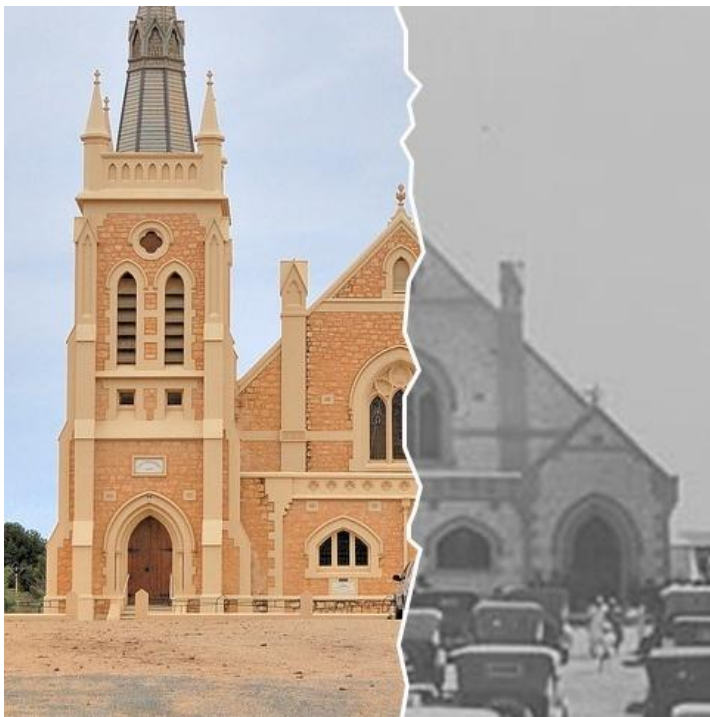




2014

Clergy Leadership for the 21st Century: Are We Up to the Task?



A white paper submitted to the Board of Trustees at Virginia Theological Seminary regarding patterns of clergy competency and the implications for clergy education and development

- research funded by the Lilly Endowment -

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Are We Up to the Task?*

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This report is a white paper submitted to the Board of Trustees at Virginia Theological Seminary, drawing on data from the Clergy Into Action Study (a study examining the impact of seminary and post-seminary education, training, and development on clergy ministry and leadership), and offering recommendations from the implications of this research.

Research funded by the Lilly Endowment

Clergy Leadership for the 21st Century: Are We Up to the Task?

The Rev. Dr. David Gortner

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The VTS board and faculty face a profoundly important challenge and opportunity as we face into the next phase of strategic planning. “What kind of a seminary will we be? What will we provide as education, formation, training, and development for the sake of the Church and its mission?”

To address these questions, we must first consider another set of questions: What does effective religious leadership look like? Where is the Church overall in terms of effectiveness in its ministry and leadership? What does the Church lack, and what does it need? And then, how well do seminary and post-seminary education and development efforts prepare for effective Christian ministry and leadership?

I have spent a significant portion of the last 15 years on a quest, pondering and researching these kinds of questions. At two different seminaries, I have co-directed and directed research funded by the Lilly Endowment, searching for the habits, skills, and capacities that make a priest or pastor an effective agent or catalyst of transformational change in ministry.

Thank God, I have not been searching in vain. There are noteworthy ordained leaders who have brought significant growth to their congregations and other ministry settings—not merely in numbers, but in emotional life, spiritual vibrancy, and impact in their communities. As we searched, watched, interviewed, and learned, we found some clear markers of ways that effective clergy think about and approach the challenges and opportunities of ministry. Over time, I have found that these markers hold consistently across denomination, age, gender, and race. These markers include a deeply positive regard and expectation for the capacities of people and groups in the congregation, a moderate degree of assertiveness and decisiveness blended with a high degree of collaborative interest in others, a capacity to work with and anticipate conflict, a creativity that is vigorous yet well-managed and grounded, an ability to think theologically about situations in a way that moves toward transformational action, a savvy sense of networks of influence in congregations and communities, and a clear and consistent process of communicating and gathering feedback.

But I have also found a disturbing trend in Mainline denominations toward “placeholder” clergy who may have basic skills in the core functions of preaching, pastoral care, and sacramental ministry, but who have not developed these other, more hidden (but perhaps more central) capacities for effective leadership of congregations. I have found a consistent pattern among Episcopal clergy of what my colleagues and I call “talented but tenuous”: highly creative people nonetheless lacking in self-confidence and decisiveness, who can come up with wonderful ideas but have neither the skill nor the will (nor feel the permission) to help communities bring ideas to fruition. They are kind, thoughtful, dedicated, considerate of others’ thoughts and feelings, and full of ideal visions of what the Church could be; but they are also conflict-averse, anxious about and watchful for opposition (and uncertain how to manage their own anxiety), and unclear about the nature of human systems and organizations. And, denominations as systems seek out people with, and shapes people into, these patterns.

The Church as a system and culture is wired to select, train, and deploy for what it values most. Thus, pastors and priests who are effective transformational change-agents are not the norm. Indeed, they are swimming against the tide in denominational systems and cultures that communicate mixed messages about what they want from their leaders. (It is only 15-20 years ago that “leadership” was considered among some VTS faculty as a concept unbecoming Christian ministry). Despite efforts by leaders like the Rt. Rev. Claude Payne and others throughout the Episcopal

Church, and even in the face of a steadily increasing departure from organized religion by the American public, the systemic and cultural norm in the Episcopal Church remains one of maintenance.

