



The Berman Center for Research and Evaluation

REVIEW OF EVALUATION AND RESEARCH STUDIES ABOUT THE IMPACT OF CONTINUING CLERGY EDUCATION

I. INTRODUCTION

The Philadelphia-based Lasko Family Foundation recently initiated a new philanthropic focus that supports programs and professional development (continuing education) opportunities for rabbinic, cantorial, and Jewish education students and for Jewish clergy (rabbis, in particular) in the field. Over the past several months the Foundation has been exploring the possibility of fostering an alliance among three providers of continuing rabbinic education – STAR (Synagogues: Transformation and Renewal); IJS (The Institute for Jewish Spirituality); and Oraita (a project of Boston Hebrew College’s Rabbinical School).

In June 2007, the Foundation invited JESNA’s Berman Center for Research and Evaluation to assist in an exploration of potential platforms for a fundable initiative in the area of continuing rabbinic education. On September 10, 2007, The Berman Center will facilitate and lead key constituents through a six-hour outcomes clarification and logic modeling session in Philadelphia.

As part of our preparation for the September 10th consultation, we are pleased to provide the following annotated review of evaluation and research studies about the impact of continuing rabbinic education, as well as programs offered by Christian and non-sectarian organizations appropriate for Jewish clergy participation.

We did not find a large number of formal studies in the field. Those we located were more likely to be related to Christian-sponsored programs or those provided by non-sectarian organizations. Little evaluation and/or research has been conducted to date about the impact of continuing education programs for Jewish clergy. Two notable exceptions are the formal evaluations of the STAR and IJS programs, both of which were commissioned by the program provider and conducted by JESNA’s Berman Center. In order to be comprehensive, we also included findings from informal and/or internal evaluations conducted by program providers about the impact of their own programs.



II. RESEARCH STUDIES: CONTINUING EDUCATION FOR JEWISH CLERGY AND EDUCATORS

The Alban Institute. (2004). “Final Report: Evaluation of CLAL-The National Jewish Center for Leadership and Learning [sic] Rabbinic Graduate Internship and Retreat Programs. CLAL – The National Jewish Center for Learning and Leadership. Unpublished paper.

According to CLAL, the organization accepts nine participants in its Rabbinic Internship Program each year. Its Rabbinic Retreat programs have had approximately 20 to 25 participants in each program and the Rabbinic Alumni Network includes approximately 500 rabbis. CLAL estimates its continuing rabbinic education programs have served more than 500 participants since the programs were first offered.

In November 2004, CLAL retained the services of The Alban Institute to evaluate its offerings for rabbis in the field. Researchers gathered information from eight sources: major written reports, CLAL publications, and the web site; a survey of alumni; a focus group of 10 program participants, follow-up interviews with nine alumni selected by the Steering Committee; follow-up email with questions sent to 10 participants with most negative experiences of the program; phone interviews with religious leaders nominated for participation, but who did not attend the program; background web-based research on all individuals nominated for interviews; and conversations with the Steering Committee and other CLAL staff.

The findings of the formal evaluation study indicated CLAL’s programs have had a broad impact on program participants in terms of preparing them to work across Jewish denominational and institutional boundaries. Challenges uncovered by the research include CLAL’s need to refocus the “identity” of the program among target audiences (that is, shifting public perception of CLAL’s goals from “building mutual understanding” to “leadership development”) and providing program attendees with ongoing support and continuing leadership development. Key study findings included:

- Ø More than two-thirds of survey respondents indicated CLAL was important or very important to their development as Jewish leaders.
- Ø More than 80% of respondents and interviewees said the CLAL experience was meaningful at the time of their participation. About 50% said that the experience was meaningful in retrospect.
- Ø One-third of respondents said the CLAL experience was very influential or influential on their careers subsequent to program participation.
- Ø More than 90% of program participants involved in the study said they would recommend the CLAL program to a peer.

JESNA’S Berman Center for Research and Evaluation. (2006). *Institute for Jewish Spirituality Alumni Survey Rabbinic Cohorts 1 & 2*. Unpublished document.

As part of its ongoing research and evaluation work with JESNA’s Berman Center, the IJS commissioned a study of its alumni from the first two cohorts of its flagship Rabbinic Program. This “Hevraya” study, which was both exploratory and evaluative in nature, consisted of an online survey of the entire alumni population and a “post-hole” study of a sample of 10 alumni



with whom The Berman Center conducted in-depth phone interviews. The survey instrument had four core sections: Background, Personal practice and impact, Professional practice and impact, and Experience at the IJS. The survey was launched in June 2005 and remained online for one month. The 91% response rate allowed researchers to generalize these findings to the entire rabbinic alumni population.

