

2013

Looking at Where We Are Today



A summary of responses to the third 2011 survey of prior participants in the Transition into Ministry programs

- funded by the Lilly Endowment -

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Virginia Theological Seminary
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A Summary of Responses

from

Transition into Ministry Program Participants

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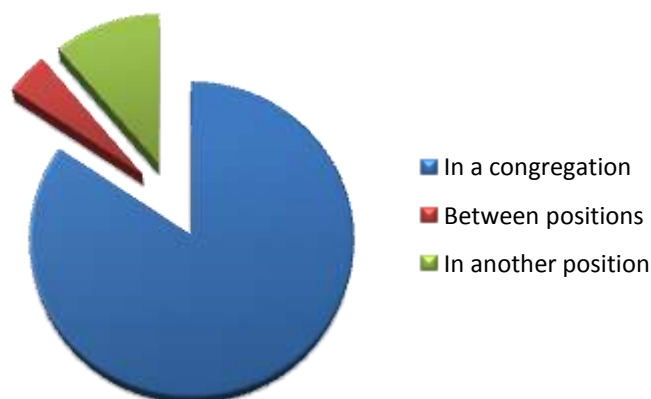
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This third report continues the unfolding story of the alumni of the Transition into Ministry (TiM) programs. In our first report (*Looking Back at What Has Shaped Us*), we presented these pastors' and priests' experiences from training and development for ordained ministry and leadership, including their assessments of the impact of their TiM programs. In the second report (*Looking at Who We Are*), we explored general patterns in these pastors and priests in their work-related creativity, personal dispositions and habits of mind, and conflict navigation preferences, and their sense of personal wellness and life balance. In this report, we turn to where TiM alumni are currently serving or have most recently served, with an eye on their impact in those places. We also explore how TiM alumni are approaching decision-making, communication, connections and bridge-building with the broader community, and deployment of time in their work. Finally, we examine matters of spiritual life in TiM alumni.

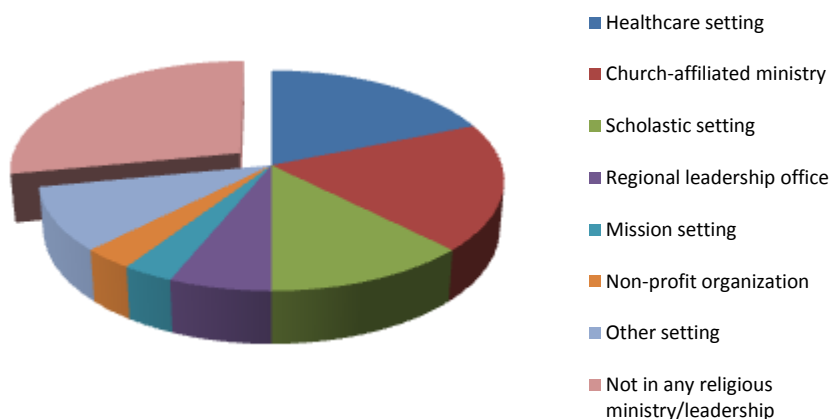
CURRENTLY SERVING IN CHURCHES

As indicated in the first report, the vast majority of TiM alumni are actively serving and leading congregations. Of the 315 TiM alumni who responded to the third survey, 84.4% are leading congregations as a pastor/priest, and 4.4% are between positions—seeking a new position, waiting for a new call, or changing career paths. Those currently serving congregations began these positions between 2001 and 2011.



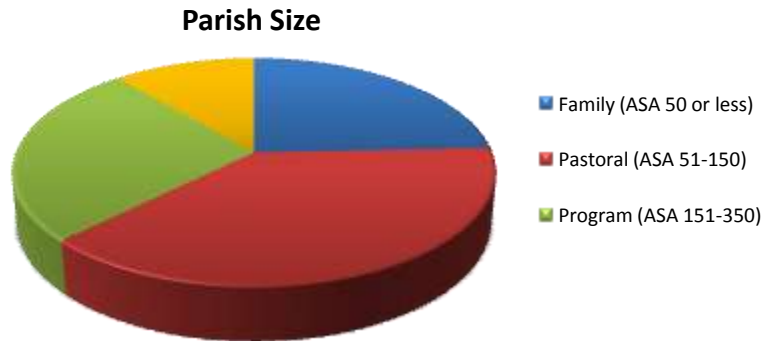
The remaining 11.1% (35 of 315) are serving in other types of religious or secular positions—or are unemployed. Employed TiM alumni not serving in a congregational setting are primarily working in health care, academia, church-affiliated ministry such as a school, or in church regional leadership roles. Work in mission or non-profit settings was much rarer.

Among the 11% not in congregational settings...



Church Size and Growth

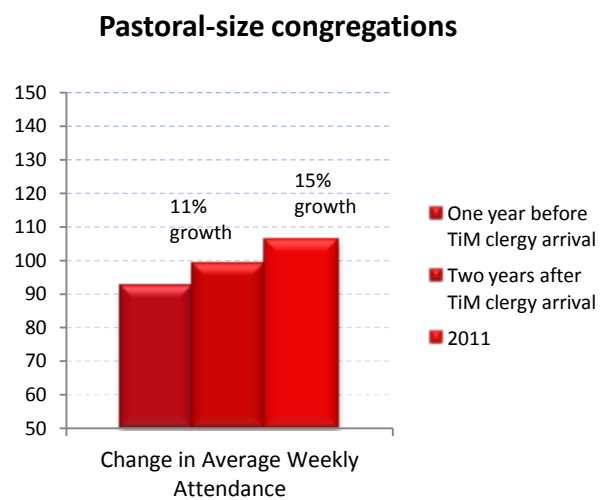
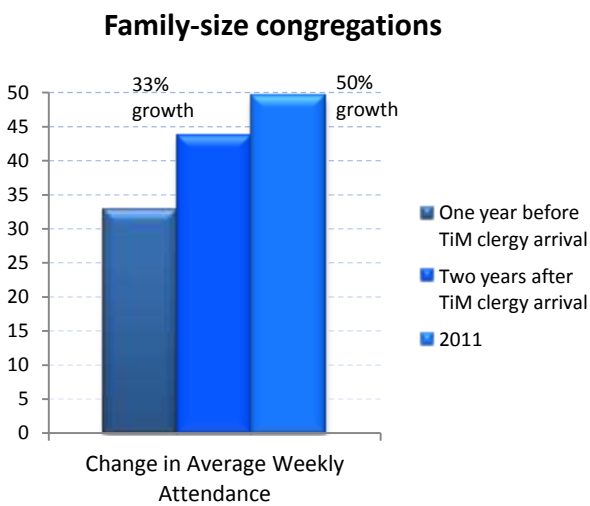
TiM alumni who stayed in congregational ministry have accepted positions of leadership in churches of a wide range of sizes, with average weekly attendances from 12 to 700 in the year immediately prior to their arrival for pastoral leadership. A total of 224 TiM pastors and priests provided data on their parishes, and the average weekly attendance across these congregations prior to their arrival was 174. Even this baseline far exceeds the median weekly attendance of 73 at mainline (“oldline”) congregations in the national *Faith Communities Today* study of 2010.¹



The highest percentage (38%) of TiM clergy in parish-based ministry are serving pastoral-size congregations, with average weekly attendance from 51 to 150. The next largest group (26%) of TiM clergy serves program-size congregations, with average weekly attendance from 151 to 350. Just under one-fourth (24%) serve family-size congregations with weekly attendance of 50 or less – and only 11% serve corporate-size congregations with weekly attendance over 350.