I say this to provide a backdrop of conclusions that have emerged from 15 years of research. Part of this backdrop is a picture of two cycles – a vicious cycle, and a virtuous cycle. A vicious cycle emerges when clergy have not developed or been trained in capacities linked to effective leadership, and as a result have not developed confidence to act, decisiveness to choose a path of action, or assertiveness sufficient to be comfortable with being an agent of influence. With low confidence and assertiveness, clergy then do not seek out the training and development of capacities that will help them be more effective.

A virtuous cycle emerges when clergy learn, practice, and develop capacities for effective leadership. Confidence grows. A natural assertiveness emerges. As children, we learned confidence as we practiced our soccer dribbles, our piano scales and chords, our swim strokes. We know this happens when clergy learn some basic effective practices of pastoral care and counseling, like how to listen effectively. We see it in liturgical skills, as clergy learn how to plan and help direct worship. We see it as they practice public speaking in preaching. These strengthen confidence and assertiveness—in specific areas of ministry—and encourage clergy to seek and develop more capacity and skill in those areas. And, like all of us, clergy will devote more time to those areas of their work in which they have the most confidence.

So, the central questions I put before you are these: In what areas are we—and are we not—strengthening clergy capacities and thereby increasing confidence, decisiveness, and assertiveness? And, in what areas are we—and are we not—strengthening capacities that will help clergy move beyond maintenance into deeper and broader leadership for transformational change in the Church?

These are questions not only for seminary education. They are questions for pre-seminary selection and parish-based and diocesan-based training. And they are questions for continuing education and development—and for deployment—beyond seminary.

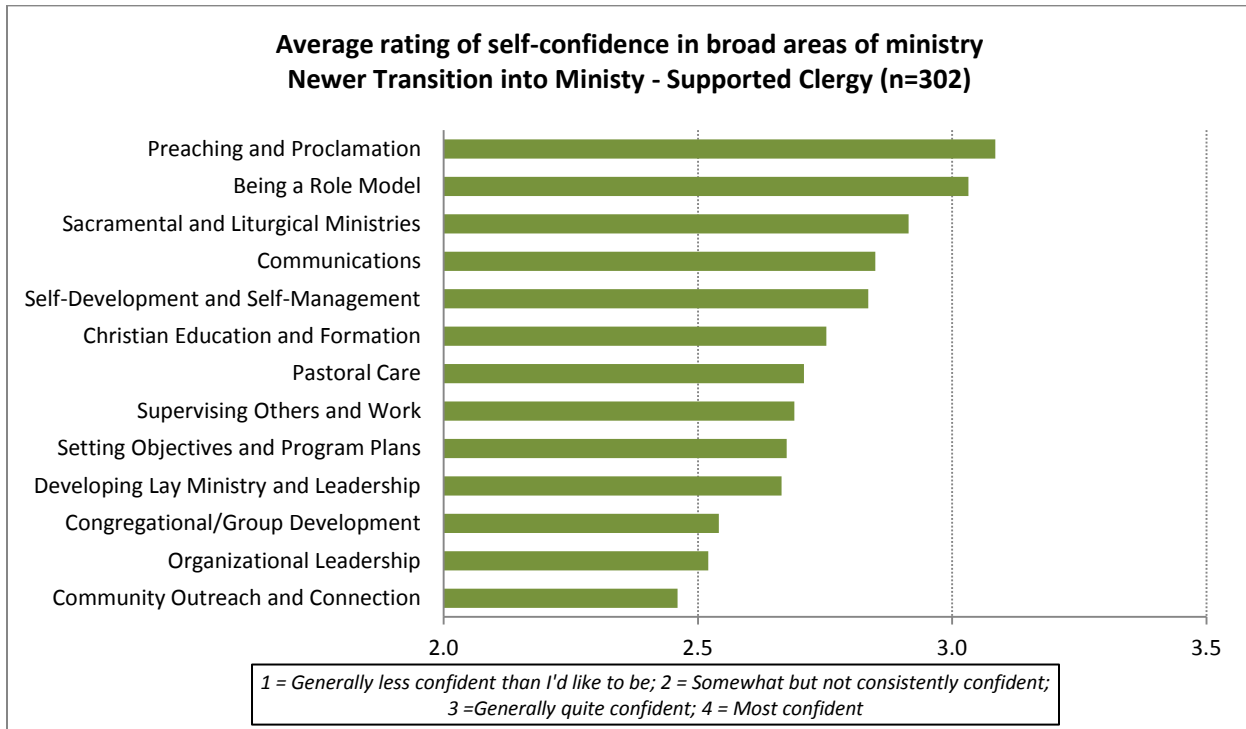
Furthermore, in all locations of education and training, these are not only questions of explicit curriculum (what is taught directly and purposefully). They are questions of both implicit curriculum (what is taught indirectly, by way of how things are done) and “null” curriculum (what is left out from teaching both purposefully and unconsciously, and what is learned as a result of that absence).

Let us turn now to the question. But, before considering how well (or not well) seminary education and post-seminary training has prepared clergy for effective ministry and leadership, let us first examine clergy self-confidence in various areas of ministry and leadership, as well as how clergy are using their time.

The following chart shows areas of ministry arranged in order of decreasing self-confidence among 302 more recently ordained Mainline pastors and priests who also benefitted from post-seminary training and transition programs funded by the Lilly Endowment (*Transition into Ministry, or TiM*). The bars represent average ratings on a scale of 1 to 4 for groups of individual questions having to do with each ministry area (there were nearly 100 questions total, and with 4-10 questions per ministry area).

