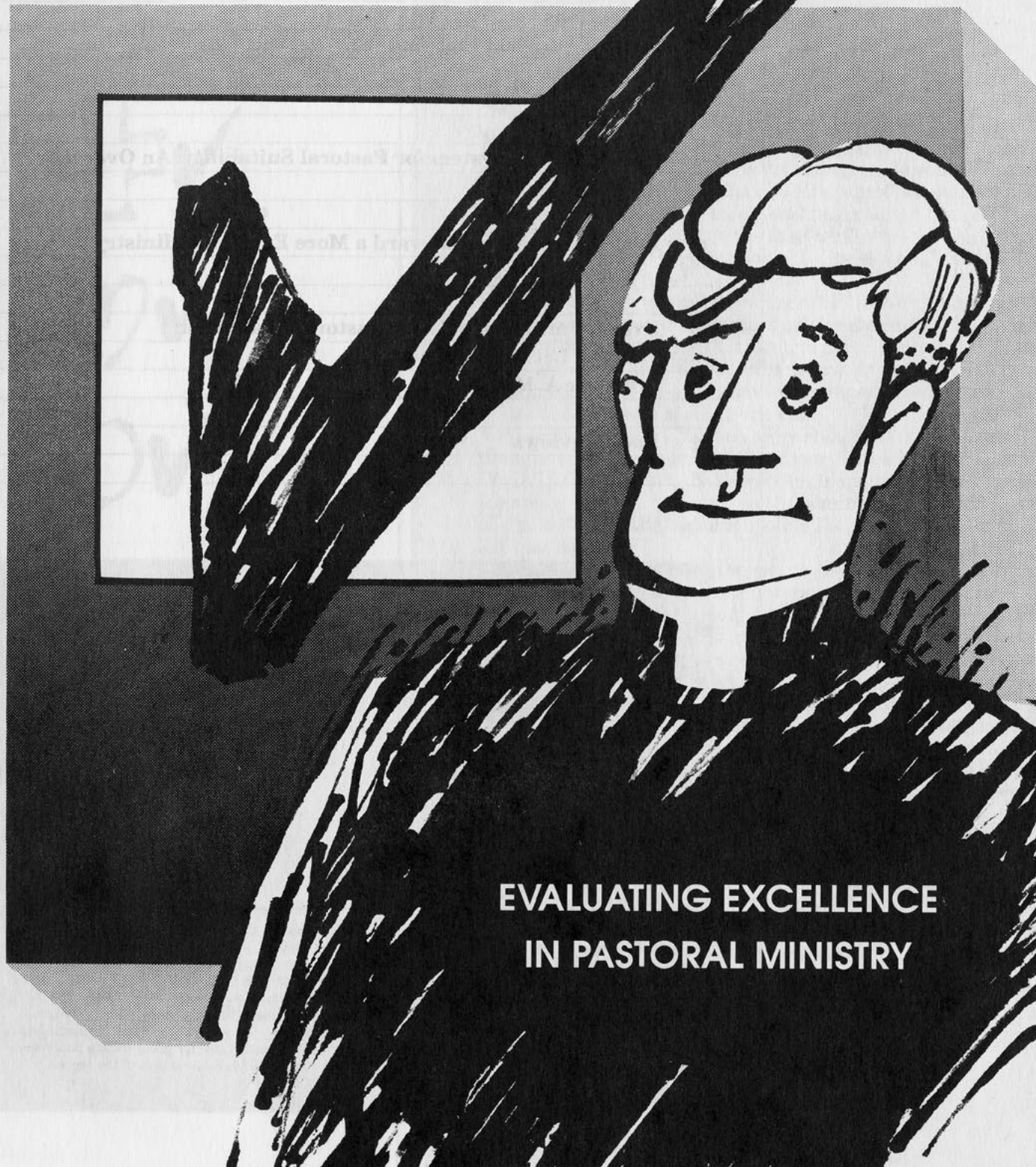


ISSUES

IN CHRISTIAN EDUCATION

Spring 1992

Vol. 26, No.1



EVALUATING EXCELLENCE
IN PASTORAL MINISTRY

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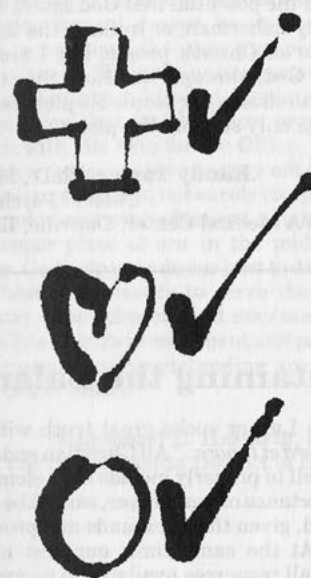
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Reflections

SEVERAL YEARS AGO, while I was serving as a member of the personnel committee of an LCMS district board of directors, a decision was made to conduct an annual evaluation of every member of the district office professional staff. As chairperson of the committee, I will never forget the response I received from one pastor on the staff while arranging a suitable meeting time for the evaluation: "Do we have to? Have I done something wrong?"

Within our Synod in recent months, similar questions are coming from some of us pastors as the Evaluative System for Pastoral Suitability is being inaugurated. While some pastors have welcomed the ESPS, others are frightened, angry, or certain that this is a tool intended for dissatisfied parishioners to use to take away their divine call.

Possibly some of us in the clergy should be frightened at the thought of evaluation. In the summer 1991 edition of *Issues in Christian Education*, Norbert Oesch quotes one of our colleagues as stating, "When I left the seminary, I closed my books and said, 'That's the last of schooling I'm going to take!' And I've kept my promise!"

For a large majority of the clergy in The Lutheran Church-Missouri Synod evaluation is not something to be shunned and avoided. Instead, evaluation is something to which we can look forward, as we are thanked and praised for areas of ministry for Jesus Christ in which we are doing well, and in brotherly Christian love are encouraged and helped to grow in weak areas.

Can evaluation really work? The same pastor I quoted at the beginning of these reflections came to me less than a year later and said, "Orv, when is your committee going to be meeting with me for this year's evaluation? Last year's session was a wonderful experience for me." May this issue help you see how evaluation can lead to fostering excellence in pastoral ministry.

Orville C. Walz, President



A Layman's Perspective on the Evaluation of Pastoral Suitability

In late July, 1988, I received a letter of invitation to assist a committee in devising a process "which would be useful. . . in pre-seminary recruitment and admissions, pre-placement endorsement, placement and supervision by district presidents." Wheeeewww!! I read Dr. Will Sohns' letter several times! I was invited because I have some research experience in matching individuals to learning, work and treatment settings, post-graduate training and experience in business administration, and some understanding of statistics.

I agreed to volunteer time to this project, but I felt a great deal of hesitancy. Dr. Ed Wescott was the only member of the committee I had previously met. I expected the other members were every bit as knowledgeable and respected in their areas (and they are). It was a bit intimidating. But my hesitancy could not be fully explained by the prospect of sitting down to work with eminent members of The Lutheran Church-Missouri Synod.

During the weeks between July and September, I prayed and questioned, but never did identify the sources of my concern. It became clear only as I drove to St. Louis for that first meeting. I was alone in the car and listening to a message on the radio about the Holy Spirit. As the preacher told of the power of the Spirit to open ears, eyes and hearts of people we might least expect, my eyes were opened a little to the project we were planning.

We were going to try to develop a process which would help:

- Screen applicants for seminary training who present early indications of severe interpersonal deficits, character disorders, substance abuse and other emotional problems,
- Match third year seminarians to vicarage assignments most likely to utilize strengths and bolster weaknesses,
- Match graduates to first assignments, and
- Provide pastors, congregations, and district presidents with a mechanism to better assess performance.

On the surface there is nothing unusual about these things. All are done routinely in business and industry. There are established data bases and theories for explaining "fit" and for predicting "success" in many jobs. Even when variables used to predict success account for only about 30 percent of the variance, our increased confidence in selections is felt to be justified. But should we apply those same, limited, human confidences to decisions about workers in God's Kingdom? As I listened to the radio preacher, I asked myself if I believed it possible to design a screening/matching system that would let Peter and Paul work in our church.

I voiced that concern in that first meeting and found it echoed from the other committee members. To a person, the other members convinced me of their sincere desires to assure that the Triune God lead us, that we would prayerfully keep the work lifted up to God, that we would respectfully listen to other members and would work together to discern a direction.

Since that meeting in 1988, work has continued, with full support of the Council of Presidents, through the Clergy Call and Roster Committee. Representatives of key synodical bodies, the two seminaries and researchers have reviewed existing literature and assessment tools. Dr. Allen Nauss, recently retired from Christ College in Irvine, California, has developed a body of related work, identifying "success" factors for pastors in demographically different U. S. locations. It was decided to work towards developing a Lutheran Church-Missouri Synod specific data base using statistical methods to identify and validate factors important in predicting success. Some initial items are derived from existing assessments like "Profiles in Ministry" and "Growth in Ministry," as well as from developing data-bases in the private sector. Additionally, new items would be generated and tested with the aim of strengthening reliability and validity of factors used to improve selection and matching.

The project is at the point of collecting data from samples of congregations, pastors and district presidents. Following the first regressions and factor analysis of the data, additional reliability and validity studies will be carried out. The results of these first steps will determine what initial confidence we should have in our ability to begin to identify factors important for "successful" ministry. Follow-up

studies will show whether or not instruments and measures can be refined to account for more of the variance in any such factors associated with success.

The Committee met again in December of 1991. It will be many years before such a process will affect judgments about suitability for seminary training. It will be many years before data are used to try to match graduates with parishes. And it will be many years before pastors' effectiveness is evaluated on factors resulting from the effort. I pray and ask that you pray, as well, for our Lord's continued guidance of this work. I am not sure that I would see the potential that God saw in Peter, the earthy fisherman, or in Saul, the zealous persecutor of Christ's people, but I am sure that our God, through the Holy Spirit, will continue to choose the people He pleases. May our efforts only support His plans.

Randy Taylor, Ph.D., M.B.A.
Chief of Psychology
VA Medical Center, Danville, Illinois

Maintaining the Balance

Martin Luther spoke great truth with his maxim, "*ora et labora*." All Christian endeavor will do well to properly include both elements. The importance of *ora*, prayer, cannot be overestimated, given the commands and promises of God. At the same time, our best efforts utilizing all resources available to us are also extremely important, such *labora* often providing the avenue by which our prayers are answered. Hence we pray and also see the doctor, pray while we study for a test, pray and then do our best at whatever is before us, *ora et labora*.

Maintaining a proper balance of *ora et labora* is not a given, perhaps especially in our times and society, saturated as they are with secularism and humanistic bravado. *Labora*, it seems, takes precedence nearly every time, a factor to be borne in mind also with regard to the subject matter at hand, "Fostering Excellence in Pastoral Ministry Through Evaluation."

There can be no argument that great care must be taken throughout the process of preparing and calling men for pastoral ministry. Our *labora* must comprise our best efforts to do everything possible to foster God-pleasing results. Under current discussion is an extensive testing program. Already in use are numerous other tools for evaluation and self-evaluation. Add also the other commonly accepted practices of phone calls, questionnaires, visits and interviews, all for the sake of the proverbial good fit, the proper match of pastor and parish.

But when does our *labora* disturb the balance, at the expense of *ora*? That answer is not so much quantitative, it seems, as qualitative—not so much the quantity of tests, evaluations and interviews used as the quality of the attention given to prayer and the accompanying confidence that while we do our best, God

still must and will do the rest. One can cringe at congregational call meetings where prayer is perfunctory, and the primary preoccupation is that of pouring over evaluative findings and interview committee reports. One would likewise cringe at a synod which comes to place such import on tools and systems so as to render only lip service to the presence and power of God's Spirit.