Key findings about the impact of this program on participants focused on their personal growth and professional work. Highlights include:

Impact of the IJS: Personal Growth

- Ø Spiritual Practices: Since participation in the IJS Rabbinic Program, the vast majority of participants maintained or increased their time spent in each of the spiritual practices that define the IJS programs. For all but one practice (yoga), at least 50% of the participants reported an increase in their practice. No more than 12% indicated that a specific practice diminished since their participation in the IJS program
- Ø Connection between spiritual practices and relationship with God: Study results indicate that most participants experienced a positive connection between spiritual practices learned at the IJS program and their relationship with God. It appears as if the learning and practices from IJS helped to strengthen the alumni's relationship with God.
- Ø Pace and depth of spiritual growth: Though the ratings spanned almost the whole range, nearly all participants were engaged in the process of continuing and expanding their spiritual practices. Most participants mentioned more than one type of practice, activity, or goal. The responses most frequently noted were text study (26), meditation for personal practice (15), spiritual direction (15), and ongoing retreat practice (14). In addition, 9 participants commented that they plan to get back involved with IJS, and a separate 9 participants recorded prayer as a next step for them in their spiritual journeys. Furthermore, 8 respondents mentioned teaching, and 6 commented that their next steps include yoga as a personal practice. Furthermore, the participants included a wide variety of other "next steps" including, but not limited to, creating a new synagogue based on IJS, a support group, writing a book, *g'milut chasadim*, and parenting as spiritual practice.
- Ø Work as challenge to personal spiritual growth: The majority of participants continue to struggle with balancing their own work obligations and their spiritual aspirations. When the IJS alumni were asked directly to rate how often they maintain a balance between work pressures and personal spiritual needs since participating in the IJS program, the average was 2.9, just below the middle of the scale. Only 1 participant rated this item a 5 (always) and the majority rated it a 2 or a 3. Having gained a better understanding of the complexity of this issue from this survey, we will be in a better position to delve deeper in the Phase 2 interviews to gain an even fuller understanding of how alumni experience the relationship between their work lives and their continued spiritual growth.

Impact of the IJS: Professional Work

Overall, the participants did report that IJS enabled them to bring spiritual values, practice, and awareness to many areas of their work; however, participants used the entire scale for each item



and the means ranged from 3.5 to 4.27. The following table includes the means for each area of application to work, with 1 being “not at all” and 5 being “very much.” IJS alumni express particularly strong confidence in their ability to use Hasidic and/or Kabbalistic texts in their teaching and to be more effective spiritual guides.

- Ø Ability to use Hasidic and/or Kabbalistic texts in teaching: Over 90% agreed (with twice as many indicating strong agreement than disagree) that they are more able to use Hasidic and/or Kabbalistic texts in their teaching.
- Ø Ability to use Hasidic and/or Kabbalistic texts in their counseling: Over 60% agreed (nearly one-quarter neither agreed nor disagreed) that they are more able to use Hasidic and/or Kabbalistic texts in their counseling.
- Ø More effective as spiritual guides: Over 85% agreed (with over 50% indicating strong agreement) that they are more effective as spiritual guides.
- Ø More satisfied with connections with other rabbis as fellow travelers: Over 70% agreed (22% neither agreed nor disagreed) that they are more satisfied with their fellow connections with other rabbis as fellow travelers on a spiritual journey.
- Ø Interactions with family and friends is usually influenced by spiritual practice: Over 70% agreed (23% neither agreed nor disagreed) that the ways they interact with their family and friends is usually influenced by their own spiritual practice.
- Ø Leading prayer and teaching: Over 80% percent marked a 4 or a 5 for the extent to which IJS enabled them to bring spiritual values, practice, and awareness to leading prayer, teaching, and pastoral counseling. Very few (9%) rated this below a 3.
- Ø Pastoral counseling: Nearly 80% marked a 4 or a 5 for this, with almost half marking “very much.” For this item, 9% (5) marked a 2 and one participant marked a 1.
- Ø Programming: Just over 60% marked a 4 or a 5 for this question. One-quarter of the participants recorded a 3 for this question and seven participants marked a 1 or a 2, below the mid-point, for this question.
- Ø Synagogue Business: One-third marked a 4 or a 5 for this item, with 11% marking the highest rating. Over 50% marked a 2 or a 3.
- Ø Interpersonal relationships with other professionals: 55% marked a 4 or a 5 (with 20% marking a 5). In addition, 20% marked a 2 and nearly one-quarter marked a 3, the middle of the scale.
- Ø Interpersonal relationships with congregants/community members: 70% marked a 4 or a 5 and only 4 marked below the middle of the scale. Nearly one-quarter marked a 3, the middle of the scale.



