, and then compare it to others' appraisals.

In September of 1979 Jerry M. Poteet surveyed thirty-four Texas Southern Baptist congregations ranging in resident membership size from 1,151 to 10,917 to inquire about their staff appraisal systems. Twenty-two responded, and only four of these were using any form of staff appraisal.<sup>35</sup>

### Summary

Definite roles to be accented in the day-to-day activities of the pastoral director need to be clarified. It is best to arrive at a mutual understanding through the use of training and sharing programs, realizing that differences bring opportunities for dialogue. The pastor is encouraged to develop a master role in which he or she feels comfortable and useful.

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<sup>34</sup>Tal Talbert, "Howgoesit?" Church Administration, 24 (October 1981), p. 22.

<sup>35</sup>Jerry M. Poteet, "Church Staff Performance Reviews/Appraisals," Church Administration, 24 (July 1981), p. 14.

Churches can help by clarifying their expectations before a new pastor comes. A pastor-people covenant which includes "a mutual commitment to personal involvement in ministry in view of specific goals" can be formulated and reviewed regularly. Role expectations surveys, job descriptions, personnel manuals, and performance reviews provide guidelines and opportunities for input.

It is not easy to clarify functional role expectations, but for local church pastoral directors and lay leaders who desire to speak "the truth in love," this helps the church "to grow up in every way into him who is the head, into Christ" (Ephesians 4:15).



## CHAPTER SEVEN

### Functional Role Surveys: Methodology and Findings

Role surveys allow the researcher to compare theoretical knowledge with the opinions of those who perceive pastoral roles on a regular basis in their own congregations. When a process of role clarification is to be initiated, surveys help persons determine where to begin. They show where people are in their thinking. Functional roles are aspects of the master role which need to be prioritized in each local church.

In this chapter past questionnaires will be examined, and then the contextual study's methods and findings will be reported. Broad role categories will be discussed first.

#### Past Surveys

Samuel W. Blizzard seems to be the father of pastoral role surveys. In initial surveys reported in 1956, he found that 690 clergymen ranked the importance of his six "practitioner" roles in this order: preacher,

pastor, priest, teacher, organizer, and administrator.<sup>1</sup> When the time spent in each role was ranked by 480 clergymen, the order from the most time to the least was as follows: administrator, pastor, preacher and priest, organizer, and teacher. The average time spent in sermon preparation was about thirty-six minutes.<sup>2</sup>

Murray H. Leiffer asked 1,353 Methodist ministers to rank their most important responsibilities. Each minister was asked to check first, second, and third most important tasks. First place rankings were in this order: preaching and conduct of worship (36.1%), personal study (19.7%), pastoral visitation (17.2%), teaching and group work (9.5%), counseling (9.4%), involvement in community life and problems (4.6%), and administration of church (1.4%).<sup>3</sup>

Using Blizzard's six roles, Richard J. Bennick questioned graduates of Western Theological Seminary, Holland, Michigan. From 107 respondents he found the

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<sup>1</sup>Samuel W. Blizzard, "The Minister's Dilemma," Christian Century LXXIII (April 25, 1956), p. 508.

<sup>2</sup>Ibid., p. 509.

<sup>3</sup>Murray H. Leiffer, Changing Expectations and Ethics in the Professional Ministry (Evanston, Ill.: Bureau of Social and Religious Research, 1969), p. 134.

following mean-ranks according to importance for each role: preacher -- 1.85, pastor -- 1.95, teacher -- 3.29, priest -- 3.93, administrator -- 4.68, and organizer -- 5.19. (He noted that they fell into three closely-ranked pairs.) The average amount of time given in a normal work-week was 62 hours, divided as follows: pastor -- 18.1 hours, preacher -- 17.4, administrator -- 10.2, teacher -- 6.7, organizer -- 5.5, and priest -- 4.1.<sup>4</sup>

Dwight S. Haynes asked members of his pastor-parish relations committee to rank nine different ministerial roles in order of importance. The results, in order, were as follows: husband-father, teacher, preacher, counselor, pastor-priest, study-prayer, community leader, organizer-administrator, and conference member.<sup>5</sup> Upon reflection, he states that "the important thing is not specific prescriptions but rather the process, which in itself is an effective teaching-learning method."<sup>6</sup>

Forty-six young pastors were studied by Warner R. Heston, Jr., for his doctoral dissertation. He found

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<sup>4</sup>Richard J. Bennick, "The Minister and His Role," Reformed Review, 23 (Fall, 1969), pp. 62-63.

<sup>5</sup>Dwight S. Haynes, "How Laymen Rank Pastoral Roles," Christian Advocate, 16 (March 16, 1972), p. 10.

<sup>6</sup>Ibid.

that during the first six years in the profession a high percentage of the pastors established a fairly complex set of defined roles and integrated them into a dominant image. The image most frequently formed was "pastor-counselor" (70%), followed by "organizer-facilitator", "preacher," and "educator-scholar."<sup>7</sup>

Mary E. Reilly explored the role of the Roman Catholic priest with 250 diocesan clergy in Springfield, Massachusetts. Six factors were designated: priest and teacher, prophet, pastor, administrator, organizer, and priest-ritual. All ages considered priest-ritual, priest and teacher, and pastor to be the most important factors, while ratings of the other factors varied. The younger priests gave more emphasis to prophetic activities and less to administrative duties.<sup>8</sup>

In Great Britain a total of 564 Church of England clerics, 251 Methodist ministers, and 412 Roman Catholic priests were asked to rank seven general tasks according

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<sup>7</sup>Warner R. Heston, Jr., "Occupational Role Differentiation in Early Career Development of the Protestant Parish Ministry," (Ph.D. diss., North Carolina State University, 1973), pp. 50-56, quoted in Competent Ministry, Mark Rouch (Nashville: Abingdon, 1974), pp. 111-112.

<sup>8</sup>Mary E. Reilly, "Perceptions of the Priest Role," Sociological Analysis, 36 (Winter, 1975), pp. 347-356.

to the priority in which they ought to be placed.

Their composite rankings were in the following order:

(1) pastor (and father of the congregation), (2) celebrant (of sacraments and services), (3) preacher (of the word), (4) counselor (advisor and confessor), (5) leader (in the local community), (6) administrator (of church affairs), and (7) official/representative (of the church).<sup>9</sup>

Andrew Bustanoby, drawing from a 1970 study by the United Church of Christ of 276 active U.C.C. pastors and 241 former pastors, found that one of the three major trouble areas was a "distortion of the role of pastor" (too much time spent in administration, and too little time for study and personal contact).<sup>10</sup>

Joel R. DeLuca conducted a job diagnosis on a pastor's position in a United Church of Christ parish in Connecticut. The total congregation was approximately 400, with about 130 individuals attending Sunday services regularly. DeLuca interviewed and surveyed the pastor and 14 "relevant others" in the church leadership. He found

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<sup>9</sup>Stewart Ranson, Alan Bryman, and Bob Hinings, Clergy, Ministers, and Priests (London: Routledge and Kegan Paul, 1977), p. 62.

<sup>10</sup>Andrew Bustanoby, "Why Pastors Drop Out," Christianity Today, XXI (January 7, 1977), pp. 14-16.

that there was very little difference between the pastor's views of his position and his personal characteristics ("role-person-incongruity"),<sup>11</sup> and only a slightly larger difference between the pastor's perception of others' views of his position and the relevant others' views of the pastor's position ("role ambiguity"). The major difference was between the relevant others' views of the pastor's position and the pastor's views of his position ("role overload" and/or "role conflict").<sup>12</sup> DeLuca concludes, "in fact one could view the job of the pastor as having to manage the crossfire nature of the position."<sup>13</sup>

Two hundred twenty-six ministers from eight representative denominations and a layman and laywoman nominated by each minister as "most informed" about his ministry were surveyed by Frederick R. Kling. The ministers and lay persons each ranked 30 activities twice, (1) to describe the minister's activities, and (2) to indicate their expectations of the ideal minister's performance. The lay persons perceived the minister as having more private

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<sup>11</sup>Note: The items in parenthesis in this paragraph are the designations of the current researcher.

<sup>12</sup>Joel R. DeLuca, "'The Holy Crossfire': A Job Diagnosis of a Pastor's Position," Pastoral Psychology, 28 (Summer, 1980), pp. 236-237.

<sup>13</sup>Ibid, p. 240.

prayer and study, and doing less visiting in homes, counseling, and working with adults than the ministers perceived for themselves. The laypersons expected more work with children and young people, peace-making, and promoting of church activities, and less personal study and devotions than the ministers expected of themselves. Kling did find, however, that many more rankings showed congruence than a difference of opinion.<sup>14</sup>

C. L. Wood surveyed the parish priests in the Episcopal diocese of New Jersey. Eighty-one (50%) of the active clergy of the diocese made valid replies and recruited a lay sample of 622 valid returns from 46 parishes. A three-page questionnaire was distributed containing 66 paired comparison items of 12 clergy activities: community activity, member visitation, ministry to the sick, parish administration, parish meetings, personal counseling, private prayer, study, teaching, visiting nonmembers, worship services, and youth activity. Respondents were asked to check the activity in each pair which they thought was more important in the daily work

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<sup>14</sup>Frederick R. Kling, Roles of the Parish Minister (Princeton, N. J.: Educational Testing Service, 1959), pp. 1-5, abstracted in Psychological Studies of Clergymen: Abstracts of Research, Robert J. Menges and James E. Dittes (New York: Nelson, 1965), p. 89.

of the parish priest in the Episcopal Church, or which they thought the priest should do if he had a choice between the two activities. The over-all selections of clergy and lay people showed no significant differences, Wood reports. Both gave high priority to public worship, ministry to the sick, and pastoral counseling, and low priority to community activity and visiting of nonmembers. Despite over-all agreement, there were significant differences between lay and clergy groups on specific functions such as youth activity, which ranked third in total number of lay choices and eighth in total number of clergy choices. Also, private prayer ranked fifth in total number of clergy choices and tenth in total lay choices.<sup>15</sup>

Stephen Mayor sent 50-question surveys to Church of England and Free Church clergy in the Midlands of England, and received about a 50% response. Eighty percent gave the highest possible assessment to the role of pastor, and 79% to the roles of example of the Christian life and a man of devotion. The figures dropped to the 50% range on the minister as preacher (to his own flock),

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<sup>15</sup>C. L. Wood, "Functions of the Parish Priest in the Episcopal Diocese of New Jersey" (Ed. D. diss., Rutgers University, 1964), abstracted in Psychological Studies of Clergymen: Abstracts of Research, Robert J. Menges and James E. Dittes (New York: Nelson, 1965), p. 96.



evangelist (outside the flock), or leader of worship. The function of minister as pastoral director (of lay persons) was 42%. The percentage figure dropped considerably when considering the minister as a public figure, public spokesman, scholar, or a representative of the Church Catholic.<sup>16</sup>

A 1964-70 study in the United Presbyterian Church in the U. S. A. showed that lay persons saw the clergy's role primarily as one of institutional maintenance and pastoral service to the congregation. The clergy saw that it included this, but that it also included the task of equipping the laity for ministry and mission in the world. Citing the above, Mark Rouch notes that lay leaders wanted their pastoral ministers primarily for themselves and for service to the local congregation, not for wider ministry to the world.<sup>17</sup>

#### Ministry in America Study

In probably the largest undertaking of this nature ever attempted, the Association of Theological

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<sup>16</sup>Stephen Mayor, "How Ministers See Their Work", Expository Times, LXXX (October, 1970), p. 19.

<sup>17</sup>Mark Rouch, Competent Ministry (Nashville: Abingdon, 1974), pp. 154-155.

Schools in the United States and Canada and Search Institute conducted a massive "Ministry in America" study in 1980. Five thousand persons were surveyed, including 444 theological school professors, 441 senior seminary students, 1,917 seminary graduates in active ministry, 322 denominational officials, and 1,871 randomly selected lay persons from 47 denominations.<sup>18</sup> These persons were asked, "What are the functions of ministry?" and, for beginning clergy, "What of ministry transcends the functions?"<sup>19</sup>

Eleven major "themes" and 64 "core-cluster" sub-areas were rated, with the following theme results, in order: (1) open, affirming style, (2) caring for persons under stress, (3) congregational leadership, (4) theologian in life and thought, (5) ministry from personal commitment of faith, (6) development of fellowship and worship. (7) denominational awareness and collegiality, (8) ministry to community and world, (9) priestly-sacramental ministry, (10) privatistic, legalistic style, and

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<sup>18</sup>David S. Schuller, Merton P. Strommen, and Milo L. Brekke (eds.), Ministry in America (San Francisco: Harper and Row, 1980), p. 16.

<sup>19</sup>Ibid, p. 24.