Dr. A.L. Barry tells of a mission field experience while visiting a congregation in the process of calling a pastor. A call list of three was discussed and the qualifications of the pastors considered, after which the names were written on pieces of paper and placed on the altar. Following fervent prayer, he as a guest was asked to approach the altar and pick up one piece of paper. When the name was read, spontaneous applause followed, applause out of appreciation that God had now provided the church with His man for the Office.

Such a procedure may or may not commend itself to our churches, but surely its spirit is one to be noted and ever advanced among us, giving proper place to *ora* in the midst of our *labora*. God help us to do our best to develop the very best instruments to serve the pastoral ministry of our church, and may our recognition of His Spirit's involvement and power ever be correspondingly outstanding among us as well. *Ora et labora*.

Raymond L. Hartwig, President
The South Dakota District of the LCMS

The Priority: Evaluation or Professional Development?

This writer has a number of experiences in the area of evaluation which provide some background for reflection on this topic. Some 20 years ago, I worked with two professors of educational psychology from the University of Nebraska in establishing an organization which focused primarily on determining the profiles of success for various professions and management positions. I joined that organization believing that we would work extensively in the professional areas of teaching and pastoral ministry.

The basic concept we pursued at that time is still valid. That concept is to use evaluation and a research base to define the psychological profile of individuals who are "effective" in a particular profession or level of management or service vocation, and then use that as a standard for selecting, placing, advising, and further developing the individuals who aspire to work in that area. We did enough research to believe that it would work, and so contributed to a part of Dr. Merton Strommen's project for the Association of Theological Seminaries. We also worked with many public school systems and some church related groups as well.

This approach may still be useful as we try to determine what is needed by individuals who will minister in certain types of rural settings, urban settings, multicultural settings, and other mission endeavors. Dr. Eldor Meyer will spend much of the next three years researching and evaluating the key dimensions of effective ministry in the districts of our Synod which have many rural and/or smaller community congregations.

Valid and reliable evaluation can be very helpful to the individual involved in a specific ministry and for the church at large. To be helpful to the person, a significant level of trust must be established. The individual being evaluated must believe that anyone having access to the data provided will use that data to help him be a more effective minister of the gospel, to develop greater skill and capability for effective ministry.

Much is being written today about the different functions of evaluation. The formative function, which provides data and support for the growth and development of the individual, is the most applicable to the proposals being considered or implemented at this time within synodical circles.

There are many different levels of evaluation, and one of the key factors is to determine what structure is the most acceptable and applicable to the intended process. The current discussions and proposals for the restructuring and improvement of education in the United States are a parallel situation. Gregory R. Anrig, president of Educational Testing Service, pointed out to the U. S. House of Representatives that to improve what educators do with their students, there must be an effective assessment system and not simply a national test which is being proposed from different quarters. The point that this evaluation expert is making is simply this: the most appropriate assessment must be made at the local level in terms of the needs, abilities and expectations of that local population being served. This is very true of any kind of evaluation of pastoral ministry.

The pastoral ministry is an area that has not been subjected to a great deal of evaluation in the past. Circuit counselors and district presidents have been called upon at times to offer evaluation for the purpose of future call lists and the like. Pastors have not necessarily asked for a great deal of feedback or evaluation, and so this may be a new concept for many people currently in the field.

There is feedback and/or evaluation that can be easily derived in virtually every parish. Different feedback will be obtained from those people who are most active, when compared with the inactive and visitors. There is a subtle type of evaluation that is provided by nonattendance and lack of support for different programs. Parishioners have expectations which may be very local or parochial, and very personal, that they try to impose upon pastors. Pastors may be trying to bring about necessary change with a group of people satisfied with following the tradition of their congregation and not keeping pace with the changes in the family, community, and society in terms of

their ministry opportunities and responsibilities.

Effective ministry requires paying attention to feedback and evaluation. Called ministers of the gospel need to strive for effectiveness in their ministry to those people who are members of their parish and members of their community. Congregations need to define their own mission, and as a part of that mission set goals and objectives for the congregation and for their lay leaders and called leaders. When that is accomplished, there are criteria and a local structure for evaluating the effectiveness of ministry. There can be evaluation of the strengths of the person, the position as defined by the congregation, the program that is in operation and proposed for the future, and the apparent results of ministry initiated and maintained by the person being evaluated.

The pastor who intends to develop his own skills and respond to the ministry opportunities of the local setting needs someone to function as a sounding board, advisor, mentor, or whatever he is willing to accept. Synod's structure is that the circuit counselor is the evaluator, advisor, and encourager of each pastor. Where this is done effectively, it has worked well. This may still be the key individual, but for sustained growth and development there probably needs to be congregational member(s) who have been blessed with a gift of wisdom, encouragement, and even exhortation to help in the process of professional growth.

It appears that an evaluation system for pastoral suitability would best be utilized at the college and seminary level. There should be types of clinical and field experiences which would provide data that would be useful to the individual and to the faculty who must decide whether a person is qualified for the various types of ministry to which he is likely to be called. Each college and seminary has some informal (if not formal) system as part of its academic process. In most cases, there needs to be further study and clarification of what are basic minimal qualifications for effective ministry.

To summarize, this writer believes that evaluation can foster excellence in pastoral ministry if the individual wants to grow, if systematic and objective means of gathering data are employed on a regular basis, and if significant individuals can be counted on to give advice and support to the pastor who wants to use his God-given gifts as effectively as possible in the parish or area to which he is called. If candidates for the ministry have been taught and coached, observed and evaluated in enough clinical and field experiences, they should have demonstrated their suitability for pastoral ministry, or lack of that suitability, long before they are ready for placement. We simply need to be more systematic in our data gathering and our subsequent counseling and advising.

William Preuss, Professor of Education
Director of Field Experiences
Concordia-Seward

An Evaluative System for Pastoral Suitability: AN OVERVIEW

In order to foster excellence in ministry, a system to evaluate pastoral suitability has been developed recently. ✓ Basic elements of the system, the personnel involved, and projected use of the collected data are explained in this article. ✓

✓ Allen Nauss

Although the theological and historical foundations for promoting excellence would not be questioned, the methods used should certainly be open to continual review. To assist in clarifying important points for such a review, basic assumptions underlying the various parts are stated openly. Brief explanations are provided for each assumption.

As conceived by the committee that proposed the system, the basic elements include its goal and purpose, the personal focus of the system, the levels of operation and selection of measures.

Basic Elements of the System

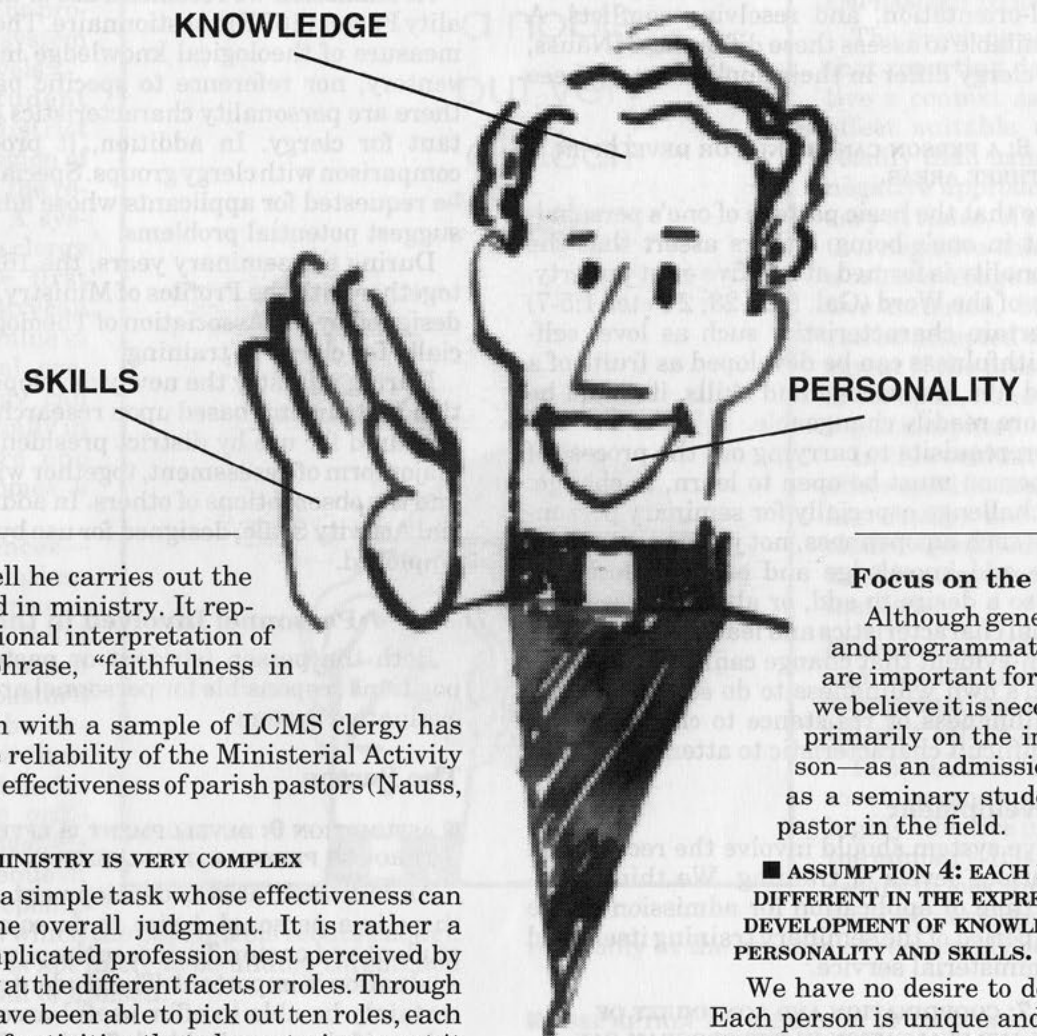
Purpose

Our purpose is simply to promote excellence in ministry. To avoid vagueness we propose to promote excellence by focusing on the specifics of ministry. Two assumptions are involved:

■ ASSUMPTION 1: WE CAN IDENTIFY EXCELLENCE IN MINISTRY.

To assist us in our process, we substitute the word "effectiveness" for excellence. We recognize the divine factor in ministry, i.e., the work of the Holy Spirit, but we also recognize the human factor, the person through whom the Spirit works. We believe we can identify effectiveness best by noting how effectively a pastor works. This is done not by concentrating upon the results of his ministry, which are primarily spiritual in nature and not amenable to human assessment, but by

After serving many years as a professor at Concordia Theological Seminary, Fort Wayne, and at Christ College-Irvine, Allen Nauss recently retired and is living in Orange, California.



observing how well he carries out the activities involved in ministry. It represents an operational interpretation of the traditional phrase, "faithfulness in ministry."

Recent research with a sample of LCMS clergy has demonstrated the reliability of the Ministerial Activity Scale in rating the effectiveness of parish pastors (Nauss, 1992).

■ ASSUMPTION 2: MINISTRY IS VERY COMPLEX

Ministry is not a simple task whose effectiveness can be rated with one overall judgment. It is rather a multifaceted, complicated profession best perceived by looking separately at the different facets or roles. Through our research we have been able to pick out ten roles, each with its own set of activities that characterize or set it apart from the others (Nauss, 1992, 1989). These roles are: preacher/priest, minister to youth and children, personal model, community-minded minister, evangelist, personal enabler, teacher, administrator, equipper, and visitor/counselor.

Goal

The goal we expect to reach in promoting effectiveness is to enable the individual person to develop himself to the highest level possible according to the gifts the Lord has given him. In achieving this goal the pastor becomes faithful in using his talents in ministry.

■ ASSUMPTION 3: EFFECTIVENESS IN MINISTRY RESULTS FROM PLANNED UTILIZATION OF APPROPRIATE KNOWLEDGE, PERSONALITY CHARACTERISTICS AND SKILLS.