JESNA's Berman Center for Research And Evaluation. (2006). *Summative Evaluation of the STAR PEER Program – Pilot Phase.* Unpublished Document.

STAR PEER, funded by the Charles and Lynn Schusterman Family Foundation, is a one-year, trans-denominational fellowship program designed to provide professional development opportunities for early career pulpit rabbis in the areas of not-for-profit management, leadership skills, change management, and visioning for Jewish communal life. The Berman Center's summative evaluation work at the close of the pilot phase of the PEER program included analyses of pilot program design, program implementation, program impact on participants, and the reputation of STAR PEER in the field of participants and potential applicants. Evaluation study instruments included a mix of qualitative and quantitative methods: semi-structured phone interviews with key informants; online surveys of program participants; email interviews with program participants; document review of internal memoranda, reports to funders, program materials and curriculum; and, when available, secondary analysis of raw evaluation data collected by STAR throughout the pilot period. Limitations of the data that made it difficult to both provide a clear picture of evaluation findings and to compare data within and across cohorts included inconsistent and/or incomplete data provided to researchers (e.g., write-ups of evaluation findings from online and written surveys instead of actual survey instruments and responses); variations in the reporting of quantitative data (e.g., percentages, frequencies, and narrative), and a small number of respondents. In addition, the program provider's data collection design differed between the PEER 1 and PEER 2 programs, making it difficult to draw conclusions across these cohorts.

Based on the responses of participants (and the rabbinic and lay leaders of their congregations), the PEER fellowship had a positive impact on participants' skills, knowledge, attitudes and behaviors, particularly in areas related to program development, organizational management and change, and self-awareness and reflection. Findings from the summative evaluation conducted during the final year of the program's pilot phase demonstrated the program provider's initial success in launching a well-designed professional development program that is highly regarded by participants, faculty and opinion leaders, and which has already had positive short-term impact on participants' behaviors, attitudes, skills and knowledge. Major findings included:

Program design

- Ø Opinion leaders generally agreed that professional development during the first five years of rabbis' careers was likely to be highly beneficial, especially for those who had been in the field for two to three years. They also emphasized the value of professional development for rabbis around times of transition (e.g., fifth year, 10th year, and transition from first to second job).
- Ø According to faculty members, and based on evidence of the impact of the program on participants, the program attracted and selected very promising candidates. Faculty and participants felt that the selection process was fair and thorough. Despite some surprise and disappointment that the program attracted fewer applicants than anticipated, faculty and staff were generally very satisfied with the caliber of the participants in the first two cohorts. They perceived the need for larger representation of modern orthodox rabbis.
- Ø According to opinion leaders, faculty, and the participants, the content and design of STAR's PEER fellowship program directly corresponded to the essential professional



development needs of early career rabbis. They found the program responded directly to their needs for knowledge and skills to help them function more effectively and for an opportunity to reflect upon and develop their own visions for their rabbinate and for transforming synagogue life.

Program Impact

Based on responses of participants and the rabbinic and lay leaders of their congregations, the PEER fellowship had a positive impact on participants' skills, knowledge, attitudes and behaviors in areas related to program development, organizational management and change, and self-awareness and reflection. These respondents indicated that increases in knowledge and skills were more evident than changes in attitudes and behaviors. Overall, participants in PEER 2 reported achieving greater proficiency and/or improving more markedly than their PEER 1 counterparts. Participants in both PEER cohorts reported significant growth in their self-confidence. They reported the greatest knowledge growth in program planning and evaluation, organizational change, building positive relationships with lay leaders, and conflict management. Some perceived their congregants and congregational leaders trusted them more. They said they utilized the skills they developed in the areas of mission and vision development and marketing. They reported increased commitment to their own spiritual growth and the degree to which they sought collegial support. They noted that areas requiring additional growth and proficiency were leadership development and positive relationship building, role clarification, conflict management, program evaluation, fiscal and financial management, and self-care/self awareness tasks (e.g., creating appropriate boundaries, developing priorities for their rabbinate).

