

## ABSTRACT

HANSEN-HOLLOWAY, MELLINDA GAY. *Wiggling Through It: A Comparative Case Study on Decision-Making Processes of United Methodist Church Second-Career Clergy Students' Routes to Ministry.* (Under direction of Colleen Aalsburg Wiessner.)

The purpose of this research is to better understand how second-career professionals choose between a graduate professional degree and graduate level continuing education in order to pursue a new profession. Using Student Choice Construct (Paulsen & St. John, 2002; Perna, 2004) as a lens to examine these choices, the study details the experiences of six second-career clergy student's beginning with their call to the ministry and concluding with their first appointments as ordained clergy members in the United Methodist Church. The United Methodist Church recognizes two educational tracks, the Masters of Divinity, which is a professional degree, and the Course of Study, which is a continuing education program. Either track can be used to seek Ordination as an Elder in Full Connection, the highest professional standard for the denomination. Based upon the theory of Student Choice Construct (Perna, 2004), it was expected that second-career clergy would base their educational and vocational choices primarily upon their educational, socioeconomic, familial and professional backgrounds. Instead, the second-career clergy students based their choices primarily upon their call experiences and the United Methodist Church's institutional requirements for ordination. The participants' educational experiences were impacted by issues of gender and educational, socioeconomic, familial and professional backgrounds. It was also discovered that the formal education of clergy, regardless of the type of program, only provided the clergy with the theological and theoretical background needed for their new careers. The remaining skill sets needed for their new profession was either learned through on-the-job training or was transferred from a prior profession.

Wiggling Through It: A Comparative Case Study on Decision Making Processes of United Methodist Church Second-Career Clergy Student's Route to Ministry

by  
Mellinda Gay Hansen-Holloway

A dissertation submitted to the Graduate Faculty of  
North Carolina State University  
in partial fulfillment of the  
requirements for the Degree of  
Doctor of Education

Adult and Community College Education

Raleigh, North Carolina

2008

APPROVED BY:

---

Dr. Colleen Aalsburg Wiessner  
Chair of Advisory Committee

---

Dr. Tamara V. Young  
Committee Member

---

Dr. Tuere Bowles  
Committee Member

---

Dr. Julia Storberg-Walker  
Committee Member

## DEDICATION

This dissertation is dedicated to the many wonderful second-career clergy people who have impacted my life and the life of the church, especially the six clergy people who courageously shared their lives and opened their hearts to my questions. Though your journeys may not have gone as you had envisioned, you are an inspiration to many.

I would also like to dedicate this work to my husband, Rondell, and daughter, Oni. Your quiet support, unfailing love, and occasional squeals of laughter made the effort bearable and inspired me to complete the process, regardless of the many stumbling blocks in the way. Oni, the next degree is yours.

To my grandmother, Iris M. Wilkins, I dedicate this work to you. You offered me an example of the impact a second-career student can have on the lives of others and modeled Christ for me and many others, graduating with honors at the age of 64. See, I did get it done before you turned 93!

Finally I dedicate this work to the glory of God. The moments of insight and powers of persuasion are all God's. The rest is my humble contribution.

"Teacher, which is the greatest commandment in the Law?"

Jesus replied: " 'Love the Lord your God with all your heart and with all your soul and with all your mind. 'This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."  
(Matthew 22:36-40, *NIV*, 1984)

## BIOGRAPHY

Mellinda “Mel” Hansen-Holloway is an artist, Christian Educator, consultant, former Diaconal Minister in the UMC, and an equestrian. When she is not teaching at Apex School of Theology, she offers consulting services to churches and religious institutions on Christian education and formation and event planning. She also has a small business selling her creative efforts. Mel is an active layperson in her local UMC congregation and has worked as a missionary in several different settings. Mel is also active in several non-profit organizations including the Mosaic Rural Wellness Center, Inc. In her spare time, Mel trains and shows Arabian horses sidesaddle and is a member of the American Sidesaddle Association, Inc., South East Aside, and the Arabian Horse Association.

Mel is the proud mother of Oni and the loving wife of Rondell. They own four dogs, three horses, and too many cats to count. They live in a small rural community in the piedmont of North Carolina. Mel is originally from Kansas, but has lived in many states including North and South Carolina. More information about Mel and her adventures can be found at her web page [www.geocities.com/sideseat](http://www.geocities.com/sideseat).

## ACKNOWLEDGEMENTS

There are many people and institutions I want to thank for their support and kindness through the process of pursuing my education. The problem with writing acknowledgements is that one is bound to forget someone important; hopefully, I have remembered everyone. If I have forgotten you, then consider this my hearty “thank you!”

First and foremost, thank you, God.

The rest are listed in no particular order.

Thank you to my family: to Rondell and Oni for your love, support, proofreading, distraction and the occasional kick in the pants when I got too distracted; Mom, for your excellent clerical skills and love; Gram for your support emotionally, intellectual and occasionally fiscally; and to my brother Eric and his wife, Karen, and their lovely children, Devanye, Kayla, Kirstyn and Christopher for all of the babysitting, idea bouncing and apparent genuine interest in what I was doing. Many thanks also go out to my extended family of uncles, aunts, cousins and in-laws. Thanks for your prayers and your support.

Thank you to all of the teachers and mentors I have had through the years. You know who you are.

Thanks to all of the administrators, my fellow teachers and my students at Apex School of Theology. I appreciate the opportunity to learn as much from you as I hope you have learned from me. God bless.

Thanks to all of the friends and family who have been kind enough to read this document in its many versions. (I am sure I will forget a few names, but here goes.) Thanks

to Melissa, Garry, Donna, Rae, Rondell, Gay, Denny, John and all of the ladies, and their husbands, from SOLA.

Thanks to my IT support, Alex and Rondell. Alex, I owe you a batch of oatmeal cookies. Rondell, I promise I'll make more hot pepper jelly.

Thanks to all of my many co-workers at IBM who were understanding about my need for flex time to attend classes, allowed me to do research on company time, and who made the mistake of asking what I was doing working at IBM (Hey, it paid the bills). I finally finished the degree. Now I can do something else.

Thanks to all of the friends who offered to babysit my daughter while I've been working on this dissertation. Tammie N. I owe you.

Thanks to my equestrian friends who have put up with my ramblings about adult education for the past nine years. There are worse things to talk about while mucking out stalls.

Thanks to all of my clergy friends who let me bounce ideas off them. I do not envy the life you have chosen. May God continue to bless you in your endeavors. And, yes, if you need me to preach some Sunday, I can help you.

Thanks also to all of the folks at Sax UMC. Your prayers and words of encouragement have been a blessing as I have worked through this process.

Thank you to Mary-Jo Cartledgehays for encouraging me in my spiritual journey. My classmate, friend and kindred spirit, may we continue to find ways of encouraging our fellow believers to move out of their comfort zones.

Thank you to the many members of my committee. In what is rather unusual, I have been blessed with having a total of ten professors cycle through my committee (though only seven of them officially). It has been an adventure. I appreciate all that each of you brought to the journey. I would like especially thank to my three Committee Chairs. Dr. John Levin, who was wise enough to realize that our interests were not the same, and then helped me to find someone who would be as passionate about the subject as I was. Dr. Crystal Mohammad, who helped me narrow my topic, choose my research lens and ushered me through the initial dissertation proposal. Last but not least, Dr. Colleen Aalsburg Wiessner, who welcomed my 18 month old child into her home during our meetings, bent over backward to help me find my voice and helped me give a voice to the clergy people who participated in the study.

## TABLE OF CONTENTS

<b>LIST OF TABLES.....</b>	<b>xi</b>
<b>LIST OF FIGURES.....</b>	<b>xii</b>
<b>PROLOGUE.....</b>	<b>1</b>
<b>ANSWERING THE CALL?.....</b>	<b>1</b>
Routes .....	3
Education .....	5
Consequences.....	7
<b>CHAPTER 1 .....</b>	<b>9</b>
<b>ANSWERING THE CALL .....</b>	<b>9</b>
Background and Choices of Clergy .....	13
Background of the Problem .....	21
Significance of the Study .....	21
Definitions.....	22
Summary .....	28
<b>CHAPTER 2:.....</b>	<b>30</b>
<b>REVIEW OF RELATED LITERATURE .....</b>	<b>30</b>
Calling: Christian Perspective.....	31
Vocation and Professionalism: Education and Profession.....	41
Education: Professional School, Graduate Continuing Education .....	44
Student Choice Construct: Capital, CRT and Choice.....	47
Educational Choices of Adult Learners .....	57
SCC and Educational Choices of the UMC Clergy .....	64
Conclusion .....	68
<b>CHAPTER 3 .....</b>	<b>71</b>
<b>METHODOLOGY .....</b>	<b>71</b>
Justification of Methodology .....	72
Setting .....	73
Study Design.....	74
Data Collection and Document Review.....	75
Document Review.....	78
Confidentiality .....	79
Progression of Research.....	80
Ethical Conduct of Research.....	81
Data Analysis .....	82
Data Display.....	84
Veracity and Validity.....	84
Study Limitations.....	86

Research Bias.....	87
Summary.....	87
<b>CHAPTER 4 .....</b>	<b>88</b>
FINDINGS.....	88
Student Local Pastors.....	90
<i>Case Study of Rev. Laura Quinn</i> .....	91
<i>Case Study of Rev. Ken Nottingham</i> .....	107
Local Pastors.....	119
<i>Case Study of Rev. Ben Greer</i> .....	119
<i>Case Study of Rev. Nate Vance</i> .....	131
Full-Time MDiv Students.....	142
<i>Case Study of Rev. Teresa Ingles</i> .....	143
<i>Case Study of Rev. Nancy Nickerson</i> .....	158
Themes that Emerged from the Cases.....	172
<i>Relationships</i> .....	173
<i>Peers</i> .....	174
<i>Mentors</i> .....	175
<i>Family</i> .....	176
<i>God</i> .....	177
<i>Education</i> .....	178
<i>Polity and Hierarchy</i> .....	184
<i>Experiences with Hierarchy: DS</i> .....	184
<i>Experiences with the Hierarch: Mentors</i> .....	189
<i>Perception of Clergy Types</i> .....	191
<i>Itinerancy</i> .....	198
<i>Compensation</i> .....	202
<i>Change</i> .....	206
<i>Job Satisfaction</i> .....	207
<i>Practical Education</i> .....	208
<i>Personal Journey</i> .....	214
Summary.....	216
<b>CHAPTER 5 .....</b>	<b>219</b>
DISCUSSION, IMPLICATIONS, RECOMMENDATIONS AND CONDLUSIONS ...	219
Individual Cases and Comparison by Type.....	220
<i>Student Local Pastors</i> .....	221
<i>Comparison</i> .....	223
<i>Summary</i> .....	230
<i>Local Pastors</i> .....	231
<i>Comparison</i> .....	233
<i>Summary</i> .....	240
<i>Full-Time MDiv Students</i> .....	241
<i>Comparison</i> .....	241

<i>Summary</i> .....	254
Cross Case Analysis.....	254
<i>Background and Educational Funding</i> .....	254
<i>Financing An Education When Over Forty</i> .....	255
<i>Financing An Education When Under Forty</i> .....	257
<i>Gender Differences In Educational Funding</i> .....	258
<i>History in UMC and the Call</i> .....	260
Implications for Practice .....	263
Lessons Learned for the UMC .....	263
<i>Role of Call</i> .....	264
<i>Role of Mentors</i> .....	268
<i>Perception of Course of Study</i> .....	270
<i>Lessons Learned for Adult Education</i> .....	274
<i>Student Choice Construct</i> .....	274
<i>Perception of Vocational Goals</i> .....	281
<i>Adult Learner Motivation</i> .....	284
<i>Creation of Capital</i> .....	286
<i>Learning Beyond Formal Training</i> .....	288
Recommendations for Further Research.....	292
Conclusions.....	295
<b>REFERENCES</b> .....	<b>299</b>
<b>APPENDIX</b> .....	<b>329</b>
<b>APPENDIX 1</b> .....	<b>330</b>
THE UNITED METHODIST CHURCH CLERGY EDUCATION SYSTEM.....	330
<b>APPENDIX 2</b> .....	<b>340</b>
DATA COLLECTION TYPE .....	340
<b>APPENDIX 3</b> .....	<b>342</b>
UMC CLERGY SURVEY .....	343
<b>APPENDIX 4</b> .....	<b>347</b>
RESEARCH QUESTION OUTLINE FOR INTERVIEW .....	347
<b>APPENDIX 5</b> .....	<b>352</b>
ESSAY QUESTION.....	352
<b>APPENDIX 6</b> .....	<b>353</b>
INSTITUTIONAL REVIEW BOARD FOR THE USE OF HUMAN SUBJECTS IN RESEARCH.....	353
<b>APPENDIX 7</b> .....	<b>359</b>
INFORMED CONSENT FORM FOR RESEARCH .....	359
<b>APPENDIX 8</b> .....	<b>361</b>

PERMISSION TO PUBLISH PERSONAL INFORMATION ..... 361

**APPENDIX 9 .....362**

    IRB APPROVAL ..... 362

**APPENDIX 10 .....363**

    CODING MATRIXES BASED UPON RELEVANT LITERATURE ..... 363

**APPENDIX 11 .....369**

    COMPARISON OF CLERGY BY EDUCATION PAIRS ..... 369

**APPENDIX 12 .....382**

    COMPARISON OF CLERGY EXPERIENCES AND CONSIDERATIONS ..... 382

## LIST OF TABLES

Table 4.1 Decision Tree for Second-Career Clergypeople Vocation and Choice .....	217
Table 5.1 Expected Vs Actual Outcomes of Student LPs Based Upon SCC (Perna, 2004)	222
Table 5. 2 Expected Vs Actual Outcomes for LPs – COS based upon SCC (Perna, 2004) .	232
Table 5.3 Expected Vs Actual Outcomes of MDiv Students Base on SCC (Perna, 2004). .	242
Table 5.4 Summaries of Call Experiences, Characteristics and Examples.....	265
Table 5.5 Relationships with Mentor Critical to the Formation of Second-Career Clergy. .	269
Table 5.6 Expected Vs Actual Outcomes of All Student Types Based on SCC (Perna 2004)	
.....	276
Table Appendix 2.1 Data Collection Type and Application.....	340
Table Appendix 2.1 Continued.....	341
Table Appendix 10.1 Coding Matrixes Based Upon Relevant Literature .....	363
Table Appendix 11.1 Comparison of Laura Quinn and Ken Nottingham.....	369
Table Appendix 11.2 Comparison of Ben Greer and Nate Vance.....	374
Table Appendix 11.3 Comparison of the Teresa Ingles and Nancy Nickerson.....	378
Table Appendix 12.1 Comparisons of Clergy Experiences and Considerations Per SCC Principals (Perna, 2004).....	382

LIST OF FIGURES

Figure 5.1UMC Situated Learning and Community of Practice (Wenger, 1998)..... 289

## PROLOGUE

### ANSWERING THE CALL?

Like many mainline protestant denominations in America, The United Methodist Church (UMC) is struggling to find enough pastors to meet the needs of its members (Chang, 2003, 2004, 2005; Crowe, 2002; Wood, 2001). The lack of qualified pastors is due to several factors including, but not limited to: the decrease in young people recruited for the ministry (Chang, 1997, 2003, 2004; Chang & Bompadre, 1999; Christopherson, 1994; Wood, 2001), the increase in second-career pastors (Chang, 1997, 2003, 2004; Chang & Bompadre, 1999; Christopherson, 1994; Deuel, 2007a; Wood, 2001), the increase in number of lucrative positions outside of the ministry (Chang, 1997, 2003, 2004, 2005; Chang & Bompadre, 1999; McDuff & Mueller, 1999, 2000, 2002a, 2002b ), the great reduction in church membership in the post World War II era (Chang, 1997, 2003, 2004; Chang & Bompadre, 1999;), the increased specialization of clergy within the profession (Chang, 1997, 2003, 2004, 2005; Chang & Bompadre, 1999; Christopherson, 1994; McDuff & Mueller, 1999, 2000, 2002a, 2002b); and the high burnout rate for those pastors who make it into the system (Chang, 1997, 2003, 2004, 2005; Chang & Bompadre, 1999; Christopherson, 1994; Deuel, 2007a; McDuff & Mueller, 1999, 2000, 2002a, 2002b; Neal, 2007; Wood, 2001). The traditional description of a new pastor has changed radically in the last 10-15 years (*Discipline*, 2004; Harnish, 2000; Langford, 1992; McAnally, 2001). New pastors are more often female or second career. Those who are second-career clergy people usually enter the ministry with families in tow and spouses who have careers of their own. Some of the women and second-career pastors are divorced or single parents. In addition, clergy couples are becoming more

common. All of these descriptors create potential problems in a system that was designed to meet the needs of preparing the traditional clergy population that entered the ministry as young white men, who married on-the-job, and retired at the age of 72 (Chang, 2004, 2005). The system, and the church it supports, is struggling to redefine itself as the pressures and the realities of 21<sup>st</sup> Century America impose themselves upon it (*Minutes*, 2007).

In recent years the UMC restructured its ordination process in order to address these pressures (*Crain*, 2007; *Discipline*, 2004; Harnish, 2000; Langford, 1992; *Minutes*, 2007). The restructured process affirmed existing routes to, and forms of, ministries and created new, and revamped old, forms of ministries. The current routes to ministry are now the Ordained Deacon (Deacon), which replaced the Diaconal Ministry; the Ordained Elder (Elder), which had significant changes made to its process and paradigm; and the Local Pastor (LP), a traditional form of ministry that has seen little changes in the restructuring process, although now LPs can be ordained as Associate Members (AM) of the Annual Conference if they are willing to itinerate (*Discipline*, 2004). The last ten years have been a time of transition as the resulting system was implemented and as those who started in the old system completed their process of ordination or were grandparented into the new one (*Minutes*, 2007). The last five years have produced pastors who have participated solely in the new ordination process (*Minutes*, 2007). Those that have completed their education are entering the ministry, struggling with the assorted realities of that ministry (Deuel, 2007a, 2007b; Hunt, 2001; Neal, 2007; Thomson, 2007), trying to pay down educational debt (Deuel, 2007a, 2007b; Green, 1999, *Minutes*, 2007; Thomson, 2007), and learning of the deficiencies and sufficiencies in their educational preparation (Deuel, 2007a, 2007b; Hunt,

2001; *Minutes*, 2007; Neal, 2007; Thomson, 2007), whether formal education, mentoring, or on-the-job training.

### Routes to Ministry

The two main routes to ministry for pastors are the Elder and the LP (*Discipline*, 2004; Harnish, 2000, Langford, 1992). These routes each have their respective advantages and disadvantages. The Elder route is the traditional route to ministry. Though the steps to enter this ministry have changed with the restructuring, this is still the predominant way to enter the ministry (McAnally, 2001; *Minutes*, 2007). Individuals who are called into the preaching ministry are often directed to this route by the church leadership. Every effort is used to facilitate this through mentoring, offering scholarships, providing employment as a Student Local Pastor, a hybrid of the Elder and LP, and offering service loans (Lemelle, 2002). All of these methods are designed to make the prospect of attending seminary and earning an MDiv appealing and plausible. The church has several reasons for encouraging its clergy people to follow this route (*Discipline*, 2004; Harnish, 2000, Langford, 1992; *Minutes*, 2007). These reasons include being assured that its clergy will have a standard education that is recognized by other denominations, being fully invested in their new career, and participating in the church's itinerant system. Individuals who follow the Ordained Elder route are guaranteed employment, a minimum salary, housing, health benefits, and retirement benefits (*Discipline*, 2004; Harnish, 2000, Langford, 1992). If the new clergy stay with the church for an average of five years, their service loans are also forgiven (*Guidelines and Procedures*, 2006; Lemelle, 2002; *MEF Service Loan*, 2006). Every effort is made to encourage future clergy to take this path.

The LP is also a traditional route to ministry, but it was not often used (*Discipline*, 2004; Harnish, 2000, Langford, 1992). Historically, it was designed to meet the needs of a growing church that did not have easy access to seminary education for its frontier clergy (Blackwell, 1818; Dreyer, 1999; Harnish, 2000; Langford, 1992; Lee, et. al., 1900; Norwood, 1993). It provides a basic education in the beliefs, tenets, politics and policies of the church, and the administration of local churches (*Discipline*, 2004; Harnish, 2000). Its goal is to assure that those who are unable or unwilling to attend seminary can still follow their call into ministry well prepared. LPs receive their education over five years through a combination of on-the-job training; distance education, called the Course of Study (COS) (“Course of Study...,” 2004); and mentoring. When they complete their education, they are given a certificate and licensed to preach (*Discipline*, 2004; Harnish, 2000, Langford, 1992). LPs do not itinerate. They are not guaranteed a position, their salary is significantly less than their ordained peers and their benefits are often curtailed in relation to those offered to the Elders (*Discipline*, 2004; Harnish, 2000). LPs can chose to become ordained as an Associate Member (AM) of the Annual Conference after they have finished the Course of Study, however the only difference between an AM and an LP is that the AM itinerates (*Discipline*, 2004). LPs can become Elders through more years of study in the Advanced Course of Study with all of the rights and responsibilities of that office (*Discipline*, 2004; Harnish, 2000). If the reason an individual became a LP was related to his inability to itinerate, then becoming an Elder or an AM is simply not an option. The church recognizes the need for LPs, but has a preference for Elders (McAnally, 2001).

Which route (*Discipline*, 2004, Harnish, 2000; Langford, 1992) individuals choose to

follow varies according to their age (Ice, 1987; McAnally, 2001; Schneider & Schneider, 1997), socioeconomic (Ice, 1987; McAnally, 2001; Schneider & Schneider, 1997; Schneider & Schneider, 1997), educational (*Discipline*, 2004, Harnish, 2000; Ice, 1987; McAnally, 2001; Schneider & Schneider, 1997), familial (Harnish, 2000; Ice, 1987; McAnally, 2001; Schneider & Schneider, 1997), racial (Ice, 1987; McAnally, 2001; Schneider & Schneider, 1997) and gender background (*Discipline*, 2004; Ice, 1987; Mayer & Tuma, 1990; McAnally, 2001; McDuff & Mueller, 2002a; Schneider & Schneider, 1997; Sorensen, 1986; Zikmund, et al, 1998). Those that are affluent and well educated tend to follow the traditional MDiv route and become an Elder. Those who are of lower socioeconomic status, have families, have spouses with careers of their own or are older, follow the COS route and become LPs. Those that incorporate both student types— for example a younger second-career student who has a family but wants to be an Elder— become Student Local Pastors while they earn their MDiv (Ice, 1987; McAnally, 2001; McDuff & Mueller, 2002a, 2002b; Zikmund, et al, 1998). The result is those that have fewer encumbrances and greater resources have better access to education and take less time to complete their education (Sorensen, 1986; Zikmund, et al, 1998); therefore they have better access to becoming Elders with higher prestige, money and power.