(11) disqualifying personal and behavioral characteristics.<sup>20</sup>

Clergy-laity differences were discovered. Lay persons placed less importance than clergy on (1) ministries outside the congregation (promotion of understanding of issues, interest in new ideas, aggressive political leadership, support of unpopular causes, support of community causes, active concern for the oppressed, pastoral service to all, initiative in the development of community services, and ecumenical and educational openness), (2) theologian in life and thought (clarity of thought and communication, theological reflection, use of broad knowledge, acknowledgement of one's vulnerability, and acceptance of counsel), (3) miscellaneous (enabling counseling, valuing diversity, encouragement of world mission, denominational knowledge, accepting mutual intercession, involvement in caring ministry to the alienated, and responsible staff management). Lay persons place more importance than the clergy on relating well to children and youth.<sup>21</sup>

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<sup>20</sup> Ibid, pp. 25-26.

<sup>21</sup> Ibid, pp. 70-83.

Laity and clergy agreed that an open and affirming style, building a congregational community, relating faith to the modern world, and competent preaching and worship leading are necessary to good ministry. In regards to style, it was deemed important to have a fidelity to tasks and persons, a positive approach, and a flexibility of spirit. It was agreed that the most detrimental elements of style are alienating activity, professional immaturity, and self-protecting ministry.<sup>22</sup>

Some of the clergy-laity expectations were quite close over-all, but showed notable exceptions among denominational groups. Some of these were in the degree of importance of usually positive qualities, such as: service in humility, personal responsibility, acknowledgment of limitations, and acceptance of the clergy role. Differences on the importance of usually negative qualities were seen when rating: intuitive domination of decision making, total concentration on congregational concerns, undisciplined living, pursuit of personal advantage, and irresponsibility to the congregation. Perceptive counseling, caring availability, conflict utilization, encouragement of mutuality in the congregation,

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<sup>22</sup> Ibid.

effective administration, and liturgical sensitivity were ranked closely by clergy and laity in general, but great differences were seen within some denominational groups.<sup>23</sup>

The response from American and Canadian Baptists to the "Ministry in America" study is especially important for consideration in this dissertation, because those involved in the contextual study were American Baptists. Leon Pacala has analyzed the data from the responses of 324 American and Canadian Baptists, one-fourth of whom were laity. He found that in only 8 of the 64 core clusters did American and Canadian Baptists show much difference between clergy and laity.<sup>24</sup>

American Baptist clergy valued more highly (than did the laity) leadership that is aggressively political, emphasizes theological reflection and intellectual understanding of issues, actively works in behalf of the oppressed, and utilizes a high degree of professional knowledge and skill in enabling counseling.<sup>25</sup>

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<sup>23</sup> Ibid, pp. 83-87.

<sup>24</sup> Leon Pacala, "American-Canadian Baptist Family," Ministry in America, eds. David S. Schuller, Merton P. Strommen, and Milo L. Brekke (San Francisco: Harper and Row, 1980), p. 262.

<sup>25</sup> Ibid.

American Baptist lay persons valued more highly (than did the clergy) leadership that relates well to children and youth, does not dominate decision making, concentrates on the congregation without involvement in social change, and places high significance on verbal expressions or confessions of God's activity in their personal experience.<sup>26</sup>

#### Local Church Studies

Of the fourteen aforementioned surveys, only two concentrated on the local church situation, and none attempted a follow-up educational process to seek to resolve differences between pastors and lay persons. The researcher only found two published occasions on which this was done, and he will summarize those findings.

Paul S. Higgins and James E. Dittes worked with the ministers and church councils of two United Church of Christ congregations of 1,000 members each in the Rochester, New York, area.<sup>27</sup> The church councils consisted of 14 and 15 persons in leadership positions.

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<sup>26</sup>Ibid.

<sup>27</sup>Paul S. Higgins and James E. Dittes, "Change in Laymen's Expectations of the Minister's Role," Ministry Studies, II (February, 1968), pp. 5-23.

Two surveys were developed. The first was adapted from Frederick R. Kling and listed 30 activities performed by parish ministers. (This, in turn, has been adapted for the contextual study: see Appendix E, p. 198ff). Each lay person and minister was asked to score the importance of each of the activities from 1 to 10. Judged as most important were those activities which (1) should demand the greatest amount of thought, time, and preparation on the part of the minister, and/or (2) that which should take precedence over the other activities on the minister's schedule. The other survey dealt with questions which ranked one's preferred ministerial style on a scale from 1 to 10 between two generally opposite poles.

Each church's ministers and lay leaders took both surveys as pre-tests and post-tests, with discussion times in between. One church discussed the questions of the one survey, and the other church discussed the questions of the other survey. Discussion was led by a stranger, who acted as a fairly passive clarifier.

Discussion between the clergy and the laity about the minister's role increased consensus among lay persons, and between the minister and the laity, on role expectations for the minister. Generally, the topics which were discussed the most showed the greatest increase

in agreement. The largest changes in the laity involved (1) a greater appreciation of the importance of study to the minister, (2) a greater priority given to the training of lay leadership, and (3) a reduced emphasis on routine parish visitation. It was also discovered that those who gave the largest portions of their annual income to the church demonstrated the greatest increase in agreement.<sup>28</sup>

The second local church pastoral role expectations survey with accompanying educational process was conducted by District Superintendent P. J. Beeman for United Methodist churches in the Spokane, Washington, District of the Pacific Northwest Conference.<sup>29</sup> He gathered together new pastors and a leadership team from their churches from Friday evening through Sunday afternoon.

Each person took the just-mentioned 30-question survey adapted from Higgins and Dittes on activities performed by parish ministers. Each item was scored on a scale from low to high priority for the minister to perform, and for the congregation to do. A "wide diversity"

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<sup>28</sup> Ibid, pp. 14-15.

<sup>29</sup> P. J. Beeman, "Improving Lay-Clergy Relations," The Interpreter, 15 (June, 1971), pp. 7-9.



was found. Discussion followed on the ongoing relationship between pastor and people, the increase of communication skills, and role expectation differences and ways of responding to them. Plans were also made for improved lay-clergy relationships through the coming year.

Beeman evaluates the results as follows:

Of the four churches participating fully, one experienced thrilling success. This church has blossomed and the relationships between pastor and members are open and efficient. In two other churches the program seems to have been very useful in quickly maturing the relationship between churchmen and their new pastors. In the fourth church the events seemed to highlight the incompatibility between pastor and members, and to worsen what little relationship had begun to develop. In this case the inevitable dissatisfaction was simply expressed more quickly, and even that may be helpful.<sup>30</sup>

#### Summary of Past Surveys

In the broad categories such as Blizzard's six "practitioner roles," preacher and pastor (or their equivalent descriptions) were usually ranked first in importance by clergy and laity. Priest and teacher were usually placed in the middle of the spectrum. Priest ranked higher in liturgical denominations, and teacher ranked higher in reformed congregations.

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<sup>30</sup> Ibid, p. 9

Administrator and organizer were usually ranked last. Clergy generally showed only a little desire for the administration function, although they spent much time in it. Lay persons consistently seemed to be saying that they wanted the clergy for themselves and local congregational service, rather than for ministry to the world. They did not have much desire for their clergy to be involved in community, denominational, and interdenominational life. Involvement in social change and ministry to nonmembers were down-played.

In the more specialized categories both clergy and laity emphasized the importance of a good example, competent preaching and worship leading, and an open and affirming style. Laity did not want clergy to dominate decision-making. They wanted the clergy to spend more time with children and youth. Clergy ranked the importance of scholarly pursuits and private study and prayer higher than the lay persons did.

From a small sampling, it was found that a discussion of pastoral role expectations in the local church helps to draw lay leaders and pastors, and lay leaders themselves, closer together in their thinking, at least when there is already movement in that direction and some commitment to try to do so.

Taking into consideration past studies and the differences which were discovered in pastoral role expectations among and between pastors and lay leaders, the researcher felt a need to further clarify these expectations. He also felt it would be helpful to formulate a role-clarification process for the local church and test its effectiveness.

### The Contextual Project

What is perceived as the pastor's most important role? How many hours per week should the pastor spend in church-related duties? How active should the pastor be in various functions? How do the expectations for the above by lay leaders and pastors compare? To what extent does a diversity of expectations lead to role-ambiguity, role-overload, role-conflict, or role-person-incongruity? How do pastors and lay leaders feel about entering into a role-clarification process? What are the possibilities for resolution of any role-ambiguity, role-overload, role-conflict, or role-person-incongruity? The contextual project was designed to find answers to these questions, and to see if the findings of previous surveys would be confirmed.

### The Hypothesis

It has been the hypothesis of this study that, when pastoral role expectations are studied and discussed on a regular basis in the local church, there will be a measurable movement towards agreement by the persons involved.

### The Theoretical Framework

The basic theory of the project was that the local church is a social system for being and doing. Each part of the system influences the other parts. If each pastor and lay person fulfills his or her role in the system, the church is what it should be and functions properly. Because a pastor has a major leadership role in the system, it is very significant how his or her role is perceived. It is important to seek to resolve pastoral role expectation differences, so that the church as a system may work more effectively.

Major role prioritizing was done on the basis of Samuel W. Blizzard's six "practitioner" roles:<sup>31</sup> (1) administrator (church programs, board meetings, promotion, planning, etc.); (2) organizer (leadership,

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<sup>31</sup>Samuel W. Blizzard, "The Minister's Dilemma," Christian Century LXXIII (April 25, 1956), pp. 508-510.

participation and planning in local church associations and community organizations); (3) pastor (involving interpersonal relations: visiting among parishioners and prospects, ministering to the sick and distressed, counseling); (4) preacher (leading people in worship and special church occasions); and (5) teacher (Sunday school, new member classes, etc.) The project also relied on the thirty pastoral functions, originally delineated by Frederick R. Kling and adapted by Paul S. Higgins and James E. Dittes,<sup>32</sup> as a survey instrument to clarify and analyze pastoral role expectations in the local church.

It was assumed that there were identifiable differences in expectations among pastors and lay leaders as to the pastor's role in the local church, and that American Baptist churches in the St. Albans area of West Virginia were representative enough of most American Baptist churches and churches of like polity in the United States and Canada to draw significant conclusions from their survey results. It was also assumed that it is good for the health and work of the local church if pastoral role

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<sup>32</sup>Paul S. Higgins and James E. Dittes, "Change in Laymen's Expectations of the Minister's Role, "Ministry Studies II (February, 1968), pp. 5-23.

expectations are agreed upon by the pastor and lay leaders.<sup>124</sup>

Pastors were defined as recognized church staff persons (usually ordained) who are called by the local church to positions of leadership and service in and for the church system. Lay leaders were defined as non-pastor persons who have responsible positions for decision forming and making in the local church system.

In the discussion process of clarifying pastoral role expectations, four terms were used. "Role-ambiguity" is an unclearness as to how a pastor should function in the church system. "Role-overload" is an expectation of too many responsibilities for one pastor in the system. "Role-conflict" is a difference of opinion as to how a pastor should function in the system. "Role-person-incongruity" is the desire in the system for skills and abilities, values, and leadership style that are not present in the designated pastor.

### The Methodology

"When pastoral role expectations are studied and discussed on a regular basis in the local church, there will be a measurable movement towards agreement by the

persons involved." The following was the method used to see if this hypothesis could be sustained.

In consultation with the Congregational Reflection Group of the First Baptist Church, St. Albans, West Virginia, where the researcher is Minister of Christian Education and Music, it was designed to have identical pre-test and post-test surveys on pastoral role expectations given to control and experimental leadership groups from St. Albans area American Baptist churches. The experimental groups would have study and discussion opportunities between their tests; the control groups would not.

The heart of this experiment was to take place over the three-month period from September to December, 1982, with four didactic and sharing sessions scheduled for the experimental groups between the tests. The object was to see if the experimental groups showed measurable movement towards agreement by the persons involved, and whether or not the control groups showed any definite measurable movement.

A survey instrument was devised by the researcher, with the help of his Congregational Reflection Group. This was to be taken in order to ascertain each group

member's pastoral role expectations and opinions about the worthwhileness of entering into the process of clarifying pastoral role expectations in his or her church (see Appendix E, p. 198ff).

Specifically, the six "practitioner roles of a parish minister" delineated by Samuel W. Blizzard would be prioritized ("1" as most important, "2" as next important, etc., down to "6" as least important). Secondly, each group member would indicate how many hours per week it was felt his or her pastor should average in church-related duties, and, as far as each knew, how many hours per week his or her pastor actually averaged in church-related duties.

In the third section were the 30 pastoral functions adapted from Paul S. Higgins and James E. Dittes. Each member was to rank the extent of personal involvement the member felt his or her pastor should have in each function on a scale of 1 to 6, with the following progressive choices: (1) extremely inactive, (2) moderately inactive, (3) slightly inactive, (4) slightly active, (5) moderately active, and (6) extremely active.

The final section was to measure the member's



opinion about the value of establishing a process to clarify pastoral role expectations. This was indicated on a scale of "1" to "6" in the following progression: (1) strongly disagree, (2) generally disagree, (3) tend to disagree, (4) tend to agree, (5) generally agree, and (6) strongly agree. The ten questions in this Section were composed by the researcher, with suggestions and modifications by his Congregational Reflection Group (see Appendix E, p. 201).