III. RESEARCH STUDIES: CONTINUING CHRISTIAN CLERGY EDUCATION

**William Gould. (2001). "Entry into Ministry." *Resources for American Christianity*.
<http://www.resourcingchristianity.org/Project.aspx?ID=930533>.**

From 1993 to 1996, Grace, Mission, and New Covenant presbyteries, covering half the state of Texas, sponsored this study as a pilot project designed fill the gap between formal seminary education and the practical realities of local church leadership, by assisting a select number of recently-ordained ministers in developing personal and leadership skills for their congregations. Austin Presbyterian Theological Seminary, which sponsored an earlier Lilly Endowment-funded project for newly ordained ministers and their first congregations, served as a partner in this study.

Three recently-ordained ministers from each presbytery took part in the project. These nine leaders met fourteen times over a two-year period with a five-person Leadership Team consisting of an experienced minister from each presbytery, project evaluator William Gould and project director Stewart Coffman. Each two-day meeting supported an inductive teaching/learning style focused on three seminar topics: (1) understanding one's own congregation and community, (2) understanding oneself as a person, and (3) developing professional skills. On occasion, outside consultants were invited to address the group. General supervision of the project fell to a Project Team made up of two representatives from each of the three presbyteries plus a faculty member from Austin Seminary.



Specific conclusions drawn from the project were:

- Ø Forming close, collegial relationships was valuable not only for the project itself, but also for the ongoing practice of ministry;
- Ø Discussions by experienced pastors on the Leadership Team was more important than presentations by outside consultants;
- Ø Participant support in terms of money (\$500 per year) and time invested helped screen applicants for the project;
- Ø The willingness of the newly-ordained ministers to pursue professional development came only after mutual trust was established in the personal growth seminars; and
- Ø The supervision and composition of the Project Team was critical in gaining the attention of leaders in other presbyteries interested in this kind of program.

**C. Ellis Nelson. (1998). “From School to Congregational Leadership: Can Recent Graduates Be Helped To Bridge the Gap?” *In Trust* (Vol. 9, No. 2):4-5.
<http://www.resourcingchristianity.org/Project.aspx?ID=960241>.**

The author advances the idea that seminaries and their respective denominations (or clusters of churches) work together to share responsibility for bridging the gap between a young pastor’s ministry training and the actual practice of ministry in the congregation. He introduces the “Entry into Ministry Project” (sponsored by the Office of Professional Development of the General Assembly of the Presbyterian Church (USA), Austin Presbyterian Theological Seminary, and the three presbyteries of Grace, Mission and New Covenant) and outlines the three areas on which the first group of project participants focused:

- Ø The ethos of the congregation;
- Ø The minister’s leadership style and how it fits with the congregation’s expectations; and
- Ø The character or lifestyle of the minister.

Nelson believes that seminaries should test ways they could enhance their graduates’ leadership ability in these three areas.

From 1996 to 1998, Phase Two of the “Entry into Ministry Project” tested a modification of the original project design with a second set of newly ordained participants in order to make the program more operational for a larger church audience. On the basis of findings from the first project, leaders in Phase Two sought to build collegiality among program participants at the beginning in order to move into professional development more quickly. Expanding the discussion time with experienced pastors, eliminating the use of outside resource persons and other modifications helped the program providers to focus on the congregational situation of each minister. In general, Phase Two simplified the program by reducing costs, convening fewer meetings, preparing a manual titled “A Guide for Governing Bodies,” and re-examining the role and responsibility of the Leadership Team for the project.

Phase Two leader, Stewart Coffman, who also directed the already-established Project and Leadership Teams, selected nine new ministers from the Grace, Mission and New Covenant Presbyteries of Texas. Participants met for nine two-day session between 1996 and 1997 and twice in 1998 that treated three seminar topics: (1) understanding a minister’s particular congregation and community (2) pastoral growth and (3) professional skills. Meeting sites rotated between the three presbyteries involved. In September 1998 in Kansas City, the program



providers convened “Helping Newly Ordained Pastors Lead Congregations,” a national meeting to which they invited every governing body of the Presbyterian Church (USA) and professors of practical theology from every participating seminary.

Tracy Schier. (2005). “Clergy Renewal Programs (Part I): Taking Time to Renew Ministerial Vocations” and “Clergy Renewal Programs (Part II): Renewal is Key to Pastors' Sabbaticals.” *Resources for American Christianity*. <http://www.resourcingchristianity.org/WhatsBeenLearned.aspx?ID=49&t=8&c=8&n=2> and <http://www.resourcingchristianity.org/WhatsBeenLearned.aspx?ID=49&t=8&i=58>.

