CHAPTER 3

LITERATURE RELATING TO LAY PASTOR DEVELOPMENT

Literature relating to lay pastor development is diverse. Works addressing ecclesiology, lay ministry, pastoral ministry, ministerial training, lay pastor development proper, historical reports on such efforts, and education theory inform a curriculum for lay pastor development. A full literature review of each related discipline would be exhausting and unproductive. The previous chapter draws an understanding of ecclesiology, lay ministry, pastoral ministry, and some aspects of ministerial training directly from Scripture. Although the following literature review includes works in each of these areas, its emphasis is on literature that directly addresses ministerial training, with a complementary look at historical reports. Excluding historical reports, the works considered are limited to those published between 1998 and 2008, except where another work is deemed of special value to this study.

The works reviewed are divided into the following categories: First, historical reports on lay training in the territory now governed by Pennsylvania Conference offer a perspective on the heritage that this project continues. Second, scholarly works on pastoral development reveal components of effective training programs. Third, statistical reports on pastoral practices and desired traits show what current ministry models set as

expectations of pastors. Fourth, professional works suggest needed pastoral competencies, providing a window into how current thinking relates to biblical practices.

This survey assumes that the primary skills necessary for pastor and lay pastor are the same, since they serve the same functions; although training contexts will differ. The necessary lay pastor competencies that surface from relevant literature are people skills, biblical preaching/teaching, spiritual vitality, spiritual leadership, and team building. Elements of educational approach and related considerations that emerge from this survey are the need for practical in-ministry assignments, the need for a learning community, and the need to integrate learning with life experience.

Reports on Lay Training in Pennsylvania Conference, 1901-2008

The first category is that of historical reports. These record information about lay pastor development through time. The *Visitor*, which is the official news outlet of the Columbia Union Conference of Seventh-day Adventists, is the only significant published source of primary information about lay pastors in the locality and region of the Pennsylvania Conference. Unpublished efforts have likely been made but no records of them have been found. A review of articles appearing in the *Visitor* between 1901 and 2008 reveals representative facts about the education, scope, and status of lay pastors in the territory now governed by Pennsylvania Conference.

A Period of Extensive Lay Ministry Training

A series of articles from the 1930's highlight a General Conference sponsored training program for "lay ministers" that began in New Jersey in 1934 (p. 1) and grew to include Pennsylvania by 1937 (J. C. Holland, 1937). The program's expressed purpose was to teach lay members how to conduct public evangelistic efforts and win souls

(Manry, 1934). The periodical record demonstrates that lay pastors of the 1930's were unpaid (J. C. Holland, 1937; Leach, 1939).

A Period of Sparse Lay Ministry Training

From the 1940's to the 1980's the continued use of lay pastors in the region is evident (K. J. Holland, 1960; Ihrig, 1951; Logan, 1966; Pinkney, 1956, 1957) but there is no information about their training, only evidence that they pastored churches and remained unpaid (Hubert, 1988).

A Period of Renewed Lay Ministry Training

More recent reports from the 1990's and early 2000's reveal the most concerted efforts to develop lay pastors in Pennsylvania since the 1930's. A 1992 report mentions lay pastor development in one local church (Seltzer). A 1997 report highlights a training program led by three salaried pastors for the purpose of training students to "lead and nurture churches" (Finneman, p. 30). The competencies taught were spiritual formation, preaching, and administration. A 2001 report features a Columbia Union training program conducted by the North American Division Evangelism Institute ("Lay minister of evangelism training school,"). Other reports show that individualized lay pastor training also occurred but details are sparse (Tryon, 1997).

Implications

From this survey of historical documents, it is clear that lay pastoral ministry is a part of the Pennsylvania Conference mission and tradition. It is also clear that lay pastors have historically been unpaid, or largely unpaid, and have been called upon for evangelism, preaching, and church leadership.