### Education

Ironically, the traditional educational process for the Elder, the MDiv, tends to create new pastors with little practical experience of the theoretical skills needed in the world of ministry, which is why the UMC requires a probationary period before ordination (Cannell, 2006; *Discipline*, 2004; *Handbook*, 2004; Harnish, 2000, Langford, 1992; *Minutes*, 2007;

Smith, 2006). MDiv programs require a limited amount of on-the-job training or field education (*FAQ*, 2004; *FAQ*, 2008). These opportunities are usually short-term summer experiences; as such, they generally do not provide the student with a realistic vision of the complexities of ministry (Cannell, 2006). In addition, the curriculum at many UMC approved seminaries does not include classes in conflict management or crisis management and have limited offerings of classes in pastoral counseling, Christian education or other key areas (*Catalog*, 2007; Smith, 2006). Some curriculum limitations are placed upon the students by their Annual Conferences (AC) requirements for ordination (*Discipline*, 2004; *Handbook*, 2004). Other limitations are placed upon the students by the school's requirements for graduation (*Catalog*, 2007; Smith, 2006). The end result is that MDiv students are often limited to only one or two electives over the course of their educations. The UMC addresses this lack of preparedness by requiring its neophyte clergy to serve as Probationary Members for several years before they are fully ordained as clergy (*Discipline*, 2004; Harnish, 2000, Langford, 1992).

Those following the COS route find themselves with a different set of educational challenges ("Course of Study...", 2004; *Discipline*, 2004; Harnish, 2000, Langford, 1992; McAnally, 2001). Full-time LPs spend the majority of their time training on-the-job. Their formal educational experiences are a combination of mentoring, self-study and distance education ("Course of Study...", 2004; *Discipline*, 2004; *Handbook*, 2004). These individuals learn quickly how to cope with the realities of ministry as they work. The theological and ministerial theories associated with ministry, its history and polity, and those things that are

taught through books, are learned through the classes of the COS program that come four subjects at a time over the course of five years.

The path to ministry that combines the two routes is Student Local Pastor (Student LP), because a Student LP has the opportunity to practice the theories she learns in seminary on a daily basis in a real church setting over the course of four years (Chapman, 1986). A Student LP is a part-time MDiv student and a paid, part-time LP (*Discipline*, 2004; Harnish, 2000, Langford, 1992; McAnally, 2001). She lives and works with a local church, ministers to them, is mentored by a senior Elder or LP, and earns her degree at the same time. This educational route takes one more year to finish the MDiv, but one less year than the COS. When the Student LP finishes her education, she goes into her first year of full-time ministry with real world experience. Based upon the findings from this study and others (Chapman, 1986), it is arguable that the Student LP is actually the best way to be trained for the ministry.

### Consequences

Unfortunately, those who pursue their MDiv and seek to become an Ordained Elder are given preferential treatment (*2004 Summary...*, 2004; *Discipline*, 2004; Green, 2004; Langford, 1992; Harnish, 2000; Zech, 2007). These students receive better financial help with their education, are fast tracked through the system, are guaranteed a job upon completion and have greater, privileges, benefits and compensation. LPs tend to be treated as second class members of the organization. They earn less compensation, have limited say in the politics and polity of the church and are not guaranteed a position (*2004 Summary...*, 2004; *Discipline*, 2004; *Minutes*, 2007). Both forms of clergy do the same job in ministry, but due to their education, lack of seniority, and fixed location, LPs are not treated the same

as Elders or Probationary Members. In an organization that claims the example of Christ and desires to bring justice to the world (*Discipline*, 2004) the UMC practices a two-tiered clergy system and seems to be failing to seek justice for its clergy. Given that more second-career clergy people are entering the ministry and following the LP route to ministry (McAnally, 2001), studying the issues surrounding clergy call, education, preparation, and ordination would be wise. For more information on the history, education, organization and challenges of UMC clergy system, see Appendix 1.

## CHAPTER 1

### INTRODUCTION

There are an increasing number of professionals returning to school in order to pursue new careers (Choy, 2002; Jorissen, 2003; Justice & Dorman, 2001; Kirkland, 2002; Perna 2004). These second-career students pursue new careers for a variety of reasons, such as changing job markets, improved economic compensation, and postponed career goals (Balatti & Falk 2002; Hennigan, 2001; Jorissen, 2003; Kim, 2004; Nesbit, 1995). Often, second-career students chose between vocational education and professional education in order to pursue their new professions. Their decision to choose one form of education over another is predicated upon their educational background, perception of the value of their education, socioeconomic status, race and gender, access to the educational institution, the social and institutional support offered to them, and the institutional requirements for their new profession (Millett, 2003; Pascarella, et al, 2004; Perna, 2004). Because second-career students often enter a new profession after being successful in a prior profession, they also bring existing skill sets, expertise, and experience from their prior profession to their new profession (Nesbitt, 1995; Pogson & Tennant, 1995). This prior professional experience also shapes their decision-making processes and expectations for their new vocation.

Traditionally, most professions require either a specific vocational education or a specific professional degree, such as a JD for law or culinary school for a chef (Brown, 1999; Cree & Macaulay, 2000; Stark, 1998). However, this tradition is beginning to change. There are an increasing number of careers that can be entered through vocational education or a

professional degree (Certificates..., 2004; Fitzgerald, 2003; Hennigan, 2001; Perl & Chang, 2000). These professions include nursing, Internet Technology, real estate and ministry.

Because the United Methodist Church (UMC) has two different educational routes that allow its clergy to achieve the same professional end, ordination as an Elder (*Discipline*, 2004), the UMC educational paradigm and institutional requirements offer a specific setting in which to study the educational and vocational choices of second-career students. The UMC also offers its clergypeople more than one option for working in pastoral ministry, either the Ordained Elder or the Local Pastor (*Discipline*, 2004). Both types of clergy do essentially the same job, but each has different educational requirements and compensation (*2004 Summary*, 2004; *Discipline*, 2004).

Studying the educational and vocational choices of second-career clergy students also offers the opportunity to study the motivating factors of professionals who leave one successful career to start another career in a profession that can appear to be less desirable and offers considerably less monetary compensation than other professions with similar educational requirements (Bonifield & Mills, 1980; Chang, 2004, 2005; Deuel, 2007a, 2007b; McMillan & Price, 2003). The ministerial profession is one that has a tradition of requiring a professional degree, a Masters of Divinity (MDiv), but offers less monetary compensation than its professional peers, such as law, engineering or medicine (Chang, 2005; McMillan & Price, 2003). Clergy describe the main motivating factor for entering the ministry as a *call*. The role the call experience has in the life of a clergyperson is transformative and appears to be very influential in her educational and vocational choices (Christopherson, 1994; Deuel, 2007a, 2007b; Ice, 1987; Stagg, 2007; Willshaw, 2004).

There are several social and economic theories that apply to the educational and vocational decision-making process of second-career clergy students. These theories include: 1) the theory of Student Choice Construct (SCC) (Paulsen & St. John, 2002; Perna, 2004) which offers a tool to understand the process of educational choice of students by combining Bourdieu's (1983) theories of the various forms of capital, such as economic, cultural, human, and social capital, with Critical Race Theory which examines the role of race and culture at play in society (Delgado, 1995; Garcia & Guerra, 2004; Oliver & Shapiro, 1995; Valencia & Solórzano, 1997; Valenzuela, 1999; Yosso, 2005); 2) the theories of professionalism and vocationalism and the roles they play in creating standards for a profession and sets of expected behaviors within given groups (Williams, 1985); and finally, 3) the literature discussing the role of the call in the lives of clergy (Christopherson, 1994; Ice, 1987; Stagg, 2007; Willshaw, 2004).

These theories combine to provide a set of expected educational choices and outcomes of second-career clergy students based upon gender and socioeconomic, educational, cultural, racial, professional, and familial backgrounds. Generally speaking, those who come from a lower socioeconomic background with limited access to various forms of capital, and who would be considered a minority, will choose a continuing educational vocational path (Perna, 2004). Likewise, those who come from middle to higher socioeconomic background, with unlimited access to capital and who are not minorities, will chose to pursue a graduate professional education and vocation (Perna, 2004). Because of these educational and vocational trends, socio-economic opportunities are limited and stratified, the system is self-perpetuating (Balatti & Falk, 2002; Baptiste, 2001; Bourdieu &

Passeron, 1990; Dumais, 2002; Farkas, 1996; Valadez, 2000), and some would argue unjust (Balatti & Falk, 2002; Baptiste, 2001; Brown, Cervero, & Johnson-Bailey, 2000; Driessen, 2001; Farkas, 1996; Valadez, 2000).

The methodology used for this examination is a comparative case study (Creswell, 1998; Stake, 1995; Yin, 1994). A comparative case study allows the researcher to examine a large group by studying a small portion of the group. So, one way to understand how second-career students make their educational and vocational choices is to examine the decision-making process, reasoning and expectations of a small number of second-career students whose educational experiences run the gamut of expected choices and outcomes. Each student's vocational and educational story is the basis for a single case. These cases are then compared to each other in order to find similarities and differences between the cases. The students studied include those who fit the expectations and defy the expectations of the theory. A better understanding of how these students make their choices enables providers to better meet the education needs of other second-career students.

The purpose of this study is to examine how and why second-career clergy members in the UMC make their educational and vocational choices. Currently there are no studies that deal with this subject (Crowe, 2002; Gilbert, 2002; McAnally, 2001), and few studies that examine the educational choices of second-career protestant clergy (Nisbitt, 1995). Many of these existing studies address the question of why students make the kinds of choices they make (Paulsen & St. John, 2002). This study attempts to answer the questions of both *how* and *why* they make their choices. It also offers an opportunity for adult educators to study professionals who choose between either vocational or professional educational paths

in order to pursue the same profession. The research questions that guide this study are: 1) how do second-career UMC clergy students describe their call to ministry, 2) and how did second-career UMC clergy people decide on their vocational and education route to ministry?

### Background of the Problem

Integral to any conversation about the education of clergy is the issue of the call to ministry. Any individual who wishes to become a member of the clergy, particularly within the UMC, must demonstrate that she is called to the ministry. The call to ministry is best described as an outer manifestation of an inner urging to lead, preach, teach and serve as a clergy person (Christopherson, 1994; *Discipline*, 2004; Harnish, 2000; McDuff & Mueller, 2000). This outer manifestation can include gifts such as teaching, preaching, serving, leading, caring, and presence. Sometimes a call to ministry is very evident to an individual. A person just “knows” that he is called to be a minister. Other times the call is more subtle and requires a time of discernment both alone and with the help of others. Occasionally, a person called to the ministry is not even aware that she is called to the clergy until another person points it out to her. Such instances are usually followed by an “aha” moment when things just suddenly “click”. Anyway a person experiences a call to ministry is considered valid. However, every call to ministry must be tested and affirmed by those who know the individual and who work with him. Testing of a person’s call is the church’s way of assuring that no one enters the ministry without very carefully considering the reasons, motivations and consequences of pursuing the vocation of clergy (*Discipline*, 2004; Harnish, 2000).

### Background and Choices of Clergy

Who are the future clergy of the UMC? The future clergy of the UMC represent the wide variety of people who are members of the denomination (McAnally, 2001). They come from all walks of life, encompass a number of different ages, racial and socioeconomic backgrounds, and educational backgrounds. Familial situations vary from single to married with children, married without children, widowed, divorced and occasionally single parent. Both genders are represented. However, because the UMC does not ordain “self-avowed practicing homosexuals” (*Discipline*, 2004, ph 304.3), homosexuals are excluded from the candidacy process, and are therefore extremely rare in the UMC clergy. Ordained homosexuals are identified only after their ordination, and are generally not knowingly appointed to serve a congregation by the AC (*Discipline*, 2004; Moll, 2004). Which track to ministry future clergy people pursue depends upon several different factors including: age, marital status, funding, location of the nearest seminary, familial situation, and educational background (McAnally, 2001).

The UMC is a global church. It draws its membership from every continent. In the United States, the main racial and ethnic backgrounds in the church are White, African American, Latino/a, Asian, and Native American (Fugate, 2007; Gilbert & Green, 2004; Lawrence, et. al., 1998). With the exception of the Latino/a population that is under-represented (“Plan to Address Needs for Hispanic Theological Education”, 2004), there tends to be a proportional representation of these various races and ethnicities in the UMC clergy. However, race does influence the type of ministry, Elder or LP that individuals pursue. African Americans, Native Americans, and Latino/as tend to follow the LP route (Harnish, 2000; McAnally, 2001; “Plan to Address...,” 2004). The age of individuals choosing to go

into ministry ranges from 22 to over 60 (*FAQ*, 2004), however, the average age is around 30 (Fugate, 2007; McAnally, 2001). Generally, younger individuals tend to follow the Elder route, particularly those who are 30 years old or under. Those between 31 and 45 years old tend to be split between the Elder and LP route. Individuals older than 45 years old generally pursue the LP route (Fugate, 2007; McAnally, 2001).

Though the majority of future clergypeople are men, women are continuing to make advances in their numbers (Fugate, 2007; Schneider & Schneider, 1997; Lawrence, et. al., 1998). This is particularly true among younger women who pursue the Elder route. In most of the Methodist seminaries, women now make up from 35 to 45 percent of the population. Gender seems to play little role as to which route to ministry an individual takes (*FAQ*, 2004; McAnally, 2001).

Most future clergypeople in the UMC have a bachelor's degree or some kind of college education (Fugate, 2007; McAnally, 2001). Many have advanced degrees in a variety of disciplines. Many of the incoming clergypeople have experience working in other fields and come to the clergy as second or even third career individuals (Fugate, 2007; Carroll, 2002).

Though there is a large minority that is single when they start the process, many of the future clergypeople come into the ministry married (Fugate, 2007; McAnally, 2001). Some of these single clergy candidates have never been married, while others are divorced or widowed. Of those that are married or divorced, many have children. The presence of spouses and children does affect the decision as to whether to follow the Elder or LP route (Harnish, 2000; McAnally, 2001)

The reasons for the differences in choices between Elder and LP are largely dependent upon the individual situation in which a future clergyperson will find himself (Harnish, 2000; McAnally, 2001). The older a clergyperson is, the more likely he is to be married with children. Familial considerations tend to limit the amount of time a future clergyperson wants to spend away from home while he is pursuing his professional education. Married clergypeople also have to consider what kind of an impact their education and future career will have on their spouses and the spouses' careers. Elders itinerate, that is move from church to church, at the discretion of the Bishop and his cabinet (*Discipline*, 2007; Harnish, 2000; McAnally, 2001). If a future clergyperson has a spouse whose career is tied to a specific location or has children who cannot be uprooted very easily, then following the LP route is probably the wiser decision (Kohler & Moman, 2004).

Financial concerns are also an issue (Green, 1999; Harnish, 2000; McAnally, 2001). Though the UMC has a financial aid organization, the Ministerial Education Fund, there is generally not enough money available through the fund to meet all of the fiscal needs of the future minister while she is in seminary (Green, 1999; Harnish, 2000; McAnally, 2001). Tuition costs are generally covered, but not other fiscal needs include housing, food, travel expenses, healthcare, and books. Many future clergypeople enter the ordained ministry with large scholastic debt from their time in seminary. For those who are older, or those with a family, taking on what can be considerable debt is daunting, especially for a future job that does not pay well in comparison to other professional fields with similar educational requirements (*2004 Summary...* 2004; Walters, 2004). Finding funding through service loans, grants, and scholarships is a must. Some couples meet the fiscal needs of pursuing a

seminary education by dipping into their retirement funds, living within the limited means of the working spouse, or relying on additional fiscal support offered by other family members (Green, 1999; Maher, et. al., 2004). The LP route is the favored path to ministry for those who cannot find such funding and are unwilling to take on a potentially crushing debt load (McAnally, 2001).

Educational background and seminary location also makes a difference as to which type of ministry one chooses to pursue (McAnally, 2001; Stagg, 2004). In the US, the Elder path requires a Masters of Divinity from one of thirteen accredited UMC University Senate approved seminaries (*Discipline*, 2004). These seminaries are located in strategic locations around the country. However, if there are limitations in one's ability to attend seminary due to the location of the seminary— for example, too far away, cannot commute to it, or cannot move one's family in order to attend— then following the LP route is the future clergyperson's preferred choice (McAnally, 2001). For those without a bachelor's degree, the LP is the only route, unless the future clergyperson wishes to finish her bachelor's degree prior to attending seminary (*Discipline*, 2004).

By the time the clergy candidates have finished their vocational training, both types of clergypeople are well prepared theologically and theoretically for their jobs (Chapman, 1986; Harnish, 2004; McAnally, 2001). The UMC University Senate is responsible for creating the curriculum standards for both tracks. The two tracks reflect one another (*Discipline*, 2004). Each meets the minimum needs of education for the profession. Each addresses the basic needs for understanding the denomination's history, polity and politics, theology, doctrine and discipline. Each provides a thorough understanding of theology,

ethics, history of the Christian church, New and Old Testament studies, and religious education. Practical skills such as homiletics, worship, church finance and preaching are offered. The teachers at seminaries often teach both tracks. The biggest differences between the two educational programs are the amount of time spent on campus, the amount of on-the-job training, the cost and the size of the programs, and the flexibility of the program content (Chapman, 1986; Harnish, 2004; McAnally, 2001).

Most COS programs are month-long, residential programs and occur in the summer (“Course of Study...,” 2004; *Discipline*, 2004). Sometimes the program is offered over the course of four weekends. These programs are offered via 28 different UMC Senate approved colleges and universities. Generally there is no college credit offered for these programs, though some institutions are challenging this trend (“Reinhardt to Award...,” 2003). There is an open admittance policy for these programs. As long as the students have been approved by their AC and have passed the initial requirements for becoming a licensed LP, any student can attend the COS program. The only educational requirement is that the students prove to their AC that they are capable of completing the program. The students are expected to have read all materials before the class sessions begin, and they spend the class exploring the readings in a classroom setting. Four subjects are covered each year (“Course of Study...,” 2004; *Discipline*, 2004). The UMC University Senate determines these four subjects. There is no flexibility in the classes offered in the program. All LPs must complete all five years. The COS tends to have low enrollment (“Course of Study...,” 2004). LPs generally have most, if not all, of their educational costs covered by the AC and the Local Church (*Discipline*, 2004).

The MDiv, on the other hand, is offered on-site at one of 13 approved seminaries that have selective admittance policies (*Discipline*, 2004). The MDiv is a 72-hour graduate professional program that more than meets the minimal course requirements for admission into the Ordained Ministry (*Discipline*, 2004). These degree requirements mean that those pursuing an MDiv have some flexibility in their choices of classes and in choosing elective courses, though many ACs do add additional class requirements that limit MDiv students' electives. Unlike the LPs who spend most of their time in the field, MDiv programs have Field Education requirements that allow their students a limited opportunity to practice their new skills in a controlled setting in the field. Field Education or part-time positions in local churches also provide the student with needed income (*FAQ*, 2004; *Financial Aid FAQ*, 2007). MDiv programs tend to have an incoming class size in the low hundreds. MDiv students pay for their education via grants, scholarships, work-study, service loans and private and federal educational loans.

There is a marked difference in the cost between the two educational tracks. Though UMC approved seminaries are heavily subsidized by the UMC, the cost of tuition for a year can be as much as \$14,100 to \$15,860 (*FAQ*, 2008; *Financial Aid FAQ*, 2007). This amount does not include the cost of living expenses, books, or transportation. The UMC covers most of the cost of tuition and books for its students, but the cost of living expenses remain the responsibility of the student (Green, 1999). Money from Field Education helps, but it does not generally cover the entire cost of education. It is not uncommon for seminary graduates to have \$30,000 or more of educational loan debt upon graduation. The starting salary for most Probationary Members is \$28,000 (*2004 Summary*, 2004). Paying off these huge loans

can be daunting. Because the cost of the COS is generally covered by the AC and local church, LPs generally do not incur educational debt from their professional education (*Discipline*, 2004; Green, 1999).

The COS is designed to provide the basic education necessary to prepare LPs for their jobs as clergy (*Discipline*, 2004; “Course of Study...,” 2004). It is a generalist approach and is designed to cover only the basics needed for the vocation. The MDiv allows for some specialization. MDiv students can pursue specialization in preaching, youth ministry, music, education, or pastoral counseling, though LPs can do the same, after they finish the COS, via continuing professional education.

In the end, both educational tracks prepare their students for ministry. The LPs have an advantage in that they are able to practice what they are learning in the local church on a more consistent basis (Chapman, 1986; *Discipline*, 2004; “Course of Study...,” 2004). Many Elders candidates finish seminary with a lot of theoretical knowledge but little practical experience (Chapman, 1986). Consequently, Elder Candidates have a probationary period before ordination (*Discipline*, 2004). This time period allows the Candidate to have the necessary experience under the close supervision of a mentor. Though LPs are still a minority in the UMC clergy, their numbers are steadily increasing due to the Local Pastorate’s popularity with individuals pursuing their second-career or those with familial concerns (Kohler & Moman, 2004; McAnally, 2001). The recent implementation of the Ordained Associate Members has increased the numbers of individuals pursuing this path. LPs can be ordained as AM upon the successful completion of their COS after they have worked for five years in the ministry. This means that many of them are ordained not long

after they have completed their training. How the policy and the polity of the UMC will change as the LPs and AM's gain in number is of continued interest to this researcher. For more information on the UMC, see Appendix 1.

### Significance of the Study

There are two audiences who benefit from this study. This first audience is the UMC, their clergy and their educational institutions. The study offers insight into the decision-making processes of adult-learner, second-career clergy and the role the call plays in these processes. The study provides the leaders within the UMC and the UMC related seminaries needed information on the nature of the learning environment and educational concerns of adult-learner, second-career clergy. Suggestions are offered based upon the findings of the study for addressing the current two-tiered clergy system, for improving the clergy educational system preparing them for ministry, and increasing sensitivity of these institutions to the issues of second-career clergy.