Two years following the arrival of TiM alumni, many of these churches grew in attendance, with mean average weekly attendance increasing to 184 (range from 20 to 750) – an overall modest growth averaging 5.7%. Of course, church growth is associated with a wide variety of factors including population growth in an area, and the positions into which TiM alumni have moved include senior, solo, and associate pastoral positions, so growth cannot be solely attributed to the arrival of TiM alumni. But, during a period of continuing overall decline in attendance and membership in mainline Protestant congregations, most of these congregations with TiM alumni in leadership did indeed grow.

A closer examination by parish size reveals particularly strong impact of TiM pastors and priests in smaller congregations. In family-size congregations (weekly attendance of 50 or less), attendance grew 33% from one year prior to TiM clergy arrival to two years following their arrival. Assuming little change in attendance until arrival, this translates into 16.5% growth per year in the first two years of TiM clergy leadership in these congregations. Total growth from one year prior to TiM clergy arrival to 2011 was 50%, moving from 33 to nearly 50 weekly attenders.



¹ Faith Communities Today 2010 study report, accessed at <http://faithcommunitiestoday.org/sites/faithcommunitiestoday.org/files/2010OldLineProtestantV1.pdf>
Transition into Ministry Impact Study (December 2012)

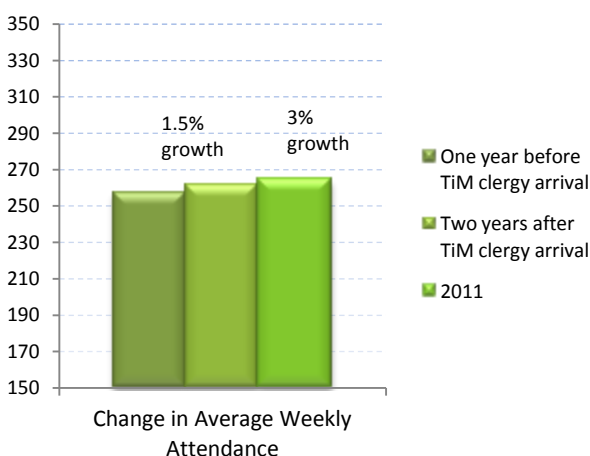
Similarly, pastoral-size congregations (weekly attendance between 51 and 150) grew under TiM alumni clergy leadership during the same time frames. From one year prior to the arrival of TiM clergy to two years after their arrival, these smaller mid-size congregations grew 11% in attendance (or 5.5% per year under TiM clergy leadership), and 15% from this baseline (one year prior) until 2011.

The total number of people added in attendance in family-size and pastoral-size congregations was roughly equal – about 15 by 2011, or between 8 and 12 in the first years of TiM clergy leadership. This growth is due to a number of factors, including some efforts by the solo pastor or priest at making personal, one-on-one connections with lapsed members or new contacts, and some increased enthusiasm on the part of current, active members, leading them to encourage others to come or return as a result of the new pastoral leadership. Such an increase in attendance yields a higher percentage change in family-size congregations. The degree of growth is noteworthy among these congregations – TiM clergy seem to be defying the odds with these small congregations, contributing to their significant growth. The degree of attendance growth in pastoral-size congregations led by 38% of TiM clergy is also by no means insignificant – especially in a time of continuing decline in membership and attendance among mainline denominations.

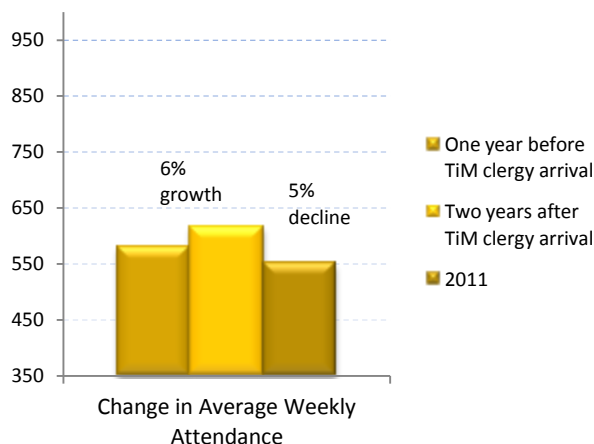
The picture is not quite as positive in larger congregations where TiM clergy are serving and leading. In these program-size (151-350 attendance) and corporate-size (above 350 weekly attendance) parishes, TiM clergy are less frequently serving as solo or senior pastor. They are often serving in associate pastoral positions. This difference in position, combined with the more dispersed nature of structure and leadership in these congregations, results in a less clear picture of the impact of TiM clergy on parish growth or decline. In program-size congregations, attendance grew only slightly from one year prior to TiM clergy arrival to two years following their arrival, at a rate of 1.5%, or roughly 0.75% per year from the beginning of hire of TiM clergy. Over a wider spread of years ending with 2011, growth in attendance was at a level of 3%.

The picture is even more complicated in the larger corporate-size congregations. Here, growth indeed occurred during the period from one year prior to two years following TiM clergy arrival – at a noteworthy rate of 6%. But a 5% overall decline by 2011, across different ranges of years, is indicative of the complexities of life in these larger congregations, which are often considered to be more stable. There were some particularly dramatic fluctuations (growth and decline) in the attendance reported by TiM clergy in these congregations – a matter that will be explored further in future reports.