The Lilly Endowment, Inc. an Indianapolis-based, private philanthropic foundation, seeks to strengthen Christian congregations by providing an opportunity for pastors to step away briefly from the persistent obligations of daily parish life and to engage in a period of renewal and reflection. According to program providers, these renewal periods are not vacations, but “times for intentional exploration and reflection, for drinking again from God's life-giving waters, for regaining enthusiasm and creativity for ministry.” In the 2007 National Clergy Renewal Program, the Endowment anticipates awarding as many as 120 grants of up to \$45,000 each directly to Christian congregations for the support of a renewal program for their pastor. Up to \$15,000 of the grant may be used for congregational expenses associated with the renewal program.

Schier's study is the first of two examining programs that provide grants to religious leaders, allowing them to take time away from their demanding lives in order to renew themselves spiritually, physically, emotionally, intellectually, and in their personal relationships. This article focused on what the sabbaticals and clergy renewal grants programs are meant to accomplish, what promise they hold for those who receive program grants, what pitfalls should be avoided, and program expectations.

The Lilly Endowment's two Clergy Renewal Programs (one for leaders of Indiana congregations and the other for pastors nationwide) and the Louisville Institute's Sabbatical Grant for Pastoral Leaders both grew out of the Endowment Religion Division. The Division supports programs and activities that strengthen congregations and increase the capacity for leaders of congregations and religious organizations. While the Endowment programs are specifically for pastors of congregations, the Louisville Institute program also can assist leaders, clergy or lay, who hold non-pastoral positions in congregational or denominational leadership. All programs are open to Protestant and Roman Catholic ministerial leaders.

Renewal periods averaged about three months. During that time grantees took time away from day-to-day work schedules and meetings, leading liturgies, writing homilies, visiting the sick, leading youth groups, and other responsibilities that define the work of a pastoral minister. The renewal period was a time to engage in significant reflection, through reading, writing, and prayer, so that the minister can understand his or her own vocation through renewed eyes. Within their individually designed programs of study, prayer, and travel many of the grantees may also include writing, but a written product such as an article or book is not a stipulation for receiving a grant as is very often the case with academic sabbaticals.



Schier emphasized that pastoral leaders experiencing stress or burnout are not candidates for a sabbatical; rather, they should get help. Things like regular checkups, relaxation techniques such as yoga, healthy exercise and eating are important on an ongoing basis. She asserts that recognizing one's need for renewal should come out of healthy self-understanding, a realization that creativity and spirituality can be refreshed, and a sense that a minister's experiences in travel and continuing education will ultimately benefit congregation members and others to whom s/he ministers.

The author stated that it is very important that members of the congregation know they will not just mark time during a pastor's absence, stressing this should be a time of mutual learning, reflection, increased creativity, and renewal. Congregations typically have three common concerns during this time: Will the pastor return? Where will the money come from? How will the congregation manage in the pastor's absence? She recommends pre-sabbatical planning to deal with these issues. Schier reports that it is common that post-sabbatical pastors are "so changed by the experience of rest and renewal that, upon returning, they are much more capable of reacting to and working through congregational problems."

The second of these two studies highlights personal narratives about the experiences of several pastoral leaders who experienced sabbaticals.

Tracy Schier. (2005). "Jackson W. Carroll on Pastoral Leadership." *Resources for American Christianity*. <http://www.resourcingchristianity.org>.

Jackson W. Carroll is the Ruth W. and A. Morris Williams Professor Emeritus of Religion and Society at Duke University Divinity School where is also the director of Pulpit & Pew. Funded by the Lilly Endowment, Pulpit & Pew is major study of pastoral leadership in the United States. With assistance from the National Opinion Research Center (NORC), Pulpit & Pew surveyed clergy from across the country to learn about their social origins, education, ministry practices, personal and family practices, reading habits, leadership styles, indicators of physical and emotional health, factors that contribute to satisfaction and morale, and significant congregational characteristics. In addition to the survey data, the project also involves a colloquium of pastoral theologians that has been working on the question of what constitutes good ministry from a theological perspective and the resources that nurture and sustain it. Carroll anticipated that when all of the current studies are complete, Pulpit & Pew will have published many articles and papers along with six or seven books.