Second, this study offers adult educators insight into the decision-making processes of adult-learner, second-career students, as they weigh the issues of family, finances, tuition, education, institutional pressures, professional requirements and vocational goals. It also offers insight in to the learning environment of second-career students, and the risks these students are willing to take in order to achieve their educational and vocational goals. Most of the current literature on student choice uses quantitative studies and only answers the questions of *why* individuals make choices, but there is little attention given to the question of *how* these decisions are made and the reasoning process behind the choices.

The study looked at two distinct groups of professional adult learners who were governed by the same board that sets the educational and vocational requirements for both groups, as they work for the same employer and perform the same duties. The study examines the educational and vocational choices of six adult learners, second-career clergy, as they prepared for and entered their new profession. The situation offered a more focused setting in which to study how educational choices were made by second-career students. Given the increasing number of individuals who are changing careers midlife, this study offers a microscopic view on a macroscopic issue by using rich detail and thick description of the stories of these second-career students (Creswell, 1998; Stake, 1995; Yin, 1994).

#### Definitions

Definitions of key theories, concepts and issues related to this study are listed below in order of relevance. Listed first are the various types of clergy in the UMC and key terms related to them. Listed second are the types of educational choices discussed in the paper, and listed third are the definitions for the key theories discussed in the study.

An *Ordained Elder* (Elder) is a member in full connection to the AC and a minister of the UMC who either has a Masters of Divinity (MDiv) or completed the Advanced COS and has been ordained by the Bishop (*Discipline*, 2004; Harnish, 2000). An Elder is an itinerant minister and is expected to be willing to move at the Bishop's discretion from one congregation to another without complaint. An Elder is guaranteed a position in a church, has health benefits and a retirement pension. It takes an average of three years for the Elder to complete his education and an additional three years of work in a congregation before the Elder is ordained in full connection to the Annual Conference.

*Ordained Deacon* (Deacon) is a member in full connection of the AC who has an MDiv or equivalent degree and has been ordained by the Bishop. (Crain, 2007; *Discipline*, 2004; Harnish, 2000). Deacons are called to a special servant ministry in the body of the church and often lead ministries like music, Christian education, administration, and pastoral counseling. Deacons do not administer the sacraments, nor are they appointed as pastors of congregations or charges. Deacons do not itinerate but are appointed by the Bishop to a position that the Deacon acquires. A Deacon is not guaranteed a position in a church, but does have health benefits and a retirement pension equal to an Elder. Like the Elder, it takes an average of three years for the Deacon to complete her education and an additional three years for her to be ordained.

*Local Pastor* (LP) is a minister in the UMC who has finished a five year COS program and has a license from the Bishop to preach (*Discipline*, 2004; Harnish, 2000). Local Pastors are authorized to minister to the local community, do not itinerate, and do not have a guaranteed position in a church. However, LPs do have health benefits and restricted pension opportunities. It takes five years for the LP to complete his education. Upon completion of the COS and five years of full-time service an LP can be ordained an Associate Member if the LP is willing to itinerate. An LP can choose to take an additional five years worth of courses, called the Advanced COS, and become an Ordained Elder without attending seminary and receiving an MDiv degree.

*Associate Member* (AM) is a minister of the UMC who has completed at least 60 credit hours of undergraduate education, finished the five year COS, served five years as a full-time LP, has agreed to itinerate, and is ordained by the Bishop (*Discipline*, 2004). The

AM has the same rights and responsibilities as a LP, but is he qualified to receive greater compensation due to his ordination and willingness to itinerate. Like the LP, an AM can choose to take the Advanced COS and become an Ordained Elder without attending seminary and receiving an MDiv degree.

*Student Local Pastor* (Student LP) is a minister in the UMC who is working as a Part-Time Local Pastor in a local UMC congregation while pursuing an MDiv from a UMC approved Seminary (*Discipline*, 2004; Harnish, 2000). A Student Local Pastor has all of the rights and responsibilities of a LP. It takes a Student LP four years to complete his education and three additional years of work as a Probationary Member before he can be ordained as an Elder. Based upon anecdotal evidence, some feel that this educational and vocational path is the path that provides the best prepared Ordained Elders in the UMC.

*District Superintendent* (DS) is an Ordained Elder who is appointed to the Bishop's Cabinet for a term of four years (*Discipline*, 2004). DSs are the immediate supervisors of Elders, Deacons, Student LPs, and LPs. They are responsible for interfacing between the Bishop and the Local Charge, assessing the work of the clergy, overseeing ministries on the District level and working with the Bishop and the rest of the Cabinet to fix the appointments of clergy at the AC. DSs are also sometimes described as the pastor's pastor.

*Local Charge* (*Charge*) is the designation given for one or more congregations to which a clergyperson in the UMC is assigned (*Discipline*, 2004). The Charge is administrated by the assigned clergyperson in conjunction with the Administrative Board of the Charge according to UMC *Discipline* (2004). The Charge Conference is the annual meeting of the Charge with the DS. It is at this meeting that the annual report for the charge,

the Charge Conference Report, is presented to the DS. The Charge Conference Report accounts for the ministries of the Charge for the past year and offers projections for the coming year. A Charge's apportionments are determined in part by the Charge Conference and the Charge Conference Report.

*Apportionments* are the funds gifted by the Local Charge to the AC of the UMC (*Discipline*, 2004). Apportionments are determined by a complex mathematical formula and rely on the information provided in the Charge Conference Report. Apportionments often make up a significant portion of a Local Charge's annual budget. Apportionments fund the AC, the District Offices, the Jurisdictional Conference, the General Conference and many of the ministries of the UMC on a local, District, Annual, Jurisdictional, and General Conference level.

*Call to Ministry* (call) is the experience an individual has that leads the individual to decide to pursue the vocation of minister (Christopherson, 1994; *Discipline*, 2004; Harnish, 2000; McDuff & Mueller, 2000). Clergy—whether Elders, Local Pastors or Student Local Pastors—are expected to be able to *name* the type of their calling and demonstrate Christ's *claim* on them as the source their call to ministry as a step in the vocational and educational process in the UMC. This call to ministry is affirmed by the fellow church members, friends and supervising pastor of the neophyte clergy.

*Graduate professional school* is a school of higher learning where students pursue intensive graduate level education designed for a specific vocation (*About Graduate Education in the U.S.*, 2004; Hennigan, 2001; Stark, 1998). For example: Seminary for a Master of Divinity (MDiv) or Masters of Theology (ThM.), Law School for a Jurist

Doctorate (JD), School of Engineering for a Masters of Engineering (M.E.) , and Medical School for a Medical Doctorate (MD). Generally, graduate professional schools are accredited or sanctioned by professional bodies.

*Graduate level continuing education* is a continuing education program at the post baccalaureate level designed to train students to work in a specific vocational field (*About Graduate Education in the U.S.*, 2004; Hennigan, 2001; Stark, 1998). Students are awarded certificates of completion instead of degrees. An example would be the COS offered for UMC Local Pastors or training programs needed for professional licensing.

*Vocation* has two definitions, both of which are relevant here. The first refers to a career for which one receives specialized training (Vocation, n.d.; *Wikipedia*, 2006). This training is often offered through adult education channels or community college course work. The second definition refers to a response to a call to pursue a particular kind of occupation, especially as clergy (Christopherson, 1994; Ice, 1987; Zikmund, Lummis & Chang, 1998).

*Profession*, like vocation, refers to a career which requires specialized training (Bent, 1959; Stripling & Lister, 1963; *Wikipedia*, 2006). The training is achieved via specialized degrees from professional schools of higher education. Such professions include law, medicine, clergy, and engineers.

*Student Choice Construct* (SCC) is the theory that examines educational choices made by students through the lens of socioeconomic status, race, culture, gender, age, educational background and familial expectations (Paulsen & St. John, 2002). It combines the concepts of the various forms of capital and Critical Race Theory to create a helpful tool for examining student's educational and vocational choices and is used as a predictor for

students in higher education as they make decisions to attend community college, four year institutions, graduate education and various types of post baccalaureate education (Paulsen & St. John, 2002; Perna, 2004; St. John & Asker, 2001). SCC is traditionally used in quantitative studies, but is used here as a lens for a qualitative study in order to offer greater insight into how students make educational choices and their reasoning for those choices.

*Capital* is the economic resources with which one uses to pursue ones desires, lifestyle and well being (Bourdieu, 1983; Fukuyama, 1999; Shockley, 2005; Thorsby, 2001). For the purposes of this study it will be broken down into four types described below. One can create, spend, save, loose and use any of these kinds of capital. All forms of capital enable an individual to gain more capital and can be passed down to one's prodigy. Those with little capital have difficulty making more capital, while those with greater capital easily make more capital.

- 1) *Economic Capital* (Bourdieu, 1983; Thorsby, 2001) is made up of items of tangible value, such as money, stocks, bonds, buildings, and possessions which can be used to either make more economic capital or be sold for money.
- 2) *Human Capital* (Bourdieu, 1983; Thorsby, 2001) refers to the value of an individual's training, experience and ability in a particular occupation. Businesses and employers are concerned with their employees' human capital.
- 3) *Social Capital* (Bourdieu, 1983; Fukuyama, 1999; Shockley, 2005; Thorsby, 2001) is the type of capital that is measured in one's social standing, social connections, and the nature of the one's participation within social organizations.

4) *Cultural capital* (Bourdieu, 1983; Fukuyama, 1999; Shockley, 2005; Thorsby, 2001) is the ability of an individual to navigate within the dominant culture. It is based upon one's birth, education, social connections, and cultural exposure.

*Critical Race Theory* (CRT) is based on the concept that racism is a real, and it affects every decision that is made both by individuals and by society at large (Delgado; 1993, 1995a, 1995b, 1996; Garcia & Guerra, 2004; Oliver & Shapiro, 1995; Valencia & Solórzano, 1997; Valenzuela, 1999; Yosso, 2005). Racism is a self-perpetuating, expected social construct and any activity that fights racism is the result of pressures from a source outside of the dominant culture and society. The role racism plays in an individual's life is based upon the individual's background story and is impacted by that story. Racist characteristics will change based upon any given situation. CRT is critical of any theory that tries to discount the role of race in the world.

### Summary

The educational choices of second-career students are determined by many variables. In order to better understand how these students make these choices, a comparative case study was conducted to examine the vocational and educational choices of six UMC clergypeople who entered the ministry as a second career. By examining the experiences of these clergypeople who may or may not have followed the predicted patterns of education and vocation of second-career students, the study offers the UMC church a better understanding of the motivation and educational needs of its future clergy. This study also provided both the UMC seminaries and adult educators needed information to create better educational and support services for both second-career clergy and second-career students in

general. The following chapter contains the review of the relevant literature and explains the conceptual lens of this study.

## CHAPTER 2: REVIEW OF RELATED LITERATURE

This literature review focuses on several different fields of research that come into play when grappling with the subjects of vocational calling in Christian ministry and vocational and professional education in the midst of socioeconomic, racial and cultural pressures of American society. In this literature review I first examine the Christian perspective on what it means to be called, who is called, and some of the ramifications modern ministry is placing upon the traditional understanding of calling (Campbell, 1993, 1994; Willimon, 2000), and the related fields of vocationalism and professionalism (Bent, 1959; Cree & Macaulay, 2000; Golembiewski, 1983; Silva & Slaughter, 1980) and the roles educational opportunity and educational type play in vocationalism and professionalism (Bonifield & Mills, 1980; Christopherson, 1994; McDuff & Mueller, 2000 & 2004; Williams, 1985). Second I review the literature surrounding Student Choice Construct (SCC) (Paulsen & St. John, 2002; Perna 2004) that looks at issues that influence non-traditional students, such as second-career students, in their educational and vocational choices. These issues include social, cultural, human and economic capital (Bourdieu, 1983, Throsby, 2001) and Critical Race Theory (CRT) (Shockley, 2005; Yosso, 2005). Though SCC offers predictions of behavior for second-career students, it does not offer explanations for the student's actions or real insight into the human conditions behind the decision-making process. Understanding *how* a student makes a choice is just as important as understanding *why* she makes that choice. Second-career clergy make life altering choices as they pursue

their calling. The choices both follow the expected pattern offered by SCC and defy it.

Before looking at the actions and the reasons of the second-career students in this study, it is important to understand the theories behind the predicted behaviors.

### Vocation and Calling: Christian Perspective

The literature regarding the Christian understanding of vocation, call and career offers definitions which are nuanced, overlapping and sometimes contradictory (Parker, 1979; Schweitzer, 2003; Sellers, Thomas, Batts & Ostman, 2005; Siemon-Netto, 2007). The literature attempts to define an often confusing experience, the call to ministry, which is personal, private, and transcendent, and yet also corporate, public and mundane (Buchanan, 2006; Doyle, 1999; Parker, 1979; Taylor, 2001; Thomson, 2007). The call to ministry has a long history founded in Biblical precedence (Doyle, 1999; Ernest, 2006; Wainwright, 1980), shaped by church history and church politics (Campbell, 1993, 1994; Heitzenrater & Maddox, 2003; Hunt, 2001) and perpetuated in a modern society that questions the value of a vocation which can defy definition (Christopherson, 1994; Ernest, 2006; Jones, 2006). In the pages that follow, I review the definitions of vocation, call and career, trace the historical and biblical roots of the call to servant ministry as clergy, and examine some of the literature which struggles with the modern interpretation of the call to ministry and the challenges facing clergy today.

### Vocation, Calling and Career

The word *vocation* comes from the Latin *vocare*, literally a call (Buechner, 1973; Collins, 1991; Doyle, 1999; Kohler, 1988). A vocation is work that feeds the soul, pursues a passion, and makes a person enthusiastic about doing the work because the person is called

by God to do the work. A vocation is described by Buechner as, “The place God calls you to is the place where your deep gladness and the world’s deep hunger meet (1973, p. 95).” *Calling* is described as “a task set by God with a sense of obligation to work for purposes other than one’s own (Christopherson, 1994, p.219).” Faithfully following one’s calling “implies a life devoted to service in a community and a level of involvement and dedication to one’s work that goes beyond self-interest (Christopherson, 1994, p.219).” However, a call does not require a specific set of circumstances, nor does the call experience have to be sudden and life changing (Schweitzer, 2003; Taylor, 2001), rather a calling is something that is lived every day, often grows in the midst of conflict, and matures like any relationship over time. Vocation and calling are very closely related, and they are commonly used interchangeably (Doyle, 1999).

All Christians are called to find their vocation (Campbell, 1993, 1994; Collins, 1991; Doyle, 1999; Kohler, 1998; Taylor, 2001; Willimon, 2000), and all Christians are called to service, but only some are called for special servant ministry within the church. When called to do work of the clergy, one is called to a special servant ministry or *diakona* (Campbell, 1993). This calling is considered most important as it most closely resembles the life and ministry of Jesus, the greatest servant minister, one who was willing to sacrifice everything in service of all of creation (Campbell, 1993, 1994; Doyle, 1999; Kohler, 1988; Wainwright 1988; Willimon, 2000). Answering the call to ministry requires that one be a “walking sacrament, that is to say, someone through whom the reality of God discloses itself in unmistakable terms (Melinsky, 1992:168).” It also requires living an authentic life that is transparent and transcendent (Doyle, 1999, Schweitzer, 2003).

A *career* is work that provides monetary compensation, builds in prestige over time, and requires some specialized skill (*Vocation*, n.d.; *Wikipedia*, 2006). This work does not necessarily feed the soul. It can be boring and monotonous (Collins, 1991; Kohler, 1998) or fulfilling and challenging (Doyle, 1999; Taylor, 2001). Careers are generally chosen by an individual instead of being imposed upon the individual by a greater power (Christopherson, 1994). Career defines the secular notion of success as it brings power, prestige and acclaim from peers and society. Such success is opposite of what Christian theology describes as success, for in Christian theology the least “is the greatest” (Luke 9:48) and the greatest is the least (Campbell, 1993, 1994; Collins, 1991; Willimon, 2000).

It is possible for a person to have a career which is also his vocation, but often people are not so fortunate (Ernst, 2006; Kohler, 1998), instead they have both a career and a vocation which are separate from one another. An example of this would be the individual who works in the local factory to make money and is also a lay leader and missionary. Still others struggle to find their vocation in the midst of their career (Doyle, 1999; Siemon-Netto, 2007; Taylor, 2001). These individuals look for the opportunity to be of service through their professions, such as the baker, educator or the trash collector who recognized their daily tasks as an opportunity to serve others. Individuals who are able to successfully marry their career and their vocation, whatever work they perform, are considered blessed (Buechner, 1973; Collins, 1991; Ernst, 2006)

### Roots of Calling

The Christian historical and theological roots for calling to ministry are found in the Bible (Doyle, 1999; Campbell, 1993, 1994; Collins, 1991; Kohler, 1988; Wainwright, 1988;

Willimon, 2000). Examples for individuals following the call of God can be found in both the Old Testament, such as Noah (Genesis 6. 12-14), Abraham (Genesis 17 4-6) and Moses (Exodus 3), and in the New Testament, such as John the Baptist (Luke 3:1-3), Jesus Christ (Matthew 3:12–14), and his disciples (John 1: 42-44). As the Church grew, succeeding generations contemplated, codified, and attempted to explain the experience of being called to ministry both as a lay person and as a clergyperson (Campbell, 1993, 1994; Doyle; 1999, Hodgson & King, 1985; Kohler, 1998; Wainwright, 1980; Willimon, 2000). The attempt to explain these experiences continues today, yet they all closely follow the examples and expectations found in the Bible of calling, confirmation and response.

#### Call Experience

The call experience has specific steps (Campbell, 1993; Christopherson, 1994; Kohler, 1988). These steps start with the actual call experience, which is confirmed in some fashion, and then requires an action or reaction on the part of the person called (Campbell, 1993, 1994; Doyle, 1999; Kohler, 1988; Willimon, 2000). The actions of God's chosen agent are transformative to the individual, to the community, and often to the world (Wainwright, 1980). Called people are still flawed human beings and do make mistakes, and there are consequences for those mistakes (Campbell, 1993, 1994; Kohler, 1988; Wainwright, 1980; Willimon, 2000). It is not uncommon for the person called to resist his calling and seek some other way of responding to God's insistent demand (Campbell, 1993; 1994; Kohler, 1988; Willimon, 2000).

There are several different descriptions of the call experience found in the Bible (Campbell, 1993, 1994). One's call experience can be dramatic with a voice of God as a clear

sound accompanied by some sort of physical manifestation of God's power. This kind of manifestation, called a theophany, is prevalent in both the Old and New Testament (Wainwright, 1980). An example of this call type can be seen in the call experience of Moses and the burning bush (Exodus 3:2-6), where God appears to Moses as a bush that is on fire, but the bush is not consumed by the flames. God's voice can also come in the still and quiet, as Elijah experienced it while in a cave (1 Kings 19: 13) when God spoke to Elijah as a whisper in the wind. Some experience God's call in their life through dreams such as Joseph, the earthly step-father of Jesus (Matthew 1:20). God used a messenger in a dream to warn Joseph of the danger to his young family. Still others experience God's call through another person, such as the prophet Deborah, a judge who called Barak to help the people of Israel fight a war (Judges 4).

Usually God's call is presented in the form of covenant between God and the person called (Campbell, 1993, 1994; Christopherson, 1994; Wainwright, 1980). God will do one thing, such as making a great nation of person (Genesis 12:1-3), and the person called is expected to do a specific task set by God, such as pack up all of his possessions, family and animals and move to a new country.

The call experience requires an action by the person being called (Campbell, 1993, 1994; Christopherson, 1994; Melinsky, 1992; Wainwright, 1980). This action can be a simple is waiting for someone to appear to be blessed (1 Samuel 16), or as complex as coordinating a mass migration of former slaves (Exodus 3). This call to action is usually presented in the form of the command, "go" here (Genesis 12:1-3), "follow me (Luke 9:59)", "fight" these

people (Judges 4), or "build" this object (Genesis 6:1-21). Accompanying these calls to actions are usually explicit instructions which include a vision of the expected outcomes.

Each call experience is then confirmed. (Campbell, 1993, 1994; Christopherson, 1994; Melinsky, 1992; Wainwright, 1980) This confirmation can be confirmed by the action of God in the person's life (Matthew 3:12–14), by events that fall into place (Matthew 2:13-14), by other people affirming the call usually through anointing (I Samuel 16:8-12) and by testing the call such as putting a fleece out on the ground overnight and seeing if it is wet or dry in the morning (Judges 6:36-38).

The people who are called in the Bible to do God's work are not perfect individuals (Campbell, 1993, 1994; Christopherson, 1994; Doyle, 1999; Melinsky, 1992; Wainwright, 1980; Willimon, 2000). They are not without blame or fault. There are multiple examples of individuals who run from their calling (1 Kings 18), who were not willing to take on the responsibility by themselves (Judges 4), who allowed personal issues to color their life (2 Samuel 11), and some who even deny any connection with God (John 18:15-18). Yet, mistakes are forgiven and individuals are restored to a healthy relationship with God, though there are consequences for their actions (2 Samuel 12; John 21).

When an individual response to God's call and carries out the actions that God has called her to do, the agent, the community, and often the world are transformed by the experience (Campbell, 1993, 1994; Collins, 1991; Doyle, 1999; Wainwright, 1980; Willimon, 2000). These actions include delivering an entire nation out of slavery (Exodus 3), conquering enemies in battle in spite of overwhelming odds (Judges 6), healing the sick (Matthew 10:1-3), providing hope in the midst of exile (Daniel 3), spiritual battles against

other gods with physical manifestations of the battle (1 Kings 18), and a blessing and redemption of all creation (Acts 20:28).

Not every person will experience all of the steps, nor do they appear in a specific order, but the call experience is consistent in its expression (Campbell, 1993, 1994; Collins, 1991; Kohler, 1988; Wainwright, 1980; Willimon, 2000). This consistency allows for the leadership of the Christian faith to test the calling of its leaders and affirm those callings through ordination.