These are the three areas through which the Spirit works in a man's ministry. By helping him develop in these ways we can achieve a goal of his conduct of an effective ministry.

Focus on the Person

Although general curricular and programmatic innovations are important for large groups, we believe it is necessary to focus primarily on the individual person—as an admissions applicant, as a seminary student, and as a pastor in the field.

■ ASSUMPTION 4: EACH PERSON IS DIFFERENT IN THE EXPRESSION AND DEVELOPMENT OF KNOWLEDGE, PERSONALITY AND SKILLS.

We have no desire to develop clones. Each person is unique and deserves the attention needed to help him develop himself as a special channel through whom the Spirit may work most effectively in as many situations as possible.

■ ASSUMPTION 5: WE CAN IDENTIFY AND ASSESS DIFFERENCES.

The seminaries have prepared thorough programs for learning theological knowledge, and they subject them to regular review. Achievement testing is commonly used. Students differ, of course, in the degree of their understanding.

Personality is measurable with the use of valid questionnaires, the interview process and descriptions based on close observation of the person. We have identified a number of facets that contribute to effectiveness in ministry, such as love, self-security, self-control and responsibility, as well as significant negative characteristics like defensiveness, manipulation, and vocational indecisiveness (Grothe, 1990; Manual, 1992). Individuals differ, too, in their display of personal characteristics.

Finally, skills essential for effective ministry in each of the ten roles have been identified, including persuasiveness, goal-orientation, and resolving conflicts. A measure is available to assess these differences (Nauss, 1992). Again, clergy differ in their application of these skills.

■ **ASSUMPTION 6: A PERSON CAN CHANGE OR DEVELOP IN ANY OF THE THREE AREAS.**

Some believe that the basic pattern of one's personality is inherent in one's being. Others assert that the whole of personality is formed at age five or at puberty. The testimony of the Word (Gal. 5:22-23; 2 Peter 1:5-7) shows that certain characteristics such as love, self-control and faithfulness can be developed as fruits of a Spirit-oriented life. Knowledge and skills, it would be agreed, are more readily changeable.

There is a prerequisite to carrying out the process of change. The person must be open to learn, to change. That poses a challenge especially for seminary personnel to promote such an openness, not just the student's willingness to add knowledge and espouse doctrinal beliefs, but also a desire to add, or alter, if necessary, certain personal characteristics and leadership skills. It is probably self-evident that change cannot occur without the person's own willingness to do so. However, a spirit of unwillingness or resistance to change represents a most difficult characteristic to attempt to alter.

Levels of Development

An evaluative system should involve the recognition and use of various levels of training. We think arbitrarily of the time of application for admission to the seminary, the period of the seminary training itself, and the person's ministerial service.

■ **ASSUMPTION 7: COORDINATION AND CONTINUITY OF INSTRUCTION AND EVALUATION IN THE PROGRAM CAN HELP THE LEARNING PROCESS.**

Coordination and continuity are already apparent at the seminary level for the area of theological knowledge. And continuing education programs are supportive of later theological learning in the period of ministerial service.

Coordinated programs and procedures need to be instituted on the separate levels for the measurement and development also of specific personal characteristics and leadership skills. Similar measures and terminology should be employed for the characteristics and skills. Repetition of training in reaching desired goals is necessary at the various levels with increasing degrees of display and proficiency expected at succeeding levels.

Selection of Measures

■ **ASSUMPTION 8: THE BEST MEASURES OF DIFFERENCES ARE THOSE THAT HAVE BEEN VALIDATED FOR USE WITH CLERGY.**

The measures to be used at the outset of the system in

operation are the following (Sohns, 1989):

At admission we recommend use of the Sixteen Personality Factor (16PF) questionnaire. There is, of course, no measure of theological knowledge included in this inventory, nor reference to specific pastoral skills, but there are personality characteristics considered important for clergy. In addition, it produces results for comparison with clergy groups. Special interviews would be requested for applicants whose admission materials suggest potential problems.

During the seminary years, the 16PF would be used together with the Profiles of Ministry, a set of measures designed by the Association of Theological Schools especially for clergy in training.

During ministry the newly developed Clergy Evaluation Instrument, based upon research in the LCMS and prepared for use by district presidents, will serve as a major form of assessment, together with self-judgments and the observations of others. In addition, the Ministerial Activity Scale, designed for use by laity, may also be employed.

Personnel Involved in the System

Both the person (student or pastor) and others in positions responsible for personnel are important to the evaluative system.

The Person

■ **ASSUMPTION 9: DEVELOPMENT IS EFFECTED BEST THROUGH PERSONAL INVOLVEMENT.**

As indicated above, development will occur only if there is a personal desire to do so on the part of the student and pastor. To ensure the personal activity, self-evaluation is important. The student and the pastor will certainly be able to offer useful assessments of themselves, if given a suitable definition of the characteristic or skill and an understandable rating form.

In addition, each person should also keep his own record which he maintains along with his supervisors or mentors. A person who knows where he is on a measurable scale and where he would like to be would undoubtedly have good incentive to develop. He can probably diagnose problems of which only he is aware, and he can also identify areas where development is needed, thus prompting him to reach goals of an effective ministry.

Others

■ **ASSUMPTION 10: OTHER PERSONS CAN HELP IN EFFECTING DEVELOPMENT.**

Seminary professors and other associated personnel are often close to a student during the training years. They can assist in pointing to needs and in encouraging development. As in the case of working with a vicarage supervisor, the student is probably influenced the most through individualized attention. Specialized personnel now being added to each seminary faculty will work with

each student in carrying out the testing and counseling involved in the proposed evaluative system at the first two levels.

When the student graduates, the district personnel of the region of his parish become the responsible guides. A system to care for the clergy especially in the first years of their ministry can be of inestimable value in the developmental process. Fellow clergy can also be of help, usually in a situation where one older pastor becomes a mentor.

Outside influences—books, seminars, continuing education programs, etc.—can point out useful areas and ways in which to develop. The pastor's lay people can be recruited to provide their observations and judgments, available ordinarily upon the pastor's initiative and request. Use of laity often depends upon the degree to which the pastor feels secure enough in himself that he is not likely to be unduly threatened by hearing criticism of himself.

Use of Data

Four suggestions are offered to reflect the best use of data coming from the various kinds of measures. They include recognizing the reaction to proposed change, emphasizing the person's positive development, identifying strengths and limitations, and the need for future research.

■ **ASSUMPTION 11: PROJECTED CHANGE CAN BE THREATENING TO A PERSON.**

Some individuals, including pastors, feel threatened if their own self-image is not secure. The following situations are indicative: 1) if the negative is or has been continually emphasized for them; 2) if a significant "teacher" is perceived as believing himself superior in every way to his students, including talking down to the person; 3) if the person has a negative (low) self-image; and 4) if the person has an inflated self-image that he is trying to protect. These situations point up the importance of developing self-security in the person.

Fostering
excellence
in ministry is
a noble
but very
difficult
task.



■ **ASSUMPTION 12: POSITIVE DEVELOPMENT SHOULD BE EMPHASIZED TO EFFECT CHANGE.**

The previous section implies that reporting data in as positive a context as possible can effect suitable change more readily than using a distinctly negative approach. It is necessary at times, of course, to refer to a negative characteristic, or a below average score on a positive criterion, but the report can be accepted without undue threat if the presenter offers it in an open, honest and accepting atmosphere.

In this evaluative system no other specific means of producing change are currently included. Qualified personnel will be able to prepare appropriate methods.

■ **ASSUMPTION 13: A PERSON MAY BE VERY EFFECTIVE IN SOME MINISTERIAL ROLES, BUT USUALLY NOT IN ALL OF THEM.**

It is realistic to expect that most persons would not be highly effective in all aspects of the ministry. It is therefore necessary to look for one's highest level of development in some

roles only at the average or reasonably effective point.

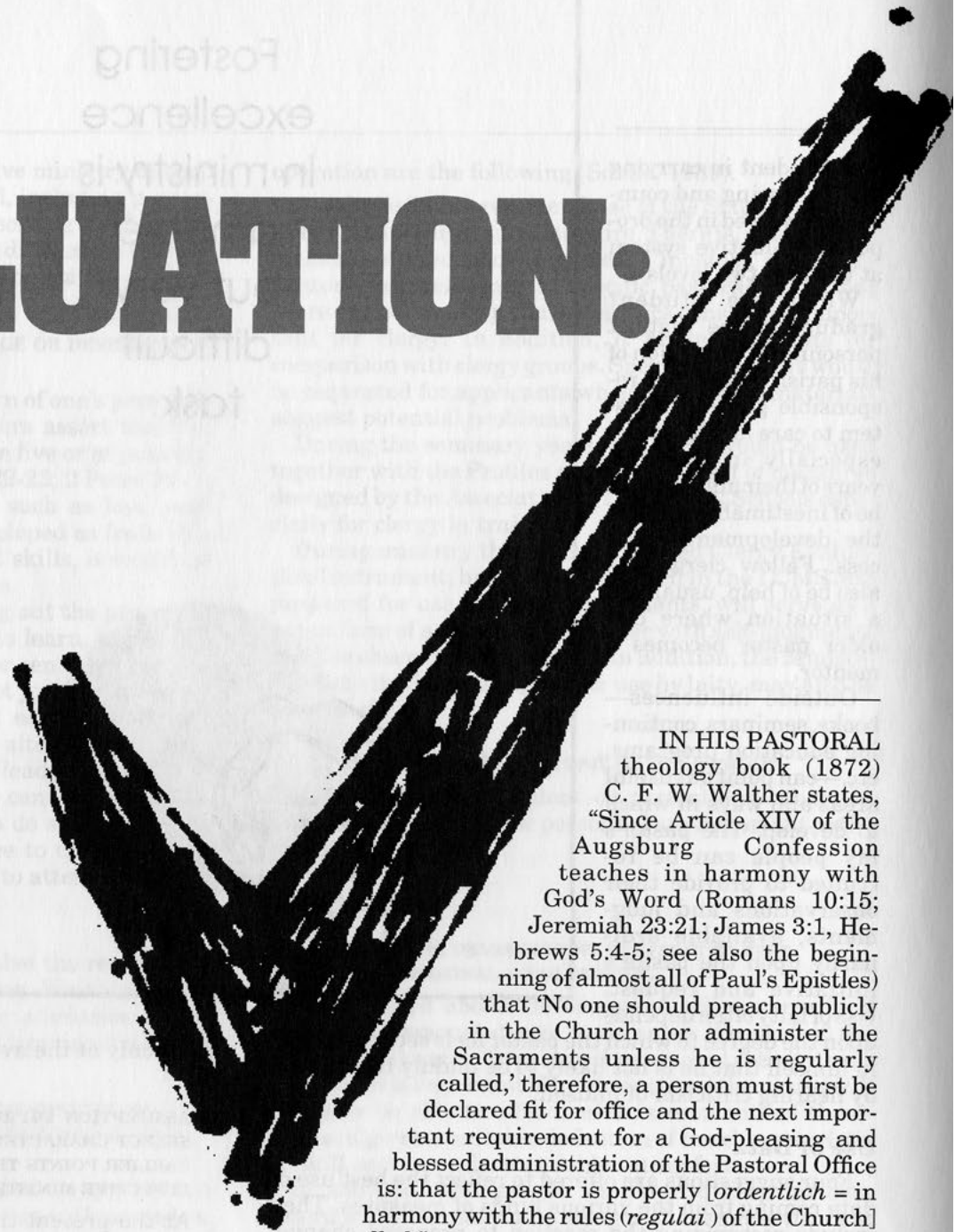
■ **ASSUMPTION 14: RESEARCH OF DATA IS NECESSARY TO SELECT CHARACTERISTICS AND SKILLS MEASURED AT EARLIER POINTS THAT ARE ASSOCIATED WITH VERY EFFECTIVE MINISTRY IN LATER YEARS.**

At the present time we do not know for sure which aspects of the personal areas measured by the 16PF at the time of application for admission contribute to effective ministry. For example, no truly valid research, unless we accept the observations of a large number of trusted and capable observers as such, has made an indisputable connection between a personal characteristic like ego-strength measured in the application for admission to the seminary and any of the measures of effectiveness in later parish ministry. A connection has not been made simply because no research has thus far been attempted.