NORC conducted telephone interviews with a random sample of clergy across the U.S. that included more than 80 denominations and faith groups across the country that were Catholic, mainline Protestant, Conservative Christian, and Historically Black. The survey completion rate was 72%. To complement the surveys, Pulpit & Pew merged that data with the information provided by the U.S. Congregational Life Study, another Lilly-funded project. In his interview with Schier, Carroll reported that what was emerging from this merging of the two projects was a valuable look at the contribution of clergy leadership to congregational vitality and how pastoral leadership contributes to the personal and spiritual growth of congregational members. Another complement to the survey was focus groups and in-depth interviews with a smaller sample of clergy and their congregations. These interviews focused on the competencies exhibited by good



pastoral leaders and the resources (material, spiritual and interpersonal) that good pastors need to sustain their vocation.

When asked about specific areas of dissatisfaction among pastoral ministers, Carroll reported that financial support was a major issue. In particular, the studies found that a low percentage of black clergy have pensions; thus many of them have to “hold second jobs or work until they die.” Many pastors expressed they do not have satisfactory relationships with other clergy. Others issues raised in the studies included conflicts over expectations that come from their congregations and unhappiness with executives in their respective denominations, although the ministers they studied gave high marks to their relationships with lay leaders in their congregations and were, in general, satisfied with their congregations. Researchers found older clergy were more satisfied with their lives than younger ones. When looking at denominational support of clergy, findings indicated mainline Protestants and Catholics do the best job, though many of their clergy might disagree. The studies also found that ministers were least satisfied with their effectiveness, their spiritual lives, and with too few opportunities for continuing education. Dissatisfaction with their own spiritual lives and feelings of stress were especially strong in persons who were considering leaving ministry.

Carroll stated that although there is little comparative data from 15 to 20 years ago, the study findings revealed that there is a serious effort across denominations today to give better support to clergy, such as pensions, health care, and continuing education, as well as other promising aids to ministerial health, including the Lilly Endowment’s sabbatical program for pastors. In addition, Carroll noted that a number of seminaries and religious organizations are taking their continuing education programs more seriously and making them more substantial, though he noted that “this is not as widespread as it could be.”

IV. RESEARCH STUDIES: NON-SECTARIAN CONTINUING CLERGY EDUCATION

Patricia M.Y. Chang. (2005). “Factors Shaping Clergy Careers: A Wakeup Call for Protestant Denominations and Pastors.” *Pulpit & Pew Research on Pastoral Leadership*. Durham, NC: Duke University. <http://www.pulpitandpew.duke.edu/clergycareers.pdf>.

Chang writes that “while ministry is a unique vocation in which most practitioners view themselves as called by God, clergy also tend to think about and evaluate their work in much the same way as do people in other occupations. In many ways, they think of their ministries as both a calling and a career that they pursue to meet certain financial and other obligations.” In this article, the author addresses the professional status of clergy and suggests that comparisons to law and medicine may not be appropriate. She says that clergy lack many characteristics of those professions, such as the ability to regulate, supervise, and discipline their fellow practitioners and to act together as an occupational group. Instead, clergy are a unique occupational class in that they are extraordinarily dependent upon a single organization (i.e., their respective denominations) for training, work environment, and career outcomes. However, she notes that those loyalties are asymmetrical. In other words, while clergy are socialized to act within and uphold the norms, values, beliefs, and doctrines of a particular religious body, many denominations have few mechanisms to support clergy and are unable to guarantee lifelong employment or provide health and dental insurance and retirement benefits.



Jackson Carroll et al. (2003). The Terms of Endearment: Context, Culture, and Clergy Satisfaction. Paper presented at the Society for the Scientific Study of Religion (SSSR) Conference, October 2003, Norfolk, VA. Working draft, not for citation. <http://www.pulpitandpew.duke.edu/Terms%20of%20Endearment.pdf>.

This study focused on work satisfaction among clergy in congregations. Quantitative data for this study were drawn from the 2001 National Pastoral Leader Survey conducted by Pulpit & Pew, consisting of a random sample of 883 clergy representing nearly 100 Christian faith traditions. The sample was drawn using a hyper-network sampling technique. That is, a random sample of congregations was identified based on church attendees from the sample of individuals who participated in the 1998 General Social Survey conducted by the National Opinion Research Center (NORC). NORC also conducted phone interviews for the clergy survey. The response rate was 73% and non-response bias appeared limited, although very large churches in the South and Baptists appeared to be moderately under-represented. Researchers obtained qualitative data from fifteen focus groups conducted in 2002 by the Pulpit & Pew project with clergy leaders representing congregations in urban, suburban, and rural locations in or near Los Angeles, California; Austin, Texas; Chicago, Illinois; Indianapolis, Indiana; Birmingham, Alabama; Durham, North Carolina; and Washington, D.C.