The chart tells a clear story. Please note the pattern in this chart—it sets the stage for what we will explore next. Across Mainline Protestant denominations, more recently ordained clergy report the highest confidence in work related to preaching and proclamation, being a role model, and sacramental and liturgical ministries. Their confidence

in communication and self-development were also relatively high. But they report the lowest confidence in community outreach and connection, organizational leadership, and congregational and group development. They also indicate relatively weak confidence in lay ministry and leadership development, objective-setting and program planning, and supervision – as well as some forms of pastoral care.

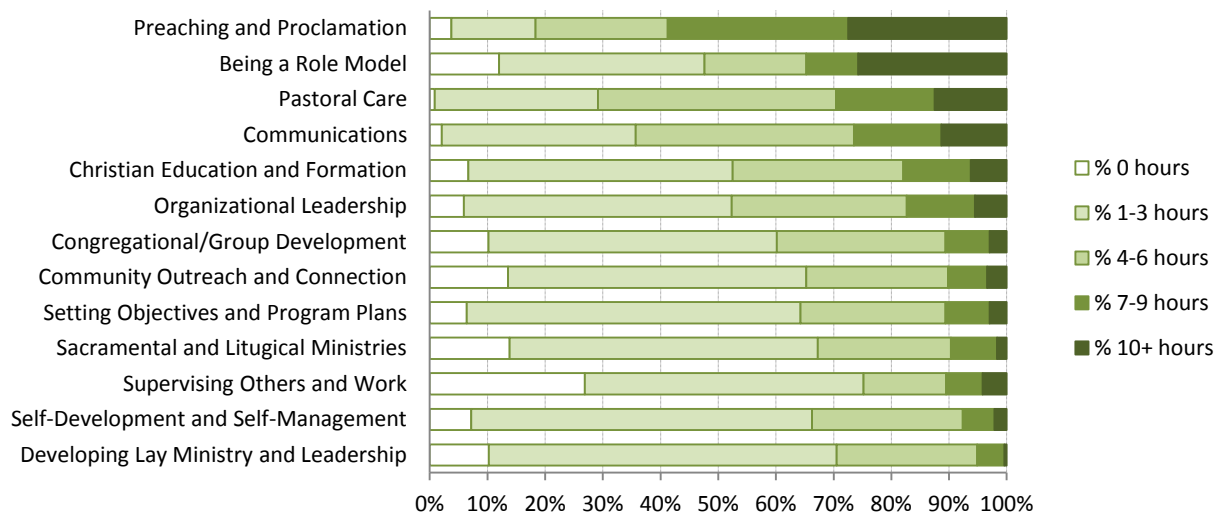


Looking at the questions with the highest and lowest confidence ratings gives some deeper insight (see Appendix). The highest rated items had to do with communicating with integrity and commitment in sermons, making church services beautiful, ministry at funerals, leading a life exemplary of stability and self-discipline, empathic listening, and building trust. The lowest rated items had to do with personal time management, developing and empowering lay leaders for educational ministry and facilities management, managing and mediating conflict, confronting destructive behavior, visiting lapsed members and visitors, assessing problems from a systemic perspective, working with groups to develop long-term goals and plans, fund-raising and financial record-keeping, focusing interests and attention and mobilizing people to address challenges in the broader community, collaboration with other churches and faith communities, and starting a new congregation. The pattern in responses suggests that clergy are most confident in tasks that pull on their abilities to be kind, benevolent, understanding, steady, and religiously expressive, in settings that involve less risk. They are least confident in tasks that require more assertiveness and decisive direction, systemic thinking, formation of partnerships for leadership, and engagement with people beyond the walls of the local church or denomination.

Let us then turn to one more matter: how clergy use their time in addressing different areas of ministry and leadership. We asked more recently ordained clergy how much time they spent in each area of ministry in a typical week. The following chart tells the story—a story that should begin to look familiar (with a few differences).

Here, as was the case with their confidence ratings, areas receiving the most time and attention from pastors and priests are preaching and proclamation, being a role model (I am not sure how they quantified time spent in this area), pastoral care, and communications. Areas receiving the least time and attention are lay ministry development, self-development, supervision, sacramental ministries, community connection, and objective-setting.

**Based on your total hours per average week, how much
of your TIME is spent in each ministry area?
Newer Transition into Ministry - Supported Clergy
(n=240)**



Like anyone else, clergy spend time in areas in which they are most confident, and spend little time in areas of ministry in which they are least confident. An exception is the little time devoted to sacramental and liturgical ministry—an area to which many clergy wish they could devote more time. But, overall, the picture is once again of ordained religious leaders devoting their time and efforts to core role-functions but not to the building, strengthening, or expanding of mission and of congregations’ capacities for effective mission. Overall, the picture among Mainline clergy—even the best-trained with special attention to post-seminary continuing development—reflects a model of ministry more in line with maintenance and less in line with mission.

Once again, I want to emphasize that the pattern is systemic. Clergy do not create this skewed focus in a vacuum. Nor do seminaries distort the impulses and interests of innocent future clergy. No, the whole system pulls toward maintenance, and toward a model of pastoral / priestly leadership that over-emphasizes the pastoral, homiletic, and sacramental facets of ministry and de-emphasizes (and even seeks to avoid) the facets of ministry having to do with organizational leadership and the high art of community-building. Unfortunately, this only serves to perpetuate one of the major sources of conflict in congregations as found in Hartford Seminary’s FACT study: problems with clergy leadership. And it does not address the continuing challenge of declining religious engagement in America.