The instrument was partially validated through the previous use of forms of Section A by Samuel W. Blizzard and Section C by Frederick R. Kling, Paul S. Higgins, James E. Dittes, and others. All sections of the instrument were validated in their present form by members of the researcher's Congregational Reflection Group, especially by several who had expertise in tests and measurements.

It was hoped that at least 3 control groups and 3 experimental groups could be secured, with an average of around 10 members each. The researcher's Congregational Reflection Group, with 8 members, agreed to be an experimental group. The researcher's Doctor

of Ministry on-site supervisor and West Virginia American Baptist area minister, the Rev. Robert Johnson, was consulted, and he suggested 7 area churches of various sizes which he felt would be possibilities for having the regular or senior pastor and lay leaders participate as either a control or an experimental group. The researcher contacted each pastor and was able to secure 3 control groups and 2 more experimental groups.

The groups finally ranged in size from six to twelve members, plus pastor. The researcher accented to each pastor the nature of the participation, and the fact that the exact same persons had to take the survey both in September and in December (see Appendix J, p 207 for cover letter ). Because of the researcher's schedule limitations, the pastors administered the survey to the control groups, while the researcher administered the survey to the experimental groups. The researcher's senior pastor did not desire to participate, so the St. Albans experimental group ranked the researcher in his role as pastoral associate.

Dr. John R. Goodman, pastor and church consultant in the Greenbrier Presbytery of the Presbyterian Church,

U. S., Charleston, West Virginia, gave helpful advice and feedback in the setting up of this process (see correspondence in Appendix H, p. 205).

The four studies given to the experimental groups were taken from chapters 3 through 6 of this dissertation. The researcher condensed the material into popular style in order to have four one-hour didactic presentations with opportunities for discussion. The four sessions provided an opportunity to study, in order, (1) the biblical roles of the pastor and their historical development, (2) the master role, (3) role theory and the pastor, and (4) ways to clarify functional role expectations. One-page handouts were distributed at the sessions to serve as the basis for the presentations and discussion (see Appendix K, p. 208ff).

The third session also provided an opportunity for each group to discuss a composite of the results of its pre-test survey. Special attention in Section C was given to questions where group member responses were more than four consecutive rankings apart, and also where the pastor's score and the group's mean score were one or more apart.

The following St. Albans, West Virginia, area American Baptist churches participated (with average 1982 Sunday school attendance, morning worship attendance, and resident church membership listed, in that order):

Control groups:

Main Street Baptist, Pt. Pleasant (110, 150.

442)

Milton Baptist, Milton (220, 250, 415)

First Baptist, Hurricane (410, 553, 1251)

Experimental groups:

Concord-Harmony Parish

Concord Baptist, Henderson (60, 60, 100)

Harmony Baptist, Southside (80, 70, 124)

Mt. Vernon Baptist, Hurricane (155, 154, 437)

First Baptist, St. Albans (310, 305, 1500)

The final control group membership sizes were as follows, plus pastor: Pt. Pleasant - 9, Milton - 10, and Hurricane - 6. The final experimental group sizes were: Concord-Harmony - 12, Mt. Vernon - 10, and St. Albans - 8. Attendance at the four experimental group one-hour sessions were as follows: Concord-Harmony - 12, 8, 9 and 9 (79% average), Mt. Vernon (the third and fourth

sessions had to be combined because of a scheduling misunderstanding) - 9, 6, and 5 (67% average for 3 sessions), and St. Albans - 7, 8, 8 and 6 (91% average).

It should be noted that, because of the researcher and churches' busy schedules, it was necessary to schedule some of the sessions at less than ideal times. For instance, sessions at the Mt. Vernon church had to be held after the regular Sunday evening service.

The make-up of the membership of each group was left to the discretion of the pastor. Each pastor was informed that the participating lay leaders were to be "non-pastor persons who have responsible positions for decision forming and making in the local church system" (see letter in Appendix I, p. 206). Most were current or former church council, board, or committee members who participated by virtue of their past or present office. For instance, when the researcher's local church was constituted a general invitation was given to all Christian Education and Music Board members who desired to participate.

The Findings

Five of the six churches evaluated role expectations for their regular or senior pastors. The following are the pre-test score results (with the exception of the St. Albans church).

Ranking of the Six "Practitioner Roles" of a Parish Minister (Section A), From Most Important to Least Important (on a scale of 1 to 6, with mean scores in parentheses):

<u>By Lay Leaders</u>		<u>By Regular or Senior Pastors</u>	
1. Preacher	(1.91)	1. Preacher	(1.20)
2. Pastor	(2.08)	2. Pastor	(2.00)
3. Priest	(3.28)	3. Teacher	(3.25)
4. Administrator	(4.06)	4. Priest	(3.75)
5. Organizer	(4.55)	5. Organizer	(4.60)
6. Teacher	(5.23)	6. Administrator	(5.20)

As with most surveys using Blizzard's six practitioner roles, "preacher" and "pastor" were closely ranked first and second by all, while "administrator" was ranked at the bottom by ministers. It is also notable that "teacher" was ranked fairly high by ministers, but at the bottom by lay leaders.

Opinions About the Pastor's Hours Per Week in Church-Related Duties (Section B):

	<u>Lay Leaders</u>	<u>Pastors</u>
1. Should average	42.96	46.25
2. Actually average	56.52	52.50

Lay leaders appear to be demanding less hours from the pastors than the pastors expect from themselves. The lay leaders also perceive the pastors to be putting in more hours than they actually do.

Opinions About Functional Role Expectations (Section C) For Regular or Senior Pastors, From Greatest Amount of Activity to Least (on a continuum scale from 6 to 1, with mean scores in parentheses):

Lay Leaders

Pastors

- |    |   |    |  |
|----|---|----|--|
| 1. | (Tie) - Preach sermons. (5.94)  | 1. | (Tie) - Minister to the sick, dying, and bereaved. (6.00)  |
|    | - Serve as an example of high moral and ethical character (5.94)        |    | - Maintain a disciplined program of prayer and personal devotion. (6.00)   |
| 3. | Minister to the sick, dying, and bereaved. (5.81)                       |    | - Administer baptism and communion, conduct weddings and funerals. (6.00)  |
| 4. | Administer baptism and communion, conduct weddings and funerals. (5.79) |    | - Serve as an example of high moral and ethical character. (6.00)  |
| 5. | Maintain a disciplined program of prayer and personal devotion. (5.72)  | 5. | Preach sermons. (5.80)   |
| 6. | Follow a definite schedule of reading and study. (5.44)                 | 6. | (Tie) - Cultivate a home and personal life independent of local church activity; (minister and family have friends and interest outside local church activities.) (5.60) |

Lay Leaders

- 7. Counsel with people facing the major decisions of life, such as marriage, vocation. (5.42)
- 8. Promote enthusiasm toward church activities. (5.41)
- 9. Talk with individuals about their spiritual development, religious life, and beliefs. (5.37)
- 10. Lead public worship. (5.27)
- 11. Foster fellowship at church gatherings. (5.18)
- 12. Visit new residents and recruit new members. (5.15)
- 13. Counsel with people about their personal and moral problems. (5.14)
- 14. Interest capable people in church activities; recruit, train, and assist lay leaders. (4.96)

Pastors

- Counsel with people facing the major decisions of life, such as marriage, vocation. (5.60)
- 8. (Tie) - Lead public worship. (5.40)
- Follow a definite schedule of reading and study. (5.40)
- Promote enthusiasm toward church activities. (5.40)
- Foster fellowship at church gatherings. (5.40)
- 12. (Tie) - Visit new residents and recruit new members. (5.20)
- Counsel with people about their personal and moral problems. (5.20)
- Talk with individuals about their spiritual development, religious life, and beliefs. (5.20)



Lay Leaders

15. Try to maintain harmony and resolve conflict among church members over church programs, finances, elections, etc. (4.90)
16. Cultivate a home and personal life independent of local church activity; (minister and family have friends and interest outside local church activities). (4.83)
17. Teach and work directly with adults in adult religious education classes and/or special seminar series. (4.81)
18. Work with congregational boards and committees. (4.80)
19. Participate in denominational activities and conferences; present denominational programs to congregation. (4.78)
20. Supply new ideas for activities and projects. (4.75)

Pastors

15. Visit regularly in the homes of the congregation. (5.00)
16. (Tie) - Try to maintain harmony and resolve conflict among church members over church programs, finances, etc. (4.80)
17. - Supply new ideas for activities and projects. (4.80)
18. Participate in denominational activities and conferences; present denominational programs to congregations. (4.75)
19. (Tie) - Teach and work directly with adults in adult religious education classes and/or special seminar series. (4.60)
20. - Work with congregational boards and committees. (4.60)

Lay Leaders

21. Map out objectives and plan the over-all church strategy and program. (4.68)
22. Oversee church office activities: church bulletins, correspondence, records, etc. (4.56)
23. Visit regularly in the homes of the congregation. (4.49)
24. Accept speaking engagements before community and civic groups, for special community occasions or for radio and television. (4.02)
25. Teach and work directly with young people (junior high and high school age) in classes and/or fellowship groups. (3.98)
26. (Tie) - Teach and work directly with children: visit Sunday School, preach children's sermons, etc. (3.91)

Pastors

21. (Tie) - Teach and work directly with young people (junior high and high school age) in classes and/or fellowship groups. (4.40)
- Map out objectives and plan the over-all church strategy and program. (4.40)
23. (Tie) - Oversee church office activities; church bulletins, correspondence, records, etc. (4.20)
- Interest capable people in church activities; recruit, train, and assist lay leaders. (4.20)
25. (Tie) - Assist victims of social neglect, injustice, and prejudice: cooperate with social service and charitable programs. (4.00)
- Lead financial drives and building programs. (4.00)

Lay Leaders

- Assist victims of social neglect, injustice, and prejudice; cooperate with social service and charitable programs. (3.91)

28. Help plan church budget and manage church finances. (3.88)

29. Lead financial drives and building programs. (3.48)

30. Participate in community projects and organizations (such as school boards, community improvement projects and associations). (3.42)

Pastors

- Help plan church budget and manage church finances. (4.00)

28. (Tie) - Accept speaking engagements before community and civic groups, for special community occasions or for radio and television. (3.80)

- Teach and work directly with children: visit Sunday School, preach children's sermons, etc. (3.80)

30. Participate in community projects and organizations (such as school boards, community improvement projects and associations). (3.20)

The "top twelve" in both rankings are the same, with the exception of "Cultivate a home and personal life independent of local church activity; (minister and family have friends and interest outside local church activities)," which is ranked sixth in the pastors' list and sixteenth in the lay leaders' list.

At the bottom of both rankings are financial leadership, teaching and working directly with children, working with the less fortunate, and participation in community life.

Amount of Difference of Opinion (on the basis of means) Between Regular or Senior Pastors and Their Lay Leaders About Functional Role Expectations (Section C), From Least Difference to Greatest (with "+" indicating more activity desired by lay leaders, and "-" indicating less).

1. (Tie) - Participate in denominational activities and conferences; present denominational programs to congregation. (+.03)  
 - Promote enthusiasm toward church activities. (-.03)
3. Follow a definite schedule of reading and study. (+.04)
4. (Tie) - Visit new residents and recruit new members. (-.05)  
 - Supply new ideas for activities and projects. (-.05)
6. (Tie) - Counsel with people about their personal and moral problems. (-.06)  
 - Serve as an example of high moral and ethical character. (-.06)

8. Assist victims of social neglect, injustice, and prejudice: cooperate with social service and charitable programs. (-.09)
9. Try to maintain harmony and resolve conflict among church members over church programs, finances, elections, etc. (+.10)
10. Teach and work directly with children: visit Sunday School, preach children's sermons, etc. (+.11)
11. Help plan church budget and manage church finances. (-.12)
12. Counsel with people about their personal and moral problems. (-.13)
13. Preach sermons. (+.14)
14. Counsel with people facing the major decision of life, such as marriage, vocation. (-.18)
15. Minister to the sick, dying, and bereaved. (-.19)
16. (Tie) - Teach and work directly with adults in adult religious education classes and/or special seminar series. (+.21)
  - Work with congregational boards and committees. (+.21)
  - Administer baptism and communion, conduct weddings and funerals. (-.21)
  - Talk with individuals about their spiritual development, religious life, and beliefs. (+.21)
20. (Tie) - Participate in community projects and organizations (such as school boards, community improvement projects and associations.) (+.22)
  - Foster fellowship and church gatherings. (+.22)
22. (Tie) - Maintain a disciplined program of prayer and personal devotion. (-.28)
  - Map out objectives and plan the over-all church strategy and program. (+.28)
24. Accept speaking engagements before community and civic groups, for special community occasions or for radio and television. (+.29)

25. Oversee church office activities: church bulletins, correspondence, records, etc. (+.36)
26. Teach and work directly with young people (junior high and high school age) in classes and/or fellowship groups. (-.42)
27. Visit regularly in the home of the congregation. (-.51)
28. Lead financial drives and building programs. (-.52)
29. Interest capable people in church activities; recruit, train, and assist lay leaders. (+.76)
30. Cultivate a home and personal life independent of local church activity; (minister and family have friends and interest outside local church activities.) (-.77)

It is noted that most of the ranking between regular or senior pastors and their lay leaders are quite close. The lay leaders want more accent by their pastors on the oversight of church office activities. They also want their pastors to attach much more importance to interesting "capable people in church activities; recruit, train, and assist lay leaders" than the pastors currently appear to do. Working directly with young people, visiting regularly in the homes of the congregation, leading financial drives and building programs, and cultivating a home and personal life independent of local church activity are deemed of considerable less importance to the lay leaders than to the pastors.