Program-size congregations

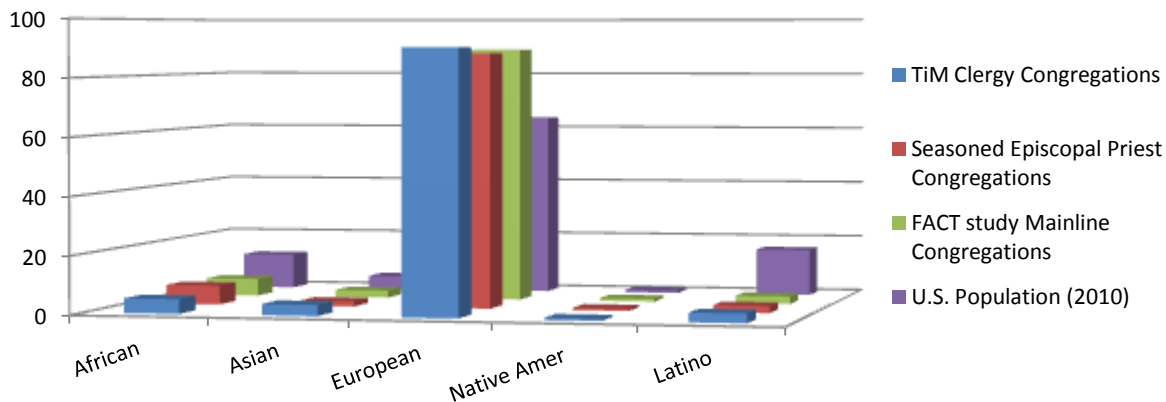


Corporate-size congregations



Congregation Demographics

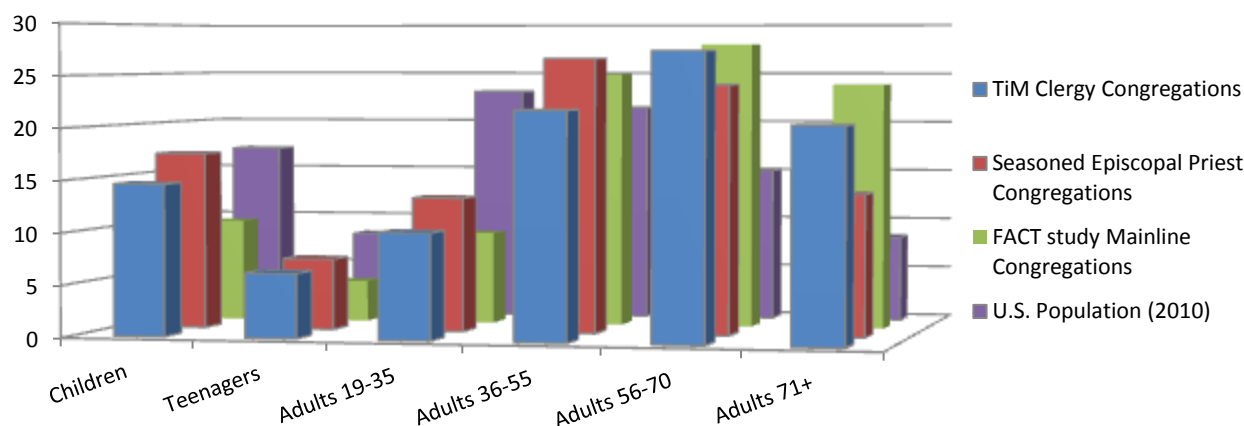
RACE. When it comes to race, TiM alumni are serving largely monochromatic congregations. Congregations where TiM alumni serve are overwhelmingly European/European-American (90.3%), with Africans/African-Americans comprising an average of only 5.0%, Asians/Asian-Americans only 3.8%, and Latino-Americans only 3.2% of these faith communities. Native Americans represent only 0.7% of people in these congregations. The low degree of diversity between or within congregations is reflective of patterns in American Protestantism in general and certainly in mainline denominations (as seen in both the *Higher Quality of Ministry* study and the *Faith Communities Today* study patterns). These congregations are not representative of the American population, which in 2010 had a markedly lower percentage of Whites and consistently higher percentages of Africans and African-Americans, Asian-Americans, and Latino-Americans. And, if these results are consistent with patterns from the preceding *Higher Quality* study, each congregation tends to under-represent whatever racial and ethnic diversity exists in its surrounding zip code area.² A study released by Rice University’s Congregations Project, which focused on racial and ethnic diversity within Christian houses of worship, found that mixed churches are a rare breed in America—counting for only 8 percent.³ The sparseness of racial or ethnic diversity in their congregations is consistent with the rarity of racial diversity among TiM alumni themselves.



AGE. Age distribution is also skewed in TiM clergy’s congregations, in a pattern similar to that of Episcopal parishes specifically and mainline parishes in general. Older and middle-aged adults are the primary populace of these congregations. In churches where TiM clergy serve, the highest percentage of individuals (27%) is between the ages of 56 and 70, followed by adults between the ages of 36 and 55 (22%) and adults over 71 (20%). Young adults ages 18-35 comprise only 10% of the people in these congregations, much lower than the 23% that make up the U.S. population. Teenagers and children are also underrepresented, compared to the general population – but are better represented than in mainline congregations from the *Faith Communities Today* study.

² David Gortner, “Episcopalians on the Road of Social Capital,” paper delivered at the Society for the Scientific Study of Religion, 2010.

³ See summary of Michael Emerson’s study of racial diversity based at Rice University – summarized at Hartford Seminary’s congregational research website: <http://hrr.hartsem.edu/cong/research/multirac.html>

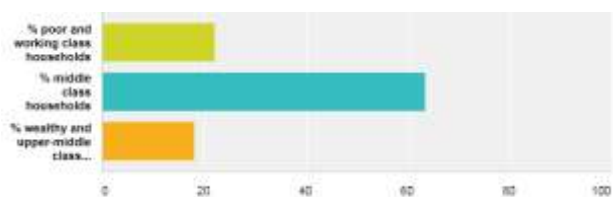


In the relatively short time of their vocations as pastors and priests, it does not appear that TiM clergy have been able to shift the systemic pattern across mainline denominations of racially homogenous and age-skewed congregations. This is in no small measure related to the limited amount of time spent – and limited training offered for such work – in settings outside of the church where the natural work of evangelism and community connection occurs.

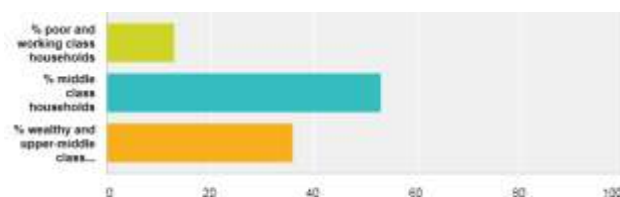
Socioeconomic Status

We asked some general questions about the socioeconomic status of people in congregations served by TiM clergy. It is informative to examine the patterns of responses in relation to parish size. While TiM clergy consistently estimate the highest percentage of member households as “middle class,” the charts below reveal a clear relationship between socioeconomic status and parish size. Family-size congregations (with weekly attendance of 50 or less) have the highest percentage (23%) of members and attenders who are poor or working class. Program-size (151-350 weekly attendance) and corporate-size (351 or more weekly attendance) congregations have far fewer poor and working-class households (6% to 12%) but much higher percentages of wealthy and upper middle-class households involved (32% to 36%).