#### Length of Call

The literature shows an ongoing debate about the length of time one is called to be a clergyperson (Campbell, 1994; Chang, 2005; Dewar, 1991; Ernest, 2006). Is one called to a lifetime calling or called for a specific time and location? These questions arise from the ongoing instability of the clergy job market (Chang, 1997, 2003, 2005; McDuff & Mueller, 2000; Wiborg & Collier, 1997) and the growing number of ordained clergy who are seeking employment outside of the traditional local church setting, either by economic necessity, professional burnout or personal calling (Chang, 1997, 2005; McDuff & Mueller, 2000, 2002a, 2002b; McMillan & Price, 2003; Price, 2001; Wiborg & Collier, 1997).

In the New Testament church, individuals who showed obvious leadership and natural teaching abilities were designated as elders and presided over the local groups (I Peter 5; McManners, 1992; Ehrman, 1997). It was the elder's job to care for the members of the congregation, and to assure that the tenants of the faith were preserved and propagated (Campbell, 1994, 1994; Doyle, 1994; Willimon, 2000). In addition, if the leader ceased to be a leader, he gave up his ordination and became a layperson again (Dewar: 1991:1). It was

also understood that the leaders would continue to support themselves in some other trade, such as tent making (Acts 18:3; Ehrman, 1997; Dewar, 1991). Though financial support was given by congregations to their leaders (Acts Philippians 4:10-18), everyone in the community contributed to the welfare of the community, including the leaders (I Peter 5; Ehrman, 1997). New Testament clergy did not give up their profession in order to preach the gospel; instead they worked *and* preached the gospel. It was a dual call.

As the church grew, codified its practices, and developed religious orders, the role of clergy changed (Campbell, 1993, 1994; Collins, 1991; Kohler, 1988; McManners, 1992; Willimon, 2000). The call to ministry became a lifelong commitment and a full-time profession in its own right. When one was ordained, it was a sacrament, and as such binding both here and in the hereafter (Campbell, 1994, 1994; Doyle, 1991). The Clergy and the religious orders became the bastion of learning, law, power and wealth (McManners, 1992). During the Reformation, the Protestant church challenged the theology behind the sacramental nature of ordination and focused instead on the function of blessing, admittance into the order and affirmation to office that ordination represented (Bainton, 1952; Campbell, 1993; McManners, 1992; Steinmetz, 1971). A renewed emphasis was placed upon servant ministry and the pursuit of the vocation of the clergy instead of the career of the clergy. In the Methodist denomination, this emphasis manifested itself in the itinerancy system and in the education and ordination practices of its clergy (Campbell, 1993, 1994; Heitzenrater & Maddox, 2003; Willimon, 2000).

## Ramifications

Today, clergy people are struggling to define their roles both as professionals with careers and individuals called to a specific vocation of service (Chang, 2005; Christopherson, 1994). This struggle arises from the duality of their professional training and larger cultural expectations of middle class careerism and the altruistic goals of their vocation. As professionals, they have many of the requirements of a career including extensive education, social status, and political power (Chang, 2005; Christopherson, 1994), yet they are expected to live humble lives with little economic compensation (Chang, 2005; McDuff & Mueller, 1999, 2000, 2002a; McMillan & Price, 2003), in a job with limited opportunity for advancement (Chang, 2005; McDuff & Mueller, 2002b), and where everyone in the congregation is their supervisor (Chang, 2005; Jones, 2006; McDuff & Mueller, 2002b). These characteristics all combine into a career structure that does not fit into the established model of a career (Chang, 2005; Christopherson, 1994). The result is an altruistic profession which has a multitude of blessings and challenges associated with it (McNaughton, 2007; Smith, 2006).

The after graduation from seminary, the typical career path for a new clergy person is to search for a pulpit at a small congregation or for a position as an association minister at a larger church (Chang, 1997; Christopherson, 1994; Nesbit, 1995; McDuff & Mueller, 2000). In some denominations, like the UMC, this search is handled largely by the overarching ecclesiastical organization which assigns clergy to their posts (Chang, 1997; *Discipline*, 2004; Kohler & Moman, 2004). In other decentralized denominations, individual congregations search for and hire their clergy (McMillan & Price, 2003; Perl & Chang,

2000). In either case, the neophyte clergy start off in small congregations, and in theory, work their way up the career ladder by progressively moving from smaller to larger churches (Chang, 1997; Christopherson, 1994; McMillan & Price, 2003; Nesbit, 1995; McDuff & Mueller, 2000). In reality, there are not enough large or mega churches available for clergy people to move up the ladder (Chang, 2003, 2004, 2005; O'Hara, 2000; McMillan & Price, 2003; Price, 2001; McDuff & Mueller, 2000). Instead, the vast majority of churches are small to medium sized congregations which have limited fiscal resources, and often cannot support a full-time clergy person. Those that do become the senior pastors of large churches are usually males (Chang, 2005; Neal, 2007). Women clergy traditionally have a harder time finding pulpits (Neal, 2007; Nesbit, 1995; Zikmund, Lummis & Chang, 1998) and are more likely to leave the ministry either to start some other career (McDuff & Mueller, 1999, 2000, 2002a; Wiborg & Collier, 1997) or because they are driven from the ministry by abusive and sexist behavior of their congregations, religious peers or denominational hierarchy (Lehman, 1979, 1980; McDuff & Mueller, 1999, 2000a, Neal, 2007; Royal, 1982; Wiborg & Collier, 1997).

The predominance of small to medium churches means that the vast majority of clergy people will never be able to move up the career ladder to ever larger churches and increasing salaries (Chang, 2003, 2004, 2005; O'Hara, 2000; McDuff & Mueller, 2000; Price, 2001). Instead many clergy people will have to have some kind of access to outside financial support (Chang, 2005; Price, 2001; McDuff & Mueller, 2000; McMillan & Price, 2003) either through a second job, a working spouse or denominational subsidy. As professionals, clergy people have many of the fiscal concerns that other professionals have

(Chang, 2005; Christopherson, 1994; McMillan & Price, 2003). First career and younger second career clergy often have young families to support and enter the ministry with scholastic debt (Chang, 1997, 2005; Nesbitt, 1995). Older clergy people are concerned about funding their children's education, growing their retirement fund and having adequate health care (McDuff & Mueller, 2000; Nesbitt, 1995). Finding a church that can provide a living wage and compensation for housing, travel, communications and a sundry other expenses is essential (McDuff & Mueller, 1999, 2000, 2002b; McMillan & Price, 2003). If these economic needs are not met, clergy people will leave the profession and find a new career.

As seen in ongoing on-line discussion between seminary students, recent graduates and ordination candidates (Deuel, 2007a, 2007b; Thomson, 2007), new clergy people, whether they are first or second career, are struggling to define their vocation. They have experienced the amazing grace and rewards of working in the church, yet they also realize that the career in which they participate is not a typical career. They have heard the stories of those who have gone before them (McNaughton, 2007), and they hope to be able to tell similar stories when they retire. The issues of vocation, calling, and career are ongoing concerns as the UMC continues into the 21<sup>st</sup> century.

#### Vocationalism and Professionalism: Education and Profession

Vocationalism and professionalism are related but different fields (Cree & Macaulay, 2000; Horowitz, 1975). Vocationalism (Rainbird, Fuller & Munro, 2004) usually deals with training individuals for skilled and very skilled jobs. Professionalism (Able, 1979; Bent, 1969; Cree & Macaulay, 2000) tends to deal with training individuals for very skilled and highly skilled jobs. Vocationalism tends to deal more with jobs requiring physical labor and

the use of tools or machinery, while professionalism lends itself to jobs dealing more with the study, creation and application of theory. There is a difference in the length of time needed for the respective kinds of education and in the resulting monetary compensation, however, as time progresses, the distinction between the two types of education and their related jobs is becoming blurred at the edges (Cree & Macaulay, 2000).

Vocationalism (Deissinger, 2002; *Wikipedia*, 2006) has a history in the guild movement of the Middle Ages and tends to involve such jobs as construction, plumbing, metalworking, masonry, and machinery. Vocational education usually occurs in a local community college or technical school. Common practice also includes training via an apprenticeship program. Degrees are not generally given (Kasper, 2002; Fitzgerald, 2003), but certifications are. Increasingly, the definition of a vocational education includes jobs in much wider fields including computer technology, nursing, accounting and cosmetology.

Historically, professionalism (Able, 1979; Silva & Slaughter, 1980) describes work practiced by the socially powerful and elite. Usually only those who are from higher socioeconomic backgrounds are able to garner the needed resources required to attain a professional education. Professionals are lawyers, physicians, clergy, and other similar fields (Able, 1979; Silva & Slaughter, 1980). These professions require years of intensive education in professional schools. There are governing boards that oversee the professions, and continuing education is often a requirement for maintaining one's professional credentials.

Both professionalism and vocationalism address an educational and organizational need within the labor market (Cree & Macaulay, 2000; Fitzgerald, 2003; Golembiewski,

1983; Horowitz, 1975; Kasper, 2002). Professionalism (Cree & Macaulay, 2000; Golembiewski, 1983; Horowitz, 1975; Kasper, 2002), via governing and licensing boards, assures that a standard level of expertise and care is offered by their professional members. Membership in these boards creates a community of excellence and helps to cull those individuals who are unable or unwilling to meet the board's minimum requirements. Likewise, vocationalism (Fitzgerald, 2003; Horowitz, 1975; Kasper, 2002) addresses standards via educational programs, labor unions and licensing.

Increasingly the separation between vocationalism and professionalism is shrinking (Fitzgerald, 2003; Kasper, 2002). Traditional forms and sources of vocational education are providing educational resources for professionals (Fitzgerald, 2003; Kasper, 2002; Rosenbaum, 2003). Continuing education courses, skills certification courses, and even certain types of professional fields are being offered in the traditional vocational educational setting (Kasper, 2002). In some cases, differentiating between the two is becoming more difficult. Such fields include, but are not limited to, computer technology, computer programming, nursing, clergy, and real estate (Fitzgerald, 2003; Kasper, 2002). Entry into these fields does not necessarily require a degree from a higher education institution. Technical education or associate degrees earned at two year technical schools can provide the educational basis for these fields (Fitzgerald, 2003; Kasper, 2002). In some cases, such as computer programming, gifted individuals are occasionally self-taught. Similarly, clergy people can serve in churches with little or no formal training (*Discipline*, 2004; Perl & Chang, 2000). Individuals who show an aptitude for the job are hired, regardless of training.

What then separates those who have received a vocational education from those who have a professional education, if both perform the same job with the same skill sets?

In the world of academia, the difference between the two comes down to education, skill set and professional history of the field (Able, 1979; Bent 1959; Deissinger, 2002; *Wikipedia*, 2006; Silva & Slaughter, 1980). If an individual has a high level of training and expertise, is confirmed to have a specific skill set by his peers, and participates in a field known for its professionalism, then the individual is a professional. If an individual has a high level of training, demonstrates a specific set of skills on-the-job, and participates in a field not known as a professional field, then the individual is known for his vocational skills. It becomes as much a matter of societal and elite perception, as it is actually ability. The roles professionalism and vocationalism play in society and in educational choice are directly tied to the theories of capital and cultural reproduction discussed later in this chapter (Paulsen & St. John, 2002; Perna, 2004). Remarkably, few of the scholars who study professionalism converse with those who study vocationalism. Given the rapid decline in the division between the two fields, such lack of communication seems to be an unfortunate oversight.

#### Education: Professional School, Graduate Continuing Education

When pursuing a new professional career, a second-career student has essentially two types of educational opportunities available, graduate professional school and continuing education (“About Graduate...,” 2004; Brown, 1999; “Certificates...,” 2004; “COS...,” 2004; Haeger, 1999; Hennigan, 2001; Lemelle, 2002; Milton, Watkins, Studdard & Burch, 2003; Stark 1998). Each has its advantages and disadvantages.

The graduate professional school provides a comprehensive educational background for a given profession (“About Graduate...,” 2004; Brown, 1999; “Certificates...,” 2004; Haeger, 1999; Lemelle, 2002), creates a peer base amongst fellow students and teachers (Brown, 1999; “Certificates...,” 2004; Haeger, 1999; Lemelle, 2002), offers entry into the profession with an often internationally recognized degree (“About Graduate...,” 2004; Brown, 1999; “Certificates...,” 2004; Haeger, 1999; Lemelle, 2002), and is often required for some professions, such as law, medicine or clergy (“About Graduate...,” 2004; Brown, 1999; “Certificates...,” 2004; Haeger, 1999; Lemelle, 2002; Milton, Watkins, Studdard & Burch, 2003; Stark 1998). However, pursuing a professional graduate degree is often expensive and time consuming (Perna, 2004). Most graduate professional schools require students to attend full-time for two to three years in order to earn a degree (Brown, 1999; Milton, et al., 2003; Paulsen & St. John, 2002; Stark 1998). The schools are accredited and often charge substantial tuition for the coursework (Lemelle, 2002; Paulsen & St. John, 2002). If the student is paying for his own education, this means that he must locate thousands of dollars for tuition, books and fees (Millett, 2003; Pascarella, et. al., 2004; Perna, 2004). Often students take out substantial student loans to pay for their graduate professional education (Chang, 2004; Lemelle, 2002; Pascarella, et. al., 2004). For those fields that have significant financial opportunity, such as law or medicine, this is money well spent (Lemelle, 2002; Pascarella, et. al., 2004). For those with limited financial rewards, such as clergy people, the cost of the professional graduate degree can be prohibitive (Chang, 2004).

Continuing education offers a quick path to a new field (*About Graduate....*, 2004; Aronwitz, 2004; “Certificates, Diplomas and Degrees,” 2004; Hennigan, 2001; Perna, 2004;

Stark 1998; Walters, 2004). This form of education is usually a low cost, short-term investment with immediate returns on the investment. The key skills needed for the new profession are communicated quickly, and it often occurs in conjunction with working in the new profession. Students are often able to have employers pay for this form of education as it improves the company's human capital (*2004 Summary...*, 2004; Perna,2004; Walters, 2004). Continuing education courses are offered at every level, from undergraduate to graduate level.

Yet, continuing education has its disadvantages (Aronwitz, 2004; "Certificates, Diplomas and Degrees," 2004; Hennigan, 2001; Stark 1998; Walters, 2004). The training has limited application outside of the profession. Degrees are not offered; instead certificates of completion are given (Stark 1998; Walters, 2004). The certification process is narrow in its scope and limited in its recognition. Professional peers who have degrees will often be considered better trained and therefore better compensated, even if those peers do exactly the same job (Stark 1998; Walters, 2004). Choosing to pursue continuing education works well for those who will not be competing against degreed professionals, who have limited fiscal resources or who are on a limited time schedule. It is also a viable choice for those who need specific training for a given field, such as computer programming, but do not need a degree to prove proficiency (Kasper, 2002; Fitzgerald, 2003; Rosenbaum, 2003).

The reasons adult students usually offer for choosing one form of education over another is related to socioeconomic, educational, racial, cultural, and professional background (Harten & Boyer, 1985; Kember, 1989; Kim, 2004; Maher, Ford & Thompson, 2004; Paulsen & St. John, 2002; Toutkonshian & Smart, 2001; Walpole, 2003). Those who

have a lower socioeconomic background tend to choose continuing education. Those who have fiscal responsibilities or challenges will tend to choose continuing education. Those who have time, money, resources and the opportunity, will tend to choose graduate professional school. The main group that tends to defy these expectations is clergy people whose denominations require a graduate professional degree in order to enter the profession (Nisbitt, 1996, Bonifield & Mills, 1980; Chang, 2005; McDuff & Mueller, 2002).

#### Student Choice Construct: Capital, CRT and Choice.

This study uses the educational theory of Student Choice Construct (SCC) (Paulsen & St. John, 2002; St. John & Paulsen 2001; St. John & Asker, 2001) as its theoretical lens. SCC combines Bourdieu's (1983) theories of the different types of capital, economic, human, social and cultural, with the social criticism of Critical Race Theory (CRT) (Delgado, 1995; Garcia & Guerra, 2004; Oliver & Shapiro, 1995; Valenzuela, 1999; Yosso, 2005) into a theory that offers an explanation for the motivations behind nontraditional students' educational choices and vocational choices. SCC (Paulsen & St. John, 2002; St. John & Paulsen 2001; St. John & Asker, 2001) allows the researcher to make an educated guess as to which vocation and education a student may choose. It was designed to study educational choices of traditional and non-traditional students in higher education. The choices of non-traditional students are of particular interest to this study. The authors of the theory, Paulsen and St. John (2002), sought to better understand the choices of non-traditional students in the undergraduate setting including choosing to pursue graduate education. Students who were described as non-traditional students included older, second-career students, minority students, lower and under class students, and women; the same definition used to describe

adult learners (Paulsen & St. John, 2002; Pogson & Tennant, 1995; St. John & Paulsen 2001; St. John & Asker, 2001).

The SCC model looks at diverse students “on their own terms” by understanding the sequence of educational choices made by the students (Paulsen & St. John, 2002; St. John & Asker, 2001; St. John & Paulsen, 2001). The choices have linkages to policy decisions made by educational and professional organizations. The sequence of choices involves: the formation of aspirations, the decision to attend college, the choice of college, the determination of major, the student’s persistence to graduation, and the decision to pursue graduate education (Paulsen & St. John, 2002; St. John & Asker, 2001; St. John & Paulsen, 2001). All of the above are influenced by family background, the student’s environment and educational background, and policy related factors such as student aid, cost of tuition, student indebtedness and debt forgiveness (Paulsen & St. John, 2002; St. John & Asker, 2001; St. John & Paulsen, 2001).

SCC recognizes that “there are diverse patterns of student choice and therefore diverse groups merit study” (Paulsen & St. John, 2002, p. 190). Thus, research should consider various student groups on their own terms and how they are influenced by their socioeconomic situation, race, and gender. Part of this consideration should include comparisons of the differences between the students and their choices.

Lastly, SCC recognizes that students make educational choices in situated contexts (Paulsen & St. John, 2002; St. John & Asker, 2001; St. John & Paulsen, 2001). These situations take into account the limited transportation choices and financial means of most

students. It also accounts for the influence of cultural factors of family, community, gender roles and ethnicity and how that affects the choices these students make.

The concepts of SCC (Heller, 2001; Paulsen & St. John &, 2001; St. John & Asker, 2001) have been tested by Perna (2004) who looked at students who return to college after graduating with a baccalaureate degree. Perna's quantitative study examined the educational patterns of students who returned to college to obtain additional education within four years of finishing their baccalaureate degree. Her study used the concepts of SCC (Paulsen & St. John &, 2001; St. John & Asker, 2001), particularly those concerning cultural capital, to create a "conceptual framework that better predicts post-baccalaureate enrollment decisions" (Perna, 2004) of students. The types of programs in which these students enrolled varied from continuing education courses and associates degrees to first professional and graduate degrees. She found that a student's enrollment decision, regarding if, when and in which program to enroll, was determined by a number of factors including finances, time, access, social pressures, familial pressures, gender, expectations and race. Perna's (2004) research suggests that social connections within the world of academia, social support systems at home and cultural perceptions of the expectations of education play an integral role in the decision-making process of students, particularly among minorities and women.

The economic concept of capital was first described by John Locke in the mid 1700s (Locke, 1947). Locke used capital to name the economic factors that create, save, build, and spend wealth. Locke's concepts were further developed by subsequent scholars like Bourdieu (1983) and Throsby (2001). These theorists broke capital into additional subcategories, including economic capital, human capital, cultural capital, and social capital. These

categories, though distinct from each other, are also interdependent and interconnected to each other.

Locke's (1947) economic capital is the form that deals mainly with material things that are the result of production, are used to create production, or can be sold for money. This form of capital is much easier to multiply if a substantial amount of capital is already owned. It takes capital to make economic capital.

Human capital is the value of the worker or employee's knowledge and skills to the employer (Bourdieu & Passeron, 1990; Farkas, 1996; Throsby, 2001). Human capital is a requirement in business, and many businesses invest in the continued education of their employees as the education increases the value of the business' human capital (Bourdieu & Passeron, 1990; Throsby, 2001). Employers must consider the value of human capital when thinking about the future investments of their business. Unlike economic capital, human capital is much harder to assign a value to and is also much more volatile (Bourdieu & Passeron, 1990). The skills of a given worker may be in demand at one moment and then obsolete in a few months. The need to maintain the human capital of a workforce is a concern to employers (Bourdieu & Passeron, 1990; Throsby, 2001), as human capital may be easily lost when employees leave a company for another employer. Human capital is usually determined by the skill level of the employees in an employer's workforce (Bourdieu & Passeron, 1990; Throsby, 2001).

Cultural capital describes an individual's ability to navigate the dominant culture, which is based upon the person's knowledge of cultural expectations, history and norms (Balatti & Falk, 2002; Baptiste, 2001; Bourdieu & Passeron, 1990; Driessen, 2001; Farkas,

1996; “Intergenerational Learning...,” 2005). A child is acculturated by his parents, friends, and access to art, music, history, and other cultural norms (Balatti & Falk, 2002; Baptiste, 2001; Bourdieu & Passeron, 1990). The amount of cultural capital a person has is closely related to the amount of cultural capital of one’s family. If an individual is born to parents who are of a higher socioeconomic bracket, is exposed to the dominant cultural values, norms, and expectations from birth, and is then guided to make those norms her own, then she will have greater cultural capital than those who are born into less fortunate circumstances. The opposite is also true. Cultural capital (Balatti & Falk, 2002; Baptiste, 2001; Bourdieu & Passeron, 1990; Farkas, 1996) can be made, taught, transferred, spent and inherited. Possessing cultural capital can mean the difference between surviving or thriving in a given culture (Balatti & Falk, 2002; Baptiste, 2001; Bourdieu & Passeron, 1990; Farkas, 1996).

Social capital relates to the social connections an individual has in a given society (Balatti & Falk, 2002; Baptiste, 2001; Bourdieu & Passeron, 1990; Brown, Cervero, & Johnson-Bailey, 2000; Driessen, 2001; Farkas, 1996; “Intergenerational Learning...,” 2005). These connections can come be through business, family, education and organizations. Each tie has a given economic value depending upon how those social ties bind an individual to the society’s cultural and economic elite (Balatti & Falk, 2002; Baptiste, 2001; Bourdieu & Passeron, 1990; Farkas, 1996). The closer the connection and the stronger the tie, the greater the social capital an individual has. Social capital, like any other form of capital can be made, taught, bought, sold, traded, and inherited. One is more likely to have greater social capital if

one's parents had greater social capital (Balatti & Falk, 2002; Baptiste, 2001; Bourdieu & Passeron, 1990; Farkas, 1996).