Scholarly Works on Pastoral Development

The second category of pertinent literature is comprised of proposed methods and content for pastor or lay pastor development. Among works that address either form of pastoral training are those that examine specifics of curriculum or its delivery and those that propose holistic approaches.

Several scholars explore adaptations of theological education to the needs of specific world cultures. Examples include Donald Macaskill's (2007) research in Scotland, Norman R. Lindsay's (2006) work among Alaskan natives, David Leslie's (2004) work in England, Sylvester Nibenee Kuubetersuur's (2003) program in Ghana, Cindy Shek-Yin Wong's (1998) studies in Hong Kong, and others.

Due to the nature of scholarly research, most of the relevant works report field research in a very limited setting, as do these examples mentioned above. However, most such works suggest principles or methods to be applied in broader contexts. In view of this, the works reviewed below are assessed for their broadly relevant principles and methods.

Unique Training Approaches

Many studies address unique training approaches. These include methods for teaching students to reason from theory to practice, using spiritual formation as the governing educational framework, implementing relational elements in the training process, teaching skills for working with an aging church population, making the development of emotional health central to ministerial education, recognizing and attending to the hidden curriculum, and teaching ministerial competencies by telling culturally relevant stories.

Learning to Reason from Theory to Practice

Several authors recognize that students must learn to reason from theory to practice. Dorothy Bass and Craig Dykstra (2008) offer a collection of essays that emerged from conversation between pastors and academics. Through the varied opinions of diverse contributors, at least one premise is clear: academic understanding must inform practice. The implication for ministerial training discussed in this work is that students must begin to learn the skill of translating good theory into good practice before leaving school. A consensus among contributors is that this element lacks in standard curricula. Arch Chee Keen Wong (2007) also examines the deficit.

Significantly, ministerial students place a higher value on the academic elements of their education. Donald Scott Fox (2005) demonstrates this and argues that strong academics have a positive effect on their professional satisfaction and longevity. He first reports on his extensive research to determine the level of student satisfaction with the many specifics of their education. He then reports on his efforts to define the relationship between their satisfaction in training and their longevity in ministry. He concludes that the academic aspects of their training produced higher satisfaction and, therefore, greater professional longevity. The clear implication is that an academic curriculum might be more effective than a solely practical one.

These scholars agree on the need to link theory with practice, and the need is addressed in various ways. Graeme Smith (2008) recommends what he calls an enquiry-based learning process for use in theological education. This approach relies on past student experience in conjunction with theological reflection to make the connection between theology and practice. Smith notes that this is similar to problem-based learning,

in which students learn by solving problem scenarios. A major difference is that Smith's enquiry-based learning has the tutor active in infusing information into the problem-solving process.

Howard Worsley (2005) applies a more traditional form of problem-based learning to ministerial training. This is a model used in medical education. It

> organizes the curriculum around problem scenarios rather than subjects or disciplines. Working in groups, students explore these complex situations, considering what further information or skills they require to proceed. It is a learner-centred enquiry, often using personal learning contracts, in which students are forced to engage with their learning needs and to take responsibility for their development. (p. 72)

The learner-centered enquiry that Worsley describes is a form of constructionism. Seymour Papert formulated this theory, which contends that learning is a reordering of knowledge gained through experience rather than a transmission of knowledge (Harel & Papert, 1991).

Roland Reim (2003) goes a step beyond Smith and Worsley, endorsing a fully hands-on learning approach as an alternative to competency-based curricula. He argues that focusing on competencies distracts from a student's ability to respond to their calling in a way that produces dynamic growth. Richard Bryant (2004) responds to Reim, defending the competency-based approach to ministerial training. Bryant shows from survey data that pastors feel the competency-based approach provides a focused way toward their development.

The foregoing solutions to the disconnection between theory and practice vary widely. Nonetheless, there is general agreement on the need to link them in some way.