We would hope that a long range research program can be designed that will compare data obtained at the admissions and seminary levels from a large number of

Continued on page 24

EVALUATION:



IN HIS PASTORAL theology book (1872) C. F. W. Walther states, "Since Article XIV of the Augsburg Confession teaches in harmony with God's Word (Romans 10:15; Jeremiah 23:21; James 3:1, Hebrews 5:4-5; see also the beginning of almost all of Paul's Epistles) that 'No one should preach publicly in the Church nor administer the Sacraments unless he is regularly called,' therefore, a person must first be declared fit for office and the next important requirement for a God-pleasing and blessed administration of the Pastoral Office is: that the pastor is properly [*ordentlich* = in harmony with the rules (*regulae*) of the Church] called."

According to Walther the first requirement is to declare one fit for office. In order for that to happen in a God-pleasing way one must be examined or evaluated. That is why "evaluation" can be regarded as a tool. "Evaluation" is not an end in itself. It is done that there might be a God-pleasing and blessed administration of the Pastoral Office. Thus evaluations or examinations are only tools to that end. It is to be a divine blessing to the whole Church, pastor and people.

A ministry that is carried out according to God's design and instructions with the evaluation of the one filling the office according to God's design and instructions will be an excellent ministry.

This article will address the concern for a more excellent ministry, the three historical general areas of evaluation for excellence in ministry, and evaluation tools to foster excellence.

Wilbert Sohns recently retired after serving for many years as President of The Wyoming District of The Lutheran Church-Missouri Synod. He is now living in Gatesville, Texas.

Wilbert Sohns

A Tool Toward a More Excellent Ministry

The Concern for a More Excellent Ministry

The concern for a more excellent ministry must grow out of the Scriptural qualifications, standards or expectations of the Office of the Public Ministry. The God who creates the Church through the means of grace and the God who created the Office of the Ministry is the God who has established the personal, "professional" and theological requirements for the office.

The concern for suitability comes from God. In 2 Timothy 2:2, He states, ". . . These commit to faithful (*πιστοις*) men, who will be competent (*ικανοι*) to teach others also. "*ικανοι*" comes from a word meaning to reach, to attain (a certain standard) and therefore means: sufficient, fit, suitable, capable, qualified or able.

1 Timothy 3:10 states, "They must first be tested (*δοκιμαζω*), then, being irreproachable (blameless), let them minister (serve as deacons)." The word, *δοκιμαζω*, has the meaning and related meanings of to try, to prove, to approve, examine (cf. 1 Corinthians 11:28 and 2 Timothy 2:15) thus a test(ing).

Another important passage is 1 Timothy 5:22, "Do not be hasty in the laying on of hands, and do not share in the sins of others. . ."

See also 1 Corinthians 4:2; Colossians 4:17 and 1 Timothy 3:2. One must take into account all of the God-given qualifications in 1 Timothy 3 and Titus 1 and other passages.

The following Bible passages should also move us toward the goal of a more excellent ministry:

"So let your light shine before people that they may see the good you do and praise your Father in heaven" (Matthew 5:16).

"We are not laying any kind of a stumbling block which would result in the ministry being discredited" (2 Corinthians 6:3).

"All who are under the yoke of slavery should think of their own masters as men who deserve every respect, so that God's Name and what we teach is not blasphemed" (1 Timothy 6:1).

"In everything be an example of good works. Do not let anything corrupt your teaching. But be dignified and give a sound message that cannot be condemned, so that anyone who opposes us will be ashamed because he cannot say anything bad about us" (Titus 2:7).

"Live a noble life among the Gentiles, so that when they observe you, instead of accusing you of doing wrong, they may see the good you do and so glorify God" (1 Peter 2:12).

The above Scriptural concerns are also reflected in our Confessions. In the *Smalcald Articles*, Part III, Article X, "Ordination and Vocation," we find this Confessional statement: "We shall and ought ourselves ordain suitable persons to the office." The Latin word *idoneos* means fit, meet, proper, becoming, apt, capable, sufficient, suitable.

The Treatise on the Power and Primacy of the Pope stated, "And also, a bishop should be elected in the presence of the people who are thoroughly acquainted with the life of each Candidate. . . in order that by the votes of all the brethren and by the judgement of the bishops assembled in their presence, the episcopate might be conferred and hands imposed on him."

Suitability was a concern in the days of the Reformation also. Dr. Martin Chemnitz in the Preface to his *Enchiridion* stated,

". . . And since God instituted the ministry for this reason and uses it to this end, that the body of Christ, that is, His church, might be built, and ever grow, unto the edifying of itself, (Ephesians

4:16), they that are in the ministry must, with all concern, diligence, and faithfulness, be God's collaborators, plant, and water (1 Corinthians 3:6-9), that the Word of God might dwell among us richly in all wisdom (Colossians 3:16), and all manner of tares of false, erroneous doctrine be rooted up and kept away from these churches by the grace of God (Matthew 15:1-13; Acts 20:28-31). For that reason and in view of this it is decreed in the Christian church order of our illustrious prince and ruler, Lord Julius, duke of Brunswick and Luneburg, that the examinations be held not only when someone is to be accepted and received into the church ministry, but that the superintendents twice a year examine the pastors assigned to their supervision, so that it might at one and the same time be an indoctrination and instruction regarding the basis and true meaning of the pure doctrine, and how less-learned pastors might arrange their studies, guard against false doctrine, and set the doctrine before their hearers in plain and simple terms, so that through such examinations the whole church, both preachers and hearers, might be edified under divine blessing with great profit and benefit."

Luther stated in his Church "Postille" in his second sermon for Quasemodogeniti Sunday: "Therefore it is to be done this way that the Congregation elects one who has the capability, who is to dispense the sacraments, preach. . ."

Hollazius said, "By the Divine Call is here understood the appointment of a certain and suitable person to the Ministry of the Church . . ."

The history of our Synod in this matter is reflected in our Constitution/ByLaws (*Synodical Handbook*) and in the writings of C. F. W. Walther as well as other writings and practices. For example, the 1854 Constitution of The Lutheran Church-Missouri Synod, in discussing the business of the Synod, gave specific attention to: "1) Watching over the purity and unity of Doctrine within the Synod 2) Supervision over the performance of the official duties on the part of pastors and teachers of the Synod. . . 6) Concern for the faithful execution of all the duties of the Ministry."

Included in the conditions for union with the Synod were the concerns for Doctrine and orthodox practices as well as "also the blamelessness of the life of both ministers and delegates" and "Strangers cannot become members of Synod unless they can properly identify themselves in respect to Doctrine and Life."

The conditions of union (membership) and the business of Synod provided the context for the examination of Candidates as well as supervision. Under "District Administration," the 1854 Constitution stated, "The District requires of its President a report of the results of his visitations in the previous year, according to instructions, in order to watch over the Doctrine, Life

and Work of pastors and teachers. . ." And "Ordination shall be accorded only to him who has received a regular Call from and to a particular Congregation and who has by a previous examination been found to be sound in faith, apt to teach and beyond reproof in his life. . ."

The current *Handbook* also states: "The District President shall, moreover, especially exercise supervision over the Doctrine, Life, and Administration of Office. . . to this end they shall visit. . . hold investigations. . ." The very next paragraph in the Constitution states: "District Presidents are empowered to suspend from membership pastors, professors, and teachers for persistently adhering to false doctrine or having given offense by an ungodly life. . ." The next Article adds: "Members who act contrary to the Confessions . . . and conditions of membership . . . or persist in an offensive conduct . . ."

In his essay, "Duties of An Evangelical Lutheran Synod" (1879) C. F. W. Walther made the following points:

" . . . 1 Timothy 5:22. In other words, no one should be ordained unless he has first been tested and you are satisfied, that he intends to and is capable of proclaiming the pure Word of God . . . The apostle goes on to say that Timothy should not share in the sins of others. Therefore, when a Synod promotes into the Office of the Ministry someone of whom it knows in advance, that he does not have a firm grasp of sound doctrine, and when that person subsequently misleads a congregation, then the Synod itself is the one who is responsible for their being misled, and not only the heretic himself but also the Synod will be held accountable for those (lost) souls. Of course, this applies primarily to the Synod's officials. However, they are only servants of the Church, and that is why the congregation must see to it, that pastors are acting in conformity with the Confessions.

Therefore we solemnly vow: We will exercise every possible precaution in the acceptance of pastors. . . As 1 Timothy 3:9-10 says, 'Those who have a clear understanding of the mystery of faith should first be tested; then if no fault is found in them, they should serve.' In other words, test thoroughly! If anyone wants to become a pastor, he must first present a witness which the Synod cannot reject because it comes from brethren in the faith, who have the reputation of being totally conscientious. However, if such a witness is not available, then, if it can be proven that he has passed his exams, a colloquy must be held, an examination that is as stringent as possible . . . Already in Luther's day all pastors had to pass an examination or colloquium, and then they were solemnly pledged."

There is no doubt that it is required of us to have an urgent concern for excellence in ministry as witnessed by the Scriptures, Confessions, our Lutheran Fathers and our Lutheran Church-Missouri Synod history.

The Three Historical General Areas of Evaluation for Excellence in Ministry

The three general areas evaluated historically have been Doctrine, Life, and Administration of the Office. These can be regarded as summaries or categories of Scriptural qualifications for the examination, calling, supervision and at times removal of pastors. Therefore, any and all evaluations should focus on these three "Categories," since we believe these to be a summary of God's will and instructions in the matter of entrusting the office to suitable persons. When the Church deals with fitness or suitability, it bases its judgments on God's criteria or qualifications. In other words, the God-given requirements are the basis for the Church's decision or judgment (evaluation).

As quoted above, the Constitution(s) of the Synod reflect the three categories seen in discussions of "Doctrine," "Performance of the Official Duties," ("faithful execution of all the duties"), and "blamelessness of the life of . . ." The District President shall, moreover, especially exercise supervision over the Doctrine, Life and Administration of Office."

Questions 3 and 4 of the Introduction of Chemnitz's *Enchiridion* indicate his use of the "Three General Categories" in questions included in his examination such as:

1. *"Is it right to ordain and admit to the ministry of the church those who have been called, without prior appropriate and solemn examination, as is generally done among papal suffragans?"*

By no means. For in His Word God has prescribed a certain form regarding the call, doctrine, and conduct, or life, of those to whom the functions of the church are to be entrusted. One should therefore first carefully test and examine them as to whether they are legitimately called, whether they rightly hold the fundamentals of salutary doctrine and reject fanatic opinions, whether they are endowed with the gifts necessary to teach others sound doctrine, and whether they can prove their lives to be honorable, so that they can be examples to the flock; for this concern we have the very solemn precept of Paul. (1 Timothy 5:22; 2 Timothy 2:2)

2. *What, then are the chief parts regarding which either one who is to be ordained, or one who already is pastor of a church, is to be examined?"*

There are four chief parts: 1) The call 2) The doctrine of the Word and of the Sacraments 3)

Ceremonies to be observed in church assemblies and in the administration of the Sacraments 4) The life and conduct of a minister of the church.

The Ordination Vow also reflects the Three Categories of Doctrine, Life and Administration of Office:

"Do you solemnly promise that you will perform the duties of your office in accordance with these Confessions, or Symbols, and that all your teaching and your administration of the sacraments will be in conformity with the Holy Scriptures and with the aforementioned Symbols? I do.