For consideration: Does VTS want to educate and train clergy to fit the cultural mold, or does VTS wish to exercise its position in the church to set a different pattern in motion?

So, given this system and culture in the Church, how well is seminary education preparing people for the ministry and leadership in this system and culture of the Church? And, how well is seminary education preparing people for the kind of effective leadership that will lead to transformational change?

We asked more recently ordained pastors and priests across denominations how well seminary prepared them for various areas of ministry and leadership. One group of over 450 clergy (the “TiMs”) also completed post-seminary training and development programs funded by the Lilly Endowment (the “Transition into Ministry” programs). The other group of nearly 700 clergy (the “non-TiMs”) did not benefit from such programs.



The preceding chart tells what should now be a familiar story. Clergy across denominations think they have been most thoroughly prepared for preaching and proclamation, followed by strong preparation for sacramental and liturgical ministry and for pastoral care. Many also consider themselves well-prepared for Christian formation and education.

But these same clergy consider themselves little prepared for the faithful work of objective-setting and program planning, lay leadership development, conflict engagement, organizational leadership, congregational development, and community connection. They consider themselves unprepared to provide leadership and ministry in supervision, youth work, finance and administration, and understanding and working with natural social networks. It is worth noting that the patterns of TiM clergy and non-TiM clergy are nearly identical, with a few exceptions: TiM clergy indicate higher seminary preparation than their non-TiM counterparts in preaching and proclamation, self-development, communications, organizational leadership, and social networking. But overall, TiM clergy do not have a significantly different seminary experience than their non-TiM peers; the pattern of perceived preparation is very much the same.

This chart reveals a great deal about the explicit, implicit, and null curriculum of most seminaries in the United States. What do we value as seminaries—and what do we de-value? Curriculum and requirements of a seminary reveal what is considered most central for formation and development. In many Mainline and Evangelical Protestant denominations, the sermon is indeed considered the most important and central act of the ordained minister, followed by leadership in crafting worship and by good pastoral care. Seminaries then construct curricula that train toward building capacities in these areas. And these are indeed profoundly important capacities for clergy to have—good

preaching helps focus and energize people in their Christian faith; well-crafted worship nurtures deep devotion, while sloppy or rigid worship frustrates people; poor pastoral care drives people away. And so, seminaries require courses that build theory and skill aimed primarily toward these core functions of preaching, leading worship, and offering pastoral care (although VTS does not require any courses in pastoral care).

For consideration: What areas, capacities, and habits for ministry and leadership are addressed thoroughly in VTS curriculum and experience? What are not addressed—and what does that absence end up teaching?

This traditional emphasis supports a model of Christian religion that centers attention on the priest or pastor rather than on the community. In this model, the ordained minister becomes a religious functionary, a dispenser of religious goods. Such a model also assumes that interest in church will continue “world without end” in American culture, that people will come because it is their natural inclination to do so—despite evidence over the past four decades of decreasing interest by the American public in participation in church and organized religion.

What is missing in curricula across most Mainline and Evangelical seminaries is a more robust emphasis on developing seminarians’ capacities in building and strengthening communities and organizations. Such courses are relegated to “elective” status. Such content is not typically emphasized as part of field education. And such capacities are not typically assessed as part of ordination-related exams. So, not all seminarians avail themselves of such “elective” courses. Then, seminary graduates arrive in congregations, schools, and other settings ready to do what they have been trained to do, only to find themselves face to face with situations and systems they were not prepared to deal with. These include negative situations: financial disarray, deep conflict or latent hostility, organizational malaise, absence of evangelism and mission, detachment from surrounding neighborhoods and communities, deteriorating buildings, weak lay support of ministries. But new graduates are also not necessarily equipped to properly understand or move effectively into positive situations and systems, without resorting to some misplaced negative assumptions and feeling that they perhaps need to undo or redo what has been done previously in order to leave their mark. They have not learned about realities of power and money, and of institutional habits, in human organizations and communities—indeed, they may implicitly have learned that such realities are at best “beneath” the greater concerns of the Kingdom of God and at worst are outright “evil” sources of distortion of God’s purposes.

It is high art, to build and strengthen communities and organizations. The varied perspectives, skills, and capacities for this high art are not typically taught in standard seminary education. VTS has the potential to take the lead in such education and training through a careful adjustment in the current overall curriculum, field education, and co-curricular activities and programs, and through creation of specific paths for capacity development.

Recommendations: VTS should—

- 1) Develop a “grid” of capacities and ministry/leadership areas as desirable outcomes for effective Christian ministry, leadership, and mission.
- 2) Examine its curriculum, field education, and co-curriculum in light of areas of these desired outcomes.
- 3) Adjust curriculum to increase exposure to and education in building and strengthening communities and organizations.
- 4) Develop partnerships with area universities, colleges, and organizations to fill gaps in curriculum.
- 5) Encourage faculty to develop their own capacities and intellectual familiarity in some of the under-represented areas of ministry and leadership, and to bring this into course conversation.
- 6) Overhaul “formation” activities of the seminary to address both personal and professional development.
- 7) Develop programs and partnerships that model for students a Christian community engaged in “best practices” of community engagement, and that provide opportunities for deeper leadership development.
- 8) Develop the MDiv “tracks.”
- 9) Develop joint degree programs with area universities.