All of these forms of capital are important to this study, and no one type takes precedence over the other, because social capital, cultural capital, human capital and economic capital are all interconnected to one another and some might argue interdependent upon one another (Balatti & Falk, 2002; Baptiste, 2001; Bourdieu & Passeron, 1990; Brown, Cervero, & Johnson-Bailey, 2000; Driessen, 2001; Farkas, 1996; "Intergenerational Learning..." 2005). When opportunities to make money are based as much on whom you know and how well you are able to navigate a given culture, what you know is not as important (Balatti & Falk, 2002; Baptiste, 2001; Bourdieu & Passeron, 1990; Farkas, 1996). This is in part why those who are of a higher socioeconomic class and are part of the cultural and social elite tend to maintain higher levels of capital, regardless of type (Balatti & Falk, 2002; Baptiste, 2001; Bourdieu & Passeron, 1990; Farkas, 1996). They are born into families with greater advantages and are better able to transfer the various forms of capital to their children. Individuals who are born into a lower economic class have to struggle to gather enough capital to survive from day to day (Farkas, 1996). Gathering enough of any kind of capital to be able to build upon that capital and develop it into an opportunity to make more capital takes more energy, time and resources than many lower economic individuals have. Hence, there is little change in the socioeconomic stratification of a given culture.

These theories of capital offer an explanation as to some of the societal issues that might lead a second-career student to a particular vocational and educational choice (Kim, 2004; Maher, Ford & Thompson, 2004; Paulsen & St. John, 2002; St John & Paulsen, 2001;

St. John & Asker, 2001; Tannock & Flocks, 2003; Walpole, 2003). We would expect those who have greater capital, regardless of type, to have more opportunities and more perceived choices regarding education and vocation (Kim, 2004; Paulsen & St. John, 2002; St John & Paulsen, 2001; St. John & Asker, 2001). Those who are of a higher socioeconomic background would have the social connections needed to enter into a top tier school (Wallace, Abe & Ropes-Huilman, 2000). They would have the fiscal resources needed to pay for the tuition (Toutkonshian & Smart, 2001) and they would have the cultural skills needed to navigate the school (Dumais, 2002; Harten & Boyer, 1985). These students would also have the fiscal, familial and professional resources needed to be able to leave one profession while they studied for another (Kim, 2004; Wallace, et al., 2000).

Likewise, those who come from a lower socioeconomic background would be less likely to have the social connections needed to gain entry into a professional school (Kim, 2004; Paulsen & St. John, 2002; St John & Paulsen, 2001; St. John & Asker, 2001; Walpole, 2003). They would be less likely to be able to afford the tuition or be able to navigate the collegiate culture (Harten & Boyer, 1985, Toutkonshian & Smart, 2001; Wallace, et al, 2000). These students would be more likely to pursue a vocational career or attend continuing education courses. Their fiscal, familial and social obligations would be less likely to be a hindrance in continuing education programs (Kim, 2004; Paulsen & St. John, 2002; Tannock & Flocks, 2003). Continuing education programs would also allow students to continue work and earn capital while they pursue their education (Tannock & Flocks, 2003; Toutkonshian & Smart, 2001).

Unfortunately, Bourdieu's (1983) theory of capital is limited (Buger, 2007; Delgado, 1995; Yosso, 2005). Storberg-Walker (personal communication, March 14, 2008) refers to the limitation of theories related to capital as, "It is a limited analytical tool that is not dynamic, provides only a snap-shot in time and is external to the person. Theories of capital have been critiqued for their impact on the social sciences related to their economically based perspectives." Bourdieu's capital does not quantify those aspects of a culture which can greatly influence a society, but do not readily impact the production of economic capital such as language development (Friedman, 2005) and religion (Malloch, 2003; Rima, 2008). In addition, the theory of capital does not adequately explain the impact that one's race or gender play in our society today (Delgado, 1995; Yosso, 2005). Cultural capital, social capital, economic capital and even human capital are described as race and gender neutral (Bourdieu, 1983). Given the traditional role that race and gender have played in U.S. society, this supposed neutrality is a gross oversight. Critical Race Theory (CRT) attempts to address the issues surrounding race and gender in social studies. It does so by defining five key concepts (Delgado, 1995; Yosso, 2005).

First, CRT recognizes the interconnection between race, racism and other forms of oppression that are "central, endemic, permanent and a fundamental part of defining and explaining how U.S. society functions (Yosso, 2005, p.73)." These forms of oppression include but are not limited to "gender, class, immigration status, surname, phenotype, accent and sexuality (Yosso, 2005, p.73)." Second, CRT does not accept the claims of the dominant society of, "objectivity, meritocracy, colorblindness, race neutrality and equal opportunity (Yosso, 2005, p.73)." CRT challenges the notion that the dominant society is capable of

providing either a neutral or objective approach to research (Bell, 1987; Calmore, 1992; Delgado Bernal, 1998; Ladson-Billings, 2000; Solórzano, 1997) and that any such claims are “camouflage for the self-interest, power, and privilege of dominant groups in U.S. society” (Yosso, 2005, p.73). Third, based upon the ideas of Freire (1970, 1973), CRT attempts to foster transformation, liberation, and social justice in cases of oppression due to race, gender or class (Delgado, 1995; Yosso, 2005) and has the elimination of racism, sexism and poverty and the empowerment of the powerless as its goal (Bell, 1987; Matsuda, 1991; Solórzano & Delgado Bernal, 2001). Fourth, CRT claims experiential knowledge as a core form of an oppressed community’s knowledge that is the keystone to communicating and understanding the true nature of oppression (Delgado, 1995; Yosso, 2005). Critical to this core of knowledge is “storytelling, family histories, biographies, scenarios, parables, *cuentos*, *testimonios*, chronicles and narratives” (Yosso, 2005, p.73). And Fifth, CRT draws upon many different disciplines in order to gain a clearer perspective of the issues of race, racism and other forms of oppression (Delgado, 1984, 1992; Garcia, 1995; Gotanda, 1991; Gutierrez-Jones, 2001; Harris, 1994; Olivas, 1990). It draws from many different contexts and resources including “ethnic studies, women’s studies, sociology, history, law, psychology, film, theatre and other fields (Yosso, 2005, p 74).”

CRT offers a critique of Bourdieu’s concepts and provides a means to include needed language and concepts concerning race, gender and oppressed people (Delgado, 1995; Garcia & Guerra, 2004; Yosso, 2005). CRT allows the study of capital to become not only a way to name the way a society works, but also to suggest ways to critique and improve the way a society reproduces itself (Delgado, 1995; Garcia & Guerra, 2004; Yosso, 2005). CRT also

challenges the notion that the only society or culture of worth is the society and culture of upper and middle class white society (Delgado, 1995; Yosso, 2005). CRT affirms those cultures that are also part of US culture but are not celebrated by the dominant white culture. CRT claims that cultural and social capital can be found within those cultures that are not white, Anglo-Saxon, Protestant. CRT calls the dominant society to find new ways to define, identify and address social and racial injustice (Delgado, 1995; Yosso, 2005).

CRT helps to describe the society in which we live (Delgado, 1995; Garcia & Guerra, 2004; Yosso, 2005). It also offers suggestions for why individuals who are not of the dominate race or gender, for example not white male, struggle to achieve their educational and vocational goals (Paulsen & St. John, 2002; Delgado, 1995; Yosso, 2005). Minorities may not take the vocational and educational route that their socioeconomic status and dominant cultural competency might suggest they should (Paulsen & St. John, 2002; Perna, 2004). Their choice to take one route over another may be due in great part to their racial background, familial status (single parent or divorced), and their self-perceived opportunities (Delgado, 1995; Kim, 2004; Yosso, 2005). CRT challenges the expected norms presented in the concepts of Bourdieu's capital and suggests that racial and cultural minorities have more resources available to them than might be perceived by the dominant society. CRT offers insight into the choices of minorities; however, it is not the panacea to the problem (Delgado, 1995; Yosso, 2005).

SCC provides a theoretical lens that incorporates the concepts of capital (Bourdieu, 1983) and CRT (Delgado, 1995; Yosso, 2005) in a format that offers a way to predict why students, particularly nontraditional or second-career students, choose one educational route

over another (Paulsen & St. John, 2002; Perna, 2004; St. John & Paulsen, 2001; St. John & Asker, 2001). Though this theory was designed to be used for quantitative research (Paulsen & St. John, 2002), it offers great promise as a theoretical lens for this qualitative study. Hopefully, the theory will offer insight into how students make their choices as it brings into play the concepts of economic, social, human and cultural capital and the role CRT plays when individuals make life altering decisions, for example the choice of education in pursuit of a new career. It also offers a predictable framework to which individual and collective case studies can be compared and studied (Yin, 1994). Based upon the theories of SCC, capital and CRT, it is expected that: second-career students will make educational and vocational choices due to a variety of factors including race, gender, age, socioeconomic background and prior career; they will pursue a given career path with certain expectations based upon their prior work and educational experiences; and these expectations will often color the students' resulting educational experiences.

#### Educational Choices of Adult Learners

Recent studies have shown that students' preconceived expectations for their education will influence the results they receive from their educational experience (Jorissen, 2003; Millett, 2003; Morris, 2003; Perna, 2004). Based upon the ideas of social or cultural reproduction (Bourdieu & Passeron, 1990), these studies find an individual's educational expectations become a self-fulfilling prophecy (Millett, 2003; Morris, 2003; Perna, 2004). These expectations are based upon familial expectations (Millett, 2003; Morris, 2003), social expectations (Millett, 2003; Morris, 2003; Perna, 2004), and cultural and economic capital (Millett, 2003; Morris, 2003; Perna, 2004). All of these factors are influenced by the

student's locus in society and the society at large (Bourdieu & Passeron, 1990). Students, who come from a lower socioeconomic background, whose family has had little success in education and who have low expectations for their own success in education, will have difficulty in completing their education (Millett, 2003; Morris, 2003). Those who have higher cultural and economic capital will be more successful at cultural reproduction because they expect to succeed (Jorissen, 2003; Morris, 2003; Rosenfeld, 2002). Families with higher cultural and economic capital have experienced the cultural success as defined by the dominant culture (Bourdieu & Passeron, 1990; Morris, 2003). These students and families know what to expect from the college experience (Jorissen, 2003; Morris, 2003; Rosenfeld, 2002), and they know how to achieve their educational goals (Jorissen, 2003; Morris, 2003; Rosenfeld, 2002).

And yet, Farkas (1996) and others (Carney-Crompton & Tan, 2002; Driessen, 2001; Harten & Boyer, 1985; Tannock & Flocks, 2003; Toutkonshian & Smart, 2001) have found that educational institutions also play a role in the success or failure of students with low cultural capital. Many institutions have limited resources to either support or initiate programs that would address the needs of these students (Driessen, 2001; Harten & Boyer, 1985; Tannock & Flocks, 2003; Toutkonshian & Smart, 2001). Students who have to struggle to find needed resources and to develop relationships with teachers and administrators have difficulty completing their education. When these institutions do provide resources for these students, including intentional mentoring services (Tannock & Flocks, 2003; Toutkonshian & Smart, 2001), then the students have improved educational results (Driessen, 2001; Harten & Boyer, 1985).

Lastly, familial support and situations can have a great influence upon what kind of educational program a student enters (DesJardins, Ahlburg & McCall, 2002; Paulsen & St. John, 2002). Students who have the emotional, intellectual, time and financial support of their families do better in school and are more likely to complete whatever educational program they enter. The more support a student has, the more likely that student is to pursue and complete a college degree instead of a vocational program at a local community college.

For the nontraditional or second-career student, educational choices are far more complex (Kim, 2004; Maher, Ford & Thompson, 2004; Paulsen & St. John, 2002; Perna, 2004; Tannock & Flocks, 2003; Walpole, 2003) and are influenced by the number of influential criteria in their lives ( Kim, 2004; Maher, Ford & Thompson, 2004; Paulsen & St. John, 2002; Perna, 2004; Tannock & Flocks, 2003; Walpole, 2003) and the receptivity of educational institutions to them (Harten & Boyer, 1985; Kim, 2004; Maher, Ford & Thompson, 2004; Tannock & Flocks, 2003; Toutkonshian & Smart, 2001; Wallace, Abe & Ropes-Huilman, 2000; Walpole, 2003). Though any one factor makes getting an education hard, each additional factor tends to compound the complexity of the problem facing the student and makes choosing a program (Kim, 2004; Paulsen & St. John, 2002; Perna, 2000; Smart & Pascarella, 1987; Van Stone, Nelson & Neimann, 1994), attending the classes (Kim, 2004, Meehan & Negy, 2003; Tannock & Flocks, 2003; Van Stone, et al., 1994), completing the course work and persisting to graduation extremely difficult (Jorissen, 2003; Kim, 2004; Maher, Ford & Thompson, 2004; Meehan & Negy, 2003; Richardson & King, 1989; Tannock & Flocks, 2003; Toutkonshian & Smart, 2001; Van Stone, et al, 1994; Wallace, et. al., 2000; Walpole, 2003). The factors that are most likely to influence the decisions and

success of these students are race, ethnicity, or culture and socioeconomic status (Kim, 2004; Perna, 2000, Walpole, 2003). These elements affect the cultural support or barriers to education, the access and attitude toward financial resources, and the likelihood that multiple at-risk behaviors influence the situation. The next most likely factor to influence educational decisions is familial concerns such as one's spouse, children or parents (Kim, 2004; Smart & Pascarella, 1987; Tannock & Flocks, 2003; Toutkonshian & Smart, 2001). All of these factors must be addressed before any decision regarding educational choice can be made.

The reasons second-career students offer for pursuing an education include socioeconomic improvement, job skills, personal development, job requirement or credentialing (Kim, 2004; Paulsen & St. John, 2002; Toutkonshian & Smart, 2001; Van Stone, Nelson, & J. Neimann, 1994; Walpole, 2003). These students see education, particularly credentialing, as the means to a better life through better job prospects, personal development, and improved socioeconomic status, for example better social class, (Kim, 2004; Paulsen & St. John, 2002). How successful they are at translating the credentialing into achieving their career goals depends upon how realistic their goals were at the onset of their education, the nature of their expectations, and their ability to allow their education to change their world view and adopt the values and mores of the desired class (Kim, 2004; Morris, 2003).

For those whose goal is not credentialing, education is seen as a way to meet an immediate economic goal (Kim, 2004; Van Stone, et. al., 1994). This is particularly true in the case of minority women and for those who are on a reverse track in their education, for example going back for a couple of classes at a community college after having a bachelor's

degree from another institution. In both cases, individuals are taking one or two classes to meet an immediate vocational need that will put them in a position to increase their immediate earning potential.

Some students are in school to fulfill a professional continuing education requirement (Brown, 1999; Stark, 1998; Walters, 2004). These students are in school to attain or improve upon a particular skill set, and often their professional organization or employer subsidizes their education. Other students attend school simply for their own personal edification (Harten & Boyer, 1985). These students are not pursuing jobs or improved socioeconomic status; instead they are learning more about a subject that interests them.

The kind of education second-career students tend to seek is either a college degree or a specific professional or vocational education that may or may not result in receiving a degree (Brown, 1999; Stark, 1998; Tannock & Flocks, 2003; Walters, 2004). The type of program they pursue and the school they enroll in depends on a number of factors including financial resources, physical location of the school, educational expectations, immediate financial goals, and familial support (Brown, 1999; Stark, 1998; Tannock & Flocks, 2003; Walters, 2004). For those who pursue the college degree, they attend school either as a full-time student with no outside job or as a part-time student with an outside job. If they are able to attend full-time, they are generally able to do this only because they have some kind of access to sufficient financial resources or financial aid (Paulsen & St. John, 2002; Perna, 2004). Those that attend part-time are generally working full-time. Financial concerns, particularly making enough money to pay for living expenses, take precedence over their education (Tannock & Flocks, 2003). For those who work full-time and attend school part-

time, it is common for the students to drop out or stop out of school when they have to deal with the pressures of work and personal economics (Tannock & Flocks, 2003).

Second-career student choices regarding which school to attend are dependent upon how close to home and work the school is located and the additional support services offered to them (Paulsen & St. John, 2002; Tannock & Flocks, 2003; Toutkonshian, & Smart, 2001). Because these students have to deal with familial concerns, employment and housing, and easy commute to the school is helpful to the student. Also important to the success of second-career students are support services such as student mentoring, free tutoring, easy access to parking, and facilities that are friendly to families (Tannock & Flocks, 2003; Toutkonshian, & Smart, 2001).

For students who are looking at education for a quick economic return on their investment, attending vocational classes or completing a vocational certificate program is appealing (Tannock & Flocks, 2003). These programs can be helpful both to those with little or no education as well as those who have advanced degrees (Hennigan, 2001). These niche courses serve specific market requirements and tend to provide needed skills for the student. For some students, the economic returns are almost immediate (Tannock & Flocks, 2003; Toutkonshian, & Smart, 2001).

Likewise, second-career graduate students' concerns deal with familial issues, financial concerns, employment conflicts, ease of access to the campus, educational expectations, and economic goals (Kember, 1989; Maher, et. al., 2004; Perna, 2004). In the graduate setting these manifest themselves with regards to choosing which graduate program to enter; affording the pursuit of the degree; juggling the demands of family, school and

work; reconciling their educational expectations with the demands of both time and talent necessary to earn a graduate education; and assessing the efficacy of the education they are pursuing in light of their future vocational goals (Maher, et. al., 2004; Perna; 2004).

In addition, there are a few other issues that can influence the choices of second-career graduate (Maher, et. al., 2004) and professional students (Kember, 1989; Perna, 2004; Wlodkowski, Mauldin, & Campbell, 2002). These issues include faculty mentoring and advising, clear understanding of what is expected during the degree process, outside demands of familial and work pressures, and access to financial aide. In particular, second-career students who have difficulty in finding an advisor who works well with them tend to take longer to complete their degree, if they are able to complete the degree at all (Maher, et. al., 2004; Wlodkowski, et al, 2002). A similar situation can occur with those students who have no clear understanding of the process and various steps involved in completing the degree (Maher, et. al., 2004; Wlodkowski, et al, 2002.) Students who do not have realistic expectation for both the education process and the economic results from that education tend to not do well either (Kember, 1989; Maher, et. al., 2004; Perna, 2004).

Part of the reason these issues seem to be of particular concern to second-career graduate students is because the outside demands on their time often prevent them from developing the same kind of relationships that first-career students have with faculty and fellow students on campus (Kember, 1989; Maher, et. al., 2004; Perna, 2004; Wlodkowski, et al, 2002). Many of the second-career students work full or part-time off campus, have familial demands upon their time and struggle with financial concerns. Access to financial aide is also limited (Kember, 1989; Maher, et. al., 2004; Perna, 2004; Wlodkowski, et al,

2002). Hence, these second-career students do not have the time or ease of access to the faculty, on-campus resources, financial aid or fellow students. Second-career students are robbed of the educational, informational, financial and emotional support needed to complete the degree in a timely fashion (Kember, 1989; Maher, et. al., 2004; Wlodkowski, et al, 2002). They also have less access to realistic information regarding the benefits of their education, which can make it harder for them to find the determination to complete their degree (Perna, 2004; Wlodkowski, et al, 2002).

Graduate and professional students make educational choices based upon their socioeconomic location, educational and economic goals, familial concerns, race, and age (Kember, 1989; Maher, et. al., 2004; Perna, 2004; Walters, 2004; Wlodkowski, et al, 2002). All of these factors impact the decision of which degree program to pursue, if any. Pursing a graduate education is a time consuming and expensive process that requires social, economic, cultural and human capital from a student. Potential students must consider carefully if the perceived reward is worth the investment of time, money and emotional energy (Kember, 1989; Maher, et. al., 2004; Walters, 2004). For some, the better choice is a first professional degree. For others, the right choice is graduate level continuing vocational education or a professional certificate program. In any case, the students must decide which route to education meets both the personal, economic and professional goals of the student.

#### SCC and Educational Choices of the UMC Clergy

SCC (Paulsen & St. John, 2002; Perna, 2004) expects the various forms of capital (Bourdieu, 1983) and CRT (Delgado, 1995; Yosso, 2005) to have a marked influence on the choices that the two types of UMC ministerial candidates make regarding their educational

and vocational choices. Like other second-career students, the choices made by second-career clergy are expected to be affected by their education, socioeconomic background, race, gender, familial ties and work experience, and are all descriptors of cultural capital, social capital, economic capital and CRT (Balatti & Falk, 2002; Baptiste, 2001; Brown, Cervero, & Johnson-Bailey, 2000; Driessen, 2001; Farkas, 1996; Rosenfeld, 2002; Valadez, 2000; Yosso, 2005). Those who have more capital be it cultural, social or economic, and who are not minorities are expected to pursue Elder's orders and the MDiv, while those with less capital and are minorities should pursue the LP and the COS. Once a ministerial candidate is committed to a given track, it is expected that her ability to accrue additional social, cultural and economic capital within the UMC is directly affected by her choice (Paulsen & St. John, 2002; Perna, 2004).

SCC (Paulsen & St. John, 2002; Perna, 2004) predicts those who pursue the Elders order have a greater chance of increasing their cultural, social and economic at a greater and quicker rate than those who pursue the LP. This increase is done in several different ways. The first way future Elders accrue social, cultural and economic capital is by attending a university and pursuing the MDiv degree (Balatti & Falk, 2002; Baptiste, 2001; Bourdieu, 1983; Brown, Cervero, & Johnson-Bailey, 2000; Driessen, 2001; Farkas, 1996). Since the MDiv is a three-year degree, these students develop social ties with an average of five different graduating classes (Certificates, Diplomas and Degrees, 2004; "Course of Study...", 2004; *FAQ*, 2004; Stagg, 2004). At your average UMC seminary, that equals about 500 students, a large majority of whom will become ordained Elders in the UMC. Because these students are in school for nine months at a time, they have ample exposure to the faculty and

administration of the Divinity School. These relationships are expected to build cultural and social capital by expanding their education, developing mentoring ties, and building social ties to others in authority both within the school and the denomination (Bourdieu, 1983; Farkas, 1996, Perna, 2004). Attending Seminary at a university also offers the student the opportunity to participate in an assortment of cultural activities on campus such as plays, music, and art exhibits (*FAQ*, 2004). In addition, pursuit of the MDiv should allow the student access to more specialized education than those who pursue the COS. The MDiv student is expected to be able to maintain and continue to build her cultural and social capital after graduation via involvement with the Alumni Association and fiscal donations to the school (Balatti & Falk, 2002; Baptiste, 2001; *FAQ*, 2004).