Will you faithfully instruct both young and old in the chief articles of Christian doctrine; will you forgive the sins of those who repent, and will you promise never to divulge the sins confessed to you; will you minister faithfully to the sick and dying; will you demonstrate to the Church a constant and ready ministry, admonishing the people to a lively confidence in Christ and holy living? I will with the help of God.

Finally, will you adorn the office of the public ministry with a holy life? I will, the Lord helping me through the power and grace of his Holy Spirit."

The examination or evaluation of the doctrine is of utmost importance. It has been referred to as "have good knowledge of pure and sound doctrine." "Purity of doctrine" was another phrase used. Other statements affirming the importance of doctrine include: "Rightly hold the fundamentals of solitary doctrine," "teaching correctly," "trained in the dogmas of the Church," "the Word of faith," "sincerity of Confession," "teach in its purity the Word of God," "upright in the faith," "incorrupt doctrine," "orthodox," "deceivers," "no false doctrine or teaching." Scripture passages serving as references include Titus 1:9; Hosea 4:6; John 10:5; Matthew 7:15; 2 Corinthians 4:2; Ephesians 4:14; Galatians 1:8; Galatians 5:12 and others.

The matter of one's life and behavior receives a lot of attention in Scripture as exemplified by the requirements in 1 Timothy 3, Titus 1, and many other passages, such as 1 Peter 5:2-4; 1 Timothy 5:22; 2 Timothy 2:2, 15, 22; Matthew 5:16; 1 Peter 2:12; 1 Timothy 6:1, 11; 1 Timothy 4:7; 1 Corinthians 5:4-6; Matthew 18:6; 1 Timothy 1:18-19; Romans 2:21, 24; 2 Corinthians 6:3; Titus 2:7,10.

This area of life and conduct also has included such interpretive phrases as: "Conduct unbecoming a Christian," "offensive conduct," "offense by an ungodly life," "beyond reproof in his life," "blamelessness of the life. . ." "honorable conduct," "morals," "prove their lives to be honorable," "lead a pious, honorable and blameless life," "piety of life," "temperate in behavior," "chaste in his life," "example of their upright behavior," "integrity of life and behavior," "approved in their life," "honorable control of life and behavior," "faults of behavior and life,"

"a blameless life that is beyond criticism, one that is free from crimes and shameful deeds which cannot be tolerated in a servant of the Word, and a life that is adorned with every kind of virtue essential for his self-portrayal as a Christian and for the edification of others," "burdensome offenses." The above citations are found in various Lutheran Fathers who lived during the Reformation to C. F. W. Walther.

The third focus of an evaluation or examination is in the area of "the Administration of the Office" (duties of the office). This emphasis, too, is Scriptural and Confessional, being reflected in the obligations listed in the Call documents.

The Scriptural phrase "apt to teach" is applicable in this area (1 Timothy 3:2; 2 Timothy 2:24). Again I wish to share other interpretive phrases of the third area from various Lutheran Fathers or Constitution(s). "Performance of the official duties," "faithful execution of all the duties of the ministry," "professional incompetency," "incapacity," "refusal to cooperate," "neglect of or refusal to perform duties of office," "the conduct of their office," "endowed with the gifts necessary to teach others sound doctrine," "the ability to teach," "faithfulness or constancy in teaching," and "capably qualified with regard to the necessary education and knowledge and with regard to the ability to edify by the application of it to daily living" are discussed frequently.

The applicable Scripture passages are 1 Timothy 1:7; 2 Timothy 2:2; Titus 1:9; 1 Timothy 5:22; 1 Corinthians 4:1-2; 2 Timothy 1:6; 1 Timothy 4:12-13; Colossians 4:17; 2 Timothy 4:5; Colossians 1:24-25; 1 Peter 5:3.

The Church has an awesome judgment or decision to make concerning one's fitness or suitability for ministry. The Church, however, makes its judgment on the basis of God's "qualifications," which the Church through the ages has conveniently grouped into the three general areas: Doctrine, Life, and Administration of Office.

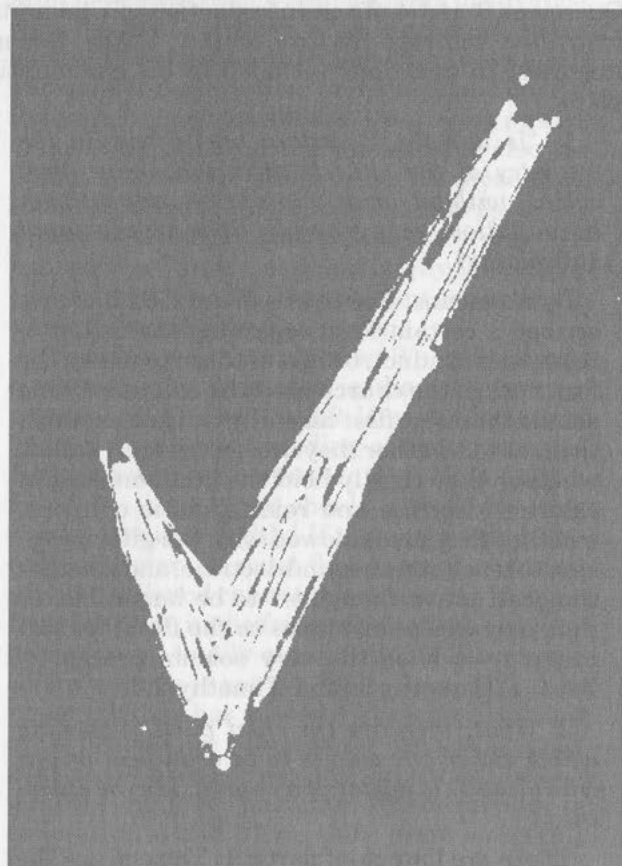
The Evaluation Tools to Foster Excellence

Johann Gerhard, 17th Century Lutheran theologian, wrote of the need for the Church to carry out a "legitimate process of judgment" in the calling of pastors as well as their removal. This was to be legitimate in a vertical sense in that it was to carry out the instructions and will of the Lord and in a horizontal sense in that it was to be carried out according to the regulations/rules/laws of the Church. It was to be a process, so that it was not only done orderly but also involved all those that had authority or responsibility. It also meant that it was done with a lot of thought, with deliberate action and with the knowledge of all.

The ultimate key matter was judgment. The Church is to make a judgment. To do that involves extensive evaluations at various levels.

Evaluation tools assist the Church in making the evaluation/judgment. At the time of Martin Luther, such a tool centered in visitations of pastors and par-

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ishes. Thus, Melancthon wrote the Visitation Articles. This tool included oral and written means. It involved observation, and the "hearing/listening" centered around the tool of questioning.

Johannes Brenz, a contemporary of Luther, also established very formal visitation ordinances and practices. The visitors were to examine the status of the parishes, the physical condition of the churches and parsonages, as well as the life, doctrine and competence of the clergy. Annual visits were for the purpose of investigation and examination. The theologians were involved in the examinations which included private interviews and the hearing of sermons.

Dr. Robert Kolb, Concordia College, St. Paul, Minnesota, carried out a request of the Council of Presidents concerning the 16th Century Lutheran practice in regard to the "Calling Process." His research, which included the Church orders of the 16th Century, pointed out the prescribed lengthy examinations of the doctrine and the life of those who were about to be called. These included preaching two or three times in the congregation, an evaluation of his nature and conduct, theological examinations and other trial sermons. In some regions, evaluation involved the town councils in addition to congregations. The superintendent was also to conduct an examination. There were to be doctrinal interviews, trial sermons, examinations, and investigations involving the consistories, town councils, patrons, congregations, the superintendent, and theological faculties. Dr. Kolb concluded that Lutherans should resist the temptations to fall into a magical view of the way in which the Holy Spirit works. "There is no reason why we should think that it is more of the Holy Spirit's doing when we make decisions with less information rather than more. In line with the Lutheran thinking of the 16th Century, we can create appropriate systems for finding out more about the teaching and life of candidates than when we try to guess," states Kolb.

This perspective is consistent with prior practices of the Lutheran Church. In 1574 Martin Chemnitz, a superintendent, produced his *Enchiridion* for examinations in the four areas of the Call, Doctrine, Ceremonies, and Life and Conduct of ministers. Johann Gerhard, in his master work on the Ministry of the Church, dealt at length with the matter of examination and required "serious judging and diligent investigation."

Thus, the "tools" of the early Lutheran Fathers included visits, oral and written examinations, interviews, trial sermons, questioning, observation, and proofs of character along with the "human tools" of superintendent, theologians, city councils, neighboring pastors, patrons, magistrates, dukes, and congregations.

Our Lutheran Church-Missouri Synod history began with the requirement of visitations, doctrinal interviews by the faculties and District Presidents, supervision by District Presidents as well as advice to congregations on calling pastors which included as much information on the pastor as possible. Congregations were

more involved at the outset than in the recent past.

Today the theological faculties have a responsibility to examine, interview, test and prove, until certification. The District President has the responsibility after the initial certification.

In respect to the congregation's rights and power (responsibility), the congregation should be given as much information and evaluation findings as possible, so that they can make their judgment. This can include any tool that the fellowship of congregations (Synod) desires as reflected in our "Church orders." Thus such tools as self-evaluations, personal information forms, profiles, tests, and clergy evaluation instruments are all beneficial when carried out in good Christian order for the edification of the Church and towards a more excellent ministry.

The required concern for suitability requires evaluation. The evaluation, however, must be based on God's criteria and what He expects of the minister and the ministry. What a blessing for the Church when all involved understand that the instruments of evaluation are for the purpose of a more excellent ministry. It recognizes the authority and power of the congregation while it highly esteems the Office of the Public Ministry.

Expect Faith, Hope, Love: Pastoral Evaluation in the Letters to Timothy

Dale A. Meyer

Talk about evaluating pastors is nothing new. While some people interpret current discussions about standards for pastors as just one more sign of the spiritual decadence of our age, it is more accurate to realize calmly that this is a perennial discussion in the church.

The Saxon visitation was about standards for ministry. "Good God," complained Luther. "What wretchedness I beheld! The common people, especially those who live in the country have no knowledge whatever of Christian teaching, and, unfortunately, many pastors are quite incompetent and unfitted for teaching" (*Small Catechism*, 2). Jesus attacked the Pharisees as "blind guides." "On the outside you look righteous to people, but inside you are full of hypocrisy and lawlessness" (Matthew 23, *passim*). The Old Testament prophets laid into the priests and false prophets. "If a liar and deceiver comes and says, 'I will prophesy for you plenty of wine and beer,' he would be just the prophet for these people!" (Micah 2:11).

Compared to such invectives (and more from the past are readily available), we Lutherans can thank God sincerely for the climate in which we are now talking about standards and evaluation of pastoral ministry.

This is not to suggest, of course, that the current discussion is not necessary or urgent. It is both, because the electronic age is eroding what our people in the church know and, more fundamentally, how they come to know what they know. The media establishment has easier entree to our people's minds than do parish pastors. "Television is itself becoming a kind of religion, expressing the assumptions, values, and belief patterns of many people in our nation, and providing an alter-

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nate worldview to the old reality. . . The values, assumptions, and worldview of television's 'religion' are in almost every way diametrically opposed to the values, assumptions, and worldview of Christianity" (William Fore, *Religion and Culture*, p. 25). With such competition for even the most faithful of our members, pastors urgently need to know and keep before themselves their prime mission and methods. We are dealing with the eternal destiny of our hearers. We had better get it right. "If a person speaks, let him say what God says" (1 Peter 4:11). Ongoing discussion of standards and evaluation is one way to help get it right.