Seminaries and denominations alike have come to rely on longer-term ordained ministers to help rising and new ordained ministers develop deeper, more nuanced capacities in religious ministry and leadership. The best teacher turns out to be a mix of direct involvement on the job, analytic reflection with mentors and supervisors, and support and challenge from wise laypeople and a community of committed peers. Some of the most significant learning for ministry and leadership happens after seminary.

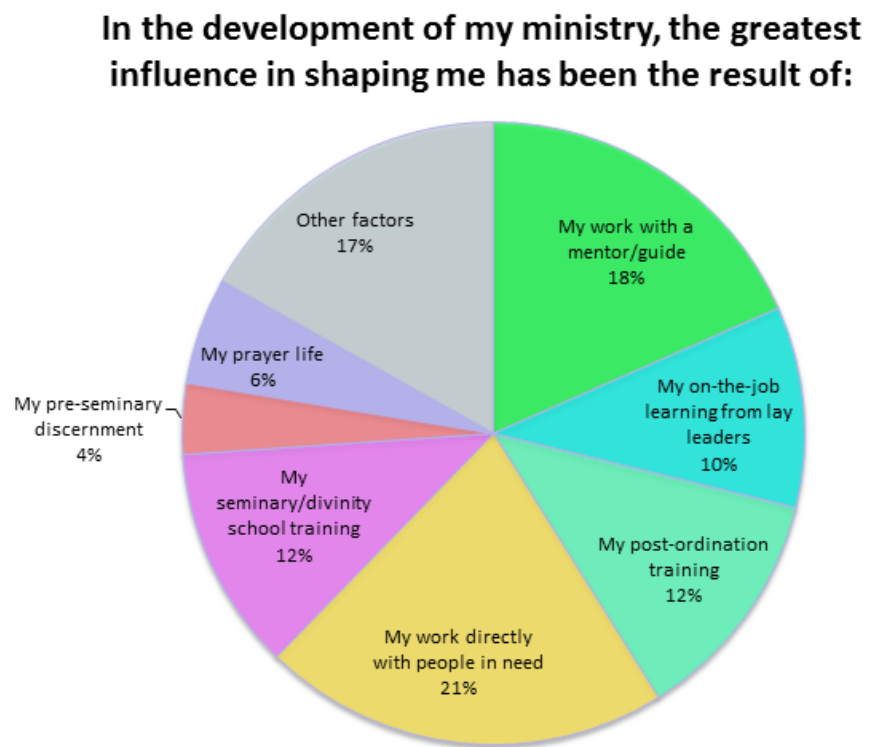
To illustrate this, consider the pie chart below. We asked pastors and priests without special post-seminary programs what was the greatest influence in shaping their ministry, among a list of options.

As the chart shows, the majority of clergy indicated that individuals and situations post-seminary were most influential on their development. Only 12% selected seminary or divinity school as their most significant influence. And only 4% claimed that their discernment prior to seminary toward ordination was most influential.

The largest group of clergy (40%) picked influences that involved active participation in self-development *after* seminary and ordination – regular consultation with a mentor (18%), direct learning from lay leaders on the job (10%), or specific training programs after ordination (12%). If nothing else, this should point to the significance of the early years of ordained ministry after seminary.

An additional 21% noted that the work of ministry itself, with people in need, was most influential. This may have occurred before, during, or after seminary and ordination. There can be a general sense among clergy, like in any field, that the best learning is by “just getting out there and doing it.” But there is a pitfall with this approach. “Just doing it,” without additional training and consultation, can contribute to learning bad habits in ministry and leadership.

It is no surprise, then, that the Lilly Endowment put hundreds of millions of dollars into post-seminary transitional training and development for new pastors and priests. And, when we asked TiM-trained clergy the same question about the greatest influence on their development, we found an even greater frequency clergy emphasizing the influence of mentors (24%)—and fewer emphasizing the free-floating influence of *ad hoc* on-the-job learning (13%). They also more frequently endorsed seminary as most influential (18%)—and, for many of these pastors and priests,

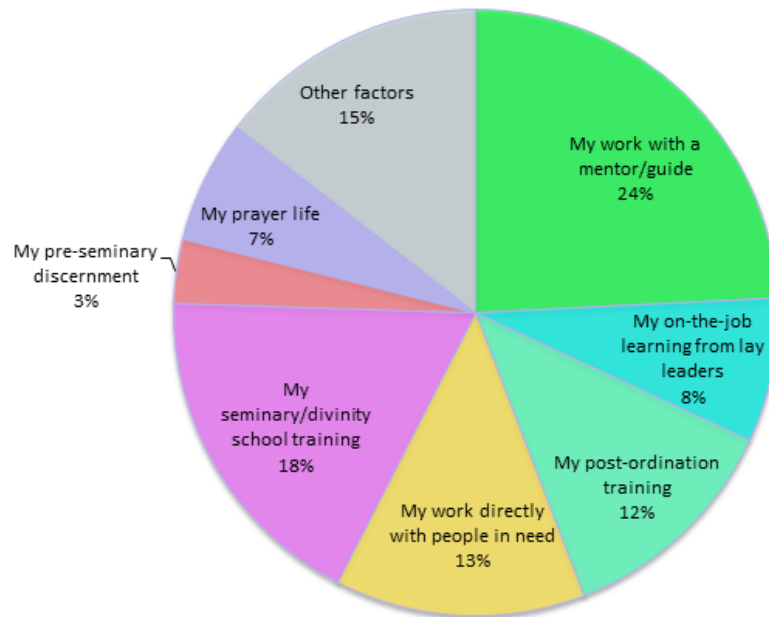


their post-seminary program began through their seminaries, so the programs helped strengthen the efficacy of their seminary education.