Family-size congregations



Program-size congregations



Pastoral-size congregations



Corporate-size congregations



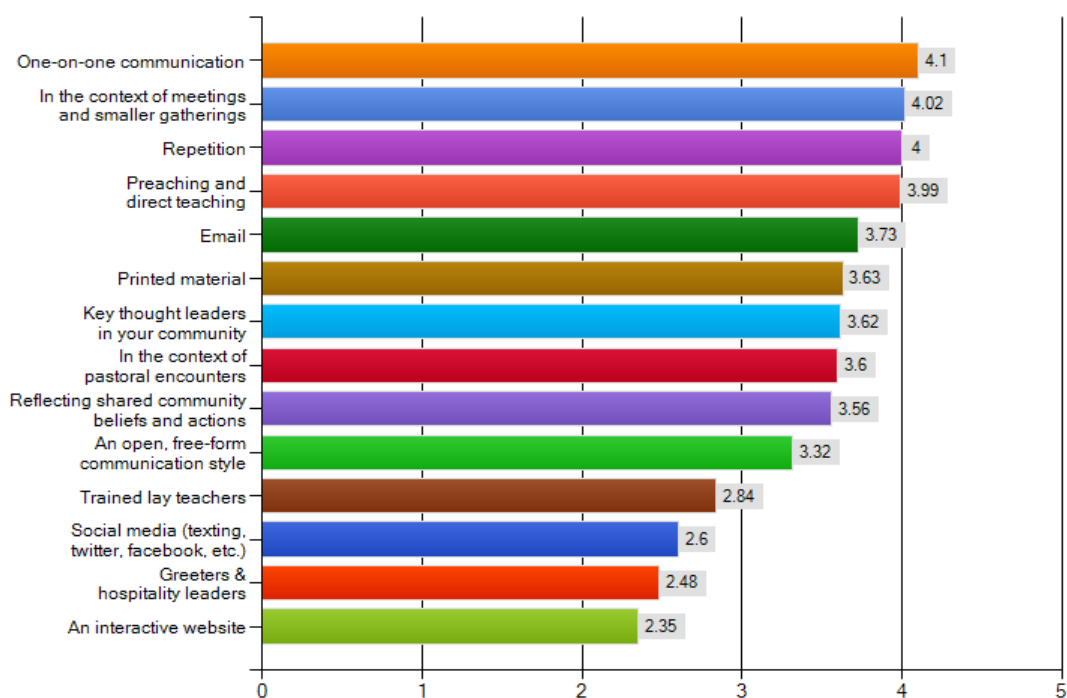
COMMUNICATIONS

Methods of Communication

As might be anticipated, we found that TiM clergy rely heavily on preaching and direct teaching as one of four most frequent means of conveying core messages and ideas to their faith communities. The other three highest-frequency methods are direct one-on-one communication, repetition, and communication in the context of smaller gatherings and meetings. This shows a finessed understanding of the need for communication in multiple venues and with small groups as well as with individuals – a balance more in keeping with the patterns of communication found in the preceding *Higher Quality* study among more effective Episcopal priests who served as positive change agents in their parishes. An error made by struggling, less effective Episcopal priests (that is, negative change agents) was to rely almost solely on preaching and private, one-on-one conversations as the means for disseminating ideas.

Repetition is a critical technique for effective communication. Individuals often need to hear things multiple times and in a variety of ways before they truly hear the message.

This is a question about how you communicate and what you do to get an idea across to the people in your faith community you serve. When it comes to getting a CORE idea across to others, how much do you rely upon the following communication methods?



TiM pastors and priests do not rely as frequently or consistently on web-based or other virtual forms of social media to convey core ideas. Nor do they rely as heavily on trained lay leaders, greeters, and hospitality leaders. Email, printed material, and more central and senior lay leaders are used much more frequently.

But what are the core themes that TiM clergy are trying to communicate?

Core Themes

The following are examples of what TiM pastors and priests wrote are the core themes that they strive to communicate consistently within their faith communities.

God blesses us with a variety of spiritual gifts for the building up of community

Body of Christ - we're all called and gifted for mission and ministry

Love God and love your neighbor as yourself

We are co-creators with God of this creation

All that we do as a church is possible because of their participation and generosity

Respond to God's love with service

Jesus calls us to help the least among us

The need to extend God's blessing beyond the walls of the church

We are serving God here in our community through our ministries to people outside of our congregation

Out of this stronger community within we are more able to serve the community without

A welcoming parish serves to invite people to a deeper relationship with God in Christ

God loves *all* of us without condition & that love of God is what draws us into a faith community

Do no harm, do good, stay in love with God, so that a great commitment to the great commission & commandment can grow in us a great church

Be open to how God is working and visible in your life

Growing in faith takes time, commitment and grace

Where ever you are on your spiritual journey you have a place at Epiphany/ & belonging before believing

Moving into the future will involve risk

In these themes, TiM pastors and priests are offering their congregations an interweaving of central ideas about the Christian life. Among the images and ideas they emphasize are unity for common purpose; love luring and drawing people to deeper commitment and wider service; attunement to God's gracious work; and the patience, perseverance, and courage involved in life in Christ. Through these themes, TiM clergy are attempting to build and strengthen in each congregation the thoughts and motivations of people for the sake of their individual and collective Christian life. The sample above reveals more than simply language of vacuous inclusiveness or welcome without call. Nor is the language simply in the form of duty to be performed. These themes interconnect the language of grace, charge, opportunity, and hope.

An analysis of common words can be revealing about the patterns at play. Most frequent among the words that TiM pastors and priests wrote as their answers were *Christ, Church, Community, Love, and Faith*, as well as *Ministry and Called*. Second in frequency were words such as *Grace, Jesus, Hospitality, Congregation, Life, Blessing, Service, Spiritual, and Gifts*. Less frequent but occurring with some regularity were *Leadership, Purpose, Relevance, Unity, and Active*; these are more implied than stated directly in the core communication themes of TiM clergy.