The second way the future Elders are expected to accrue social, cultural and economic capital is by becoming Elders (Bourdieu, 1983; Farkas, 1996, Perna, 2004). Elders have more rights, responsibilities and privileges within the UMC (*Discipline*, 2004). Elders are the only kind of minister who can become a bishop. Elders have the right to participate in the Clergy Conferences and can vote on most any issue at the Annual, Jurisdictional and General Conference. Elders are arguably the most powerful kind of clergy people or member in the UMC. Elders have better pay and benefits (*2004 Summary...*, 2004; Harnish, 2000). Because they itinerate, they have the opportunity to develop cultural and social capital in several different communities across the AC. Their prestige increases as they travel. The better known an Elder is, the more likely the Elder will be elected or appointed to positions of power within the UMC, that in turn, will increase the Elder's cultural, social and economic

capital (*2004 Summary...*, 2004; Balatti & Falk, 2002; Baptiste, 2001; Bourdieu, 1983; Harnish, 2000; Farkas, 1996, Perna, 2004).

An LP has less opportunity to develop social, cultural and economic capital (Bourdieu, 1983; Farkas, 1996, Perna, 2004). This lack of opportunity is due to several factors. First, by choosing to become an LP, the job opportunities and monetary compensation are markedly less (*2004 Summary...*, 2004; “Course of Study...,” 2004; Harnish, 2000). There are fewer opportunities for advancement within the UMC since an LP is attached to a local church and not the AC (*Discipline*, 2004). LPs do not itinerate, so they have less opportunity to make Conference-wide connections. LPs are eligible for select AC boards and committees only, and they are not eligible for any Jurisdictional or General boards (*Discipline*, 2004; “Course of Study...,” 2004; Harnish, 2000). An LP cannot become a bishop. The result is that as an LP, the opportunity to create cultural social and economic capital though employment connections are limited.

Second, because an LP is educated via the COS program, COS students are expected to have less of an opportunity to develop cultural and social capital though his or her education (Bourdieu, 1983; Farkas, 1996, Perna, 2004). LPs are expected to have much less exposure to their professors, the campus, their fellow classmates, and their fellow future clergypeople. The COS has considerably fewer students in the program, so opportunities of social interaction are expected to be less numerous (“Course of Study...,” 2004; *FAQ*, 2004; “Reinhardt to Award Academic...,” 2003). Professors meet with their students for one month every summer only. There are fewer faculty on campus during the summer, so the opportunity for students to meet and develop relationships with faculty and staff outside of

class are expected to be severely curtailed. There is also less time to take advantage of the arts and cultural opportunities available on campus. Though there is an alumni program for the COS, it is not necessarily the same alumni program offered to the MDiv students (“Course of Study...,” 2004; *FAQ*, 2004).

The end result is that those students who start out with low social, cultural and economic capital, the LPs, are expected to find it difficult, if not impossible to match the amount of social, cultural and economic capital that their fellow students with high social, cultural and economic capital, the Elders, have or are expected to attain (Bourdieu, 1983; Farkas, 1996, Perna, 2004). The difference in social, cultural and economic capital is expected to continue to manifest itself in job and promotion opportunities, church placement, benefits and retirement, and place within the community at large.

### Conclusion

The UMC system can best be described a two-tiered clergy system. The system has two types of clergy that do essentially the same job, have mandatory education requirements set by the institution and provide equal preparation for the position (*Discipline*, 2004); yet, one type of clergy has better benefits, greater compensation, higher prestige, and more political power within the organization. The only real differences between the two types of minister, Elder and LP, is the Elder’s compulsory itinerancy (*Discipline*, 2004).

The nature of UMC two-tiered clergy system and the types of individuals who are drawn into the two types of pastoral ministry are expected to be closely related to the individual’s capital resources, gender, socioeconomic, familial and racial background (*2004 Summary...*, 2004; Bourdieu, 1983; Harnish, 2000; McAnally, 2001; Yosso, 2005). Those

who have few incumbents and greater resources are expected to become ordained Elders and follow the traditional full-time MDiv route. Those who have more incumbents and have fewer resources or greater demands upon their resources are expected to follow either the Student Local Pastor or the Local Pastor route.

Given the UMC has an ongoing growing need for clergypeople due to the approaching retirement of a large number of its clergypeople, the high burnout rate of it clergypeople, the marked decrease in incoming young seminary trained clergypeople (*2004 Summary...*, 2004; Harnish, 2000; McAnally, 2001) and due to the steady increase in numbers of LPs, there is a need to understand how clergypeople choose one form of ministry over the other; particularly since the Local Pastorate provides for fewer opportunities for advancement, offers lower pay and benefits, and has considerably less power and prestige within the institution of the UMC. As the number of LPs grows, this disparity may cause internal pressures for reform and recompense within the greater institution of the UMC. Since the UMC has traditionally claimed to be an institution that seeks equality and justice for its members and for society at large (*Discipline*, 2004), and that the current system does not live up to this claim, these pressures for change may be upon the institution sooner rather than later, as is evidenced by a recent UMC report (*Minutes*, 2007).

This study used SCC (Paulsen & St. John, 2002; Perna, 2004) to look at the relationship between the forms of capital (Bourdieu, 1983; Farkas, 1996), CRT (Yosso, 2005), individual and institutional expectations and the vocational and educational choices made by recent graduates of a UMC clergy training programs in an effort to clearly understand the reasons for the educational and vocational choices made by adult-learner,

second-career UMC clergy. Because this study is a small example of a larger trend, professionals choosing between two forms of professional education that have the same stated goal (Stark, 1995), this study also allows for a better understanding of how second-career students choose between a professional degree program and a vocational education program while pursuing the same job and what role their background plays in their choices. The research questions for this study are: 1) how do second-career UMC clergy students describe their call to ministry, and 2) how did second-career UMC clergy people decide on their vocational and education route to ministry? In the pages that follow, Chapter Three discusses the methodology used in this study to answer these research questions and describes the setting in which it occurred.

### CHAPTER 3: METHODOLOGY

There exists growing number of second-career individuals who are retraining for new careers in different professions (Jorissen, 2003; Kasper, 2002; Sullivan, 2004). The decision process that these individuals use to make these choices is often based upon economic, social, cultural, racial and familial factors (Bourdieu, 1983; Paulsen & St. John, 2002; Williams, 1985; Yosso, 2005). A growing number of second-career students are choosing to enter the ministry (Carroll, 2002; Fugate, 2007). Like other second-career students, the issues that encourage a second-career student to pursue one type of ministry over the other are directly related to the student's economic, social, cultural, racial and familial background (McDuff and Mueller, 2004). The UMC's two-tier clergy system is currently in the process of adjusting to significant changes in policy, polity and paradigm (*Minutes*, 2007). These changes, along with the changing demographics of the entering clergy people, which are increasingly second-career students, have created stresses on the organization (*2004 Summary...*, 2004; Harnish, 2000; McAnally, 2001; *Minutes*, 2007). By studying the call to ministry, the vocational and educational choices of second-career clergy and the resulting ends of those choices of these second-career clergy, adult educators may be able to have a better understanding of the educational needs of second-career professionals.

The research questions guiding this study are: 1) how do second-career UMC clergy students describe their call to ministry, and 2) how did second-career UMC clergy people decide on their vocational and education route to ministry?

### Justification of Methodology

This study uses a qualitative research methodology. Qualitative research allows the researcher to understand the depth and meaning of a situation and answers the questions *how* and *for what reason* (Miles & Huberman, 1984). As Van Maanen states, qualitative research “is at best an umbrella term covering an array of interpretive techniques which seek to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world (Van Maanen, 1983, p. 9).” The research questions for this study seek to find the meaning behind decisions UMC clergy people make as they enter their second career.

The methodological approach for this study is a comparative case study (Creswell, 1998; Stake, 1995; Yin, 1994). A comparative case study looks at two or more cases that have numerous elements in common, but also evidence one or two significant differences. The similarities provide a basis that allows the differences to be studied. Case studies are bounded (Yin, 1994); by definition they have a definite beginning and a definite end. They are also limited to a specific location, person or event.

A comparative case study (Yin, 1994) allows the researcher to look at the students that participate in the two kinds of vocational training for Methodist ministers, COS or MDiv, over a given period of time in the same educational context. The study allows a comparison between contemporaries who share the same teachers, administration, and location for their education, so that I can study those factors that differentiate them one from another (Creswell, 1998; Stake, 1995; Yin, 1994). The participants live in the same

geographic region and are members of the same conference of the UMC. This setting (Yin, 1994) will also allow the issues to be studied through the lens of Student Choice Construct (Paulsen & St. John, 2002). The study examines how contemporaries perceive both their educational experience and their initial vocational experience after completing their respective educations. Given the great difference of population size between the two types of educational programs, a comparative case of study is one of the best ways to develop a baseline study for this particular professional field (Creswell, 1998; Stake, 1995; Yin, 1994). In a more general sense this study will allow for a better understanding of how second-career students make choices between professional degree programs and vocational education programs, particularly those programs that have the same stated goal. The study should also offer some understanding as to what role cultural, economic, racial and familial factors plays in their choices between the two programs.

### Setting

The setting for this study is the UMC and its policies, politics and polity. For the purposes of this study, the participants were recruited from one Annual Conference from the South East Jurisdiction of the UMC that has easy access to a UMC approved seminary. All Annual Conferences must abide by the overarching rules of the General Conference as detailed in *the Book of Discipline* (2004), but each Annual Conference interprets the practice slightly differently (*Handbook*, 2004). A detailed overview of the current UMC educational and ordination practices can be found in the Prologue. The UMC is a complex organization based upon the two thousand year tradition rooted in the catholic Christian church. It is the

result of a revival movement started in the 1800s by the Wesley brothers who were Anglican priests. A short history of the UMC can be found in Appendix 1.

### Study Design

A comparative case study was used for this study (Miles & Huberman, 1984; Stark, 1995; Yin, 1994). Each case followed an individual second-career clergyperson from his call to ministry, through his educational and vocational choice for that ministry and the end results of his choices. These case studies included in-depth interviews of individual clergypeople, observations of the clergypeople in the field, and review of any pertinent documentation including seminary and ordination papers. Each of the individual clergypeople studied was self-selected. Because this study offers an in-depth examination of each individual case, the study offers breadth as well as depth in its findings.

### Sample Selection

This study examined the vocational and educational choices of six second-career clergypeople. These clergypeople came from one of three groups: 1) those who choose to pursue an MDiv full-time, 2) those who choose to pursue an MDiv part-time while working as a Student Local Pastor, and 3) those who choose to become a Full-Time Local Pastor and attend the COS for their vocational training before becoming ordained. All of the clergypeople studied have received their education from the same UMC seminary and live and work in the same AC. Preference was given to those who completed their studies between 1995 and 2005. This time frame is chosen for two main reasons: first these students will have started and completed their educational process during the time period in which the UMC implemented new ordination policies and practices described in the 1996 *UMC Book*

*of Discipline*; and two, these students will have had enough time working in the field to have a more realistic vision of the challenges and nature of the ministry. The clergy people were selected by the use of the introductory letter and questionnaire which was e-mailed to all of the 826 active clergy currently serving in an appointment in the AC as based upon the List of Appointments for 2007 (see Appendix 3). Of the 826 emails sent out, 76 surveys were returned. Of those only seven qualified for the study based upon their years of study, completion of education and educational institution. Only six of those expressed a willingness to participate in the in-depth study.

#### Data Collection

Data for this study were collected using a variety of methods in order to provide as rich a data stream as possible (Creswell, 1998; Stake, 1995; Yin, 1994). Data collection included distributing surveys, conducting interviews, making field notes and reviewing documents and artifacts. In an effort to ensure internal rigor of each case study, and the cross case study strength, the following procedures were used (Miles & Huberman, 1984; Stark, 1995; Yin, 1994). (See Appendix 2, Table 2.1 for more information.)

#### *Introductory Letter and Questionnaire*

The letter explained the study and recruited volunteers for the study (See Appendix 3). The letter introduced the researcher and the study to the UMC clergy people who live in the AC. The questionnaire was used as tool for collecting background information and for recruiting individuals for interviews (Stake, 1995; Yin, 1994). The questionnaire requested basic information, regarding their background, their educational experiences while in school, and their work experiences upon graduation. It was a blind survey, as no identifying

information was included in it, though there was a space for individual to respond with their willingness to participate in the in depth studies. Information from the questionnaire was used to provide background knowledge of the participants for the study and verification of some of the key findings, such as educational preparation for vocation. There is additional data in the responses to the questionnaire, and I hope to be able to use it for a related study at a later date.

### *Individual Interviews*

The core of information collected for study (Marshall & Rossman, 1999; Stake, 1995; Yin, 1994), these interviews provided information regarding individual student's call, choice in vocational path, educational choice and experiences of working in their new profession. There were two individual interviews per participant. The first interview lasted for two hours using a general interview guide approach (Patton, 1990). Appendix 4 provides a list of topics that were discussed. The second interview lasted for one hour using an open-ended interview (Patton, 1990), and was used to fill in any gaps in information that was missed from the first interview. These interviews allowed me to gather large amounts of data in a short period of time (Marshall & Rossman, 1999). Open-ended questions were used to allow interviewees to explain what they felt was important about their call, educational experiences and vocational choices (Patton, 1990; Stake, 1995; Yin, 1994). The interviews were spaced six to eight weeks apart and separated by an on-site observation. All interviews were recorded and transcribed (deLaine, 2000; Stake, 1995; Yin, 1994).

### *Observations*

Observations of the work setting were conducted in order to have a better understanding of the underlying situation for each case (Miles & Huberman, 1984; Stake, 1995; Yin, 1994). These observations consisted of participating in a Sunday morning worship service and some fellowship activities where appropriate. All of the observations occurred within a two month period and covered three liturgical seasons. These observations allowed me to observe the setting for each clergyperson, their comfort with their vocations, their interaction with their parishioners, and the relationship they had with their senior pastors when appropriate. These observations also offered insight into the student's familial situation and social and cultural background. Though the dates for my observations were scheduled in advance with the clergypeople, several forgot that I was coming until they saw me as I was leaving. As I was observing the pastors, I attempted to blend into the congregation as a visitor who was "passing through town" or "visiting a friend."

### *Essay Questions*

After the preliminary findings were assessed using the individual interviews and observation, two open-ended essay questions were created based upon two of the major themes found in the research, educational preparation and major events, and were used to verify findings of study with the second-career students interviewed (deLaine, 2000; Stake, 1995; Yin, 1994) (see Appendix 5). These essay questions offered the opportunity to learn about the distribution of the group's experiences and beliefs by asking open-ended questions and comparing the answers (Marshall & Rossman, 1999; Patton, 1990). The essay question was sent to the six participants via e-mail and they responded in kind. These essay questions

allowed the clergy people an opportunity to reflect on key issues. As with the interviews, these responses were coded and included in the analyses for the study.

#### *Field Notes*

Field notes, the record of my field observations (Marshall & Rossman, 1999; Stake, 1995; Yin, 1994), were taken while in the field conducting interviews, observing worship services and other work settings when appropriate. Field notes were used to consolidate the researcher's thoughts, make note of observations, and write down lines of further inquiry (Marshall & Rossman, 1999; Stake, 1995; Yin, 1994). Field notes were also coded and included in the analysis of the study.

#### *Document Review*

Document review is “an unobtrusive method, rich in portraying the values and beliefs of participants in the setting (Marshall & Rossman, 1999, p.116).” The three kinds of document reviews were used in this study, quantitative data, student publications — a form of archival data— and student prose (Marshall & Rossman, 1999; Stake, 1995; Yin, 1994). A description of each kind and their purpose in the study follows.

#### *Quantitative Data*

Quantitative data came from the UMC and seminary sources. Both the UMC and the seminary collect quantitative data about students, graduates, Probationary Members, Ordained Elders, and LPs. This data includes, but is not limited to: education level, length of service, size of congregation, compensation, continuing education and personal history. This information was used to provide background data for the peers of the clergy people (Marshall & Rossman, 1999; Patton, 1990) as well as to develop a baseline for the study of how typical

the study participants are in regards to the UMC as a whole (Patton, 1990; Stake, 1995; Yin, 1994). All of this information was publicly available and retrieved from the internet.

### *Student Publications*

Student publications, school newspapers and internet blogs offered insight into the concerns of the student population while the clergy people were in school (Stake, 1995; Yin, 1994). These publications also included articles written by study participants and articles by their current peers who voiced concerns about the same issues as the study participants. Content analysis was used to describe and interpret the meaning of the students experiences (Marshall & Rossman, 1999).

### *Relevant Student Prose*

Student papers, essays or sermons offered insights into the reasons for behaviors and choices that students made (Miles & Huberman, 1984; Stake, 1995; Yin, 1994). The educational, licensing and ordination process of the UMC requires clergy people to reflect on their choices and explain their reasoning for the vocation they are choosing. These documents served as a valuable resource for this study. Most of the study participants kept copies of these documents and shared them with me.

### Confidentiality

All data collected were kept confidential (deLaine, 2000; Stake, 1995; Yin, 1994). Names and identifying details were changed, and their current settings were obscured in order to protect their identities. Authorship of documents, essays, and papers submitted by study participants is protected and not shared (See Appendices 6 & 7). Both the audio files and the transcripts of interviews are kept in secure locations. The audio recordings will be

destroyed after five years. The transcripts contain no identifying information. The transcripts may be used for a future study on a related topic.

Special care was taken to protect the participants including working with them to create the blinded identities presented in the study. During the second interview, my description for altering their identity was shared with each of them. They were given an opportunity to offer suggestions for improvement and asked if there were any particular details that needed to be obscured in order to protect their identity. Together we agreed on a plan that would insure their safety and allow their authentic story to be told.

#### Progression of Research

I have chosen this progression of survey, individual interviews and essay question for two reasons. First, the survey offers basic information from a larger group that provided data to offer a concise snapshot of the clergy people who live in the AC. Since the information gathered in the surveys addresses the same issues as the in-depth interviews, it offers a basis for triangulation to verify both the individual case studies and their cross-case study comparison (Miles & Huberman, 1984; Stake, 1995; Yin, 1994). Second, people are more willing to fill out a survey than they are willing to participate in the individual in-depth interviews. However, the survey did allow me to recruit individuals for the individual interviews. Since the in-depth interviews were marketed as an opportunity to make a difference in the future education of clergy, participants saw the interviews as less of an intrusion. The essay question allowed me to receive feedback on common issues from the participants, but still allowed me to insure the privacy and anonymity of each other participant. The AC is small enough that they could, and probably do, know each other.

Every layer of separation I could offer them worked to protect their identity, which was a major concern for me and for several of the participants.

### Ethical Conduct of Research

This research was conducted under the supervision of an experienced sponsor and was approved by the Internal Review Board of the North Carolina State University (see Appendix 9). Written permission was given by all participants and each was informed of the possible adverse consequences of their participation.

In addition, I contacted the alumni association for both educational programs as well as the school administration regarding the study. Since I did not conduct interviews on-site at the school, and those that were interviewed were graduates of the programs instead of current students, I did not need any special permission from the seminary to conduct this study. I used publicly available data from the AC to create the database of contact names and information. All quantitative data from the school and from the UMC used in this study is publicly available. All student publications and blogs used for this study are publicly available.

I recruited three individuals who are either graduates of the same seminary and second-career students, or are Ordained Elders in the UMC to act as confidential readers. All three of the readers have close connections to the AC, though none are active clergy people in the conference. All were given the responsibility of reading the case studies for the purpose of trying to identify the study participants and offering suggestions on how to better hide their identity. One of the Ordained Elders is recently retired and has close connections to the Cabinet and many of the AC Boards. He offered insight into the ordination process, the

logistics of the AC, and other clergy related issues. The two second-career seminary students both received their MDiv from the same school as the participants and were their peers. They were asked to review the case studies and findings in an effort to check the validity of them. Though they all reported that the stories of the participants sound very familiar, none of the readers were able to correctly identify the participants. All of the readers commented on how often they heard similar stories from friends and colleagues who attended seminary and entered the ministry.

### Data Analysis

The information gathered for the study was coded based upon consistent themes present in the research (deLaine, 2000; Stake, 1995; Yin, 1994) using the analytical lens of Student Choice Construct (Paulsen & St. John, 2002). The data were collected, entered into the computer program QSR NVivo 7. The data were then coded using open coding based upon the literature, and connections between the findings were sought (see Table Appendix 10.1). In particular, I looked for information regarding how personal issues impacted education choices and experiences. These issues include but are not limited to race, cultural background, family issues, prior work experience, prior educational experience, spousal concerns, and debt. I also looked for institutional pressures placed upon the students such as requirements for ordination, clergy mentoring and church or family expectations. I was also concerned about how they transferred their skill sets from their prior professions to their new career and their understanding of their new profession as a career or a vocation in response to a calling.

A comparison among each of the three types of clergy educational experiences was made using pattern-matching (Trochim, 1989; Yin, 1994). Using the Student Choice Construct (Perna, 2004) as a lens, the two cases for the two full-time MDiv students were compared to each other, as well as to the expected outcome of that student type according to the Student Choice Construct (for example, according to SCC, a full-time MDiv student should be younger, more willing to take on educational debt and will become an ordained Elder). The same process was used on the set of part-time Student Local Pastors' cases and the set of full-time Local Pastors' cases. Similarities and differences were noted. This process provided some insight into consistent themes within the call and educational experiences of the three types of clergy educational routes, as well as offered some analysis of the application of the student choice construct to the education of clergy.