Carroll reported that a review of the literature revealed little consensus on (or theoretical justification for) specific measures of job satisfaction. The 2001 National Pastoral Leader Survey included a number of items measuring relevant aspects of work satisfaction, including clergy “fit” (measured by response to an item on the importance of “feeling your gifts for ministry are right for the congregation you are serving”), clergy effectiveness (measured by response to the item, “at present, what is your level of satisfaction with your overall effectiveness as a pastoral leader in this particular congregation?”), clergy contentment with personal life (a scale that includes the respondent’s present level of satisfaction with “Spiritual Life” and “Your family life”), and clergy contentment with congregational life (a scale that includes the respondent’s present level of satisfaction with “Relations with lay leaders in your congregation” and “Relations with other clergy and staff members in your church”).

The study focused on the relationship between satisfaction and congregational culture. Findings were analyzed using measures of organizational climate: a Positive Climate scale (measures willingness to change and try new things, a vision for the future, high morale, and excitement) and a Negative Climate Scale that measures congregational demands, criticism, lack of agreement over pastoral role, and stress due to criticism and challenges. Vocational commitment, measured by confidence about the call to ministry and commitment to the ministry as a profession, was also included. Although many of these domains are frequently addressed in continuing education for clergy and have been impacted by such ongoing support and education, it is unclear whether/how continuing clergy education would influence clergy satisfaction in the context of this study.



Charles R. Foster et al. (2005). *Educating Clergy: Teaching Practices and Pastoral Imagination*. San Francisco: Jossey-Bass.

Sponsored by The Carnegie Foundation for the Advancement of Teaching, this study is one phase of comprehensive project called “Preparation for the Professions” that compared legal, engineering, medical, nursing, and clergy education. Eighteen theological schools participated in the study; these schools were identified as being engaged in a lively conversation about teaching and learning and covering a wide spectrum of Jewish and Christian traditions.

The goals of the study were to understand, broadly, how Jewish and Christian seminary education fosters the development of a pastoral, priestly, or rabbinic imagination that has the capacity to integrate professional knowledge and skills with moral integrity and religious commitment. The study was designed to identify and describe individual and collective pedagogical practices of faculty members and schools and their role in fostering a pastoral, priestly, or rabbinic imagination for clergy practice.

Research elements of this study included an extensive literature review of all traditions of theological education; a web based survey of eight faculty members, eight graduating seniors and eight alumni/ae with five or six years of clergy experience from each of the eighteen schools, participation in the survey of half of all faculty members in U.S. and Canadian theological schools conducted by the Center for the Study of Theological Education, and three day site visits in ten of the eighteen schools. These visits included with interviews, classroom and program observations, and focus groups of students, faculty, and administrators.

Grounded in this research, *Educating Clergy* explores the influence of historic traditions and academic settings in contemporary classroom and communal pedagogies of Roman Catholic, mainline and evangelical Protestant, and Reform and Conservative Jewish seminaries. The book describes elements in classroom pedagogies shared across these religious traditions that distinctively integrate the cognitive, practical, and normative apprenticeships to be found in all forms of professional education.

Barbara G. Wheeler, Sharon L. Miller, and Katarina Schuth. (February 2005). “Present and Future Theological Faculty.” *Auburn Studies*. (No. 10). New York: Auburn Theological Seminary. http://www.auburnsem.org/images/publications/pdf_11.pdf.

This research on faculty teaching in Protestant, Catholic and Jewish theological institutions, and the doctoral students who will be the theological faculty of the future, revisits topics first studied ten years ago by the Auburn Center for the Study of Theological Education.

The study consisted of three parts:

1. An analysis of the faculty database collected by the Association of Theological Schools (N=3,835 full-time faculty in 227 institutions);
2. An analysis of a survey sent to a random sample of faculty drawn from the above database (N=876); and



3. An analysis of data collected from religion and theology doctoral students who are enrolled in the top twenty-five institutions that supply theological faculty to North American institutions (N=332).

The findings of this study, compared with those of Auburn's earlier research, suggested that theological education is, on the whole, a stable enterprise. Of particular interest are responses (N=125) to the survey question, "Who or what supports your best efforts in teaching?" Responses indicate that these religious professionals are most able to do their work well when supported by administration/executives (63), colleagues (40), and student/community feedback (24) – the same types of factors that other studies have revealed boost the performance of clergy in the field. Other helpful support systems included adequate technical and clerical support; seminars, workshops, and mentors; institutional culture/ethos; and sabbatical policies and teaching grants.