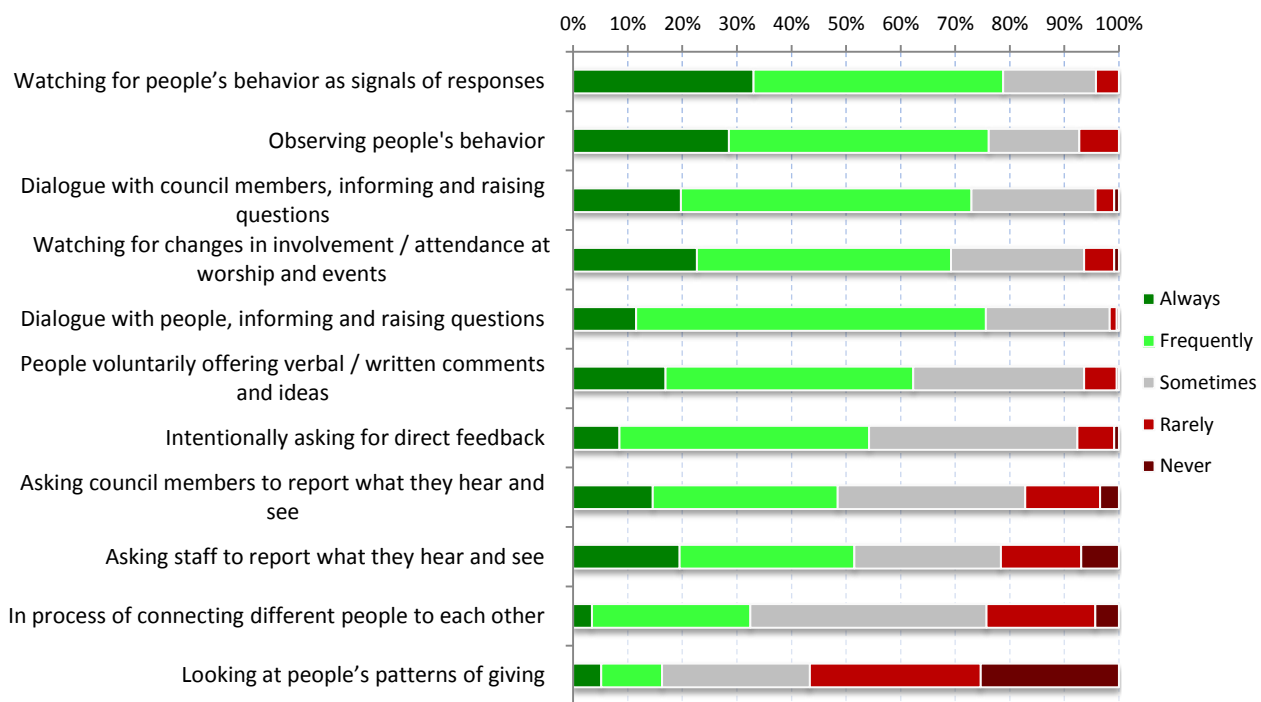
How, then, with these methods and themes of communication, do TiM clergy know that the things they communicate are being received, understood, and taken into action?

Communication Feedback

Feedback is the means by which leaders know if and how their communications and change efforts are having intended – or unintended – results. How did people really respond to that challenging sermon? How are the church council members working with the directives we agreed to set? How are people responding to the new church initiative we are about to launch?

TiM clergy overall seem less certain about how they consistently gather feedback in order to discern how people receive their communication. To get a sense of people's responses to communication and efforts in ministry, TiM clergy most frequently rely on non-verbal cues. People's behavior, in terms of their immediate response and in longer-term fluctuations in attendance and participation, provides clear cues to the watchful and discerning eye. In a similarly natural and dynamic way, TiM clergy discern feedback in the process of dialogue with people, as they see how others raise questions and respond to information offered. They also rely on feedback from church council members, in the same process of back-and-forth dialogue. In a more passive manner, they often gain feedback from people who voluntarily offer written or verbal feedback (sought or unsought).

TiM clergy are noticeably less likely to ask intentionally for direct feedback. They are also less likely to ask staff or church council members to report what they hear and see as feedback. And they are quite unlikely to look at people's patterns of monetary giving. A more nuanced way of getting a "read" of people's responses in the midst of helping connect people to each other seems elusive to most TiM clergy.

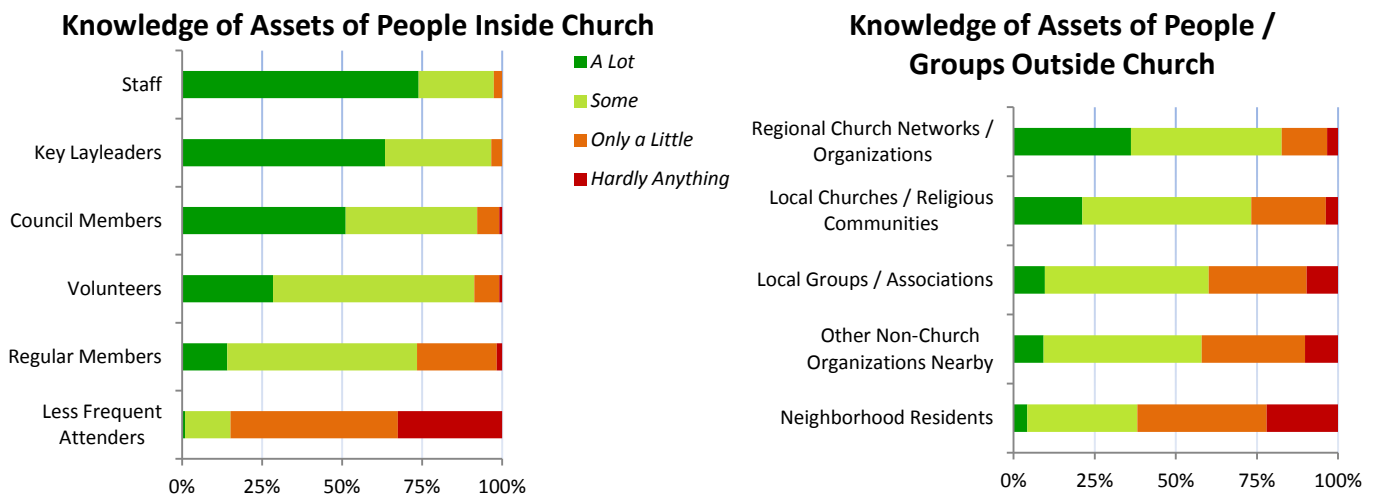


Only 17% of TiM clergy indicate that they sometimes or often have no feedback systems or processes in use. Similarly, only 17% indicate that people are always or frequently unresponsive, negative, or highly critical. But 38% report that congregation members are sometimes negative or critical.

KNOWLEDGE OF DIFFERENT GROUPS OF PEOPLE

Reading the assets, strengths, capacities, and gifts of people and groups is a foundational practice for a faith community's development of strong lay leadership and broader community connection. But clergy's capacity to do this effectively depends on their time and effort in getting to know different groups of people – and, as we have seen in prior reports, TiM pastors and priests are not unlike other Christian religious leaders in their tendency to allocate less time to matters of lay leadership development and broader community connection. This results in a natural tendency to learn more about the people who work most closely with them, simply because of higher frequency and proximity of contact.