Spiritual Formation as the Governing Educational Framework

Another trend in ministry education is toward spiritual formation as the governing framework. Maureen R. O'Brien (2007) examines the need to nurture theological reflection among American Catholic lay pastors, proposing the use of "models of conversation-based theological reflection to aid their self-construction of ministerial identity" (p. 232). This is meant to address the belief that "the emergence of these ministers has preceded the full development of a viable theology of ministry to encompass their identity and role" (p. 213). The same is true in Pennsylvania Conference. O'Brien sees spiritual formation as the solution.

Some cite a heritage of spiritual emphasis as the impetus to recentralize spiritual formation in curricula (see Randall, 2007) and others cite the desire of students. Carol Margaret Tasker (2002) reports that ministerial students have expressed the need for help in spiritual formation for 150 years without significant attention. She argues for the use of intentional learning experiences in ministerial education to open the way for spiritual formation. In a two-year study of 120 ministerial students of 40 nationalities, who engaged in a ten-week required spiritual formation class, she found that the positive spiritual impact of the class extended to both social contacts and ministry plans. Tasker also offers seven points of application for educators of pastors in training, which can be summarized in the need for personal spiritual development within curricula.

In a similar vein, Kathleen Hope Brown (2002) details a six-month program for the spiritual formation of lay ministers. It is ultimately a plan to develop their spiritual maturity but recognizes connections with development in biblical knowledge, a growing sense of call, and a strengthened sense of ministerial identity.

Thomas William Eric McIllwraith (1998) posits that spiritual formation among lay ministers grows from maximizing significant incidents in their ministry. He reports on a study of women serving as lay ministers in Catholic churches. He then suggests that one significant implication of his study is the need to expand the focus of ministerial education

> more toward the realms of the affective and the 'inner' life, beyond the visible toward the invisible, beyond the sensible world to the realm of mystery. Along the same lines, therefore, and in addition to the considerable and proper emphasis currently being given in spiritual guidance direction, it seems . . . that an increased role for the transformative adult educator who could attend, in group settings, to both the affective and cognitive sides of this enterprise would have considerable merit. (pp. 231-232)

This perspective reflects the general sense of need to integrate spiritual formation with skill development. McIllwraith's final point about an increased role for the transformative educator previews the next area of interest.

Relational Elements in the Training Process

As noted above, Graeme Smith (2008) infused the relational element into problem-based learning. The need for relationships in the learning process has received increased attention recently. This may emerge from generational perspective. Whatever the source, several applications to ministerial training appear.

To address concerns unique to educating persons of the X and Millennial generations for pastoral ministry, Michael James Thompson (2002) proposes an internship program. He takes a positive view of these generations, arguing that their different characteristics are born of the present culture, shaping members of these generations to lead well in the present culture. Since he also concludes that both the needs

of their times and their learning processes are different, he proposes what he terms a pre-service model of training, which amounts to a one-year internship curriculum.

Jin Ho Cho (2002) offers an approach to integrate faith, practice, ministry, and theology in ministerial training that also depends on relational elements. Cho's most forceful application is suggesting the inclusion of "community living educational situations as a method of building character and spiritual training" (p. iv). Cho's impetus for this study and its recommendations is the contention that, "Theological knowledge without devotion cannot connect with everyday life; rather, it can produce a negative influence in the Christian community" (p. 1). Thus, Cho believes that including the relational element in ministerial training is a matter of theological integrity.

On a less intense level, Dwight Riddick (2005) also includes the relational element. He offers a church-based supplemental pastoral training program intended to strengthen confidence, leadership skills, and spiritual formation for the African American Baptist Church. In Riddick's system, low intensity training takes place in a real church ministry context and centers around a devotional guide and one-on-one coaching with the trainer.

Similarly, Francisco Jimenez-Arias (1998) presents a supervised in-ministry training method that uses pastor-mentors to guide the development of skill-confidence among students in late ministry training. Although his research was unable to quantify the usefulness of pastor-mentors, he maintains that the evidence supports it. He, like those cited above, believes the relational element crucial to ministerial training.