Also, a cross case comparison was made (Miles & Huberman, 1984; Yin, 1994). All three types of educational cases were compared looking for similarities and differences in the various clergy member's experiences (see Table Appendix 11.1). Of particular interest were how the decisions and experiences of the clergy people were shaped by their understanding of their call, their access to capital, their support systems, the pressures of their families and the requirements and expectations of the UMC clergy system. These were again be examined through the theoretical lens of Student Choice Construct (Perna, 2004) and compared to the literature to provide a critical analysis of the experiences of the second-career clergy and to look for implications for both the institution of the UMC and adult education parishioners.

### Data Display

The data from this case study are presented in the following fashion (Yin, 1994). First, after the interviews are transcribed, each case is presented individually using a descriptive approach. Each case presents the experiences of the individual clergyperson starting with some basic background information, proceeding to the clergyperson's discernment of her call, and following the clergyperson through her educational experiences. Each case offers as much detail and thick description as possible.

I also created a set of tables to condense and clarify the findings and implications, and they are presented in the contexts of the findings, discussion, implications, and conclusion. These tables explain the call experiences (Table 5.4), explain the decision process for vocational choice (Table 4.1), compare the expected outcomes of educational choice to actual outcomes by case type (Tables 5.1, 5.2, 5.3, 5.6), compare the cases by type (Tables Appendix 11.1, 11.2, 11.3), explain the role of the mentor in the education of clergypeople (Table 5.5) and compare the clergypeople's experiences per the considerations of Student Choice Construct (Table Appendix 12.1). I also created a drawing which offers an explanation of the role of call in the situated learning environment (Wenger, 1998) of UMC Clergy (See Figure 5.1).

### Veracity and Validity

The study required several different types of corroboration of the data to insure the rigor of the study (Stake, 1995; Yin, 1994). Because this study is a comparative case study, each study needed internal confirmation as well as corroboration between the three different cases (Creswell, 1998; Miles & Huberman, 1984; Stake, 1995; Yin, 1994). In order to

establish this corroboration, rigor in research methods was needed. Creswell (1998) states that a qualitative study needs to meet at least two out of eight standards to insure that a study offers thick description and is able to offer authenticity to the verification of data. This study used five of Creswell's procedures: 1) triangulation, 2) clarification of research bias, 3) member checks, 4) negative case analysis and 5) rich, dense description. Below is a description of how these procedures were used for internal confirmation and cross-case corroboration.

First, to address the internal confirmation of the individual case studies, answers from the survey, interviews and written sources were compared (Creswell, 1998; Miles & Huberman, 1984; Stake, 1995; Yin, 1994). The survey, because it was distributed to the larger body, offers some basic internal verification of findings from the interviews due to the nature of the questions asked in the survey. Key issues were addressed several times within the survey, offering internal checks of any trends that appeared. The individual interviews allowed for a more in-depth study of those trends. Triangulation of data from interviews, surveys, and collected research from existing documentation, such as school and student publications, were used (Creswell, 1998; Stake, 1995; Yin, 1994). In addition, an essay question based upon the initial findings was distributed to the study participants to further verify key issues and offer a member check of the findings (see Appendix 5). After the data was collected, coded and organized, the findings were reviewed by outside experts and peers who were asked to comment on and offer corrections of the findings. These essays and reviews allowed the researcher to verify the findings and clarify her themes. Rich

descriptions of the findings were generated using examples from the interviews, essays and documents submitted by the participants.

Second, to address the corroboration between the cases, a cross-case analysis was used within each set of cases and among the three sets of cases (Creswell, 1998; Miles & Huberman, 1984; Stake, 1995; Yin, 1994). This insured that the study offers a rich breadth, as well as depth, to the collected data. A cross-case analysis gives the researcher an opportunity to compare and contrast the various groups and offer assertions about the educational choices of clergypeople.

#### Study Limitations

The clergypeople participating in this study were self-selected (deLaine, 2000; Miles & Huberman, 1984; Stake, 1995; Yin, 1994). It is also a relatively small sampling of the available clergy, but time constraints prevent the researcher from recruiting and interviewing more people. Though the study has a good cross reference of age, gender, educational and socioeconomic groups represented in the study, there are no racial minorities. Due to the small number second-career minority clergypeople, a national study would be required to insure the confidentiality of minority participants. This study only represents the voices of the clergy members as the educators, supervisors, spouses, family members, and congregation are not represented or given an opportunity to describing their role in the educational experiences of these clergypeople. This study is also limited because it takes place within one AC and one geographic region within one denomination. It is very focused on the educational and vocational choices of these six clergy members.

### Researcher Bias

I am a former seminary student and former Diaconal Minister from the South Carolina AC. I understand the pressures associated with getting a degree and the rigors of the candidacy process. I am familiar with the students, alumni, teachers and administration of both programs. I am also familiar with the hierarchy, politics and policies of the UMC and the assorted steps needed to become ordained or licensed. I also have a vested interest in the topic, since I am a professor of Christian Education at a different seminary, and the education of clergy is of great concern to me. However, while working on the study, I made every attempt to bracket my previous experiences and look at what was present in the data instead of letting preconceived notions rule the research.

### Summary

The use of the comparative case methodology is appropriate for this study because it allows for an in depth examination of a given topic through the experiences of several similar but different groups (Yin, 1995). The design of the study allows the researcher to have depth, breadth and thickness to the findings. By using surveys, interviews and member checking, the research had multiple forms of internal and cross case veracity. Ease of access to the site, the interviewees and documentation provided the researcher with data needed to create findings that are faithful to the realities of the experiences of the subjects being studied. In the next chapter I present the findings of this case study by both the individual and the aggregate.

## CHAPTER 4

### FINDINGS

The six clergypeople who participated in this study bring a wide range of experiences and backgrounds to the study. Their professions prior to entering the ministry range from real estate sales to social work. Their educational backgrounds include multiple graduate degrees, professional degrees, and trade school. Some chose to enter the ministry with small children in tow, while others waited until all of their children were grown and independent. Many were blessed with spouses who were and are supportive of their ministry, while others have the challenges of abuse, threats of physical harm, divorce, custody battles, and single parenthood. Some had fiscal resources to pay for their education on their own and others depended heavily upon grants, scholarships and loans. Some experienced a call that was clear, concise and urgent. Others felt a call that was gentle, insistent and evolving.

What they all have in common is a desire to serve God and the UMC through ordained ministry. It is a call that they feel has blessed them immensely, challenged them unceasingly and forced each to trust God, their fellow Christians, the institutions of UMC, and themselves.

The educational choices faced by these clergypeople were guided by their calls, their home lives, their ages, their fiscal resources and their mentors in the UMC. All are happy with choices they have made, even though they all believe the systems that educated them, appointed them and ordained them, like most intuitions, are flawed. These case studies are

listed according to the clergyperson's years of service with those having greatest seniority listed first. The list also follows the type of education the clergypeople chose.

The case studies are organized to best answer the research questions guiding this study. Those questions are: 1) how do second career UMC clergy students describe their call to ministry, 2) and how did second career UMC clergypeople decide on their vocational and education route to ministry?

The study answers the questions by looking at each individual case study. The individual cases are organized to first introduce the clergyperson and to explain the contribution each case makes to the study. Then, each case examines the clergyperson's call to ministry, the internal and external confirmation of that call and the decision-making process used to determine the route taken to ordination. The next portion examines the clergyperson's experiences as a candidate for ministry and as a student. The language used to describe the call journeys comes from two sources. The first source is the language and definitions used by the UMC to describe the process of call to ministry, confirmation of call, and candidacy for ministry. The second source is the language that emerged in the research process.

The study answers the second question in part by the individual case studies and by looking at the aggregate experiences by theme. Included is a sections titled "Divine Intervention." The terminology and the experiences described in this section emerged spontaneously during the research and were consistently described by each clergyperson. The individual case studies conclude with a short summary of the individual case study.

### Student Local Pastors

The first two case studies tell the stories of the two Student Local Pastors (Student LPs). Student LPs are clergy people who are enrolled in seminary and are pursuing their Masters of Divinity Degree (MDiv) while appointed part-time to a charge in the UMC. The charge is usually made up of one or two congregations. Student LPs are paid a minimum salary, have housing, health, travel and retirement benefits (*Discipline*, 2004). Student LPs qualify for tuition assistance through the AC and other non-profit funds. The first Student LP, Laura Quinn, has been in ministry for almost 20 years. She served first as a Part-Time Local Pastor (Part-Time LP) while she completed her undergraduate degree. Upon starting her MDiv, she became a Student LP. When she graduated, she followed the 1992 *Discipline* orders for ordination and was first ordained a Probationary Deacon and two years later ordained an Elder in full connection to the AC. She has been an Elder for over 10 years. She is part of a clergy couple, which means she is married to a fellow Elder.

The second case study tells Ken Nottingham's story. Ken was the second eldest of the clergy people in this study to start the process. He was given a Supply Appointment as a Lay Minister before he entered seminary. Lay Ministers are lay members of a local congregation who have successfully completed the Lay Speakers Training. A Supply Appointment is a temporary placement of a person to minister to a charge. Ken's Supply Appointment transitioned into a Part-Time LP appointment while he was in school. He has been serving in a ministry for 12 years.

### *Case Study of Rev. Laura Quinn*

Laura Quinn is a gray-haired, gentle woman in her mid-60s. Laura is kind, self-deprecating and has a quick sense of humor. She is married to Dick, her husband of over 35 years who is also an Ordained Elder. They are the proud parents of two children, a son and a daughter. The son, Andrew, is happily married with three children of his own. Their daughter, Carrie, their eldest child, is deceased. Laura has a background in social work and owned a small construction business with her husband before they went into the ministry.

Laura was a Student LP while she worked on her MDiv. She is both the oldest person participating in the study and the person who with longest years of service. She has worked in the UMC in various clergy roles almost 20 years.

### *Contribution to Study*

Laura Quinn started the ordination process before the change in the ordination system occurred in 1996. She entered the ministry initially as a LP, and worked in a local church while she completed her undergraduate degree. Then she went on to earn her MDiv, became an ordained Elder, and work in the church. She offers the study a good contrast with those ordained through the new system, and also offers the study insight to the challenges, blessings and struggles that clergy couples share.

### *Experiencing the Call*

Laura has a long history in the UMC. She grew up in the same church that her extended family had been members of for generations. Everyone in her family was very active in this church and held prominent positions in the local church administration and boards. Likewise, Laura participated in the youth group and the choir, and found herself

attracted to the ministry from a very young age. She will admit, however, that she would have been perfectly content simply to be a pastor's spouse, and as a young person she did not necessarily consider a future as a clergyperson.

When Laura went to college, she met and married her husband, Dick. After they married, Dick and Laura moved away from the south east and lived for awhile in the Midwest. While they were there, Laura became involved in the local UMC in a variety of ways, including offering her services to be the church's secretary. However, her offer was not accepted, and she was content with continuing her social work and volunteerism. Ten years later, she her husband and their young daughter moved back to the south east to live in her childhood hometown. Upon moving back to her home, Laura discovered she no longer fit into the Methodist church where she had spent her childhood. Like many young adults who come back to their childhood church, Laura was seen by the lay leadership as her mother's daughter or her grandfather's grandchild. She was "not accepted as her own adult person."

Out of frustration, she and her husband joined another church across town. The church was not an ideal theological fit, but it provided Laura several opportunities to become involved through the leadership of the women's organization and to develop leadership and public speaking skills. After two or three years of worshiping with that congregation, she and her husband decided that the theological misfit was too great to continue their relationship with the church. After much prayer, and personal intervention from several lay leaders from the Methodist church, they decided to go back to her home church.

Laura, Dick, and their young family were away long enough, that when they returned they were welcomed with open arms. They were quickly immersed in lay ministries and soon

found themselves in leadership positions in the church. While attending a District Lay Rally, Laura heard the speaker discuss the need for women to enter the ministry, particularly second-career women. Laura recalls, “The sanctuary just lit up, and it was as if they were looking and talking straight to me.” When Laura arrived home that night she told Dick what had happened, and “he did not seem to be surprised at all.” Laura did not act on this call experience immediately; instead she continued to work as a lay volunteer and prayed about her experience. One night a few months later, while working on some paperwork for one of the committees that she chaired, Laura heard what she believed was the unmistakable voice of God telling her to “go to seminary and follow me.” Laura felt compelled to follow the call. Again she told Dick about her experience, prayed, and talked to her senior pastor about it. She then started taking steps to enter the ministry.

### *Confirming the Call*

Laura said her call was confirmed by several events. The first confirmation came from her husband Dick. She expected him to be skeptical, but instead he was supportive and encouraging. The second confirmation came from observing one of the associate pastors of her church, Rev. Jill Johnson. Rev. Johnson was a Student LP who was attending seminary full-time, and working as the Director of Christian Programming at the church. Laura worked closely with Rev. Johnson as they prepared for the Vacation Bible School program. Laura learned from Johnson’s example that a woman could attend school, raise young children, maintain a healthy relationship with her family, and work in the church all at the same time.

The third confirmation of Laura’s call came from her Senior Pastor of her church, Rev. John Adams, and her District Superintendent (DS), Rev. John Smith. When she spoke

to Rev. Adams about her call, he listened and played "Devil's Advocate" by suggesting that before she progress too far into the candidacy process, she enroll in a few courses at the local college. He was supportive, but cautious. She described his suggestion as his way of "testing my call." Once she started excelling in school, Rev. Adams realized how serious she was, and he helped usher her through the Pastor Parish Relations Committee (PPRC) at the church and District Board of Ordained Ministry (BOM). When she told her DS, he was extremely supportive, and would drop by to check on her and her family at the family's business. The DS set her up "kind of quick" as a Part-Time LP in a small church. This was exactly what Laura wanted, as she was eager to start working in ministry.

Laura also felt that her acceptance into undergraduate school was a clear confirmation of God's call for her life. She had applied to attend school part-time because she and her husband could not afford to send her to school full-time. When she received the acceptance letter from the college, it was for full-time attendance, and included in the letter was a comment about financial aid. The documentation that she was hoping to find about the financial aid was not included in the letter, so she had to go to the campus financial aid office to find out her status. When she arrived, the gentleman that helped her took one look at her finances and told her, "Lady, you need help." They worked together and were able to create a financial aid package that included grants, scholarships and sizable loans that enabled her to attend school full-time.

### *Determining the Call*

Laura never doubted her call to become an Elder. Her call was very specific. She knew that God told her to go to school and to become a minister. In her mind, minister meant

an Ordained Elder. She wanted to make sure that she could administer the sacraments and at the time she started the candidacy process she “did not know the LPs could do that.” No other option for ministry ever entered her mind. Laura's experience in the candidacy process was very positive, but also very quick. She said “we kinda rushed through parts and skipped over others, so I could get finished quickly, so I could hurry up and get an appointment.” Her mentor through the candidacy process was her Sr. pastor, Rev. Adams. She enjoyed having him as a mentor because, as she said, “I trusted him.” Once she completed the candidacy process and was working in her own charge, she turned to Rev. Adams whenever she needed help. She said she, “really enjoyed working with him.”

### *Navigating Candidacy*

Laura's DS was extremely supportive of and encouraging to her as she entered the ministry as a Part-Time LP. He answered questions about Charge Conference forms, suggested classes she should take as an undergraduate, and took a personal interest in her family. When Laura's husband Dick experienced a call to the ministry the following year, their lives became more complicated. Similar to his wife, Dick had to go back to school and finish his bachelor's degree. Unlike her, he had more credits transferred in from his earlier education; therefore, he could start as sophomore. He was only one semester behind Laura in college. Not long after he started his undergraduate studies, their DS also appointed Dick to his own charge as a Part-Time LP. As they completed their undergraduate degrees, Dick one semester behind Laura, both went to seminary and were each appointed to their own Student Pastor charge.

*Educational Journey*

By the time Laura entered seminary she had been working as a Part-Time LP for over three years. Because it was known that she was going to become an Elder and was on the Elder track, Laura never had to go through the Course of Study (COS). Instead, she completed the Licensed to Preach School, and then waited to finish her theological education when she went to seminary.

In seminary, her appointment was changed from a Part-Time LP charge near her home town to Student Pastor appointment; a little three-point charge that was actually three hours away from the school and two hours away from where her husband and family lived. Laura considered herself “blessed by God” when she found a small room to rent in a house near campus for only \$10 a month. Laura lived in this house during the week, and divided her weekend between her family and her student appointment. Living this way was a challenge for the whole family. However, when Dick graduated from undergraduate school and started attending seminary himself, their living arrangements became a little less complicated. Dick was appointed to his Student Pastor position in a little town just outside of the city where the seminary was located. Once he had that appointment, Laura could give up the room that she rented and start living with her husband and her family during the week, leaving them only on the weekend.

Part of the reason for Laura’s and Dick’s decision to take student appointments while they were in school was related to the financial opportunities the appointments provided. As Student LPs, both Laura and Dick received salaries that covered their living expenses, housing, and gas money, while they received financial aid that covered the majority of their

expenses for school. As Student Pastor's they receive grants from a privately endowed fund, the Ministerial Education Fund (MEF), and other outside scholarships. Consequently, they were able to pay the remainder of their seminary expenses from their own resources. Their seminary education was paid for "as they went along." Unfortunately, Laura and Dick were not so fortunate in funding their undergraduate educations. By the time both of them finished their undergraduate degrees they had a combined debt of over \$40,000.

Laura really enjoyed her seminary experience. She said she "really did not want to leave" and she "could have stayed forever." She even seriously considered pursuing a postgraduate degree, the ThM, but she decided she was running out of money and time, and then her daughter died in a tragic car accident. After the death of her daughter, Laura was devastated and "just did not have the energy" to go back to school.

Laura thinks that her education prepared her very well for the ministry. In particular, it gave her a good a theological and biblical studies background. She did not expect seminary to prepare her "one hundred percent" for her career, but she did recognize that it was a means to an end, which was ordination as an Elder. Laura's education also prepared her well for the requirements of going before the BOM committees like the Committee on Preaching. She said that the MDiv gave students the skills needed:

to be able to do what the [BOM Committee on Preaching] want, to have all of the footnotes that they want, to show you have done all your research instead of just doing it [preaching a sermon extemporaneously]. And have all that written out simply because they want it [the sermon submitted to the BOM]. Pretty much on that tape,

and by that time they were doing videotapes also. They wanted it to be precise as to what you turned in.

Laura believes her experience working as a Student Pastor while she was in school was invaluable. She said that the Student Pastorate “was what really made it, because we could take what we are learning right then and go and do. You know, and in the preaching and the things we are learning about worship and implementing those things” in the church. It also allowed her to prepare ideas that she would try in other settings. She said, “You do not jump into a church that is willing to do all that right way usually, but that was the process of thinking, you know, there is all this stuff that I want to implement, so its a lot of planning ahead, but you got to do right much.”

Laura enjoyed just having the opportunity to make lifelong friends through school, and attending school at the same time with her husband was a joy.

We had a lot of friends that were very, very, very close. There really was a group going on all the time and the people that came and went. In our little group... there were about six of us or so that we all used the same hood to graduate. We bought the hood, and everybody else used it. We all graduated different years... It was a great, great time. Seminary was absolutely the best, the best years. It is hard to believe. I truly loved it.

### *Work Experience While in School*

Over the course of her career, Laura Quinn has had four of the categories of jobs available in the ministry. These include Part-Time LP, Student LP, full-time minister, and an appointment outside the local church, which she held after she was ordained an Elder. As

mentioned earlier, Laura was a Part-Time LP for three years while she completed her undergraduate degree. She worked at a single point charge where she felt loved. She said, "They thought I walked on water." She now thinks this is rather amazing considering the lack of experience she had.

[The members of the congregation] were really great, it is amazing. When you look back, I have thrown [the old sermons] all away by now. When I look back at some of those first sermons, and knowing where my head was at the time, [the sermons] were way out there. [The members of congregation] were really wonderful.

While she was a Part-Time LP, she learned a great deal about the mundane aspects of ministry. She figured out how to produce bulletins for the Sunday morning service without a printer or a copy machine in her church office. She said, "See, my little church out in the wildwood there outside of town did not have a copier." She could not borrow the copier at the larger nearby church. So, every Saturday night she "went to the printer at Office Supply and got my bulletins done."

Laura also had to figure out how to fill out the numerous forms the UMC is infamous for, especially the Charge Conference Report forms. She told this story of her travails with the forms:

As far as doing paperwork and concerns, that just got dumped on you whenever you got there. [The AC] did not even go over that much. I think they do now, from having heard somebody talk about it recently, but they did not talk about it much in the License to Preach School. I had one little course that was a day long. When you were first appointed, you went to the Methodist building, and during that day they did a

little bit more looking over forms and things. And so basically, you know, it just came time for Charge Conference. So here you are, with all these forms. Back then... the first ones I did were handwritten, everything was handwritten. You had the previous pastor's, if they left you anything, and they did not always, but that year I had a few things to go by and I had the forms. You would go to Cokesbury back then and get them, and you had your carbon paper to make your copies. That was really a learning process over the years, just figuring out what you could get by with on the forms, and how many times you had to type the same form, ...and then we realized you could whiteout some things and you could copy it on the copier, see after you finally got to a place that had a copier. That made it a whole lot easier. You know you just developed these little things on your own, but nobody really taught you anything about that.

Once she and her husband mastered those forms, Laura and Dick had to wade into the murky waters of income tax and social security withholding. Though they received some direction from the AC, there was still a huge gap left to be filled by learning on-the-job and figuring it out on their own.

Yes, [Dick] just figured it out as we went along. Then the conference made some changes that we had to go with, things that came after we were out [of school]. I guess it was after, things where that year they came down with the ruling that we were employed for the sake of the regular tax and self-employed for the social security. So we had to get a grip on how to pay this ahead and all that sort of stuff. And when they said 'you cannot add this on, you cannot add that on,' that came

though the church and the conference. The church gave us some direction, though they could not ever claim to be telling us what to do. So they stood back and told us what to do from afar.

Laura said that it was a little bit easier being a Part-Time LP when she was the only minister in the house. That all changed when her husband, Dick, received his own appointment.

Then after [Dick] got his church, see, or his appointment, then I kind of lost my secretary, my youth leader and all this other good help. And I had to learn how to type a little bit more. But that first year he did [the bulletins] mostly. And he would take it, and then in the years after he left, he would still take my bulletins and his bulletins and get them copied, and bring them back. And then he would take the kids and go down to his charge, and have them because they had a better Sunday school down there. He could get them coming both ways, so we had to watch out for what's going on with them for their Christian education. So that first year was good because they were at my charge, oh, did [our children] bring [their friends] in.