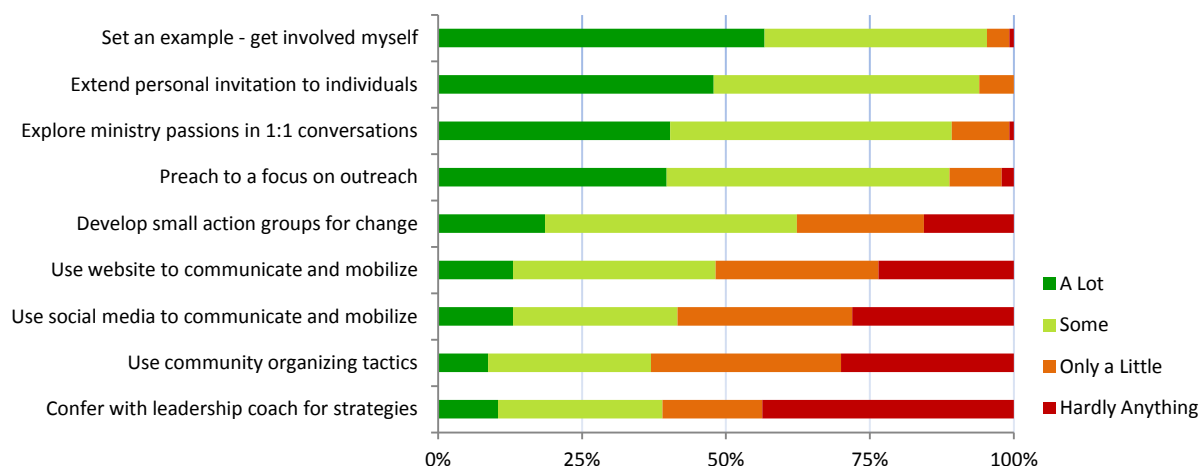
Not unexpectedly, TiM pastors and priests report more familiarity with the gifts and strengths of fellow staff, key layleaders, and church council members; less familiarity with the gifts and strengths of church volunteers and regular church members; and very little about the strengths and gifts of less frequent attenders. Nearly three-quarters of TiM clergy say they know “a lot” about the gifts and strengths of fellow staff, almost two-thirds know “a lot” about the capacities of key layleaders, and just over half know “a lot” about the assets and strengths of council members. In contrast, over one-fourth of TiM clergy report knowing “only a little” or “hardly anything” about the gifts and capacities of regular members, and 85% indicate knowing this little about the strengths and gifts of less frequent attenders.



Because of the intensity of time demands within most congregations or religious organizations, clergy's knowledge of the gifts and strengths of people and organizations beyond the church or organization for which they work is often less well-developed. As can be seen in the right-hand chart above, TiM pastors and priests report knowing less across the board about people and organizations outside their immediate faith community or religious organization. About one-third of TiM clergy know “a lot” about the assets and strengths of regional church networks and organizations, perhaps because of denominational or ecumenical partnerships and memberships. Likewise, about 20% know “a lot” about the gifts and strengths of local churches and religious communities. Fewer than 10% of TiM clergy know “a lot” about the capacities of local groups, associations, businesses, non-profits, and other organizations – and only 4% know “a lot” about the strengths and gifts of residents of the surrounding neighborhood.

What is quite evident in these charts is the natural outcomes of proximity. People know more about those with whom they most closely work and with whom they are most closely allied in identity and purpose. However, these charts also reflect the consequences of not attending more intentionally to people in the broader surrounding environment outside central leadership circles and outside the local congregation or organization for which one works. Mission and ministry can be unintentionally restricted when leaders do not take the time to learn about the gifts, capacities, and assets of other people and organizations immediately around them in the congregation and surrounding community.

When it comes to mobilizing people for ministry action – either inside or beyond the congregation – TiM alumni rely most heavily on themselves as the source of mobilization. Their preferred methods for mobilizing are through setting an example by getting personally involved (a version of being a role model), extending personal invitations to individuals and using one-on-one conversations to explore and generate people’s interests, and preaching as a way of generating interest.



Example, proclamation, and direct personal invitation are effective means of mobilizing people, but they are not the only means. They are less likely to create and strengthen a group that requires leadership for mobilizing people or to position the congregation for a role in a wider community or judicatory effort. Website usage for the purpose of mobilizing or recruiting people is modest – but more frequent than the use of social media such as Twitter or Facebook for these purposes. TiM clergy are not very likely to use community organizing skills and strategies for purposes of mobilizing people, and they are even less likely to confer with a leadership coach.

DECISION LEADERSHIP

A significant section of our third survey was devoted to questions having to do with decision-leadership. TiM clergy answered questions about challenges in their congregations or organizations to decisions and change efforts; their own responses to trouble and resistance; and their relative strengths and weaknesses in decision-leadership. In this report, we present a summary of their self-perceived strengths and weaknesses in decision-leadership.

Among the 245 TiM clergy who responded to these questions, a clear pattern of strengths and weaknesses emerged in relation to how they engage decision processes. This pattern echoes the pattern found in the *Higher Quality of Ministry* study (ten years ago) of seasoned Episcopal priests serving and leading in congregations. In the first table below are the items noted by the highest percentage of TiM clergy as areas of high capacity, with comparative patterns of responses to the same items among Episcopal priests in the *Higher Quality* study. The second table shows those items on which the highest percentage of TiM clergy noted a need or desire to build their capacities, again with comparative responses from the prior *Higher Quality* study.

Stronger points in decision-leadership

	I have well-developed expertise and can offer training to others		I would like more education, training, or expertise in this area	
	TiM Clergy	Seasoned Episcopal Priests	TiM Clergy	Seasoned Episcopal Priests ⁴
How to listen accurately to different viewpoints and responses to a decision.	52.1%	54.2%	5.8%	23.9%
How to take people's feelings into account when making a final decision.	45.4%	48.5%	7.1%	23.9%
How to understand my own values, beliefs and responses that influence decision-making.	45.0%	45.2%	12.4%	29.2%
How to state and communicate clearly the desired outcome of a decision.	36.0%	50.9%	8.8%	28.3%
How to analyze the relation of any decision to the overall mission and ministry of the parish.	35.7%	44.3%	17.6%	32.7%
How to consider and present alternative solutions to the problem.	34.5%	49.6%	12.6%	28.3%
How to discern the deeper issues that lurk beneath the surface of a problem.	32.6%	48.7%	31.8%	35.5%
How to accept and understand my responsibilities as the lead decision-maker.	32.4%	51.8%	20.2%	22.1%

Weaker points in decision-leadership

	I have well-developed expertise and can offer training to others		I would like more education, training, or expertise in this area	
	TiM Clergy	Seasoned Episcopal Priests	TiM Clergy	Seasoned Episcopal Priests ⁵
How to outline the standards by which to assess progress toward a goal .	18.8%	27.2%	38.5%	49.8%
How to manage my anxiety in the face of anticipated or real negative responses.	26.3%	31.8%	32.9%	52.2%
How to discern the deeper issues that lurk beneath the surface of a problem.	32.6%	36.6%	31.8%	45.7%
How to arrange for mid-course improvements and changes as a decision is implemented.	15.9%	28.5%	28.0%	45.0%
How to understand the flow of influence and information among individuals and groups.	21.3%	30.5%	26.8%	44.7%
How to build trust within the congregation and in me , even when there is strong disagreement.	30.7%	50.0%	23.1%	36.2%
How to establish communicative and supportive relationships among different groups involved in a decision.	25.4%	34.0%	22.5%	41.7%

Like seasoned Episcopal priests before them, TiM pastors and priests of mainline denominations see themselves as **most adept** at the *pastoral and interpersonal dimensions* in decision-leadership, as well as in their *capacity to communicate goals clearly*. They see themselves as **less adept and more needing further development** in areas of decision-leadership having to do with *strategic goal adjustment and assessment of work in process, interpersonal networks and power influences, conflict navigation, and personal anxiety management*.