Amount of Difference of Opinion Among Lay Leaders About Functional Role Expectations (Section C) For Regular or Senior Pastors, From Least Difference to Greatest, as Indicated by Standard Deviations (in parentheses):

1. (Tie) - Preach sermons. (.23)
  - Serve as an example of high moral and ethical character. (.23)
3. Administer baptism and communion, conduct weddings and funerals. (.45)
4. Minister to the sick, dying, and bereaved. (.48)
5. Maintain a disciplined program of prayer and personal devotion. (.63)
6. Follow a definite schedule of reading and study. (.67)
7. (Tie) - Talk with individuals about their spiritual development, religious life, and beliefs. (.74)
  - Visit new residents and recruit new members. (.74)
9. Counsel with people facing the major decisions of life, such as marriage, vocation. (.75)
10. Foster fellowship at church gatherings (.77)
11. Counsel with people about their personal and moral problems. (.83)
12. Accept speaking engagements before community and civic groups, for special community occasions or for radio and television. (.86)
13. Work with congregational boards and committees. (.93)
14. Teach and work directly with adults in adult religious education classes and/or special seminar series. (.94)
15. (Tie) - Promote enthusiasm toward church activities. (.97)
  - Participate in denominational activities and conferences; present denominational programs to congregation. (.97)
17. Interest capable people in church activities; recruit, train, and assist lay leaders. (.98)

18. (Tie) - Supply new ideas for activities and projects. (.99)
  - Visit regularly in the homes of the congregation. (.99)
20. (Tie) - Cultivate a home and personal life independent of local church activity; (minister and family have friends and interest outside local church activities.) (1.00)
  - Assist victims of social neglect, injustice, and prejudice: cooperate with social service and charitable programs. (1.00)
22. Oversee church office activities: church bulletins, correspondence, records, etc. (1.13)
23. Lead public worship. (1.14)
24. Try to maintain harmony and resolve conflict among church members over church programs, finances, elections, etc. (1.22)
25. Map out objectives and plan the over-all church strategy and program. (1.24)
26. Teach and work directly with young people (junior high and high school age) in classes and/or fellowship groups. (1.28)
27. Help plan church budget and manage church finances. (1.29)
28. Participate in community projects and organizations (such as school boards, community improvement projects and associations). (1.32)
29. Teach and work directly with children: visit Sunday School, preach children's sermon, etc. (1.33)
30. Lead financial drives and building programs. (1.42)

By far the closest agreement among lay leaders about the pastor's role is that he or she should preach sermons and serve as an example of high moral and ethical character. Lay leaders also strongly agree that the pastor should administer baptism and communion, conduct



weddings and funerals, and minister to the sick, dying, and bereaved. There is considerable difference of opinion as to whether the pastor should be heavily involved in some aspects of church administration (especially finances), leading public worship, and working directly with children and youth.

TABLE 1 Pre-Test and Post-Test Comparisons of Opinions About the Pastor's Hours Per Week in Church-Related Duties (Section B):

	<u>Lay Leaders</u>	<u>Pastors</u>	<u>Distance Apart</u>
<u>Control Groups:</u>			
Pre-Test	50.5	47.5	3.0
Post-Test	50.2	46.9	<u>3.3</u>
Difference	-	-	+ .3
<u>Experimental Groups:</u>			
Pre-Test	50.0	52.2	2.2
Post-Test	48.6	50.0	<u>1.4</u>
Difference	-	-	- .8

It is noted that the control groups' members and pastors became further apart from the pre-test to the post-test by .3 hours, whereas the experimental groups' members and pastors became closer together by .8 hours.

TABLE 2 Pre-Test and Post-Test Comparisons of Opinions (using mean scores, based on a continuum scale of 1 to 6) Between the Pastors and Their Lay Leaders About Functional Role Expectations For the Pastor (Section C):<sup>33</sup>

	<u>Lay Leaders</u>	<u>Pastors</u>	<u>Distance Apart</u>
<u>Control Groups:</u>			
Pre-Test	4.70	4.63	.07
Post-Test	4.74	4.71	<u>.03</u>
Difference	-	-	-.04
<u>Experimental Groups:</u>			
Pre-Test	5.01	5.09	.08
Post-Test	4.95	5.01	<u>.06</u>
Difference	-	-	-.02

Although the amounts are very small, it is noted that the experimental groups' members and pastors became closer by .02 points, while the control groups' members and pastors became even closer, by .04 points.

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<sup>33</sup>Note: In computing these results of Section C, the responses of all of the control groups' members and all of the experimental groups' members are each treated as unified bodies of data.

**TABLE 3** Pre-Test and Post-Test Comparisons (based on standard deviations) of the Difference of Opinion Among Lay Leaders About the Pastor's Hours Per Week in Church-Related Duties (Section B):

	<u>Control Groups</u>	<u>Experimental Groups</u>
Pre-Test	18.97	23.74
Post-Test	<u>14.21</u>	<u>12.18</u>
Differences	-4.76	-11.56

The differences among both groups on Section B diminished between the pre-test and post-test. Control groups' members diminished by 4.76 points, whereas the experimental groups' members diminished by a formidable 11.56 points.

**TABLE 4** Pre-Test and Post-Test Comparisons (based on standard deviations) of the Differences of Opinion Among Lay Leaders About Functional Role Expectations For the Pastor (Section C):

	<u>Control Groups</u>	<u>Experimental Groups</u>
Pre-Test	.97	.81
Post-Test	<u>.96</u>	<u>.82</u>
Differences	-.01	+.01

Only very small changes can be noted among the lay leaders in the extent of the differences of opinion in Section C between the pre-test and the post-test. The control groups' members became closer by .01 of a point, while the experimental groups' members slipped apart by .01 of a point.

TABLE 5 Pre-Test and Post-Test Comparisons of Opinions Between the Pastors and Their Lay Leaders (based on a range of 1.00 or more between each pastor's rating and his lay leaders' mean rating for any one question) About Functional Role Expectations For the Pastor (Section C):

	<u>Control Groups</u>	<u>Experimental Groups</u>
Pre-Test	32	20
Post-Test	<u>40</u>	<u>6</u>
Differences	+8	-14

TABLE 6 Pre-Test and Post-Test Comparisons of the Difference of Opinion Among Lay Leaders (based on a range of more than four consecutive ratings given by lay leaders for any one question) About Functional Role Expectations For the Pastor (Section C):

	<u>Control Groups</u>	<u>Experimental Groups</u>
Pre-Test	16	16
Post-Test	<u>15</u>	<u>12</u>
Differences	-1	-4

The distance between the highest value and the lowest value in a distribution is called the range.<sup>34</sup> It is a rough indicator of dispersion. The difference in Section C of 1.00 or more ratings between the pastors and their lay leaders occurred 8 more times with the control groups in the post-test than in the pre-test, whereas it occurred 14 less times with the experimental groups. Similarly, the number of times that a range of

<sup>34</sup> Celeste McCollough and Loche Van Alta, Statistical Concepts: A Program for Self Instruction (New York: McGraw-Hill, 1963), p. 130.

more than four consecutive ratings given by the lay leaders for any one question diminished by 1 in the control groups and by 4 in the experimental groups. Therefore, the over-all range within the control groups and their pastors increased, while the range within the experimental groups and their pastors was greatly lessened.

TABLE 7 Pre-Test and Post-Test Results and Comparisons Between the Pastors and Their Lay Leaders About the Value (based on means in a continuum scale of 1 to 6, from low to high) of Establishing a Process to Clarify Pastoral Role Expectations (Section D):<sup>35</sup>

	<u>Lay Leaders</u>	<u>Pastors</u>	<u>Distance Apart</u>
<u>Control Groups:</u>			
Pre-Test	4.24	5.27	1.03
Post-Test	<u>4.07</u>	<u>5.03</u>	<u>.96</u>
Differences	-.17	-.24	-.07
<u>Experimental Groups:</u>			
Pre-Test	4.44	4.90	.46
Post-Test	<u>4.66</u>	<u>4.47</u>	<u>.19</u>
Differences	+.22	-.43	-.27

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<sup>35</sup> Note: The answers for questions 3, 4, 6, and 7 of Section D were changed to positive values for these calculations (the higher the rating the more positive the value).

TABLE 8 Pre-Test and Post-Test Comparisons (based on standard deviations) of the Differences of Opinion Among Lay Leaders About the Value of Establishing a Process to Clarify Pastoral Role Expectations (Section D):

	<u>Control Groups</u>	<u>Experimental Groups</u>
Pre-Test	1.27	1.09
Post-Test	<u>1.20</u>	<u>.93</u>
Differences	-.07	-.16

It appears that all groups were quite positive about the process, although there was more difference of opinion about the matter within the control groups, and the over-all feeling became less positive with them and their pastors from the pre-test to the post-test. The experimental group members became significantly more positive and unified in their opinions, while their pastors became less positive, perhaps somewhat from frustrations experienced when trying to schedule the didactic-sharing sessions at a good time when the researcher and group members all could be available.

### Summary of Findings

The contextual project findings are similar to many from past surveys on pastoral duties. "Preacher" and "pastor," in that order, are perceived to be the

dominant roles (see p. 132 ). "Administrator" is ranked at the bottom (6th) by pastors, but higher by lay leaders (4th). Baptist church members, particularly those in the southern portions of the United States, are apt to expect their pastors to "tell it like it is" in no uncertain terms, as John the Baptist in New Testament times boldly preached repentance. The importance of the bold "preacher" role is still very strong today in many people's thinking.

The "pastor" role is also very strong. When a person is sick or otherwise in need, many church members contact the pastor almost immediately. No other one can meet the need quite like the pastor, they feel, who in a special way represents God's presence in their midst.

Lay leaders place the "teacher" role last. They seem to perceive fellow lay persons as filling regular church teaching positions. They do not see the pastor being "tied down" to teach Sunday school, for instance, but perceive him in a more over-all role. Pastors, on the other hand, see much of their ministry as that of teaching. This takes place in their pulpit ministry, bible studies, and in leadership training.

Pastors have a general dislike for the "administrator" role. They apparently feel that their work with people is distracted by the time and energy involved in administrative responsibilities. They fail to realize the potential for growth available when they intentionally assume the role as "pastoral directors." Lay leaders seem to be open to the pastoral director master role, if the pastor would assume it.

Involvement by the pastors in leadership development is ranked much higher by lay leaders than it is by pastors (see no. 14 in lay leaders' list, p. 134 , and no. 23 in pastors' list, p. 136 ). Why do lay leaders rank "Interest capable people in church activities; recruit, train, and assist lay leaders" so much higher (see no. 29, p. 140 ) than do the pastors? Are they trying to avoid work themselves, or are they genuinely asking for assistance in their work? Are they willing to learn and be helped? Are the pastors "threatened" by capable lay leadership, and would they rather have passive and dependent leaders? Are the pastors unwilling to take the time and effort necessary to implement a good leadership development program, or have



they just not realized how open lay persons may be to leadership development? Perhaps many of the above questions may be answered in the affirmative, but the pastor should take advantage of the desire for leadership development whenever possible.

The pastor's roles in church financial leadership and working directly with children are not deemed to be important by lay leaders (see nos. 26, 28, and 29, pp. 136-137) and by pastors themselves (see nos. 25 and 28, pp. 136 - 137). Perhaps this is because they feel these duties can be done at least as well by lay persons. Having the pastor work heavily in church financial matters may appear to be a conflict of interest by some, but Jesus spoke more about the stewardship of material resources than he spoke about heaven, and he was very active and direct in his approach. He also intentionally spent time with children.

Lay leaders appear not to want pastors to work as many hours as the pastors actually do (see p. 132 ), but they do not place very much emphasis on the pastor and his or her family developing outside interests (see no. 16, p. 135 , and no. 30, p. 137 ). Probably the lay leaders

feel the pastor should only work a 40-hour week, or so, because that is their normal work schedule. They apparently do want the pastor readily available, however, to accommodate any needs that church members may have.

Neither the lay leaders or the pastors themselves are interested in the pastor giving a priority to "assist victims of social neglect, injustice, and prejudice; cooperate with social service and charitable programs" (see no. 25, p. 136, under "pastors"), or to "participate in community projects and organizations (such as school boards, community improvement projects and associations)" (see no. 30, p. 137 under "lay leaders," and no. 30, p. 137, under "pastors"). Theoretically, lay leaders appear to grant the pastor a good amount of free time, but the majority does not want him or her to develop many interests in the community.