Skills for Working With an Aging Membership

An area that has received little attention, but for which a good case can be made, is the need for pastors to understand the elderly. James L. Knapp and Jane Elder (2002) report that most seminary curricula give little, if any, attention to the needs of elderly members. They argue that, given the aging of the American populous and the disproportionate interest in the church among the elderly, this element must be infused into ministerial training. They conclude that, if this is not done, ministers will be inadequately prepared to do ministry that is relevant to their parishioners.

The Development of Emotional Health

Awareness of the need to attend the personhood of clergy is growing (Doolittle, 2010; Francis, Robbins, Kaldor, & Castle, 2009; Francis, Wulff, & Robbins, 2008; Meek et al., 2003; Miner, 2007). Jean Elizabeth Barkley (2000) contends that intentional integration of the student's life experience into ministerial education strengthens learning and ministry health. She states that her "research affirms the importance of developing other ways of ensuring that appropriate attention is given to the personhood of the ministry candidate" (p. 157). This includes attending to both positive and negative past experiences. As means to this integration, she suggests the use of "clinical pastoral education, therapy, work with peers, internship, and field placements" (p. vi). Her concerns are mostly mental health related.

Recognizing and Attending to the Hidden Curriculum

James Muli Mbuva (1998) raises another intriguing issue. He contends that the social environment and the ideology of the training entity interplay to produce explicit, implicit, and hidden curricula. According to Mbuva, the fact that "the explicit and

implicit curriculum provide a gateway for hidden curriculum to take place as transformation into Christ likeness is demonstrated in students' everyday life experience" (p. 318). In other words, the effectiveness of the hidden curriculum appears in the level of life transformation that occurs among students. This transformation, then, is a measure of the effectiveness of the explicit and implicit curricula.

Teaching Competencies Through Culturally Relevant Stories

Paul David Parks (1997) advocates the use of culturally relevant stories to teach ministerial competencies. This parallels the narrative nature of Scripture. In the Middle Eastern context, his researched showed a slight positive correlation between teaching theology through narrative and increased learning. Beyond the level of knowledge obtained, Parks found a high level of enthusiasm for the approach among students. Although his primary conclusion is the need for culturally relevant teaching methods, his research does suggest the possibility that a narrative-based approach to ministerial training would prove effective.

Implications

Each of these contributions must be considered in the development of an overall training program, especially in curriculum delivery, and specifically to integrate the theoretical with the spiritual and the practical.

Comprehensive Systems and Methodologies

Although many of the previous works propose whole systems of training, their foci rest on the introduction or maximization of specific elements of that training. Several works are more strictly focused on proposing *comprehensive* systems and methodologies

for training pastors. These include a learner-directed approach, a high-touch curriculum

centered on relationships, a program that fosters learning by doing incarnational ministry,

a sixteen-week holistic ministry training course for lay preachers, an intentionally biblical

paradigm for ministerial training, and a lay pastor curriculum slanted toward pastoral

visitation.

Learner-Directed Education

Donald Macaskill (2007) contends for a less academic approach to ministerial

training. Macaskill addresses the perception that ministers in the Church of Scotland are

unprepared to understand and execute their roles. He starts with the view that the

formation of ministerial identity occurs "through the complex interrelationship of

response from others, inherited and perceived role models, peer group influence,

congregational, community and institutional role expectancy and professional training"

(p. 24). The role of education, in Macaskill's view, is setting the direction of this

development process. He suggests the use of a "learning director" (p. 33) to serve as a

long-term guide, helping the student integrate and use the available avenues for

development. Macaskill concludes

> A reconceptualized, re-envisioned model of theological education which is person
> centred, affective, moulded to fit the needs of the student rather than the faculty,
> might possibly be closer to what theology as an art form is itself. It might also result
> in the churches gaining individuals who might be able to respond to a situation where
> they will be able to cope with not knowing what to do, and with being ministers
> amongst a people who don't want them to do what they want to do. Theological
> education is not about a toolkit but about letting people have the confidence to use the
> compass that their education has given them. (p. 34)

Macaskill's approach is not truly less academic, in the sense of minimizing

ministry theory, but more focused in its academic content and integrated with experience.