What follows is a brief examination of how Paul told Timothy to "get it right." This will be no legalistic listing *ad infinitum* and *ad nauseam* of requirements for ministry. We will look at the context for Timothy's ministry, a context much like our own at the end of the 20th century. People then and people now need pastors who meet the standard of knowing "how God wants people to behave within His family, which is the church of the living God, the pillar and support of the truth" (1 Timothy 3:15).

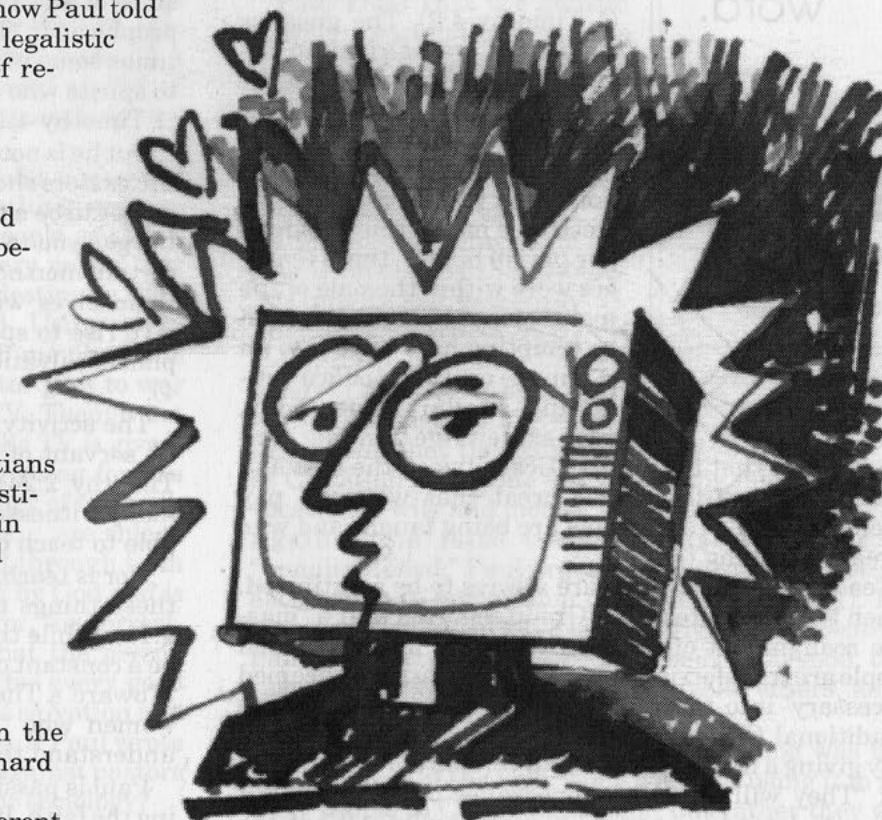
Context for Ministry

Paul wrote to Timothy when the Christians in Ephesus were being disturbed by Gnosticism. Paul does not examine this heresy in a systematic way, perhaps because it had not yet reached its maturity and perhaps because his major purpose is to write personally to Timothy, "my real son by faith" (1 Timothy 1:2). Paul lays the troubled condition of the church at the door of some teachers in the church. His evaluation of the gnostics is hard and biting.

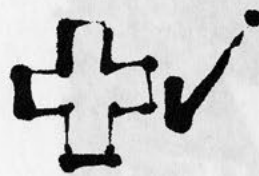
These gnostics were pushing a different doctrine to the people of the church, not unlike our faithful today picking up false doctrines from TV. The old gnostics said that we have a divine spark within us. Since that divine essence is now trapped by the material world, our deliverance will come only through knowledge. Ignorance, not sin, is our problem. If we would be saved (the word means something different here than we understand), then we must be liberated with knowledge (*gnosis*). "What liberates is the knowledge of who we were, what we became; where

we were, whereinto we have been thrown; whereto we have been thrown; whereto we speed, wherefrom we are redeemed, what birth is, and what rebirth" (The Valentinian Formula). Jesus serves the gnostic cause of liberation as a teacher, only a teacher.

One thing leads to another, and liberation led the gnostics to rank individualism. Family bonds were no longer sacred. "These liars order people not to marry" (1 Timothy 4:3). Authorities were irrelevant ("They will disobey. . ." 2 Timothy 3:2). Individualism sometimes



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It is not the worst elements of society that are the most dangerous but those whom society has judged most worthy of respect and trust, just as in the Old Testament: the objects of the prophet's wrath were the princes, judges, and religious leaders" (Herbert Schlossberg, *Idols for Destruction*, p. 137).

So Paul lays the problem at the doorstep of the false

meant asceticism ("These liars order people . . . to keep away from foods." 1 Timothy 4:3), sometimes license ("They will love pleasure rather than God," 2 Timothy 3:4). To the gnostics man was the measure of all things. Their crass individualism was unraveling the fabric of society (2 Timothy 3:1-4).

Indeed, the whole thing had a mean streak to it. It was acceptable to lie when you were talking to someone who was not "in the know," not a gnostic. Hence Paul talks so much about how good it is to have a "pure conscience," and he complains about "the hypocrisy of liars, whose consciences have been branded as with a red-hot iron" (1 Timothy 4:2). The gnostics thought it was alright to despise a non-knowing teacher like Paul.

Mark well, this was happening within the church. It was not "them versus us." Like the electronic media that reside in our parish homes, these teachers were within the pale of the institutional church. It would be tempting here to go into an excursus on the media's promoting similar ideas today, such as New Age thinking. Suffice it to say that the similarities between the first and twentieth centuries are so great that we must pay attention to what our people are being taught and who is really teaching them.

Teachers in the church are always to be scrutinized. When the Barna Research Group reported that a "massive realignment of thinking is taking place in which people are transferring many elements formerly deemed 'necessary' into the realm of the 'optional,'" and that "traditional Christian beliefs are eroding," Barna was only giving a modern, statistical version of Paul's analysis: "They will have the appearance of godliness but refuse to let it be a power" (2 Timothy 3:5). What the people in the church believe traces back to what they are being taught, whether that be by New Age media or by pastors.

So Paul lays the problem at the doorstep of the false

teachers. They come under his censure because they are disturbing God's people. Paul's terse evaluation is that "They want to be teachers of the Law, but they understand neither the things they say nor the things about which they are so sure" (1 Timothy 1:7). They have failed in three major areas: faith, hope, and love.

Faith

Their greatest failing was with the church's public faith. This faith is objective, found in "the words of the faith and of the sound teaching" (1 Timothy 4:6). Instead of nourishing the people with the objective faith of Scripture, these "experts" were robbing the people of spiritual certainty with extra-biblical "knowledge." Paul nailed these pseudo-theologians: "If anyone teaches anything else and does not agree with the sound words of our Lord Jesus Christ and godly teaching, he is proud and does not know anything!" (1 Timothy 6:2-4).

Somewhat surprisingly, Paul is not shocked by this state of affairs in the church. He says that it had been prophesied: "The Spirit says clearly that in the later times some will turn away from the faith as they listen to spirits who deceive and to things taught by demons" (1 Timothy 4:1).

But he is not complacent either. He is determined that the pastors should fight it. The way to do that was for the pastor to be a teacher. "When I was going to Macedonia, I urged you to stay in Ephesus, so that you might order certain men not to teach any wrong doctrine nor to busy themselves with myths and endless genealogies that give rise to speculations rather than presenting God's plan of salvation which centers in faith" (1 Timothy 1:3-4).

The activity of teaching is not optional for the pastor. "A servant of the Lord needs to be a good teacher" (2 Timothy 2:24). "What you have heard me say before many witnesses entrust to faithful men who will also be able to teach others" (2 Timothy 2:2).

Nor is teaching only an occasional activity. "Insist on these things and keep on teaching them" (1 Timothy 4:11). While the teaching and learning of the truth is to be a constant occupation, it is attainable, not an endless "Toward a Theology of . . ." Paul complains about some women who "are always learning and never able to understand the truth" (2 Timothy 3:7).

Paul is passionate about this great standard of teaching the faith. It has to be a consuming activity. When the pastor teaches, he is about the salvation of his listeners. "Watch yourself and your teaching. Continue in these things. For if you do so, you will save both yourself and those who hear you" (1 Timothy 4:16). To teach is God's will. "God our Savior . . . wants all people to be saved and to come to know the truth" (1 Timothy 2:4). It is centered in repentance, not gnosis. "Perhaps God will change their hearts and lead them to know the truth" (2 Timothy 2:25).

What happens when we do not teach? Or when we are

not consumed with a desire to teach the correct faith in order to counter gnostic New Age ideas taught to our people by the media? Faith can be lost. To lose that faith of the church means to lose one's salvation. Hymenaeus and Alexander were noteworthy examples: "They refused to listen to their conscience and suffered shipwreck in their faith" (1 Timothy 1:19). Paul laments "the continuing wrangling of people whose minds are corrupt, who have lost the truth" (1 Timothy 6:5). Hymenaeus and Philetus are examples of people "who have departed from the truth" (2 Timothy 2:18). The preoccupation of many with "knowledge" shows "they have lost their faith" (1 Timothy 6:21). Losing hold of this objective faith means losing one's personal salvation. Some who are taught still lose their salvation. But not to make teaching a high standard for pastoral ministry is unconscionable.

A pastor who teaches is commended by Paul. This was true for Timothy: "Point these things out to our fellow Christians, and you will be a good servant of Jesus Christ, nourished by the words of the faith and of the sound teaching you have followed" (1 Timothy 4:6). It is also true for those pastors under Timothy's care. "Let pastors who are good leaders be considered worthy of double honor, especially if their work is preaching and teaching" (1 Timothy 5:17).

When the Barna Group reports that 62 percent of Americans agree that "there is no such thing as absolute truth," that 83 percent say that "people are basically good," that 82 percent believe "every person has the power to determine his or her own destiny in life," the requirement to teach is reinforced. Using every opportunity to teach, impressing on staff members the eternal importance of teaching, the pastor goes to war with the modern source of gnosis, the TV. Though not usually given as much time to teach as the TV is given, praise God! You pastors have one thing going for you that the electronic media don't, the efficacy of the well-taught divine word. "The Holy Scriptures . . . are able to make you wise so that you may be saved through faith in Christ Jesus. All Scripture is inspired by God and is useful for teaching, for pointing out error, for correcting, for training in righteousness, so that the person who belongs to God is ready, equipped for every good work" (2 Timothy 3:15-17). Paul says that salvation and good works come from teaching Scripture. If Paul wrote today, would he add a paragraph or two against pastors who replace Scripture with psychology or sociology?

Love

Because they taught falsely, the gnostics also failed on the standard of love. Like an earthquake sending out destructive tremors, these pseudo-theologians encouraged conduct that upset society. The true Gospel of Christ frees the Christian to live a life of love to others, uncondemned by the Law and uncoerced by its demands. Paul personally knew faith and love. "Our Lord poured His grace on me abundantly, along with faith

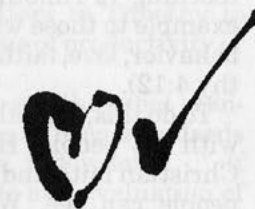
and love in Christ Jesus" (1 Timothy 1:14). So also the lives of church members should be loving. "The goal of our instruction is love flowing from a pure heart, from a good conscience, and from a sincere faith" (1 Timothy 1:5).

This love is for people. As God bound Himself to humanity in the incarnation, so Christians are not loose cannons doing their own thing ("I gotta be me!") but are an integral part of society responsible to promote the common good through proclamation of Christ and good works. "Faith that is active in love," Paul had told the Galatians (Galatians 5:6).