What causes the above tension? Are the lay leaders afraid that the pastors and their families will eventually spend more time with others than with "church people?" Is the pastor somehow the resident "God-presence" which they want for themselves? Are they afraid their pastor will get

all caught up in social action causes, which will demand time and energy? Perhaps "preaching the gospel" is not perceived as helping the needy or working in the community. Perhaps it is felt that others can do this work. Probably lay leaders are more possessive of their pastors than they realize. If so, this problem needs to be addressed by all concerned.

After having postulated the above, it is interesting to note that the lay leaders rate "Visit regularly in the homes of the congregation" more than half a ranking less active than the pastors expect of themselves (see no. 27, p. 140 ). How can lay leaders be accused of being so possessive when they appear to indicate that regular pastoral visitation in members' homes is not as important as the pastors feel it is? The pastors rate it as "moderately active," while the lay leaders rate it only halfway between "slightly active" and "moderately active" (see no. 23, p. 136 , and no. 15, p. 135 ). Are the pastors overly idealistic in their rating, and are the lay leaders more demanding on this matter in real life than they appear in this survey? Only honest discussion, which

may be possible in a good pastoral relations committee, can ascertain true feelings on these matters.

The pastor's preaching and personal qualities are felt by all to be extremely important (see no. 1, p. 133, under "lay leaders," and nos. 1 and 5, p. 133, under "pastors"). People want to have an appealing pulpit presentation delivered from a genuine person of exemplary character.

Lay leaders differ among themselves especially about the pastor's direct involvement with children and youth, church finances, and community projects and organizations (see nos. 26 to 30, p. 142). Perhaps some feel that the pastor's personal participation in these areas can make a significant contribution, while others feel that the possible time involved could be better spent elsewhere.

Between the pre-test and the post-test the control groups' members and pastors drew a little closer together in some pastoral role expectations, stayed relatively the same in some, and drifted apart in others (see Tables 1 to 6, pp. 143-146). The experimental groups' members and their pastors stayed relatively the same or became closer together.

It appears that most of the pastoral role expectation differences between pastors and lay leaders and among lay leaders themselves can be diagnosed as "role ambiguity". From conversations with experimental group members, the researcher discovered that most of them had never discussed these matters in a planned and organized way before.

"Role overload" does not appear on the surface to be as great a problem as most pastors feel it is. Lay leaders almost uniformly seem to be indicating that they do not want their pastor to work as many hours as he or she apparently feels is needed (see p. 132 and Table 1, p. 143). It also should be noted that the lay leaders' mean ranking for the pastor's functional roles (Section C) averages out to be about the same as the pastors' (see p. 144 ). This finding seems to indicate that the lay leaders do not demand any more of the pastors than the pastors do of themselves. Perhaps these survey indications are still more as theory in the lay leaders' minds and hearts, however, than they are in the dynamics of everyday life. When a person feels he or she needs someone such as the pastor for a personal problem, it is hard to take the whole picture of the

pastor's schedule into consideration.

There does not appear to be much "role conflict" among and between the lay leaders and the pastors who were involved in this project. The "seeds" are there, however, particularly between the pastors and their leaders regarding the importance of cultivating a home and personal life somewhat independent of the church (see no. 30, p. 140). Also, there may be more conflict and frustration over leadership development or its lack than is brought into the open (see no. 29, p. 140). There also are possibilities of conflict among lay leaders as to how active the pastor should be with the church's children and youth, in its financial program, and working in community life (see nos. 26 to 30. p. 142).

"Role-person-incongruity" was not sensed to any great extent in the participating churches. Of course, the very fact that the pastors and lay leaders were interested in participating in the project showed an openness of style. Openness builds up the trust level, and when the trust level is high there is much more flexibility and an acceptance of people as they are.

As he worked with the experimental groups, the researcher noted the growing "ownership" of the process and the concern shown by group members. They seemed genuinely interested in doing a better job with their pastor in their mutual responsibilities. Lay leaders and pastors were sensitive to each other's opinions and open to each other's needs. They appeared kind and supportive, while trying to be objective. They also seemed to want a good theological and theoretical basis for their work together.

When the experimental groups discussed the results of their pre-test in session 3, most of the discussion was between group members and their pastor rather than among the group members themselves. Perhaps this is why each pastor became closer to his lay leaders as a group, while the lay leaders themselves did not come much closer together. Each pastor shared the reasons behind his priorities, including some of the needs that are faced in the ministry, and much of it appeared to be "news" to the group members. In like fashion, the lay leaders shared their concerns, and it was obvious that the pastor was hearing some of them in a thoughtful and comprehensive way for the first

time. The researcher believes this sharing contributed to the marked growth in "togetherness" between the pastors and the lay leaders from the pre-test to the post-test (see Table 5, p. 146 ). The more extreme perceptions definitely were lessened.

Once again it is helpful to note that experimental group members became more positive about the role clarification process from the time of the pre-test to the post-test (see Table 7, p. 147), and they became more united in this feeling (see Table 8, p. 148). This is a hopeful sign.

It may be suggested that the positive feelings and the growing togetherness between experimental group members and their pastors can be attributed to the so-called "Hawthorne effect," when just the fact that people get attention makes them more positive and open to change. This may be true to a certain extent, but any procedure which is built on biblical principles such as the priesthood of all believers, the significance of all members of the body of Christ, and the encouragement to speak the truth in love is worthy of consideration for use to the glory of God and the good of the local church.



It appears that any problems arising among the participating churches' lay leaders and their pastors have a good possibility to be resolved. If role ambiguity is the main problem, further discussion, which may include studies like those used in this project, a role expectations survey, a pastor-people covenant, job descriptions, and other such instruments, can help. Regular communication based on a common goal, accurate facts, good theory, and conscientious practice is the key.

## CHAPTER EIGHT

### Summary and Conclusions

The author of this study has sought to identify pastoral role expectations, to compare the various pastoral role expectations of pastors and lay leaders, and to examine the possibilities for agreement on these expectations in the local church. In so doing, the researcher has discussed the biblical roles of the pastor and their historical development, the master role, role theory and the pastor, and ways to clarify functional role expectations. He has also carried on a contextual project with six American Baptist churches in the area of St. Albans, West Virginia, and reported on this and previous studies.

It has been assumed that it is good for the health and work of the local church if pastoral role expectations are agreed upon by the pastor and lay leaders. The local church is a spiritual and social system for being and doing. Each part of the system influences the other parts. How each person is perceived in the system is important to the total life of the church. If each pastor

and lay person fulfills his or her role in the system, the church is what it should be and functions properly.

### The Contextual Project's Methodology and Findings

A contextual project was planned by the researcher to see if the conclusions of previous pastoral role expectation surveys could be sustained. It was also designed to see whether or not measurable movement towards agreement would result when pastoral role expectations were studied and discussed on a regular basis in the local church. The only two known published studies on this matter seemed to show that a discussion of pastoral role expectations in the local church helps to draw pastors and lay leaders closer together in their thinking.

A survey instrument was compiled to find the pastors and lay leaders' priorities among the six practitioner roles, the estimates of how many hours the pastor should and actually does work in church-related duties, how active on a scale of one to six the pastor should be in each of thirty day-to-day activities, and the feelings of the respondents as to the value of establishing a process for clarifying pastoral role expectations.

Six churches' pastors and lay leaders were enlisted to participate. Three churches acted as control groups, and three churches worked as experimental groups. The three control groups took the same survey in September and December. The experimental groups did the same, but also had four hour-long didactic-sharing sessions in between, discussing in condensed fashion the biblical role of the pastor and its historical development, the master role, role theory and the pastor, and ways to clarify functional role expectations (chapters 3 to 6 of this dissertation). In their third session they also discussed the composite results of their own pre-test surveys.

From the pre-test results of those rating the role of their regular or senior pastor, it appears that the results of previous pastoral role expectations surveys were confirmed. Also, lay leaders seem not to want pastors to work as many hours as they actually do, but they do not place much emphasis on the pastor and his or her family developing outside interests. The pastor's roles in church financial leadership and working directly with children are not deemed to be important. Involvement by the pastors in leadership development is ranked

much higher by lay leaders than by pastors. The pastor's preaching and personal qualities are rated as extremely important.

It appears that most of the differences about pastoral role expectations can be diagnosed as role-ambiguity. Opportunities for discussion on these matters had not been previously provided to the respondents in an intentional way. Role-overload does not appear overtly. Role-person-incongruity was not sensed to any great extent in the participating churches.

Although it did not appear to be a problem at the present time, possibilities for role-conflict were detected. Pastors ranked the importance of cultivating a home and personal life somewhat independent of the church much higher than did the lay leaders. On the other hand, the lay leaders ranked the pastor's involvement in leadership development much higher than the pastors themselves did. In addition, there was quite a difference of opinion among lay leaders as to how active the pastor should be with the church's children and youth, in its financial program, and working in community life.

If role-ambiguity is the main problem, it can be resolved to a large degree by regular communication which

is based on a positive motivation, accurate facts, good theory, and conscientious practice, the researcher believes.

### Testing the Hypothesis

The hypothesis of this study is that, when pastoral role expectations are studied and discussed on a regular basis in the local church, there will be a measurable movement towards agreement by the persons involved.

The control groups in the contextual project did not study and discuss pastoral role expectations on an intentional basis. The experimental groups, however, had four regular didactic-sharing sessions over a three-month period. Sections B and C of the survey especially test the hypothesis:

TABLE 9

Composite Results of Changes From the Pre-Test to the Post-Test ("-" indicates more agreement; "+" indicates less agreement):

	<u>Control Groups</u>	<u>Experimental Groups</u>
I. Opinion About the Pastor's Hours Per Week in Church-Related Duties (Section B):		
1. Between Lay Leaders and Pastors (means)	+ .3 hrs.	- .8 hrs.
2. Among Lay Leaders (standard deviations)	-4.76 hrs.	-11.56 hrs
II. Opinions About Functional Role Expectations For the Pastor (Section C):		
1. Between Lay Leaders and Pastors		
a. Means	- .04 pts.	- .02 pts.
b. Outside the Range of 1.00 or More	+8 times	-14 times
2. Among Lay Leaders		
a. Standard Deviations	- .01 pts.	+ .01 pts.
b. Outside the Range of Four Consecutive Ratings	-1 times	- 4 times

It can be observed initially that members of a group tend to change their minds on a subject in just over a three-month time span. This is reflected in the control groups, where members showed greater disagreement on two of the measurements and became somewhat closer on four of the measurements.

The experimental groups moved toward more agreement on five of the measurements and slipped slightly apart on one of the measurements. Their members had spent about four hours discussing pastoral role expectations, including about forty-five minutes discussing the results of their group's composite pre-test.

It is the judgment of the researcher, in light of the data presented, that the hypothesis set forth in this study has been sustained. The directions of the movements of the control groups were varied. Even with no more than four hours of didactic-sharing sessions, most of which were rather academic in nature, the experimental groups' members generally moved towards a unity of opinion. Particularly significant was the movement towards the rest of the group by those who had given answers quite different from the majority. A large diversity of opinion within a local church often brings hesitancy, while a movement towards the center can provide the foundation for the church as a system to grow.



It appears that all groups were quite positive about the process. The experimental groups were particularly positive and united in their feelings. It is understandable that the control groups' pastors and lay leaders together became less positive upon taking the post-test than they were before. They had not had the opportunity to see any of the benefits which might have been gained from didactic-sharing sessions. For the most part, they also did not have an opportunity even to meet the researcher.

The experimental groups' lay leaders became more positive about the process, whereas their pastors became less positive. It was difficult to get all the sessions into the busy schedules of the pastors, their churches, and the researcher, and, because the sessions were not regularly-scheduled meetings, persons had to be reminded of them. The pastors were quite complimentary in their comments to the researcher, but perhaps their survey ratings were more realistic as to what they felt actually could be accomplished.

From the results of Section D of the survey, it appears to the researcher, from the over-all data, that lay leaders and their pastors generally see the value of entering into the

pastoral role expectations clarification process in the local church.

### Recommendations

The researcher recommends that more surveys and didactic-sharing sessions such as those with the study's experimental groups be conducted on a regular basis in local churches. It is felt that it would be helpful to have at least one of the sessions for a longer time span, when the items on the survey form could be discussed at greater length. It is suggested that denominational officials be trained to act as enablers.

It is also recommended that local church pastors and their lay leaders, with their congregations, negotiate enlightened pastor-people covenants, job descriptions, and other such helpful instruments, reviewing and updating them regularly.

The importance of thinking of the church as a spiritual and social system for being and doing, with the pastoral director as total growth agent, should also be communicated.

### Suggestions for Further Study

It would be interesting to study what influence a church's polity, size, and theology have on role

expectations. What about the pastor's leadership style, personality type, educational background, and length of pastorate? How influential are the church members' ages, education, socio-economic status, length of membership, or church commitment?

In negotiating sessions, who is open to the most changing of ideas, and who actually moves the most towards the other: the pastor or the lay leaders? How often are lay leaders really providing the pastor with role overload? How can this be ascertained? How much should the congregation as a whole be involved in the role clarification process?