It does what Smith (2008) and Worsley (2005) also do; teach students to reason from theory to practice.

High-Touch Education

Donna Bartleson Manwaring (2004) offers a three-year in-ministry training program for new pastors to supplement their seminary training. Her curriculum includes concepts of administration, leadership, and relationships. Her methodology employs a retreat, a mentor, a small group, and ministry supervision. The system could be described as a high-touch training system. Of additional interest to the present study is Manwaring's corollary deduction that administrative and relationship skills are still in great need among post-seminary ministers. This suggests that these skills should be points of emphasis in ministerial training curricula.

Incarnational Education

Sylvester Nibenee Kuubetersuur (2003) presents a program of incarnational ministry development to ensure the practical relevance of ministerial education. He proposes a field education program intended to make students aware of the life situation of those to whom they will minister. He argues that only through this incarnational approach to ministerial training will ministry development be truly Christ-like.

Holistic Education

Johnny Verne Baylor (1999) presents a sixteen-week approach to training lay preachers. Although this program is designed to develop pulpit help, and not the other ministerial competencies, Baylor intends a holistic development that includes five areas.

These are self-awareness, ministerial competence, theological understanding, commitment to Christian service, and an understanding of the mentoring relationship.

Biblical Paradigm Education

Though each of these works appears here because it contributes to curriculum and process development, two works are of special interest to the present study. The first is *A biblical paradigm for ministerial training* by Ron E. M. Clouzet (1997). It is key because it supplies a well-researched and already defended framework for the delivery of a Seventh-day Adventist ministerial curriculum, such as the one the present work proposes. In summary of his work, Clouzet offers the following:

> From our biblical survey and historical review, there are three ministerial training objectives that rise up with clarity above others. The first is character development as the key theological objective. The second is community as the understood environmental objective. And the third is a missional methodology in ministerial training. These constitute the pillars holding the ministerial education platform. (p. 288)

These principles provide both the slant and environment for teaching the desired competencies. Although Clouzet's conclusions emphasize character and mindset above vocational competencies, he acknowledges that biblically based vocational competencies remain necessary (pp. 316-317). His burden is that, "Today's paradigm for ministerial training should not be marginally but intentionally biblical" (p. 288). Consequently, in developing a curriculum, this study follows Clouzet's philosophy of making it intentionally biblical.

Pastoral Visitor Education

The second work of special interest to the present study is *Developing, implementing, and testing a training program for lay pastoral ministry in selected*

churches of the Columbia Union Conference of Seventh-day Adventists by Kenneth B. Stout (1983)**.** This work explores a question similar to that of the present study; namely, how to establish lay pastors in existing churches. It explores the question in the same geographical region and denominational context as the present study.

Stout covers the obstacles to lay pastor acceptance most thoroughly but also recommends a process and the training environments. Though Stout's training program emphasizes pastoral visitation (pp. 131-161) and occurred more than twenty-five years before the present study, his approach and observations within the general context of the present study remain the best comprehensive source of localized insight about lay training.

Implications

Each training system outlined here reveals elements necessary for a successful lay pastor curriculum and its delivery. Of special value are the elements of personal transformation and the integration of theory with practice.

Statistical Reports on Pastoral Practices in North America

The third category of relevant literature is comprised of field research reports that help identify competencies for success in the pastorate. As far as they extend, these help establish what lay pastors must learn in order to succeed. However, objective research in this area is limited, perhaps because it is difficult to quantify success or because indicators of success are situation specific.