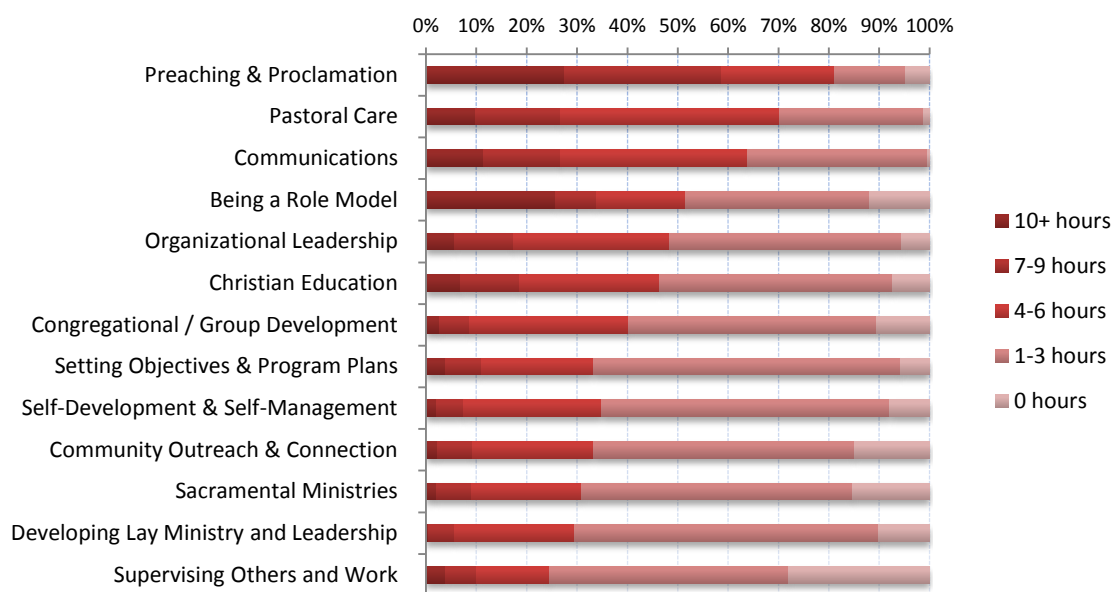
TIME USE

Like all clergy, TiM pastors and priests are pulled in a variety of directions. Whether as solo pastor or part of a large staff, they find that time management is a critical skill when determining their daily, weekly, monthly, and yearly plans. But clergy do not necessarily distribute their time evenly across all the areas of ministry that require their time and

⁴ Percentages are higher for seasoned Episcopal priests in both "expertise" and "more education" columns because of a different methodology of providing response options for these questions. However, patterns of difference between higher and lower percentage items are similar between these clergy and more recently ordained TiM pastors and priests.

⁵ Same as above.

effort. Where do TiM alumni invest their time in their work? We asked TiM alumni to estimate total hours spent in a typical week in 13 areas of ministry. The graph below shows where TiM clergy are spending their time, from the highest amount of time per week to the lowest.



TiM pastors and priests spend the most time in their typical weeks on preaching and proclamation: 58% spend seven or more hours a week on preparation and delivery of sermons, and 27% spend ten or more hours. The next most significant blocks of time are devoted to pastoral care, communication, and the general ministry of presence and being a role model. Following these are time commitments to Christian education and organizational leadership.

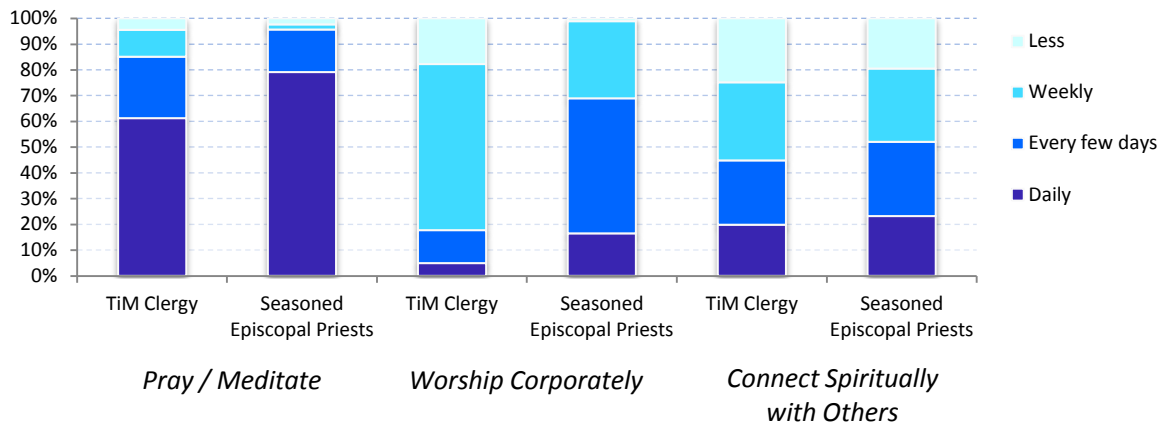
Interestingly, sacramental ministries seem to take up a minimal amount of time in TiM clergy's weekly work. It is among the areas of TiM pastors' and priests' least time investment – along with supervision of others, lay leadership development, and outreach in and connection with the broader community. Each of these areas of pastoral leadership comprise no more than 3 hours a week for about 70% of TiM clergy.

Apart from the surprisingly low amount of time given to sacramental ministry, the pattern of time use among TiM pastors and priests aligns with the patterns we previously found in TiM clergy confidence and sense of preparation in these areas of ministry. Like other people, these clergy spend time on the things in which they are most confident – and do not spend time in areas where they are least confident.