### In Summary

The care of the souls of humankind seems to be an especially sacred call from God. In his or her role as preacher, pastor, priest, teacher, organizer, and administrator, the pastoral director seeks to fulfill this awesome calling in the local church. May his or her charge be that as given to bishops at their consecration, from the Scottish Book of Common Prayer:<sup>1</sup>

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<sup>1</sup>Scottish Book of Common Prayer (Edinburgh: Cambridge University, 1929), p. 541.

Be to the flock of Christ a Shepherd, not a wolf: feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful that you be not too remiss: so minister discipline that you forget not mercy: that when the chief Shepherd shall appear you may receive the never-fading crown of glory; through Jesus Christ our Lord. Amen.

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## APPENDIX A

## Personal Traits

Each role sender was provided with a list of the following 22 traits:

1. Shy
2. Self-confident
3. Excitable
4. Makes friends easily
5. Has ups and downs in mood
6. Likes to have strict discipline enforced
7. Aggressive
8. Is in close touch with things going on around him.
9. Impulsive, often acts on the spur of the moment
10. Carefree, easygoing
11. Sensitive to others, sympathetic to others
12. Cheerful
13. Tense, edgy, jittery
14. Self-conscious, easily embarrassed
15. Socially bold, self-assertive
16. Prefers to work things out in his own way
17. Resists control, resents being given orders
18. Quick to find fault with things, very critical
19. Independent
20. Likes things to be clean, neat, and orderly
21. Ambitious
22. Businesslike

The role sender was then asked to describe, using this trait list, the sort of person he would best like to work with in the focal person's position. This description of the ideal focal role occupant was given by the sender's checking for each trait one of the following four alternatives:

<u>Code</u>	<u>Response</u>
1	Very true
2	Somewhat true
4	Somewhat untrue
5	Very untrue

From Robert L. Kahn, Donald M. Wolfe, Robert P. Quinn,  
J. Diedrick Snoek, and Robert A. Rosenthal,  
Organizational Stress Studies in Role Conflict and  
Ambiguity (New York: Wiley, 1974), p. 413.

## APPENDIX B

PASTORAL ACTIVITIES INVENTORY  
(Used in new Pastor start-up)

Below are 15 pastoral activities. You are asked to study the list and their definitions. Circle 1 for each activity that has very high priority. Circle 4 for each pastoral activity that has very low priority. Circle 2 or 3 for intermediate priorities. Choose not less than 4 or more than 6 of the activities on which you place highest priority.

- |    |  |   |   |   |   |
|----|--|---|---|---|---|
| 1. | WORSHIP LEADERSHIP AND PREACHING<br>Includes planning worship service, sermon preparation, leading worship service, preaching, training others to preach or lead worship, conducting weddings, funerals, and administering the Sacraments of Holy Communion and Baptism. | 1 | 2 | 3 | 4 |
| 2. | SPIRITUAL DEVELOPMENT OF MEMBERS<br>Pastor shares members' struggles regarding the Christian faith, with opportunity provided for individuals and groups to reflect on beliefs, concerns, doubts regarding Christian understanding of the spiritual dimensions of life.  | 1 | 2 | 3 | 4 |
| 3. | CONGREGATIONAL VISITATION<br>Church officers and pastor develop and carry out a systematic plan for visitation of the entire congregation with special attention to prospective members and those with special needs.  | 1 | 2 | 3 | 4 |
| 4. | HOSPITAL AND EMERGENCY VISITATION AND COUNSELING<br>Ministry to the sick, dying, and bereaved; counseling with those who have problems.  | 1 | 2 | 3 | 4 |

- |     |  |   |   |   |   |
|-----|--|---|---|---|---|
| 5.  | CONGREGATIONAL FELLOWSHIP<br>Emphasis is placed on developing fellowship, helping members to know one another; groups encouraged which give members the opportunity to love and support one another.   | 1 | 2 | 3 | 4 |
| 6.  | EVANGELISM<br>Pastor and congregation share faith in Christ as personal saviour in total life style; seek to lead others within and outside the church to accept Jesus Christ; congregation is informed, trained, helped to establish effective evangelism program for the church. | 1 | 2 | 3 | 4 |
| 7.  | ENCOURAGING THE MINISTRY OF THE LAITY<br>Creative ideas and directions developed together with the Session. Leadership training and development. Persons with appropriate skills become involved in ministry and mission.  | 1 | 2 | 3 | 4 |
| 8.  | MISSION BEYOND THE LOCAL COMMUNITY<br>Awareness of the Church's worldwide mission and opportunities for corporate and individual involvement; specific projects identified; person challenged to support, study and/or visit mission projects.                                     | 1 | 2 | 3 | 4 |
| 9.  | EDUCATIONAL MINISTRY AND TEACHING<br>Includes teaching adult study groups, teaching children or youth, training teachers, teaching communicants classes, and helping in the planning of the educational ministry of the church.  | 1 | 2 | 3 | 4 |
| 10. | INVOLVEMENT IN LOCAL COMMUNITY AND ECUMENICAL ACTIVITIES<br>Includes participation in community projects and organizations, cooperating in social service projects and charitable projects, participating in cooperative work with other churches.                                 | 1 | 2 | 3 | 4 |

- |     |   |   |   |   |   |
|-----|---|---|---|---|---|
| 11. | <b>STEWARDSHIP AND COMMITMENT PROGRAMS</b><br>Session and pastor develop a planned stewardship education program to communicate the financial needs of the local church and mission beyond the local church; congregation challenged to commitment to Church's work.                            | 1 | 2 | 3 | 4 |
| 12. | <b>ADMINISTRATIVE LEADERSHIP AND CONGREGATIONAL COMMUNICATION</b><br>Pastor maintains regular office hours, helps in planning church programs; two-way communication encouraged within the congregation; help with planning church newsletter, etc.   | 1 | 2 | 3 | 4 |
| 13. | <b>EVALUATION OF PROGRAM AND PLANNING MISSION</b><br>Systematic procedures used to evaluate programs. Regular system of planning and goal setting with the congregation and sessions. Supply new ideas for the mission and ministry of the church.  | 1 | 2 | 3 | 4 |
| 14. | <b>CONGREGATIONAL AND JUDICATORY RESPONSIBILITY</b><br>Value placed on balance between local church/Presbytery/Synod/General Assembly responsibilities. Congregation, Session and pastor know and are involved in the work of the denomination.   | 1 | 2 | 3 | 4 |
| 15. | <b>PERSONAL LIFE</b><br>Pastor participates in a disciplined program of continuing education, personal devotional and prayer life, serves as an example of high moral and ethical character, maintains self in good physical condition, takes time off for recreation, spends time with family. | 1 | 2 | 3 | 4 |



		HIGH RESPONSIBILITY			LOW RESPONSIBILITY			
		7	6	5	4	3	2	1
6.	<u>Stewardship &amp; Finance</u>	7	6	5	4	3	2	1
	Pastor	—	—	—	—	—	—	—
	Officers	—	—	—	—	—	—	—
	Church Members	—	—	—	—	—	—	—
7.	<u>Visitation</u>	7	6	5	4	3	2	1
	Pastor	—	—	—	—	—	—	—
	Officers	—	—	—	—	—	—	—
	Church Members	—	—	—	—	—	—	—
8.	<u>Community Involvement</u>	7	6	5	4	3	2	1
	Pastor	—	—	—	—	—	—	—
	Officers	—	—	—	—	—	—	—
	Church Members	—	—	—	—	—	—	—
9.	<u>Planning the Mission &amp; Program of the Church</u>	7	6	5	4	3	2	1
	Pastor	—	—	—	—	—	—	—
	Officers	—	—	—	—	—	—	—
	Church Members	—	—	—	—	—	—	—
10.	<u>Youth Ministry</u>	7	6	5	4	3	2	1
	Pastor	—	—	—	—	—	—	—
	Officers	—	—	—	—	—	—	—
	Church Members	—	—	—	—	—	—	—
11.	<u>Care of the Members</u>	7	6	5	4	3	2	1
	Pastor	—	—	—	—	—	—	—
	Officers	—	—	—	—	—	—	—
	Church Members	—	—	—	—	—	—	—
12.	<u>Participation in the Denomination</u>	7	6	5	4	3	2	1
	Pastor	—	—	—	—	—	—	—
	Officers	—	—	—	—	—	—	—
	Church Members	—	—	—	—	—	—	—
13.	<u>Personal Life &amp; Growth</u>	7	6	5	4	3	2	1
	Pastor	—	—	—	—	—	—	—
	Officers	—	—	—	—	—	—	—
	Church Members	—	—	—	—	—	—	—
14.	<u>Congregational Fellowship &amp; Communication</u>	7	6	5	4	3	2	1
	Pastor	—	—	—	—	—	—	—
	Officers	—	—	—	—	—	—	—
	Church Members	—	—	—	—	—	—	—



## EXAMPLES

Following are examples of tasks that might be included within each of the 14 items. Some tasks may not apply for your church, and there may be additional tasks for some or all items for your church.

1. Preaching and Worship P \_\_\_ O \_\_\_ CM \_\_\_  
 (Includes planning worship service, sermon preparation, leading worship service, preaching, training others to preach or lead worship, conducting weddings and funerals, administering the Sacraments of Holy Communion and Baptism, leading music, participating in occasions of worship)
  
2. Teaching and Training P \_\_\_ O \_\_\_ CM \_\_\_  
 (Includes teaching adult study groups, teaching children or youth, training teachers to teach, teaching communicants' classes, teaching new member classes, training officers and officers-elect)
  
3. Administration P \_\_\_ O \_\_\_ CM \_\_\_  
 (Includes maintaining regular office hours, helping plan Sunday School and other church programs, preparing church newsletter and bulletin for worship, recruiting teachers, officers and other church workers, attending committee meetings, developing channels of accountability)
  
4. Evangelism & New Member Recruitment P \_\_\_ O \_\_\_ CM \_\_\_  
 (Includes challenging persons to accept Jesus Christ as Lord and Saviour, training others to become evangelists, attracting new residents and other prospective members, integrating new members into the life and fellowship of the church)
  
5. Church Building & Facilities P \_\_\_ O \_\_\_ CM \_\_\_  
 (Includes helping to oversee care of building and facilities, helping to plan for care or renovation of church facilities, participating in work projects related to facilities)

6. Stewardship & Finance P \_\_\_ O \_\_\_ CM \_\_\_  
 (Includes planning stewardship program, planning budget and finance, interpreting stewardship and finances to congregation, preaching on stewardship, leading financial drives, giving responsibility to the church's work)
7. Visitation P \_\_\_ O \_\_\_ CM \_\_\_  
 (Includes regular calling on active members and shut-ins, visiting inactive members, hospital visitation)
8. Community Involvement P \_\_\_ O \_\_\_ CM \_\_\_  
 (Includes participation in community projects and organizations, cooperation in social service projects and charitable projects, participating in cooperative work with other churches)
9. Planning the Mission and Program of the Church P \_\_\_ O \_\_\_ CM \_\_\_  
 (Includes planning and goal setting with the church and session, supplying new ideas for the mission of the church)
10. Youth Ministry P \_\_\_ O \_\_\_ CM \_\_\_  
 (Includes leading or helping with fellowship groups, study and nurture groups, retreats and camps, planning with youth for programs, projects and worship)
11. Care of the Members P \_\_\_ O \_\_\_ CM \_\_\_  
 (Includes ministering to the sick, dying and bereaved, counseling with persons who have special needs or problems, pre-marital counseling, talking with individuals about their spiritual life and beliefs)
12. Involvement in the Denomination P \_\_\_ O \_\_\_ CM \_\_\_  
 (Includes attending Presbytery meetings, interpreting and advocating Presbytery, Synod, and General Assembly work in the congregation, participating on committees of the "higher courts")

13. Personal Life & Growth P \_\_\_\_ O \_\_\_\_ CM \_\_\_\_  
 (Includes following a disciplined program of continuing education, personal devotional and prayer life, serving as an example of high moral and ethical character, maintaining self in good physical condition, taking time off for rest and recreation, spending time with family)
14. Congregational Fellowship and Communication P \_\_\_\_ O \_\_\_\_ CM \_\_\_\_  
 (Includes planning for occasions and opportunities which develop fellowship and help people know one another, providing and participating in groups that provide mutual support and encouragement, helping with church dinners, preparing church newsletter)

After you complete the "Our Expectations" inventory, write down in the appropriate space below for each item how you rated the level of responsibility for:

P \_\_\_\_, Pastor; O \_\_\_\_, Officers; CM \_\_\_\_, Church Members.

Bring this page with you to the next New Pastor Start-Up meeting, so you can have your own ratings in front of you as the Session discusses the overall ratings.

From "Manual for Congregational Self-Study for Mission for Vacant Churches," Presbytery of Greenbrier (Charleston, West Virginia, n.d., mimeographed), pp. 31-34.

## APPENDIX C

## RENEWAL OF COVENANT DOCUMENT

The \_\_\_\_\_ Presbyterian Church of \_\_\_\_\_, having called you in 19\_\_ to lead and assist us as a congregation in the fulfillment of our corporate and individual ministries, and confident that the Holy Spirit is leading us toward further service together, now reaffirm our call to you, \_\_\_\_\_, to continue on as our Pastor.