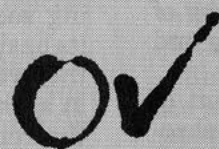
Paul knew that the gnostic teachers were failures at promoting love. They were disrupting society and undermining its basic institutions. So where they were thumbing their noses at authority, Paul encouraged the congregation to pray "for all people—for kings and all who are over us, so that we may live quietly and peacefully" (1 Timothy 2:2). Where they proclaimed liberation from the bonds of marriage and family, Paul encouraged both, assuring women that they could be as Christian as anyone else by serving faithfully in the vocation of wife and mother (1 Timothy 4:3; 5:14; 2:15). Against the false teachers' disrespect for the "unenlightened," Paul urges Timothy to be respectful of each one's age and station in life (1 Timothy 5:1). That included Timothy himself (1 Timothy 4:12). Repeatedly, Paul stressed good works. "Tell them to do good, to be rich in good works, to be glad to give to others, and to share" (1 Timothy 6:18).

The basic flaw in the opponents' teaching was their improper use of the Law. They were not using it to lead their people to Christ the Savior, but rather they were bending or breaking it to suit their own self-centered notions (Galatians 3:19-25). Paul points to that flaw and its destructive consequences in 1 Timothy 1:8-11: "We know the Law is good if it is used as it was meant to be used (*nomimos*). We need to keep in mind that the Law is not meant for a righteous person but for those who break the Law and those who rebel against it, for the ungodly and sinners, for those who live unholy lives and for those who insult holy things; for those who kill their fathers and for those who kill their mothers, for those

Compe-
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Paul's hopes are not set on improving the mechanics of the institution but on faithful ministry in a fallen world with the promise of heaven.



who are murderers, for those who are sexually immoral, for those who are homosexuals, for kidnappers, for those who lie, for those who swear falsely under oath—as well as anything else that is found to be contrary to sound teaching when judged according to the glorious Gospel of the blessed God” (cf. 1 Timothy 4:3; 2 Timothy 3:2-5). Such a mess when learning and teaching theology is not the pastor’s chief occupation! Such corrupt or total lack of love appears when the objective, revealed faith of Scripture is mishandled. “Ye shall know them by their fruits” (Matthew 7:16).

Timothy’s task is biblical theology, as we saw above. But Paul does not let it go at that. He would not evaluate a pastor only on the amount and the formal correctness of his teaching. Timothy himself is to be an example, a model of true Christ-centered faith and love. “With faith and love in Christ Jesus keep what you heard me say as an example of sound teaching” (2 Timothy 2:13). Again, “Be an example to those who believe: in speech, behavior, love, faith, and purity” (1 Timothy 4:12).

To do this, Timothy’s ministry must be with his people. He is to demonstrate Christian faith and love in ways that the people can see. Whereas the gnostics were secretive, Timothy is required to conduct a public ministry. “Practice these things; continue in them, so that everyone can see your progress. Watch yourself and your teaching. Continue in these things. For if you do so, you will save both yourself and those who hear you” (1 Timothy 4:15-16). There is the goal again, salvation. Timothy should not be an ecclesiastical desk jockey because he has been appointed to a public ministry to save souls. The gnostics were secretive, but eventually their lack of faith and corrupt love would be seen by all (1 Timothy 5:24-25). A true pastor is to be upfront and honest because he is serving “God our Savior who wants all people to be saved and come to know the truth” (1 Timothy 2:4).

Here we can note that the well-known requirements for pastors in 1 Timothy 3 come under the heading of a “good work.” All the characteristics given describe his relation to congregational members and to non-Christians in the community. Competency in doctrine is required, of course. But in 1 Timothy 3:1-7 and also in 2 Timothy 2:23-25, the primary focus is on love, the pastor’s relations with others.

The concept of an “administrative pastor” running the church from 9 to 5 through memos, newsletters, agendas, and the like is foreign to the ministry described in the pastorals. Indeed, Timothy had administrative func-

tions. For example, Paul guided Timothy on the care of widows and on ordinations (1 Timothy 5:3-22). But administration was only a part of that public ministry and certainly not the chief function (cf. Augustana V). Ask Paul about “the pastor’s office,” and he would not think of a room where the pastor pushed papers. He would think of a person publicly urging Christian faith and love. That is what Paul himself had done in that same town. “You know how I lived with you all the time from the first day I came into the province of Asia; how I served the Lord very humbly, with tears, and in trials which I endured as the Jews plotted against me; how I did not shrink from telling you anything that would help you or from teaching you publicly from house to house, and how I earnestly warned Jews and Greeks to turn from sin to God and to believe in our Lord Jesus” (Acts 20:18-21). Incarnate ministry!

Hope

Faith, love, and now hope. Paul does not use the word “hope” often, but it lies behind so much that he says, and it comes to the fore in the second letter to Timothy.

The gnostics had robbed the believers of a sure hope. They had got their “now” and their “not yet” confused. Most notable examples are Hymenaeus and Philetus, “who have departed from the truth by saying that the resurrection has already taken place” (2 Timothy 2:18). That strikes us as a perplexing belief, until we uncover a

statement like the following from a second century tract: “the resurrection. . . is the revelation of what is, and the transformation of things, and a transition into newness. . . Therefore, do not think in part, O Rheginos, nor live in conformity with this flesh for the sake of unanimity, but flee from the divisions and the fetters, and already you have the resurrection” (*Treatise on the Resurrection*, 49). That is a “here and now” brand of Christianity that is not so foreign to our church people who are learning a similar doctrine from the media.

Paul’s sight sees farther, especially in 2 Timothy where he contemplates death. “The time of my departure has come. I have fought the good fight; I have completed the race; I have kept the faith. Now there is waiting for me the crown of righteousness which the Lord, the righteous Judge, will give me on that Day, and not only to me but also to all who are longing to see Him come again” (2 Timothy 4:6-8).

That same eternal perspective should dominate Timothy’s attitude toward pastoral ministry. “In the presence of God and Christ Jesus, who is going to judge the living and the dead, and in view of His coming and

His ruling over us, I solemnly charge you: Preach the word, be ready whether it is convenient or not convenient, correct, rebuke, encourage, being very patient and thorough in your teaching” (2 Timothy 4:1-2).

So pastoral ministry is conducted in hope. In its negative aspect, hope means no present reward (Romans 8:24-25). For the pastor, that may mean days, even years, of little success as success is measured by the world. In its positive aspect, hope looks confidently to the future where God will bestow full salvation. “Yes, that is the reason we work and struggle, because our hope is in the living God, who is the Savior of all people, especially of those who believe” (1 Timothy 4:10).

Hence Paul’s unusual (by modern standards) attitude toward congregational problems. Not raised with the evolutionary ideal that things are getting better, Paul was under no illusions about organizing a well-oiled congregation. Yes, there were administrative improvements to be made, such as the enrollment of widows, who are examples of living in hope (1 Timothy 5:5). Yes, discipling needed to be done. But Paul’s hopes are not set on improving the mechanics of the institution but on faithful ministry in a fallen world with the promise of heaven. Although he is disappointed by people who have defected, and he is irritated by false teachers, his *terminus ad quem* is not on earth but in heaven.

A father in the pastoral ministry once told me that being a parish pastor meant putting out one brush fire after another. To that Paul might say, “Of course. What else did you expect?”

Observations

The letters to Timothy are only a part of the contemporary discussion of evaluation, but an important part. Some observations follow:

Who evaluates? The American church has been profoundly influenced by its democratic environment. Here each person has the right to speak. For some Christians, the right to speak has deluded them to think that what they say is necessarily right. It could seem to some Americans that the natural, the democratic thing to do, is for the laity to evaluate their pastors.

The letters to Timothy suggest something different. Granted, these letters were not written specifically about evaluation, and the recipient, Timothy, was a pastor. Still, the standards and evaluation in these letters seem to be a task especially for the pastors themselves. Paul makes Timothy responsible to supervise other pastors and to ordain carefully (1 Timothy 6:22).

The laity are not left out. In these letters, the laity function to raise the red flag, to say or show that something is wrong in the church, that their teachers are failing to present and promote within church and community the life of Christian love. Since “by their fruits ye shall know them” the laity, though not as conversant with the word as Timothy, reflect the unsettling consequences of false teaching. Still, it seems in

these letters at least that the keepers of the tradition, Paul and Timothy, are the ones primarily responsible for evaluations.

Any rush toward evaluating pastors only by the laity without the participation of brother clergy is an invitation to trouble. Rather the concerns of the laity and the doctrinal expertise of the clergy should work together in faith, hope, and love.

What are the standards of evaluation? When the clergy have not made the teaching of Christian faith, hope, and love their prime responsibility, a vacuum is created that active laity will unwittingly fill with media-taught assumptions not only from their democratic but also from their corporate environment, assumptions that are well-intentioned but alien to the nature and function of the church.

As they have been influenced by American democracy, our congregations have been influenced by capitalism. For lack of knowledge, lay people sometimes try to impose corporate models upon the church. “The church is a business,” they say and import criteria foreign to the Scriptures. These can include criticizing pastors on the basis of productivity or church growth, even though Christian faith, hope and love are the heart of their ministry. I find nothing in the letters to Timothy to support clergy evaluation on the basis of productivity or church growth.

Faith, hope, and love: these three are the great standards to evaluate pastoral ministry. These standards leave much room for saying, “Yes, but what if. . .” If current discussions about standards and evaluation of pastoral ministry try to answer every “what if?,” we will be numbered among the gnostics and their endless speculations. However, if we consume ourselves with the teaching and learning of the efficacious Word, if we use the Law to lead ourselves and our listeners to Christ, if we reject any paradigms except that of “how God wants people to behave within His family, which is the church of the living God, the pillar and support of the truth” (1 Timothy 3:15), then our ministries will complement one another and God’s people will be served. True, our ministries will still be faulty and give rise to various issues, but under Christian faith, hope, and love, we will count pastoral ministry all joy.

THE DAY CARE DILEMMA—CRITICAL CONCERNS FOR AMERICAN FAMILIES by Angela Browne Miller. New York: Plenum Publishing, 1990.

"Child care is a major social experiment that we are conducting on our children, and therefore, on our future. Experimentation can lead to great discoveries, but it can also bring on undesigned and undesirable consequences. The truth is that no one, not even the 'experts,' can say for certain what is best for our children."

So writes Dr. Browne Miller, who is one of these "experts." She has earned two doctorates (in social work and in education), is a faculty member at the University of California at Berkeley, and is a policy analyst for federal committees and task forces. And she is a married mother. Her aim is not to support or indict day care practice. Because the issues are far too complex for such convenient generalizations, she writes instead to expose those issues. She then calls readers to examine critically the decisions we are making as individuals and as a society about the care of children. The author has no axe to grind against any program or interest group. She does, however, know how to ask the right questions, the tough questions, the questions many seem unwilling or unable to ask. She also provides a few answers and, even better, several criteria lists for developing answers.

This book is no free-style essay indulging whatever topics the author might fancy. It is a scrupulously researched and documented (but highly readable) treatise on care, children, family, and society.

Browne Miller's work is built around her empirical study of six different day care programs. The programs range from government sponsored to government subsidized to military to employer sponsored to private, non-profit to home day care. She looks at each along five dimensions of care for children—social, psychological, educational, physical, environmental—with a quantified rating system according to clearly stated criteria. Most interesting, she also surveys the parents who purchase these services. Granting that all five dimensions are important measures in the quality of care, comparison of her research ratings to parents' ratings shows that parents largely overestimate the quality of care their children receive. They typically do not consider, even on an informal basis, the totality of care needs. Why is this? Browne Miller wonders, "Perhaps being comfortable about what we do with our children has become a question of denial. What we do not see will not hurt us; it may hurt our children, but at least we won't know it."

A central concept to her analysis is the distinction between care-as-feeling and care-as-function. Care-as-feeling means the intimate, time-consuming personal care and human involvement historically provided by family. Care-as-function means the goods and services and treatment provided by that recent addition to the economy's work force called

"the helping professions." While these two categories are not mutually exclusive, we are rapidly reaching the state where "the **intimacy** of caring is being transformed into the **practice** of care: of medical care, of dental care, of child care." With all their empathy and unconditional positive regard, these helping professions have usurped the province of affect, feeling, and care rather than assisting and equipping parents and families to provide it. Responsibility for care is being re-directed, and we are very close to care-as-commodity.