Mentors are particularly important for many clergy, and the combination of clergy mentoring, well-designed training and development programs, and helpful instruction from lay leaders provides a powerful influence in shaping the trajectory of ministry and leadership for new clergy.

Finding the right mentor is vital. But perhaps even more important is training mentors to be mindful about what they discuss with new clergy. It could become very easy for mentoring clergy to drift into established patterns in the Episcopal Church and avoid discussing the subjects we would prefer not to consider real or important—like conflict, communication effectiveness, time management, money, power, and community-building. When we asked new clergy what they learned most from their mentors, we found a familiar pattern that focused on personal matters of vocation as Christian leaders, but not on communal and organizational matters of effective ministry and leadership. Consider the following ratings of what TiM clergy learned most and least from their mentors:

In the development of my ministry, the greatest influence in shaping me has been the result of:



- ❖ Learned most “how to own and live into my calling as a pastor/priest,” but learned least “how to help others take responsibility in decisions of the church.”
- ❖ Learned most “how to preach with greater clarity and strength” and to “find confidence in my own theological voice,” but learned least “how to speak the theological voice of the community.”
- ❖ Learned most “how to read and learn congregational culture,” but learned least “how to manage and oversee church’s finances” or “how to function in a paid position on a church staff.”
- ❖ Learned most “how to plan and lead Sunday worship,” but learned least “how to plan and coordinate services for weddings, funerals, baptisms.”
- ❖ Learned most “how to be open and responsive to people,” but learned least “how to build networks with and among people” and “how to use communication strategies effectively to reach people.”

In addition, TiM-trained clergy reported only intermittent or occasional learning in the following areas from their mentors:

- | | |
|--|---|
| ❖ Dealing with conflict effectively | ❖ Looking at situations from different perspectives |
| ❖ Mobilizing and strengthening people’s capacities and gifts | ❖ Working as a team member |
| ❖ Dealing with my own life transitions | ❖ Offering spiritual guidance |
| ❖ Listening to others | ❖ Offering clarity and purpose |
| ❖ Coping with criticism and feedback | ❖ Offering pastoral care |

All of this points to a critical caveat to the importance of mentors... While invaluable for clergy development, mentors can also contribute to recreating the system that is less effective than we wish, because of not addressing some recurring challenges in ministry. If clergy are conflict-averse and not confident in community-building, are they likely to focus as mentors on such subjects with new pastors and priests? No. As we found 15 years ago with more seasoned Episcopal rectors and vicars, it is not part of the culture of clergy interaction to focus too closely on such matters—but it is those clergy whose mentors went the extra mile with them into such “uncomfortable” territory who were themselves more effective in leading congregations.

Recommendations: VTS should—

- 1) Focus on continuous leadership development for more seasoned priests and pastors, focusing on under-addressed areas.
 - a. Partner with effective organizations outside as well as inside the Episcopal Church and provide a conduit for delivery of continuous training and development in areas under-developed among clergy
- 2) Create and manage a list of effective clergy who can be nurtured and strengthened as mentors.
- 3) Develop a program to train clergy mentors (both ordained and lay) with a focus on developing underdeveloped capacities.
- 4) Overhaul its Lifetime Education program to address the need for continuous leadership development, and do so in collaborative partnerships with dioceses and other church organizations that will leverage challenge for clergy.

So, let us now turn to the post-seminary training and development programs funded generously by the Lilly Endowment. VTS has been actively immersed in two of them: the “First Three Years” program, now recast as the “Second Three Years,” and the Christ Church residency program that has become the “Ministry Residents Program.” Were they helpful? Certainly. Retention of new clergy in the vocation of ordained ministry and in congregational leadership has been strengthened by these types of initiatives, across denominations. From our interviews with clergy from these programs, we have heard repeatedly that the best programs gave them an anchor amongst peers and mentors who worked with them through challenging times, helped them learn from the best mentors how to lead effectively (and not all good leaders are good mentors), and provided them stepwise opportunities to develop skills and capacities. More than one TiM participant has told us that “this program saved my life.”

But we also heard how these programs sometimes shielded new clergy from the more intense, contested, and emotionally laden areas of ordained ministry and leadership. Some TiM residencies did not expose their residents to core executive committee meetings, parish-wide budgetary considerations, or community connection – and some were even kept from the most central aspects of liturgical planning. Some TiM peer-based support programs spread themselves too thin and lost control of the quality of the mentoring provided.