We again covenant with you our support and encouragement as we seek as Pastor and people to serve together the Lord and His World. We reaffirm our obligation to support you in salary, allowances and expenses consistent with the terms of the original call as changed during our years of work together.

In obedience to Christ, we shall pursue together the following mandates of mission and ministry for our congregation:

- 1.
- 2.
- 3.

In pursuit of these mandates, and in support of the total life and work of our Congregation, we call upon you to focus especially upon the following activities in your use of time, effort and skills:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

Our Session is called upon to focus especially upon the following activities in their work together as a Session and as individual elders:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

As a Congregation, we commit ourselves to a special focus upon the following activities:

- 1.
- 2.

- 3.
- 4.
- 5.
- 6.

---

Clerk of Session  
(On behalf of Session and  
Congregation)

Concurrence:

---

Pastor

---

Date

From "Three Year Planning Process for Establishing and Implementing Ministry and Mission Mandates," Presbytery of Greenbrier (Charleston, West Virginia, n.d., mimeographed), pp. 37-38.

## APPENDIX D

## PERSONAL CONTRACT

NO. 11—NOVEMBER 18, 1979

**Contract****between**\_\_\_\_\_  
Your Name**and**\_\_\_\_\_  
God or Some Other Person**I** \_\_\_\_\_ **hereby agree to**  
Your Name\_\_\_\_\_  
Description of What You Will Do**for** \_\_\_\_\_

Name of the Other Person

**starting** \_\_\_\_\_ **and ending** \_\_\_\_\_  
Date Date**The penalty for breaking this contract  
is as follows:** \_\_\_\_\_

Description of Penalty

\_\_\_\_\_  
Your Signature\_\_\_\_\_  
Date\_\_\_\_\_  
Other Person's Signature\_\_\_\_\_  
Date

A. SIX "PRACTITIONER ROLES" OF A PARISH MINISTER  
(Adapted from Samuel W. Blizzard)

Please prioritize the following roles according to the order in which you feel your pastor should personally approach them (put a "1" for the most important, a "2" for next important, etc.).

1. \_\_\_\_\_ Administrator (church programs, board meetings, promotion, planning, etc.)
2. \_\_\_\_\_ Organizer (Leadership, participation and planning in local church associations and community organizations)
3. \_\_\_\_\_ Pastor (involving interpersonal relations: visiting among parishioners and prospects, ministering to the sick and distressed, counseling)
4. \_\_\_\_\_ Preacher (involving preparation and delivery of sermons)
5. \_\_\_\_\_ Priest (leading people in worship and special church occasions)
6. \_\_\_\_\_ Teacher (Sunday School, new member classes, etc.)

B. PASTOR'S HOURS PER WEEK IN CHURCH RELATED DUTIES

1. How many hours per week do you feel your pastor should average in church-related duties? \_\_\_\_\_
2. As far as you know, how many hours per week does your pastor actually average? \_\_\_\_\_

C. THIRTY PASTORAL FUNCTIONS

(Adapted from Paul S. Higgins and James E. Dittes)

Please read this entire section first and then indicate the extent of personal involvement you feel your pastor should have in the following functions (circle the appropriate number):

	Extremely Inactive	Moderately Inactive	Slightly Inactive	Slightly Active	Moderately Active	Extremely Active
1. Teach and work directly with adults in adult religious education classes and/or special seminar series.	1	2	3	4	5	6
2. Participate in community projects and organizations (such as school boards, community improvement projects and associations.)	1	2	3	4	5	6



	Extremely Inactive	Moderately Inactive	Slightly Inactive	Slightly Active	Moderately Active	Extremely Active
3. Minister to the sick, dying, and bereaved.	1	2	3	4	5	6
4. Lead public worship.	1	2	3	4	5	6
5. Work with congregational boards and committees.	1	2	3	4	5	6
6. Maintain a disciplined program of prayer and personal devotion.	1	2	3	4	5	6
7. Accept speaking engagements before community and civic groups, for special community occasions or for radio and television.	1	2	3	4	5	6
8. Oversee church office activities: church bulletins, correspondence, records, etc.	1	2	3	4	5	6
9. Try to maintain harmony and resolve conflict among church members over church programs, finances, elections, etc.	1	2	3	4	5	6
10. Preach sermons.	1	2	3	4	5	6
11. Visit new residents and recruit new members.	1	2	3	4	5	6
12. Counsel with people about their personal and moral problems.	1	2	3	4	5	6
13. Follow a definite schedule of reading and study.	1	2	3	4	5	6
14. Teach and work directly with children: visit Sunday School, preach children's sermons, etc.	1	2	3	4	5	6
15. Assist victims of social neglect, injustice, and prejudice: cooperate with social service and charitable programs.	1	2	3	4	5	6
16. Teach and work directly with young people (jr. high and high school age) in classes and/or fellowship groups.	1	2	3	4	5	6

	Extremely Inactive	Moderately Inactive	Slightly Inactive	Slightly Active	Moderately Active	Extremely Active
17. Administer baptism and communion, conduct weddings and funerals.	1	2	3	4	5	6
18. Cultivate a home and personal life independent of local church activity; (minister and family have friends and interest outside local church activities).	1	2	3	4	5	6
19. Lead financial drives and building programs.	1	2	3	4	5	6
20. Talk with individuals about their spiritual development, religious life, and beliefs.	1	2	3	4	5	6
21. Participate in denominational activities and conferences; present denominational programs to congregation.	1	2	3	4	5	6
22. Help plan church budget and manage church finances.	1	2	3	4	5	6
23. Foster fellowship at church gatherings.	1	2	3	4	5	6
24. Promote enthusiasm toward church activities.	1	2	3	4	5	6
25. Serve as an example of high moral and ethical character.	1	2	3	4	5	6
26. Map out objectives and plan the overall church strategy and program.	1	2	3	4	5	6
27. Interest capable people in church activities; recruit, train, and assist lay leaders.	1	2	3	4	5	6
28. Visit regularly in the homes of the congregation.	1	2	3	4	5	6
29. Counsel with people facing the major decisions of life, such as marriage, vocation.	1	2	3	4	5	6
30. Supply new ideas for activities and projects.	1	2	3	4	5	6

## D. THE VALUE OF ESTABLISHING A PROCESS TO CLARIFY PASTORAL ROLE EXPECTATIONS

Please indicate your opinion by circling the appropriate number:

	Strongly Disagree	Generally Disagree	Tend to Disagree	Tend to Agree	Generally Agree	Strongly Agree
1. It will help us reach a common understanding as to what should be our pastor's priorities.	1	2	3	4	5	6
2. It will help pastor and lay leaders to see more clearly their respective roles in the local church system.	1	2	3	4	5	6
3. A pastor is accountable only to God and should not be influenced by the role expectations of others.	1	2	3	4	5	6
4. Differences of opinion will surface among pastors and lay leaders which may be impossible to reconcile, and polarization may result.	1	2	3	4	5	6
5. It is good for us to analyze our assumed role and function expectations.	1	2	3	4	5	6
6. The process will probably be too complex for most churches.	1	2	3	4	5	6
7. There probably will not be any follow through.	1	2	3	4	5	6
8. The process will help us make the best use of our respective gifts and abilities.	1	2	3	4	5	6
9. The process will give us a feeling of unity and help us operate as a team.	1	2	3	4	5	6
10. Overall, I feel that it would be a good idea to seek to clarify and coordinate the pastoral role expectations of pastors and lay leaders.	1	2	3	4	5	6

## PASTOR JOB PROFILE

1. Be an agent of planned growth by functioning as the pastoral director of the church.
2. Abide by the church constitution and by-laws, and preach and teach according to the historic Baptist faith.
3. Coordinate Sunday morning services each week and special services as required, bringing sermons on each occasion unless other programs or speakers are planned.
4. Officiate at weddings and funerals on behalf of the church, retaining for personal use any remuneration which may be given, and arrange for remuneration for musician and custodian and the use of church.
5. Spend time in study for sermons and other presentations, and for personal growth.
6. Maintain a teaching and training ministry for new members and church leadership.
7. Officiate at child dedications, baptisms, and the Lord's Supper.
8. Manage all church employees in their daily activities according to the policies determined by the appropriate church board or committee.
9. Advise the coordination of the visitation program of the church.
10. Act as ex-officio advisor to church boards and committees.
11. Visit when needed in crisis situations, being on call 24 hours a day.
12. Visit area hospitals on a regular basis twice a week, and shut-ins once every three months.
13. Visit prospective church members as soon and as often as feasible.
14. Visit the general church membership on a rotating basis as time allows.
15. Maintain regular office hours for administration, membership contact, counseling, and persons in general who need to communicate with the church, keeping in trust all confidences.

16. Conduct church business correspondence that cannot readily be done by others.
17. Attend church social activities on as representative a basis as possible.
18. Represent the church at appropriate community functions.
19. Participate and contribute a representative share of effort in the cooperative ministries of the Waynesburg Ministerial Association, the Ten Mile Baptist Association, the American Baptist Churches of Pennsylvania and Delaware, and the American Baptist Churches, U.S.A.
20. Attend associational, regional, and national American Baptist conventions as often as possible.
21. Work an average of at least 48 hours with one stated day off each week and six national holidays and four weeks of vacation each year.
22. Be remunerated regularly on the 10th and 25th days of the month according to the Church budget, and have the American Baptist Ministers and Missionaries Benefit Board quarterly retirement and health insurance premiums paid by the church.
23. Be provided adequate office space and equipment, a sufficient operating budget, secretarial services, cooperation from other church staff, adequate lay leadership and participation, and an annual opportunity to review this job description.
24. Be open to suggestions for the improvement of the ministry, and participate in approximately one week of approved continuing education each year, subsidized by the Church according to budgetary guidelines.
25. Strive in word and deed to exemplify the Christian faith, seeking to make the ministry positive, helpful, and winsome.

# Pastor Performance Review

*Instructions:* Pastor relations committee complete in duplicate prior to evaluation meeting. Retain original, provide duplicate to the pastor.

Name: \_\_\_\_\_

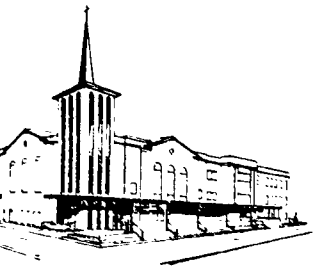
Period Covered From (Day-Month-Year) to (Day-Month-Year) Months \_\_\_\_\_

Indicate your estimate of the pastor's work by marking an "X" in the appropriate spaces below.

	Not Observed	Unsatisfactory	Below Average	Average	Above Average	Excellent
<b>Ministerial Performance (Based on fact)</b>						
Preaching						
Visitation & Calls						
Church Meetings						
Counseling						
Administrative Tasks						
Training Laity						
Planning & Organization						
Community & Denominational Involvement						
<b>To What Degree Has He Exhibited the Following?</b>						
Decisiveness						
Confidentiality						
Cooperation						
Initiative						
Judgment						
Leadership						
Enthusiasm						
Humor						
Willingness to Assume Responsibility						
Ability to Establish Priorities						
Ability to Communicate						
Delegation						
Flexibility						
Time Management						
Dealing with Change						
Ability to Accept Evaluation						

What additional self-improvement goals would you suggest to the pastor for his/her consideration for the next evaluation cycle?

Signed: \_\_\_\_\_ Date: \_\_\_\_\_  
 Chairperson, Pastor Relations Committee



# First Baptist Church

205

SIXTH AVENUE AND SECOND STREET  
ST. ALBANS, WEST VIRGINIA 25177

REV. S. ROBERT WEAVER, M.A., TH.D.  
PASTOR

REV. RICHARD E. VISSER, M.R.E., B.D.  
MINISTER OF MUSIC

## APPENDIX H

LETTER TO DR. JOHN GOODMAN

September 2, 1982

Dr. John Goodman  
Lydia Robson Memorial Presbyterian Church  
500 Twenty-ninth Street, West  
Charleston, WV 25312

Dear John:

I have enclosed 4 copies of the form put together to survey pastoral role expectations. I am having those in the control groups take the survey in September and again in December, with nothing in between. The experimental groups will also take the tests in September and December, but will have 4 studies in between ("The Biblical Role of the Pastor and Its Historical Development," "The Master Role," "Role Theory and Previous Survey Findings," and "Helps and Practical Implications For Our Church"). I will lead these studies.

If any of your churches want to be control groups, that would be fine. Please call me if you have any questions. Thank you very much for your help.