Hundreds of works suggest pastoral competencies based on experience and dozens more develop a theological understanding of ministry. Though these works contribute to the body of collected wisdom, it is a purpose of the present study to identify

pastoral competencies that meet the criterion of quantifiable consensus. Statistical reports

include data on member participation, the views of lay leaders on needed pastoral traits,

and common pastoral practice.

Member Participation

A U. S. Congregations study reported by Deborah Bruce (2007) found that only

38% of all worshippers are involved in a small group of any kind outside the worship

service. This suggests that most congregants will accept or reject their pastor on the

strength of his or her preaching, since this is their prime point of contact.

Traits Lay Leaders Want

In a Duke University study, Adair T. Lummis (2003) presents research on needed

pastoral competencies. She identifies nine "of what lay leaders see as the most important

clergy attributes when they are searching for their next pastor" (p. 3). Although some of

these traits are innate and would be hard to teach, the teachable traits in this list are

demonstrated authenticity, good preaching and worship leading, spiritual leadership,

people skills, consensus building, and innovation. These findings show that, as far as

member buy-in lays a foundation for pastoral leadership, these are the traits essential for

lay pastors to learn.

Pastoral Practices

Another Duke University study presented by Becky R. McMillan (2002) shows

which pastoral competencies are most exercised. The study found that Protestant clergy

spend their ministry time in four major areas. They spend 32% of their workweek

preparing for preaching and worship, 20% of their workweek providing pastoral care,

16% of their workweek administering the congregation's work and attending meetings, and 14% of their workweek teaching and training people for ministry. Part-time Protestant pastors, working about half the number of hours as full-time clergy, spend 41% of their workweek preparing for preaching and worship while all other percentages drop; a fact with special application to Adventist lay pastors, who are usually part-time volunteers.

Implications

The results of these studies are evidence of either the demands placed on clergy or their chosen priorities. Whatever the case, they indicate the pattern that congregations will probably measure lay pastors against, either to validate or invalidate them.

Professional Works that Suggest Needed Pastoral Competencies

The fourth category of relevant literature is comprised of works identifying the competencies needed for pastoral success. The competencies that emerge from this literature are people skills, biblical depth, preaching ability, spiritual vitality, member training skills, team-building ability, spiritual leadership strength, and the ability to connect with all age groups.

All Clergy

Jorene Taylor Swift (2007) and Clifford Dean Sanders (2000) contend for the centrality of people skills in ministerial curricula. As cited above, Donna Bartleson Manwaring (2004) studied the opinions of new pastors to develop a three-year in-ministry training program to supplement their seminary training. She identifies people

skills as the most desired area for supplemental training, especially in the area of conflict management.

A study by James David Coggins (2004) used surveys to identify the pastoral character qualities and leadership competencies needed for success in pastoral ministry. This study parallels the concern of the present study, in that it identifies needed characteristics and competencies that meet the criterion of quantifiable consensus.

Coggins reports that pastors ranked God-centered biblical ministry and knowledge of God's Word as the top two knowledge competencies, they ranked being evangelistic and preaching to change lives as the top two behavior competencies, and they ranked having a teachable spirit and being a self-starter as the top two competencies for starting in a new ministry situation. He also reports various aspects of comparison between the perceptions of pastors and the perceptions of their denominational leaders. The most notable of these differences is that pastors rank relationship skills third among the needed behavior competencies and their leaders rank it first (pp. 90-92).

Adventist Clergy

Henry Peter Swanson (1999) offers the best research to identify pastoral competencies that engender success among Seventh-day Adventist clergy. Swanson studied two groups of Adventist pastors, one group with ten baptisms or less and another group with fifty baptisms or more over the same three-year period.

In regard to the literature consensus, Swanson notes, "There was wide agreement that pastoral effectiveness was closely related to interpersonal relationships" (p. 268). In regard to general aptitude for pastoral success, Swanson reports, "high-baptism pastors were more likely to have achieved scholastic honors, attended the SDA Seminary, and

have seen growth in membership" (p. 273). The clear implication is that academic

strength helps pastoral success.