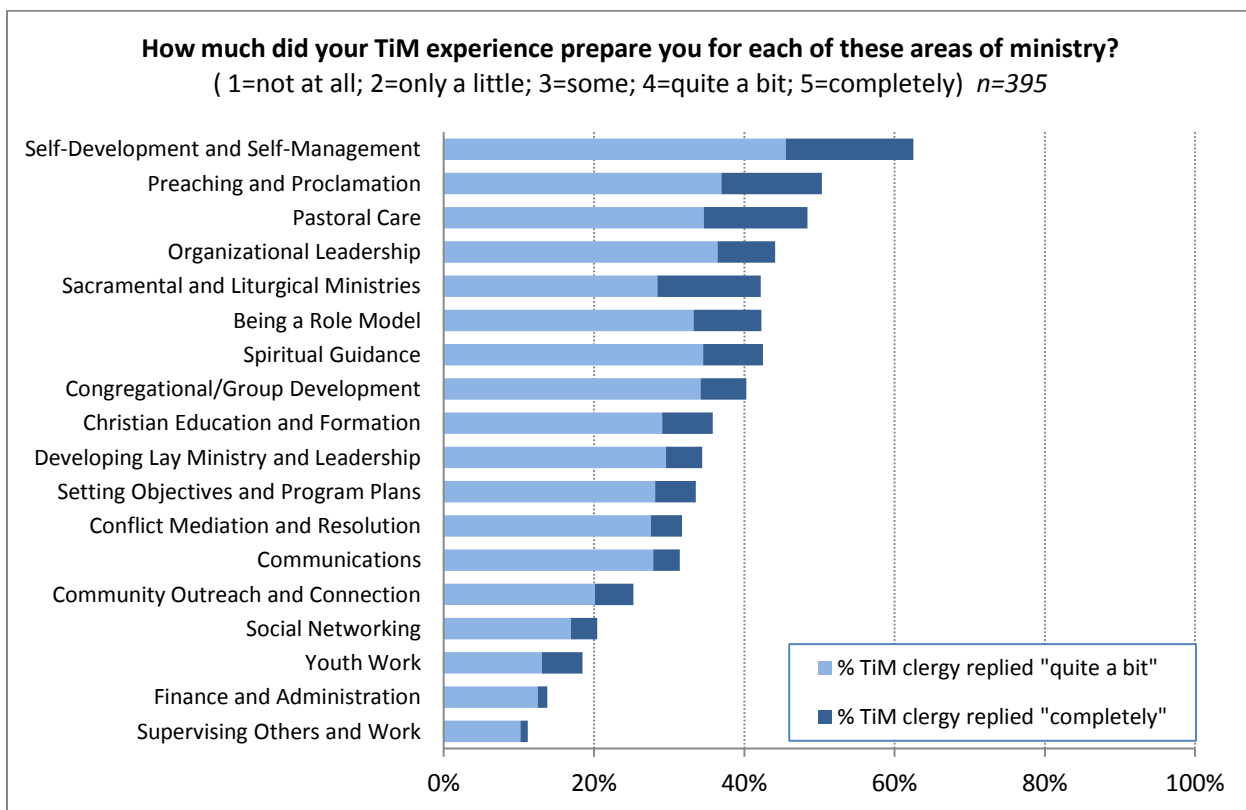
We asked TiM clergy to rate how well they thought their TiM programs prepared them in different areas of ministry. The chart below shows the pattern of their responses.

TiM programs have clearly emphasized self-development. This was particularly true in relation to helping new clergy forge for themselves a deep sense of pastoral identity. This high emphasis on self-development is part of what the TiM initiatives intended. Such an emphasis can have a positive effect of strengthening self-confidence, decisiveness, and

assertiveness—and thus increase the likelihood that these clergy will continue to learn, strengthen, and expand their capacities. But there may be limits to how much programs should emphasize this “inner work.”

Other areas of strong development included preaching and proclamation, pastoral care, and organizational leadership. Also moderately strong were emphases in being a role model, sacramental and liturgical ministries, and congregational development. TiM-trained clergy began to develop more of a focus on organizational development and leadership than they had in seminary—in the midst of a continuing heavy emphasis on the core, expected religious functions of pastor and priest.

TiM-trained clergy were not helped to develop their capacities in supervision. Also weak was an emphasis on community outreach and connection. And TiM-trained clergy did not learn particularly well in their post-seminary programs about youth work, conflict mediation and resolution, finances and administration, and social networking.



Clergy who were trained in TiM residencies in training congregations tended to have the best experiences—if the congregations and supervising clergy managed the residency programs well. There were cases of poorly managed residency programs. But there were more cases of brilliant residency programs with highly invested senior clergy and lay leaders. Christ Church is an example of a residency site that went through stronger and weaker periods, very much dependent on leadership, but was generally among the strongest. Wilshire Baptist in Texas has remained consistently strong, again related to highly invested and highly skilled leadership. Both of these residencies have moved beyond a single-parish model to include multiple area congregations. VTS’s partnership in the “Ministry Residency Program” follows a path emerging among many residency programs that seeks to disperse the cost by creating partnerships among several congregations and involving a seminary or diocese to help direct the program.

The strength of residencies is in their multi-pronged approach to developing new clergy – through solid supervision and mentorship (two distinct roles), creation of a culture of peer co-learners, a rotational approach to immersion in different areas of ministry, expectations of continuing education and opportunities provided for professional-quality capacity-building, full lay engagement, and designated new clergy responsibility for strengthening or developing ministry. TiM residency-trained clergy are the most likely to indicate that they have learned more than a sense of pastoral identity and greater skill in core religious functions—they are the ones who are most likely to have learned arts of administration, management, organizational leadership and community-building.

A less intensive “peer-based” program such as VTS’s “Second Three Years” program is a lower-cost intervention, with less noteworthy but still helpful results. These programs pair new clergy with mentors and require regular consultations, provide some short-term continuing education to develop capacities, foster peer-to-peer conversation, and require some form of continuing education project. Results are generally positive, but more mixed than were results of the residencies. At a baseline, they help keep clergy in ordained ministry by providing encouraging connections and environments for reflection. They also help foster and strengthen pastoral identity, and encourage further development of core religious ministry through peer-to-peer and mentor interaction. But clergy from these programs are less frequent in noting any training or development in organizational management and leadership or in community-building. This is largely due to a lack of focus on these issues. VTS’s earlier program, “The First Three Years,” provided more in these areas than several other “peer-based” programs, particularly in objective-setting, conflict engagement, and organizational leadership—but not as much in finance and administration, social networking, youth work, or community connection.