Cordially in Christ,

Rev. Richard E. Visser

# First Baptist Church

SIXTH AVENUE AND SECOND STREET  
ST. ALBANS, WEST VIRGINIA 25177

REV. S. ROBERT WEAVER, M.A. TH.D.  
PASTOR

REV. RICHARD E. VISSER, M.R.E. B.D.  
MINISTER ED. AND MUSIC



## APPENDIX I

### PRE-TEST LETTER TO PASTORS

September 2, 1982

Rev. Fred McCallister  
Box 102  
Southside, WV 25187

Dear Fred:

I am very appreciative of the participation of the lay leaders of your church and yourself in the survey on pastoral role expectations. I have defined lay leaders as "non-pastor persons who have responsible positions for decision forming and making in the local church system." It is up to you to decide which lay people fit this definition and would be able and willing to participate. When you as pastor take the survey yourself, please mark a "P" at the top left-hand corner of the first page.

The control groups (Hurricane, Milton, Pt. Pleasant) will administer identical surveys in September and December, without studies in between.

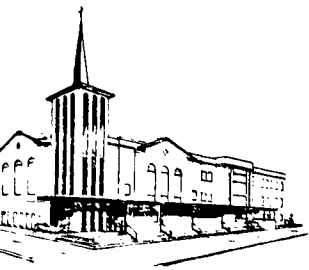
Those of you who will have experimental groups (Mt. Vernon, St. Albans, and Harmony) will have identical surveys given in September and December, with four studies in between: (1) "The Biblical Role of the Pastor and Its Historical Development;" (2) "The Master Role;" (3) "Role Theory and Previous Survey Findings;" and (4) "Helps and Practical Implications For Our Church." I will lead these studies.

Thank you very much for your help. If you have any questions, please call me.

Cordially in Christ,

Rev. Richard E. Visser





# First Baptist Church

207

SIXTH AVENUE AND SECOND STREET  
ST. ALBANS, WEST VIRGINIA 25177

REV. S. ROBERT WEAVER, M.A., TH.D.  
PASTOR

REV. RICHARD E. VISSER, M.R.E., B.D.  
MINISTER OF MUSIC

## APPENDIX J

### POST-TEST LETTER TO PASTORS

November 29, 1982

Rev. J. Lee White  
3977 Teays Valley Road  
Hurricane, WV 25526

Dear Lee:

This is to remind you of the last session of our "Pastoral Role Expectations in the Local Church" series which we will be having after your Advisory Board meeting on Sunday night, December 5.

I will be making some brief observations and then you and your Church leaders will be taking the survey for the second time. It is important that the same 10 leaders who took the test the first time do so the second. Please encourage each of them to be present.

Please give my heartfelt thanks to your leaders for their part in this project, the results of which I hope will be of help to a number of churches. Thank you also for your help.

Cordially in Christ,

Rev. Richard E. Visser

## APPENDIX K

EXPERIMENTAL GROUPS DIDACTIC-  
SHARING SESSION OUTLINES

## PASTORAL ROLE EXPECTATIONS IN THE LOCAL CHURCH (Session 1)

## Assumption:

It is good for the health and work of the local church if pastoral role expectations are agreed upon by the pastor and lay leaders.

## Definitions:

Pastors are recognized church staff persons (usually ordained) who are called by the local church to positions of leadership and service in and for the system.

Lay Leaders are non-pastor persons who have responsible positions for decision forming and making in the local church system.

Role expectations are perceptions as to how a person should function in a given situation or series of situations.

## Various Church Offices in the New Testament:

Administrators - I Cor. 12:28  
 Apostles - I Cor. 1:1; 12:28 & 29; Eph. 4:11;  
 I Tim. 1:1; 2:7; II Tim. 1:11  
 Bishops - Phil. 1:1; I Tim. 3:4 & 5; Titus 1:7 & 9  
 Deaconesses - Romans 16:1; I Tim. 3:11  
 Deacons - Phil. 1:1; I Tim. 3:10 & 13  
 Elders - Acts 20:17; I Tim. 4:14; 5:17; Titus 1:5;  
 James 5:14; I Peter 5:1  
 Evangelists - Acts 21:8; Eph. 4:11; II Tim. 4:5  
 Healers - I Cor. 12:28 & 30  
 Helpers - I Cor. 12:28

Ministers - II Cor. 3:6; Eph. 3:7; 6:21;

Col. 1:7, 23-25; I Tim. 4:6

Miracle Workers - I Cor. 12:28 & 29

Preachers - Romans 10:14; I Tim. 2:7; II Tim. 1:11

Prophets - I Cor. 12:28 & 29; Eph. 4:11

Teachers - I Cor. 12:28 & 29; I Tim. 1:7; 2:7

Tongues Speakers and Interpreters - I Cor. 12:28 & 30

Pastors - Eph. 4:11 (The word "pastor" is an English appropriation of the Latin word for shepherd)

#### Six Points About the Biblical Office:

1. The offices were more or less of two kinds: oversight or "hands on" ministry.
2. There is no evidence that each church had every office (see Phil. 1:1).
3. The offices and roles were not mutually exclusive (see Titus 1:9; James 5:14).
4. New offices were created as the needs arose (see Acts 6:1-6).
5. Some, perhaps many, held more than one office (see II Tim. 1:11).
6. A person was called to fill an office or role according to his or her gifts (Romans 12:6-8; I Cor. 12:29 & 30; Eph. 3:7; 4:11), preparation and experience (I Tim. 1:7; 3:6 & 10; 4:6 & 7; Titus 1:9), personal character and example (Romans 16:1 & 2; Titus 1:7 & 8; I Peter 5:2 & 3), and the particular need in the local church (Romans 10:14 & 15; Col. 1:25).

#### Two Similar New Testament Names for Believers (in church history clergy gradually became the ruling class):

1. Laos (laity) - The chosen people of God
2. Kleros (clergy) - Those who share in an inheritance because they are incorporated into God's Son (Col. 1:12), also, those whose care and oversight has been assigned to someone (I Peter 5:3)

Priesthood of All Believers - I Peter 2:5 & 9;  
Rev. 1:5b & 6

(Session 2)

Definition: "The classic over-all role that integrates all the other roles"

Suggestions (not mutually exclusive):

I. A Professional

For: James Glasse- Because the minister is educated, an expert, an institutional person, responsible, and dedicated.

Against: John Piper- "The mentality of the professional is not the mentality of the prophet. Professionalism has nothing to do with the essence and heart of the Christian ministry. The more professional we long to be, the more spiritual death we leave in our wake... God deliver us from the professionalizers! Deliver us from the low, managing, contriving, maneuvering temper of mind among us."

Moderate: Justus Freytag- The ministry today is not a profession like others, because its public and private life cannot be separated, and it does not uniquely hold expertise as other professions do.

-Joseph Fichter- "The life patterns of the Church professional must be institutionalized, but the service function can be routinized only up to a certain point. The clergymen involved in service to others must always have room for personal competence and decision making. This is one of the reasons why the clergy are included among the 'free' professions."

II. Servant"The minister ought to regard himself as no more than a servant to his people, but his people should regard him as a shepherd over the flock. Great harm is done when the minister thinks of himself as supreme over the flock, or when the people regard him as ~~not~~ no more than their servant." -Leon MorrisIII. Model

Spirit filled, upright character, gracious spirit, humble, not materialistic, family person, available to help others, all-around good example.

IV. Teacher

The minister is the chief educator, and the congregation is the school of the church- Mark Rouch. Jesus was often called the "Teacher."

V. Priest

Liturgist and representative of the people before God.

VI. Preacher

Prepares and delivers sermons. (Jesus was never called "Preacher.")

VII. Pastor

Involves interpersonal relations such as visiting and counseling.

"The pastor is simply an under-shepherd of the great Shepherd." -D.T. Niles. The shepherd leads and feeds his flock, and this summarizes the task of the pastor to the worshiping church- Richard Caemmerer.

VIII. Organizer

Leadership, participation, and planning in area church associations and community organizations.

IX. Administrator

Involves planning, financial and physical plant supervision, and supervisory meetings with staff, boards, committees, and individuals. Involves both planning and doing. "Executive secretary"- Raymond Shipman. "Theologian-Planner!"- Gary Hesser.

X. "Pastoral Director"- H. Richard Niebuhr

This seems to be the over-all role with classic overtones and modern application that integrates all the other roles, provides the theoretical foundation upon which the day-to-day functional roles and expectations are built, and distinguishes the occupation from the occupational role of other persons. A designated role person in the local church is the pastoral director of a system existing and working to grow in (1) Numbers, (2) nurture, (3) ministry, (4) coordination, and (5) perfection.

(Session 3)

Definition of "role": "The dynamic aspect of a status" - Linton. "The expected behavior to be supplied by the occupant of a position in a social system" - Bennett.

"Individuals in society occupy positions, and their role performance in these positions is determined by social norms, demands, and rules; by the role performances of others in their respective positions; by those who observe and react to the performance; and by the individual's particular capabilities and personality" - Biddle and Thomas.

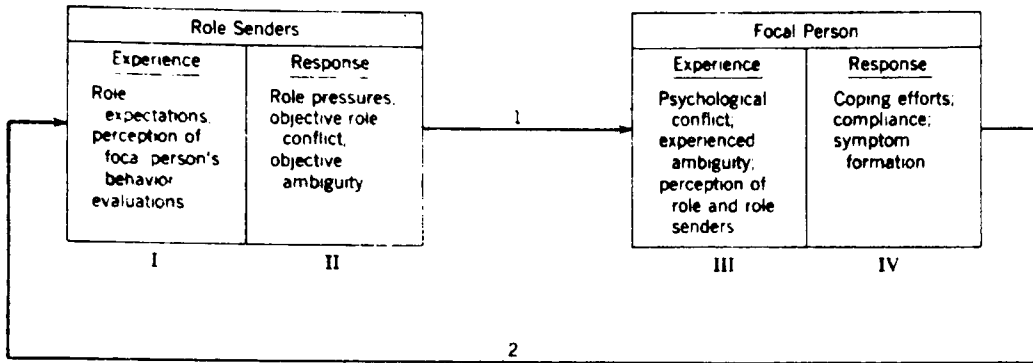


Figure 1. A model of the role episode.

"The four boxes represent events that constitute a role episode. The arrows connecting them imply a causal sequence. Role pressures are assumed to originate in the expectations held by members of the role set. Role senders have expectations regarding the way in which the focal person is actually performing. They correlate the two, and exert pressures to make his performance congruent with their expectation. These pressures induce in the focal person an experience which has both perceptual and cognitive properties, and which leads in turn to certain adjustive (or maladjustive) responses. The responses of the focal person are typically observed by those exerting the pressures and their expectations are correspondingly adjusted. Thus, for both the role senders and the focal person, the episode involves experience and the response" - Kahn, Wolfe, Quinn, Snoek, and Rosenthal.

At least 4 categories of problems can arise in the ongoing cycles of role episodes:

- (1) Role ambiguity- Arises from a lack of clear and adequate communication concerning role expectations.
- (2) Role overload- When the focal person is given quite legitimate role expectations to perform a wide variety of tasks which are mutually compatible in the abstract, but are virtually impossible to complete within the limits of his or her time and energy.
- (3) Role conflict- The clash between role expectations which arises when compliance with one set of pressures makes compliance with another set of pressures difficult or impossible. This can happen when the role senders disagree among themselves, or when they disagree with the focal person's role perceptions.
- (4) Role-person incongruity- Appears when the focal person's abilities, values, and/or leadership style does not match what the role senders perceive as necessary for the role in the organizational system. Of all the categories, this can be the least tangible, yet arouse the most intense feelings.

## CLARIFYING FUNCTIONAL ROLE EXPECTATIONS

(Session 4)

"Organizational outcomes are seldom automatic, and should be seen as the results of negotiation (and sometimes power struggle and conflict) between leaders and leaders, and between leaders and led." - Ross P. Scherer

"The problem of the minister in the local church is to develop an image of himself that is congenial with his theological orientation, that adequately explains his function in the church, and that permits him to be related effectively to all personnel in the social system." - Samuel W. Blizzard, after suggesting that the minister accent one of the "functional roles": administrator, organizer, pastor, preacher, priest, or teacher.

Some ways of clarifying expectations:

1. Use the survey instrument used in these experimental groups.
2. After discovering needs, formulate three specific goals or objectives, writing and signing a covenant as to what specific activities (1) the pastor, (2) the lay leaders, and (3) members of the congregation will do to help meet these needs. A pastor-people covenant "should include mutual commitment to personal involvement in ministry in view of specific goals" - James L. Cooper.
3. List the various activities the pastor performs, ranking them according to "importance," "time spent," and "enjoyment," and compare the rankings in each category in the discussion which should follow.
4. Write job descriptions which should contain a statement of title, lines of responsibility, statement of duties, work schedules, provision for vacation, days off, and holidays, how salary is determined, when salary is paid, what professional expenses will be re-imbursed, nature of fringe benefits (retirement, health, insurance, etc.), opportunities for continuing education, and what the church will provide for office space, equipment, secretarial help, etc. The pastoral director's job description should take into account the church's mission statement, needs, goals, objectives, and program plans; the pastor's own gifts, training, personality type, dominant leadership style, and potential; the gifts, etc., of the lay persons and any other staff; and any peculiarities of the local situation. It should be realistic, clear, specific yet flexible, and subject to annual review.
5. Put together a personnel policies and procedures manual.
6. Have a performance review or appraisal.







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