Among other findings, Swanson identifies seven pastoral tasks that lay leaders

and pastors rank as most important. "By their own self-ratings and by the estimates of lay

leaders from their congregations," Swanson reports, "the high-baptism group of pastors

spent more time on seven aspects of their work . . ." (p. 273). These seven task areas

should guide curriculum formation. Swanson reports the following:

> There was a gratifying degree of agreement among pastors and lay leaders concerning most-important, and least-important pastoral tasks. Educators may need to make changes in curriculum in order to develop in students superior levels of competence in the performance of the pastoral tasks of highest ranking:
>
> > 1. Practicing the spiritual disciplines of personal prayer and devotional Bible study
> > 2. Training members for service within the congregation and for participation in its outreach program
> > 3. Involving members in church-growth activities
> > 4. Sermon preparation
> > 5. Strategic planning and visioning
> > 6. Ministry to children and youth
> > 7. Pastoral care of sick and infirmed members. (pp. 281-282)

Swanson provides a competency list from the Seventh-day Adventist context but

it does not differ substantially from competencies identified in other contexts.

<div align="center">Implications</div>

The most prominent competencies identified in these professional works provide

the content of effective lay pastor training. The most important competency area, next to

spirituality, is people skills.

Summary and Implications of Literary Findings

The above works do not represent an exhaustive review of related theory. They are limited to the issues with most direct bearing on the scope of this study; namely, the proposal of a curriculum to improve lay pastor acceptance and success. Historical reports demonstrate what has been tried, and for what purpose, in the area of the Pennsylvania Conference. Scholarly works on pastoral development reveal components of effective training programs. Statistical reports and professional works identify pastoral competencies for curriculum inclusion.

Historical reports demonstrate that the Seventh-day Adventist church in Pennsylvania has a history of lay pastor success. The level of this success has corresponded to the level of training available, with the apex occurring in the 1930's. The purpose of lay pastor development in the region of the Pennsylvania Conference has consistently been evangelistic, whether lay pastors have served evangelistic functions directly or indirectly. Also, most lay pastors have ministered without significant remuneration.

Scholarly works on pastoral development reveal components of effective programs. A component that appears in various forms in various works is helping students link theory to practice, both in the learning process and as a ministry skill. This contends for making actual ministry part of the learning process, whether through hands-on learning or problem solving in simulated ministry scenarios. Another component that appears in various forms is making personal, spiritual transformation a part of ministerial development. That is to say that a good training program not only changes students' minds but also changes their characters. A final component of effective training programs

that appears prominent in the literature is use of relationships in the learning process, by nurturing a peer community and having ministry mentors.

Statistical reports identify competencies that are expected in pastors. These expectations are set by pastoral practice. This, in turn, may be guided by tradition, biblical concepts, public demands, or a combination of such factors. Whatever their genesis, the most commonly expected competencies are biblical preaching, people skills, spiritual leadership, pastoral visitation/counseling, and team building.

Professional works also identify needed competencies, which meet the criterion of quantifiable consensus. They are people skills, biblical knowledge, biblical preaching/teaching, spiritual vitality, team building, spiritual leadership, and the ability to connect with all ages. Although each study identifies a slightly different list of priorities, the overlap is extensive. The competencies that appear repeatedly are people skills, biblical preaching, spiritual vitality, spiritual leadership, and team building/training.

The collected wisdom of the works reviewed here demands a lay pastor curriculum that has one specific purpose, includes three specific learning components, and teaches five specific competencies. First, its purpose must be evangelistic, as the Pennsylvania Conference tradition dictates. Second, it must include the learning components of linking theory to practice, fostering spiritual transformation, and utilizing relationships. Third, it must teach the competencies of people skills, biblical preaching, spiritual vitality, spiritual leadership, and team building. These form the curriculum outlined in chapter 4.