These programs are profoundly helpful, and have resulted in positive impact in the congregations served by clergy who went through these programs. Most (but not all) of the pastors and priests from these programs that we interviewed have developed some remarkable capacities in leadership that is grounded, steady, and both collaborative and assertive in efforts to build and strengthen communities. They help ground and focus “on-the-job” learning, provide a vital mix of support and accountability (and challenge), and use real-life experience in ministry and leadership as primary sources of learning. Not only is VTS’s continuing investment in such programs important. It is also important to consider how education *during* seminary could utilize more of the methodologies developed by these post-seminary programs. And, it is vitally important to take these programs to the next level in terms of their developmental impact.

Recommendations: VTS should—

- 1) Designate a team of faculty, staff, alumni, and effective church leaders as an advisory/oversight board for the “Second Three Years” and the “Ministry Residency Program.”
- 2) Work with participating dioceses and congregations to develop sustainable shared strategies for funding these programs (particularly the residencies).
- 3) Develop partnerships with organizations both within and beyond the Episcopal Church that can provide high-quality training and development seminars and workshops for participants in these post-seminary programs.
- 4) Draw on the strengths of talented faculty and staff in areas needing further training and development.

Appendix – Ministry Tasks Rated by Clergy with Highest and Lowest Self-Confidence

| Items Rated Highest | Area of Ministry | Rating (1 to 4) |
|---|--------------------------------------|----------------------------|
| Preaching so that people experience the Word of God as a living, positive force in life. | Preaching and Proclamation | 3.353 |
| Assuring the beauty and special quality of church worship services on such occasions as major holy days (e.g., Christmas, Good Friday, Easter). | Sacramental Ministries | 3.256 |
| Communicating feelings and emotions that fit your sermon’s message and are appropriate to God’s Word. | Preaching and Proclamation | 3.205 |
| Building trust through the care with which confidences are maintained and promises kept. | Being a Role Model AND Pastoral Care | 3.191 |
| Telling individuals and groups directly of God’s love and good will toward them and of ways they can grow in God’s grace. | Pastoral Care | 3.178 |
| Ministering to the dying and bereaved and officiating at burial services. | Sacramental Ministries | 3.083 |
| Providing a role model through personal stability and reliable performance. | Being a Role Model | 3.074 |
| Continually improving one’s own skills. | Self-Development & Self-Management | 3.074 |
| Continually improving your ability to express ideas and facts, orally and in writing. | Communications | 3.073 |
| Showing a pattern of behavior (conduct) in your life that reflects self-understanding and self-discipline. | Being a Role Model | 3.063 |
| Working efficiently under pressure. | Organizational Leadership | 3.060 |
| Being aware of the life concerns of people in your congregation and surrounding community, and addressing these in your preaching in the light of the Gospel. | Preaching and Proclamation | 3.050 |
| Listening carefully to other people without being over-involved in your own agenda. | Pastoral Care | 3.047 |
| Bringing ideas and issues in present day society into conversation with the Christian tradition so that preaching is thought provoking and challenging. | Preaching and Proclamation | 3.043 |
| Communicating personal faith and joy in your own life in Jesus Christ. | Being a Role Model | 3.033 |

| Items Rated Lowest | Area of Ministry | Rating (1 to 4) |
|---|--------------------------------------|----------------------------|
| Setting clear and practical priorities in managing time spent as a minister. | Self-Development & Self-Management | 2.448 |
| Ensuring that capable lay officials have effective plans for the physical facilities. | Developing Lay Ministry / Leadership | 2.432 |

| | | |
|---|--------------------------------------|-------|
| Managing and mediating conflicts between different groups' differing viewpoints and priorities. | Congregational/Group Development | 2.401 |
| In an institutional or community setting, developing lay people as leaders for programs of education or action in that setting. | Developing Lay Ministry / Leadership | 2.398 |
| Analyzing the causes of breakdown in congregation or group functioning and acting to correct them. | Congregational/Group Development | 2.397 |
| Involving and training lay members who can teach in programs for adults and young people or lead discussion groups. | Christian Education & Formation | 2.391 |
| Giving a focus to community ministry by selecting the problems the ministry will particularly respond to. | Community Outreach / Connection | 2.377 |
| Working to get people from different groups (e.g., age, income level) to agree on long-term goals that respond to major changes in the community or that represent new initiatives by the church. | Setting Objectives & Program Plans | 2.337 |
| Developing ecumenical and interfaith alliances and (as needed) relationships with non-religious organizations in order to seek community improvements or make a religious witness. | Community Outreach / Connection | 2.282 |
| Making personal contact with visitors and lapsed members. | Community Outreach / Connection | 2.218 |
| Confronting and assisting members whose behavior is destructive to themselves, those close to them, or the life of the congregation. | Pastoral Care | 2.060 |
| Helping organize different types of fund raising programs. | Organizational Leadership | 2.030 |
| Performing duties such as financial record keeping and arrangements for property improvements when lay leadership is unavailable or seems inadequate. | Organizational Leadership | 1.993 |
| Creating or strengthening community-wide groups to address community problems such as drug abuse, economic adversity, quality education, housing, etc. | Community Outreach / Connection | 1.954 |
| Starting a new congregation with such strategies as forming a lay nucleus, house-to-house visiting, surveys, public relations and mailing/web-based campaigns. | Community Outreach / Connection | 1.495 |