SPIRITUAL HABITS AND PRACTICES

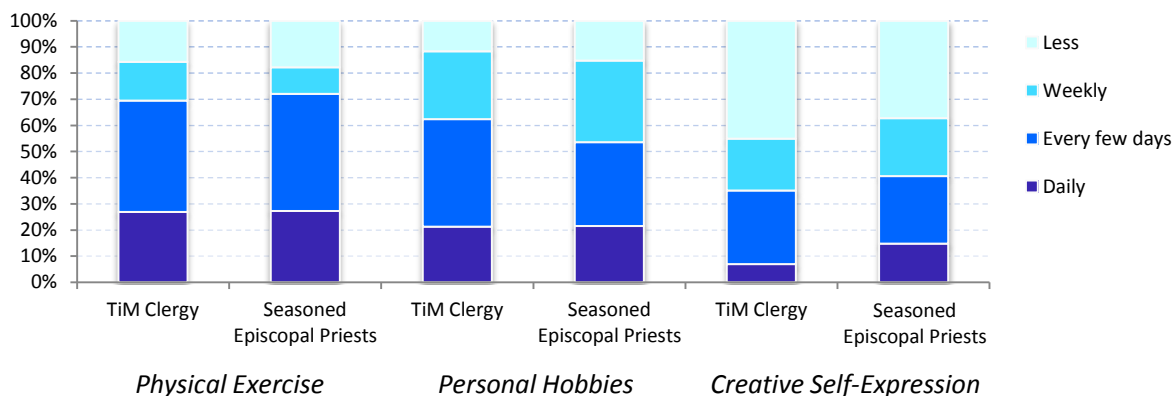
One of the goals of the TiM program is to nurture and foster leadership behaviors that will strengthen congregational life. This includes promoting self-care by engagement in spiritual practices and healthy life habits.

Like longer-term Episcopal priests in the *Higher Quality of Ministry* study, TiM pastors and priests across mainline denominations pray frequently – 60% daily and 24% more every few days. This is somewhat less frequent than the prayer life of seasoned Episcopal priests. Corporate worship is less frequent – less than 5% of TiM clergy worship daily, and about 12% more worship every few days. Seasoned Episcopal priests worship much more frequently with others. TiM pastors and priests are most like longer-term seasoned Episcopal priests in connecting spiritually with others – 20% of TiM clergy do this daily, and 24% every few days.

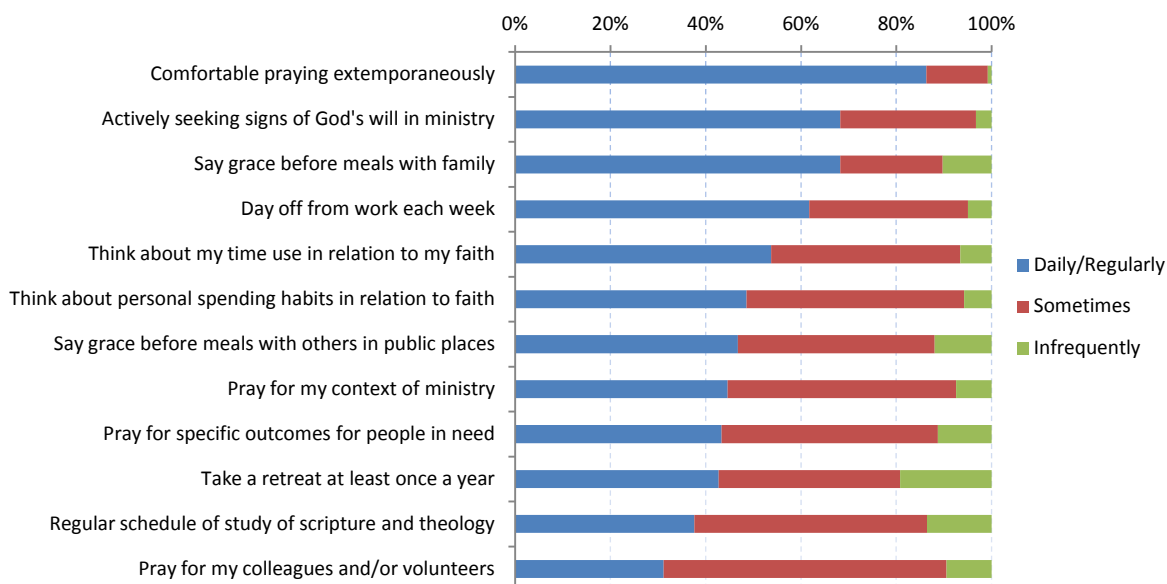


The higher frequency of personal prayer and corporate worship among longer-term Episcopal priests in the prior study may be a result of the liturgical tradition of the Episcopal Church, with its daily offices of Morning Prayer and Evening Prayer, which are used for both individual prayer and corporate worship.

Other personal practices of self-care, important to the spiritual health of pastors and priests, are employed by TiM clergy with a frequency similar to longer-term Episcopal clergy. Nearly 70% of TiM clergy report exercising daily or every few days. Engagement in personal hobbies is slightly less frequent. Least frequent is engagement in creative self-expression.



TiM clergy report regularity and ease in praying extemporaneously, saying grace with family or household members, and actively seeking God's will in their ministries. They are less regular in saying grace at meals in public places with other people, praying for their contexts of ministry and for their colleagues, and studying scripture. TiM alumni infrequently attend retreats and are not consistent in taking a day off each week.



Spiritual Formation

There are no clearly defined mechanisms across denominations to measure spiritual maturity. However, according to a study by the Barna Group (www.livingontheedge.org), pastors often cite the passage in Galatians 5 about the fruit of the spirit as way to measure spiritual growth. TiM alumni assessed themselves regarding how strongly they sensed that the qualities of living listed as the fruit of the spirit (along with other qualities such as the cardinal virtues—see Table below) were manifested in their lives.

	Strength and Continuing Growth	Neither Leading Strength nor a Struggle	An Area of Challenge and Struggle
Love	69.0%	27.2%	3.8%
Joy	48.9%	31.0%	20.1%
Peace	30.1%	49.7%	20.2%
Patience	30.4%	29.3%	40.2%
Kindness	70.1%	26.6%	3.3%
Generosity	49.5%	42.4%	8.2%
Faithfulness	62.0%	33.7%	4.3%
Self-Control	25.0%	47.8%	27.2%
Courage	40.2%	33.2%	26.6%
Wisdom	47.3%	43.4%	9.3%
Just Judgment	31.7%	52.5%	15.8%
Clarity	26.1%	49.5%	24.5%
Moderation	27.2%	52.7%	20.1%
Freedom from Anxiety	7.1%	26.6%	66.3%

Between 60% and 70% of TiM pastors and priests indicated that kindness, love, and faithfulness were areas of strength in their lives, and 40% to 50% noted generosity, joy, wisdom, and courage as areas of spiritual strength. But two-thirds of TiM clergy reported ongoing challenge and struggle with finding freedom from anxiety, while 40% indicated struggle with patience, and around one-fourth indicated struggle with self-control, courage, and clarity.