On many items and indicators, theological faculty and theology and doctoral students in religion today look and sound very much like those surveyed ten years ago. In some other areas there were slight, but steady changes over the decade that researchers said may indicate trends and a few dramatic changes that invite further analysis and interpretation. This report also address a new topic—theological faculty members' teaching practices and attitudes toward teaching.

V. ADDITIONAL ARTICLES AND ESSAYS

John Janka. (2004). "Spiritual Windsurfing: Exploring the Context for Evaluation."
Published in www.congregationalresources.org. Herndon, VA: The Alban Institute.
<http://www.congregationalresources.org/SpiritualWindsurfing/Introduction.asp>.

The Alban Institute reported in this article that most evaluation "presumes a problem or deficiency and responds with a prescription or solution." The author suggests an alternative to this approach that he calls "appreciative inquiry." This process, rather than identifying and diagnosing problems and suggesting solutions, or identifying past shortcomings and suggesting remedial action, focuses on "the experiences that have created breakthrough energy, collaborative and synergistic thinking, and experiences that have advanced the mission of the congregation." He writes that this process requires sensitivity to one's environment and a willingness to test one's capacities and limits.

The Alban Institute, he states, receives a steady stream of requests and inquiries regarding resources for clergy and congregational evaluation. Congregations often face the challenge of wanting to conduct an evaluation but finding they are ill equipped for the task. It is usually the case that congregations are looking for the "magic bullet" instrument or survey and have not taken time to examine either the deeper subtleties of the purpose and process for the evaluation or the assumptions upon which the evaluation is launched. There are dimensions of clergy evaluation that make this process unique and distinct from techniques commonly found in the corporate world. If this process is not approached thoughtfully, he notes, "it can result in frustration, alienation, or conflict."



Craig Dykstra. (Fall 1993). "Evaluation as Collaborative Inquiry." *Initiatives in Religion: IA Newsletter of The Lilly Endowment, Inc.* (Vol. 2, No. 4).

Dykstra states that the more attention we can all pay to evaluation, and to planning for it at the outset, the more likely it is both that the various projects we fund will bear their potential good fruits, and that the various projects will be related to one another in mutually supportive and stimulating ways. He reports that three years ago, the Religion Division of the Lilly Endowment launched a systematic evaluation program through a grant to Christian Theological Seminary and "has gained enormously from evaluations we commissioned."

Jack Wertheimer. (2006). "Prioritizing the Roles of Pulpit Rabbis in Contemporary America." *Resources for American Christianity* <http://www.resourcingchristianity.org/WhatsBeenLearned.aspx?ID=49&t=7&i=61>.

As part of a wide-ranging study of Jewish religious leadership conducted at the Jewish Theological Seminary in New York under the direction of the Seminary's former provost, Professor Jack Wertheimer, a team of three social scientists surveyed both congregational rabbis and their lay leaders in Conservative synagogues as to their rating of rabbinic roles. Their research was spurred by a desire to clarify how both congregational rabbis and their lay leaders defined their expectations for rabbinic leadership, and whether those expectations resemble or differ from one another.

The study findings revealed that today's rabbis seem willing and able to engage in professional development opportunities to enhance their professional practice. Moreover, congregational leaders seemed to understand the importance of these development opportunities, although rabbis and lay leaders may have overlapping, but distinctive ideas about the kinds of development they might seek. Both groups (rabbis and lay leaders) wanted rabbis to become more adept at helping congregants grow spiritually and helping them assume more leadership. The congregational leaders wanted their rabbis to do more as fundraisers and managers of people. Both groups wanted rabbis to improve their skills as builders of communities and transmitters of vision. It is possible that both groups held insufficient appreciation for the importance of a variety of administrative skills.

The study recommended that any effort to enhance the skills of rabbis must take into consideration the fundamental love of rabbis for integrating text study into most of their in-service training experience. The researchers found that rabbis insist on this for at least two reasons—one inherent and one instrumental. Inherently, rabbis love text study. It is, in part, why they became Conservative rabbis, to study, learn, and teach the sacred texts of Judaism. Instrumentally, rabbis want to learn how to translate the teachings of Judaism into their congregants' lives and how, specifically, to teach the texts they love to teach. They found that the challenge is to enable rabbis to engage in what is most compelling to them—teaching texts—while simultaneously developing skills to move from the role of teacher to that of community builder. To do so, the researchers concluded, rabbis will have to learn new skills in the administrative and facilitative spheres. And lay leaders will have to empower their rabbis to recreate synagogues as religious communities.