The forces driving this change are complex, but Browne Miller cites three major factors: a change in the social ideology of family, the economy, and active advocacy. An egalitarian ideology of family organization has altered the way we view parents as care givers. The economy (especially in the housing market) has combined with this ideological shift to make employment the dominant means and measure of providing for children's needs. "In the meantime, however, many parents have been persuaded by child care advocates... to place their children in child care settings. Function is triumphing over feeling in the realm of child care."

So what is family for? Browne Miller recognizes that beneath the social policy dilemmas and parental decisions are some deep, fundamental questions. Whether or not we ever had answers to begin with, we certainly have no current consensus on, "What is a family?" and "What is a family for?" Rather than supply her own view as answer, the author develops a discussion of the instrumentality of the family along several continuums such as: definitional clarity (who are promoting definitions and how clear are they); planning for family policy (centralized to decentralized); and the social purpose of family (state serves family/family provides its own services/family serves state). This matter of instrumentality provokes two other questions essential to responding to the day care dilemma.

One is, "Who should be the beneficiaries of child care programs?" Though the expression "child care" would seem to suggest children, the answer is not so obvious. Among the contenders are the working parent, the state, the economy, the employer, and the day care provider or entrepreneur. Here Browne Miller insists that the child should be the beneficiary, but her evidence and arguments indicate this is usually not the case.

The other question asks about goals. Given the uncertainty about the purpose and nature of family, and the competing beneficiaries of day care, what are the goals of day care policy and programs? Among a number of different and possibly conflicting goals, we may ask:

1. Should day care promote labor force participation? If so, should this mean child care for low income families or for all working parents?
2. Should day care promote early childhood education? If so, should it become part of organized education or also continue as part of the economy's service sector?

3. Should day care promote the welfare of women? If so, does this mean emancipation or gradual social evolution?

4. Should day care promote some model of family? If so, which one?

Are the goals of day care policy and program clear? Are they stated? Are the stated goals the actual goals? How close are the stated or actual goals to the actual outcome? Any policy and program will necessarily generate its own answers to these questions. The quality of those answers—not the good intentions of day care participants—will determine the kind and quality of care children receive.

These are questions that raise critical concerns for American families which Browne Miller says are not being addressed. They are also critical concerns for the Church, a major purveyor of day care. In the experience of this reviewer, the Church has been unwilling or unable to address these concerns. Too often the Church, more mirroring culture than leading it, promotes its programs under the banner of evangelism or Christian education without examining the complex implications. The Gospel is simple. A child can receive it and grasp it. But applications of the Gospel are not always simple. *The Day Care Dilemma* is an important book for the Church because it is not a "churchy" book with simplistic Gospel reductionism. Day care is a dilemma for parents, for society, and for the Church. Browne Miller has done some of our homework for us. Those who are "politically correct," "educationally correct," and "social ministry correct" will do well to read the homework. So will church leaders who strive to be wise as serpents but innocent as doves.

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A TEACHABLE SPIRIT: RECOVERING THE TEACHING OFFICE IN THE CHURCH by Richard Robert Osmer. Louisville: Westminster/John Knox Press, 1990.

The greatest task facing mainline Protestant churches, according to Richard Osmer, is to restore its teaching office. This teaching office is not a specific professional ministry, but the teaching function of the church which directs itself to those already in faith. This office has three primary tasks: to establish and transmit the normative beliefs and practices of the denomination; to reinterpret those beliefs for specific contexts; and to develop educational structures and materials to nurture its people.

Contemporary Protestantism faces a three-fold challenge. One is modernization, which is characterized by technological rationality, rapid social change, and pluralism. Modernization circumscribes the influence of religion and relativizes much of life. Next is the spirit of individualism which produces an autonomous believer who does not feel bound by the teach-

ings and practices of the church. Finally, there is counter-modern religious authoritarianism. It rejects modern inquiry and equates faith with conformity and submission to certain beliefs and norms. Given these challenges, Protestant churches must reestablish the teaching office to ground their members in Scripture and theological understanding.

Osmer seeks guidance regarding the nature of this teaching office in the thoughts of Luther and Calvin. Reacting against the centralization of teaching authority in the Roman church, these reformers emphasized that a variety of "authorities" should comprise the teaching office—congregations, church councils, the ordained ministry, doctrines and confessions. Both men recognized that the Church was not infallible; thus the need for multiple authorities, all of which are to be subject to Scripture.

Osmer adapts these ideas to the contemporary scene. The congregation plays a vital role in the teaching office. Here theology and ethics can be linked most effectively to life issues. Congregations, however, must look beyond traditional educational institutions to instruct their people. Congregations also must dialogue with organizations and leaders of the denomination itself. Representing the "universal sense" of the Church, the denomination needs to transmit its teachings and to develop effective learning materials for its members. Denominations can enhance their contribution to the teaching office through thoughtful study of contemporary issues. Seminaries and professional theologians are a third element in the teaching office, though Osmer contends that their scholarly hyperspecialization often limits their usefulness. Through meaningful dialogue among these three centers of authority, the Church has an opportunity to reestablish its teaching function.

Osmer uses James Fowler's model of stages of faith development to describe how a congregation can develop a meaningful program of practical theological reflection for all members. An essential goal for such a program is for the congregation to operate ultimately at Fowler's fifth stage, "conjunctive faith." At this stage of committed, principled openness, individuals acknowledge the limitations of their personal faith perspective and recognize the need for interaction with others.

Osmer's book is an essential resource for all educational leaders in the Church. His work is solidly grounded on Scripture, history, and educational theory. His proposal for a teaching office grounded on dialogue between many elements of a denomination, rather than on authoritarian imposition, is sound. Although his framework will not eliminate all ambiguities and tensions, this open, honest process of interchange within a church body, using Scripture as the source of truth, provides an excellent model for the edification of God's people so that their faith perspective becomes a meaningful, vital element in their wrestling with personal and societal issues.

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CARRIERS OF FAITH; LESSONS FROM CONGREGATIONAL STUDIES edited by Carl S. Dudley, Jackson W. Carroll, and James P. Wind. Louisville: Westminster/John Knox, 1990.

This is essentially a book of readings on various aspects of congregational ministry. The editors state that they were urged to pay attention to the congregations in which the faith and morals of believers are formed and transformed as they attempt to understand more clearly where theory translates into practice in the local parish and community. The intent of the project was to help pastors and lay persons become more effective leaders in those congregations.

The editors indicate that many church leaders think of restructuring the way that we provide ministry to fellow Christians, but point out that the congregational structure has survived many attempts at change. Congregations keep on going even when neighborhoods change, buildings decay, leaders falter, and hopes fizzle. The writers have attempted to provide a diversity of congregational experiences and methods, and in so doing lift up for consideration various techniques and skills which readers might consider as new approaches to their own situations. The common theme they developed was that congregations are carriers of faith, and so the effort was to understand the key dimensions of modern transmission of that faith and then consider strategies for enhancing, directing and changing that process to be effective in bringing the Gospel to all of God's people.

The different perspectives discussed on the basis of a review of research and other relevant literature in Part One focus on the changing context of parish leadership, the role of music in carrying the faith, social ministry in the Black church, faith and works in affluent churches, and congregational self-images for social ministry. In Part Two, the strategies outlined focus on the preservation of Christian identity, leadership from within in small and rural parishes, educational strategies, and the sense of community that develops in certain congregations.

There are interesting insights derived from the reports and articles cited in each essay. The sections on social ministry and leadership from within should be helpful to many Missouri Synod parishes as they determine how to minister most effectively to the next generation of parishioners and to the unchurched in their communities. The essays bring into question some of the conventional knowledge about what has been good practice and strategy of the past. The vision, or mission of the congregation, and the pastor's ability to help lay people carry out that mission is a strong theme in several parts of this treatise. The conclusion of the section entitled "The Changing Context of Parish Leadership" indicates that the most important component of leadership is the vision and skills of the pastor. The effective pastor, however, must learn to know the history of his congregation, allow himself to be educated by the parishioners so that he can accommodate to their cultural identity, but then help them identify their vision and mobilize them to achieve the objectives which result from that vision.

The chapter on preserving Christian identity focuses primarily on helping members and leaders of the congregation identify their strengths, their identity, and their most effective methods of ministry.

The chapter entitled "Leading From Within" deals with the old issue of transplanting people from one culture or background to another. Much of this section concerns the problem of young pastors raised in the city who face rural people and settings. Some try to adjust; others bide their time until they receive a call to an urban location. This chapter may make the publication worth having because it does describe the dilemma which faces many young pastors and other church workers who are placed in a culture or milieu different from their own.

One of the editors, Carl S. Dudley, is a well-known researcher and author in the area of congregational life. One reviewer has stated that the volume "provides a wide range of examples of how congregational investigation can be fruitful for practical theologians, whether practicing in a local congregation or in an academic setting." The authors have attempted to identify and understand key dimensions in the transmission of faith. They also consider strategies for enhancing, directing, and changing that process as needed.

The book is helpful for personal reading to become aware of the type of studies and writing that has been done about congregational make-up, ministries and leadership. It is helpful for discussions in practical theology settings such as classes or circuit study groups.

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Continued from page 9

persons with later data on ministerial effectiveness for the same individuals. These results, which cannot be expected in much less than a decade, will help us identify the characteristics that need special emphasis in the early training years. They will also provide more support to the work and advice of the seminary and district personnel as they guide the development of the seminary student and young pastor. At the same time, this research should aid in the development of better measures at both early and later levels.

The executive staff of the Board for Higher Education Services' Standing Committee on Pastoral Ministry is projected as being responsible for designing and directing the necessary research.

Conclusion

Fostering excellence in ministry is a noble but very difficult task. An evaluative system has been offered and explained here to assist in a part of that challenging effort.

Evaluation should be used as an essential part of a more general training and development system during the seminary years and in parish service. Thus, with the assistance of positive-minded students, pastors, professors, counselors and district personnel, the system cannot help but lead to a more excellent or effective ministry by facilitating the desire to develop and by helping the individual know what parts of his professional and personal life need special attention.

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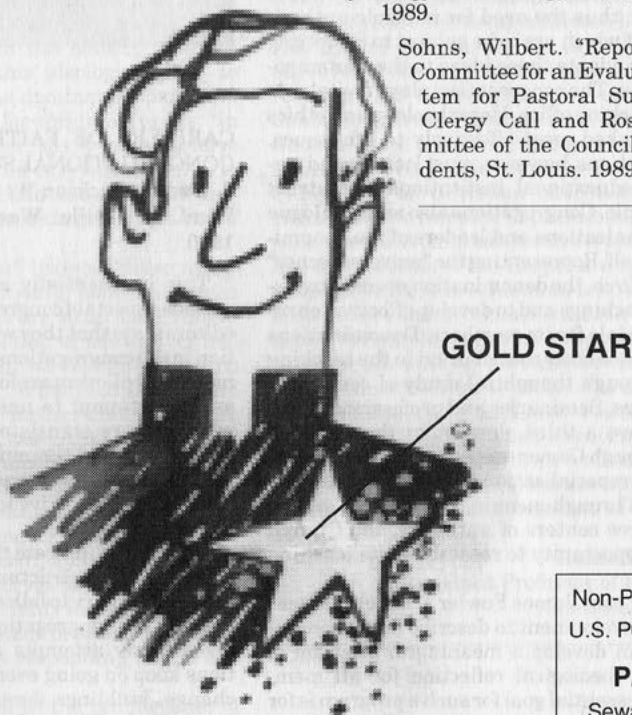
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