When Laura went to seminary and became a Student LP, her life radically changed again. She went from living with her family to living on the road. She was appointed to a little three-point charge that was very supportive of her education. They understood that she had to leave on Monday to go spend part of the week at school, and they did not expect to see her back until Saturday. During Laura's first semester in seminary she actually had three different homes. She rented a room near the school where she lived from Monday evening through Thursday evening. On Friday morning she would drive to the church where her

husband was appointed and spend two days with her family at her husband's parsonage. Then on Saturday she would drive to the church where she was appointed and stay there until Monday afternoon.

Monday was an off day, so I was home studying. Tuesday morning I got up very early and drove out to make it to a nine o'clock class. Most of the time I was not late. Then I was there all during the week until Friday. I had a class usually on Friday mornings and I came home. And we had date night, family date night to try and re-acclimate. It was interesting. And then on Saturday, see I get all my bulletins stuff together [and head over to the other church].

Fortunately, when her husband was appointed to his Student Pastorate she did a little less traveling. Dick's appointment was close enough to the school that both Laura and Dick could commute to school. Laura was able to live with her family again for most of the week and only had to travel on the weekend to her own charge. She lived on this scheduled for three more years until she graduated. Her husband, who was still one semester behind her, finished the following December. He continued his Student Pastorate while she started her first full-time appointment.

### *Practical Theology*

Laura found that her seminary education provided her a strong background in theology, Methodist polity, Biblical studies and other similar fields. It was extremely helpful for her ordination committee papers. She felt extremely well-prepared for such things as writing sermons both for ordination committees and for her regular services. "I consider myself more of a research preacher than just a spontaneous talker." Instead of preaching

extemporaneously, Laura researches a topic, prepares a sermon, and then preaches the sermon.

However, Laura says that the AC did far more to shape her ministry than the school ever did.

I do not know if it was before I was appointed or afterward, I was going to every meeting I could get into because I was interested and this is all associated with the conference. For me, the conference really shaped me more than school did. School was just something theologically I certainly needed, but as far as practice was concerned, [participating in] conference [events] did that for me and my route [working in the church] and I had to do [the MDiv] in order to do what I was supposed to do, because that was the requirement as well as the call. They came together in that circumstance and that is the way it is supposed to be. The call and the reality are supposed to meet in there somewhere and make sense.

She learned a great deal from other pastors and DSs. “The DS told me, ‘All you need to do is love them,’ that was his big way of doing it. ‘Just go and love the people.’ Of course they wanted you to visit and preach. The rest of it, you know, is kind of up to you and the Lord.” She also learned a great deal by trial and error, whereby you “Kind of wiggle it through. It was interesting.”

As part of a clergy couple, Laura had to deal with other challenges including appointments, housing arrangements, “dating” and raising children. Because she and her husband had dual appointments, often not in the same District, they had to work harder at their marriage. Generally their appointments were within easy commuting distance, but there

were still challenges associated with having one of their appointments further away from their home than the other. As stated earlier, handling their living arrangements in these far-flung appointments was difficult.

Laura and her husband never really complained about the separation, but many of her peers and mentors were concerned about its affect on their marriage. She admits that "working out our dating" with her husband, or spending time with each other, has been difficult at times, and at one point it consisted of only eight hours a week, but they have managed. Both knew what he or she was committing to when they started working in ministry. Both felt called by God to that life, and their marriage is still strong after almost 36 years of being husband and wife. Both have truly enjoyed working in the church and serving their congregations, even when the congregations were unpleasant to them. Choosing not to follow this call simply to avoid the strains the itinerancy place on their marriage never entered their minds.

Laura and Dick also had a hard time coordinating their two schedules so that they could take vacations together. Even when their churches were sympatric about their "dating" or living arrangements, it was extremely difficult to find congregations that extended their understanding to their clergy couple going on vacations that covered two Sundays. Eventually she and her husband decided to take vacations that only included one Sunday because "it was not worth fighting them."

Raising children as a clergy couple was also a challenge. First they had to choose a parsonage as their primary residence. Then they had to choose a Sunday school class the children would attend. Laura and her husband were very concerned about making sure that

the Christian formation of their own children was addressed. In order to figure out where they would send their children to Sunday school, they would look at their specific work schedules and the different Christian formation programs of their respective charges and decide which one had the best programs for their children. Dick and Laura would send their children to that church for Sunday school.

In addition, they faced the challenge of long-distance as well as part-time parenting when they did not live in the same house. Some of these challenges included not being able to participate in some of the children's activities because of conflicting schedules. Laura was very happy for her opportunity to be a parent and a clergyperson, but admits that she missed participating in some of the important events in her children's lives.

#### *Divine Intervention*

Laura sees God's intervention in the events surrounding the death of her daughter. She, her husband and son were able to survive the tragic death of her daughter with their relationship intact. She was also able to ultimately forgive the driver who killed her daughter and the driver's family. She does not believe that she could have forgiven them without God's grace in her life; while recognizing that if she had not forgiven them, it would have become "a wound that would fester." Laura recognizes the divine gift of the enormous emotional and spiritual support offered by the friends and family who took care of her family, not only during the immediate aftermath of her daughter's death, but in the months and years that followed. "One professor was very supportive, particularly after our daughter died; he was very supportive."

Laura also saw the presence of God in her educational journey.

I could not have done it without the grace of God anyhow. He pointed me to books; he made the words come off the page. I had always been a miserable student, until I had to go back to school. But... it was practically given to me by the Lord. I made straight As, the only time I made less than that... not at seminary... I did not make quite that well at Seminary. I made enough to get... I could have been admitted to the ThM. [Master of Theology] program. I do not remember what the grade point average was, but I graduated summa [cum laude] from undergraduate school.

Laura also sees the presence of God in her ministry on a daily basis. To this day, God continues to affirm her call by allowing her to see the ministries with which she works grow and expand, watching the people come to the church as new members, and helping her and her current church find creative ways to deal with what seemed to be insurmountable problems. This affirmation assures Laura that her sacrifices are worth it, and enables her to “love all people.”

### *Summary*

Laura has had a long and interesting career as a clergy person in the UMC. The relationship with her husband, who is also a clergy person, and their resulting relationship with the AC and DSs have been a blessing, and at times, very challenging. Laura has overcome many obstacles in her path including “hateful” behavior on the part of some of her DSs, the tragic loss of her daughter at the beginning of her full-time clergy career, and the constant separation on some level from her husband and family. However, she has no real regrets regarding her choice of going into the ministry, and truly enjoys her calling. She

looks forward to the remainder of her career, as well as enjoying the relative ease of her upcoming retirement.

*Case Study Rev. Ken Nottingham*

Ken Nottingham is a bald white man in his early 60s, with kind eyes and a gentle smile. He looks a little like Mr. Clean in a business suit. Ken exudes middle-management; he is confident, intelligent and self-assured without being arrogant. Ken has been married to his third wife for about 20 years. She is a psychologist and they have several adult children, which are “his, hers and ours.” Like most blended families, raising their children was a challenge at times. The greatest challenge was raising their youngest child who had major mental health issues in his late teens and early 20s. The son is doing well now, but his illness swayed the timing of Ken’s ministerial choices.

Ken has a master’s degree in history and fits very nicely into the Wesleyan ideal of scholarly clergyman. Ken has worked in several different fields including retail sales, real estate, mortgage lending and middle-management of a small corporation. He was making a sustainable income in his profession as a real estate broker prior to becoming a minister, so much so that he was able to fund his own education. Ken is an Ordained Elder who has been working in the UMC for over 10 years.

*Contribution to Study*

Ken’s contribution to the study is based upon several issues: first, his age upon entering the ministry, he was the oldest to attend seminary at age 49; second, his unique position of having the choice between the original two-step ordination process (*Discipline*, 1992) and the new one-step ordination process (*Discipline*, 1996); third, his strong lay

leadership and the associated AC connections that he had fostered before becoming a clergyperson; and fourth, his close association with the hierarchy of the AC.

### *Experiencing the Call*

Ken Nottingham felt called to the ministry in his mid-40s, but it took him five years to accept the call and to enter into the ministry as a profession. This delay was based on several different factors: first he needed time for his son to recover his health; second he wanted to make sure all of his children were out of college before going to school himself; and third he was not fully convinced that God was calling him into the ordained ministry. He hoped that he was being called to some kind of specialized lay ministry. To that end, Ken was certified as a Lay Speaker after the initial call experience. He served as a Lay Speaker for four years before experiencing the call a second time. The second call affirmed his call to ordained ministry. The other two reasons for postponing his call to the ordained ministry ceased to be a hindrance over the intervening four years.

Ken had two call experiences. Both call experiences expressed themselves through unexpected phenomena at ordinary events. The first occurred when he attended an AC Lay Rally. The speaker was discussing the need for individuals to find their place in the UMC and to discern their call to ministry, whatever that might be. As Ken watched the speaker, “a bright light surrounded the speaker” and everything else in this scene faded from view. He said it was as if “God was talking directly to him” through the mouth of the speaker. It was after this event that Ken became a Certified Lay Speaker.

The second call experience was very similar to the first. It occurred at the AC as retiring clergy were sharing their experiences of working in the ministry. As Ken listened to

their stories, he again had the sensation of “a white light shining from behind the clergy”, and all else disappeared. He felt God was calling him to live the very life that these retiring clergy people were sharing with him. The following week he went into his DS’s office and discussed his call to ministry.

### *Confirming the Call*

Ken was still unsure about the nature of his call, so he insisted upon a series of tests to affirm the call. The first test was to share the experience of his call with his wife. He expected his wife to be skeptical at best and most likely unsupportive of the concept. Instead, his wife was supportive of his going into ministry and thought that the idea made perfect sense.

After discussing the call with his wife, he made an appointment with his DS about what steps to take towards candidacy. This meeting represented his second test for his call. As he was entering the DS's office, a young man exited the office. Ken and the young man exchanged pleasantries, and then Ken went into the office. As he shared his call experience with the DS, the DS suggested that he put his call in to action. The DS then informed Ken that the young man who just left his office had quit his position as the pastor of a small rural church. “If you are serious about going into the ministry,” the DS told Ken, “I want you to become the pastor of this little church and start on Sunday.” This conversation took place on Monday, which meant that if Ken agreed to the DS’s request, in less than a week’s time, Ken would be a lay pastor at small rural church. Ken told the DS that he needed to discuss the matter with his wife. When Ken informed his wife of the DS's request, his wife was both overwhelmed and pleasantly surprised. She fully supported the move. Ken called the DS and

agreed to become the Lay Pastor of this little rural church. Fortunately, Ken's training as a Lay Speaker had given him some preparation for the position.

The third test to confirm Ken's call to ministry was financial. Ken did not want to incur debt for his education, nor did he desire scholarships or excessive amounts of grants to pay for the education. If he was able to pay for his education out of his own pocket with minor support from the Ministerial Education Fund (MEF) of the AC, then he would apply to seminary. Ken met with a CPA to discuss the financial situation of his family and to see if seminary was financially feasible. After reviewing the finances with his CPA they were able to find a way to afford his seminary education with just a few minor adjustments to their lives.

The fourth and final test for Ken was to apply only to the closest Methodist seminary. This seminary is known for being extremely selective in its acceptance criteria, and Ken was sure that his age and the length of time since his last degree would keep him from being accepted. Instead, he was accepted immediately. Once he had acceptance letter in hand, Ken felt comfortable telling the rest of his friends, family and the church at large, about his plans to enter into the ordained ministry. The reception he received from them was all positive. In fact, his mother made the comment that she honestly expected him to "enter the ministry 20 years earlier."

#### *Determining the Call*

Both his DS and his candidacy mentor encouraged Ken to go to the COS and become a Local Pastor and then an Ordained Associate Member instead of going to seminary. They thought Ken was too old to enter seminary, as he was approaching 50 years of age. They

were concerned about the expense of the seminary education and feared that the investment would not serve him well for the limited time he would be in ministry. But Ken knew he was called to be an Ordained Elder. Any other route was not appealing to him, and since he had already determined that he could afford to go to seminary, the cost was not really an issue for him. He also wanted to make sure that if he was to enter into this new career, he would do so in a way that put him on equal footing with the majority of his future peers in the UMC. He perceived that the LP at was not equal to the Ordained Elder in the eyes of the hierarchy of the church. He wanted to make sure that as he entered his new career he would have every opportunity and advantage available to him. Ken knew he was capable of doing the coursework required by the MDiv program and was looking forward to continuing his education at seminary. Because he and his wife had no children at home, the itinerancy was not a concern to them. There was no need to be a LP since they were not tied to one location. Ken's wife had a career that was mobile. For Ken the only logical choice was to pursue the MDiv and ordination as an Elder.

### *Navigating Candidacy*

Once Ken acknowledged that he was called to the ordained ministry he started the Candidacy process. The DS assigned his home pastor to mentor him through the process. Ken found the candidacy process fairly easy. He was familiar with the AC, its polity and politics because of his role as a Certified Lay Speaker and an active member in his local church. He knew enough about the AC to know who to talk to find the help he needed to fill out the forms and successfully complete each step of the complicated candidacy process. He also received a great deal of help from his mentor and his DS. Both of these gentlemen were

invested in Ken's success. Ken had spent many years working in the corporate world and understood corporate systems, so the systems of the AC were not intimidating to him. As far as he was concerned, all the forms that had to be filled out, all the committees he had to meet, and all of the tests he had to take were “simply hoops to be jumped through” in order to attain what he wanted, ordination as an Elder.

### *Educational Journey*

Ken worked as a pastor the entire time he pursued his MDiv, and was considered a Student LP of sorts. Ken was in unusual administrative limbo because of the size of the church he was serving. The church was so small and had so few members that they could not afford to pay him the standard salary of a Student LP. Even when a second church was added to the charge, the two churches still could not afford to pay the minimum salary requirement for a Student LP. However, Ken still had the duties of a Student Pastor. He had to preach every Sunday, minister to his flock, commute back and forth between school and work, and handle the workload of school, but, according to the AC, Ken was not a Student LP. Instead he was listed in the appointments initially as Lay Supply Pastor, and then as Part-Time LP.

This status, as a LP but not officially a Student LP, put him in a unique position with regard to the seminary administration. Ken was able to argue successfully on two different occasions that he was a Student LP and that he was not a Student LP. For the purposes of Field Education credit, he successfully argued that he was a Student LP, and his appointment at his small two-point charge counted as credit for the Field Education requirements for the school. However, when he needed to increase the number of courses he was taking in a particular semester, he was able to successfully argue that he was not technically a Student

LP and could therefore take four courses a semester instead of the required three courses for Student LP's. Taking four courses a semester allowed him to finish his degree in a timely manner.

Ken's position as a Part-Time LP changed in his last semester at seminary. At that time he was appointed as a Full-Time LP at a two-point charge. He was still in school and finishing his education while he took on the added responsibility of this new charge. This two-point charge created additional challenges for Ken, because one of the two churches in the charge had an ongoing dispute amongst its members. The dispute was "nearly ripping the church apart." Ken describes this church as "difficult" and his last semester in school as "challenging."

Because Ken was financing his own education, he continued his position as a real estate agent part-time. He did this "to keep the commission checks coming in." While he was in school he would take classes during the day, head directly over to his real estate office and work part-time. At the end of the day Ken would head to his friend's house where stayed during the weekdays and do his homework in the evening. Part of the reason Ken was able to self-fund his education was because he received some unexpected help from friends in a local church in the same town where the seminary is located. This family offered him a room to stay in free for the entirety of his education. When he commuted into town for the school week, he would sleep at his friend's house. This arrangement allowed him to save money on gas and rent. On weekends he would travel back to his home, spend time with his wife and minister to his congregations.

Ken did not apply for any scholarships. He wanted to make sure that those who really needed the money had access to it. He did accept MEF moneys from the AC. He decided since he had been paying into the system for so long, he might as well enjoy the benefits of it. Ken also received some additional funding from his mother. She gave him a gift of \$20,000 as part of his inheritance. This money, coupled with MEF funds, Ken's savings, commission checks from work, and his wife's income, allowed them to pay for his education without going into debt.

Ken's experiences while he was at school were good overall. He enjoyed the learning process, and knew several of the older professors because of a job he had at the university when he was younger. Ken also recognized the irony that many of his professors were younger than he, and he developed ongoing relationships with his peers, both young and old.

Ken considered his education to be one of the requirements that had to be finished in order to achieve the goal of ordination, rather than a form of preparation for ministry. He worked under the assumption that whatever skills he needed for the ministry which were not taught in a seminary he would learn on-the-job or on his own. He described what he did learn in seminary as "lots of theory and history." These "theories" included a strong base in theology, church history, UMC polity, preaching and exegesis. Ken wished, however, that he had taken "more practical stuff" such as more Christian Education courses, some kind of counseling or Clinical Pastoral Education (CPE), as well as crisis management courses. He felt that with these courses, he would have been better able to lead the churches in their formative practices as well as handle the delicate issues of grieving parishioners. Ken

believes that the AC should make these particular types of courses mandatory for incoming clergy.

### *Work Experiences While in School*

Ken held two ministry positions during his education. The first one he had when he entered school, and the second he received his last semester in school. These two settings were very different from each another. The first two-point charge consisted of two, very small congregations whose total membership was less than 30 people. He saw his role in these congregations as caregiver and custodian. The goal was simply to keep these congregations alive. In turn, the members of his congregation offered him a unique setting to learn the skills of ministry in a safe place. The congregational members were supportive and encouraging and offered appropriate feedback for him to improve his skills as a pastor and a preacher.

At my first appointment, the lay leader was a retired high school English teacher.

When I started preaching, she said my sermons were a "B" at best. By the time I left the church four years later, she was proud to say I was now earning "As" in her book.

Discerning spiritual growth in oneself is hard. Therefore I am thankful for the feedback from those whose lives are touched. I am thankful for the affirmations of spiritual growth they have given me.

The second two-point charge appointment consisted of two very different churches. One church was self-sufficient and only wanted a pastor to preach on Sunday morning. The congregation was strongly led by lay people. The congregation knew who they were and knew where they were going. According to Ken,

This church only needs a minister to preach on Sunday mornings, lead the occasional Bible study, and answer technical questions at the monthly church council meeting. The rest of the time, this congregation knows what to do and how to do it. The effective minister here knows when to get out of the way!

The second church in this two-point charge had serious issues, as previously mentioned. This church was literally tearing itself apart at the seams, because of ongoing strife between two political camps within the congregation. Ken summarized the situation: “The church had effectively run off the pastor before me in January, and so it was a midterm appointment into a church that was in essence split in half over the support or nonsupport of the pastor before me. It was an interesting time.” He described his role in this church as one of “maintenance.” His goals were to keep the peace, to hold this congregation together, and to help them find a way through their ongoing struggle with each other.

This small congregation forced Ken to exercise every skill he had in crisis management and conflict resolution. The conflict in the church also challenged Ken’s ability to lead the church in the ongoing ministries, including education, missions, worship and all the assorted committee and board meetings. Though Ken never complained about the two-point charge to his DS, he did consider it a very difficult position. When the DS offered the opportunity to leave, Ken “jumped at it.”

### *Practical Theology*

Ken found that most of his skills from his prior life matched the skills needed as a clergyperson. He also found that most of the skills he really needed for ministry he had learned some place other than the seminary. His prior profession taught him how to manage,

administrate, and lead people; how to “work business systems” and deal with “reams and reams of paperwork”; and how to speak in public settings and “read political situations.” Prior lay work in the AC introduced him the “ins and outs of the politics of the AC” as well as its polity. Ken’s first congregation had a retired clergyperson and several experienced speakers and lay workers. Working in the church as a Student Pastor, these laity taught him the skills needed to minister to the congregation, such as visitation skills, composing and delivering sermons, and other every day ministerial practices.

He did find, however, that seminary prepared him to think theologically, which helped him with the preparation of sermons. Seminary also taught him the history of the church that helped him to explain “why we do what we do” to his parishioners. However, he found himself woefully unprepared for some situations. In particular, he was not prepared for how to handle “a grieving mother who had just given birth to her fifth stillborn child, and she did not want to give the child up to be buried.” Ken had “no clue how to handle the situation.” All he felt he could do was offer a ministry of “presence” to her until she was ready to let go of her dead child. Ken is not certain that there is a way to prepare a pastor for situations like that, but he does believe that if he had Clinical Pastoral Education (CPE) or some other similar training he “might have handled the situation better.”

### *Divine Intervention*

Ken found God’s intervention present in every step of his path in ministry. Because of Ken's reluctance to enter into the ministry, he feels the ease with which he was able to maneuver in the system has been an affirmation of his call and proof of God’s presence. He believes it was only through God's grace that he was able to do the things that he did in his

ministerial career, including the experience of his first appointment, his admission to seminary, the housing opportunities at seminary, his ability to pay for the education without debt, and his ambiguous status as a Student Pastor. The Bishop's and the Cabinet's willingness to allow him to keep his credentials from his prior career is also evidence, in Ken's view, of divine intervention.

Ken also believes that any good he has done in his ministry is through God's grace. Examples of God's intervening grace include: providing a foundation for enormous growth at the first charge he served, upon which the next pastor was able to build; enabling the ongoing existence of the church in his second charge in spite of so many divisions; and providing for his current position in a Methodist-related institution working in real estate. The fact that Ken enjoys what he's doing in his current position is simply icing on the cake for him. Ken looks forward to whatever other graces God may decide to give to him.

### *Summary*

Ken entered the ministry with substantial resources at a time when he had choices available to him as to which route to ordination he could take, the old two-step route or the new one-step Probationary Member route. These resources afforded Ken the luxury of choice, freedom from educational debt, ample opportunity to practice what he was learning in a supportive environment, and the resources from which to draw when he needed help. His story shows the veritable ease the transition can be for second-career clergy who have access to money, power, education and prestige; who had few impediments to attending school, and who had an understanding of the culture and systems involved in a new career.

## Local Pastors

The next pair of case studies follows the clergy people who, as Local Pastors (LPs), attended COS. LPs are clergy people who are not ordained but are licensed by the Bishop to minister to their charge (see the Definitions in CHAPTER 1). The first LP, Ben Greer, came from a different denomination. He has spent the intervening years embracing the theology of UMC and the challenges of a polity that are still foreign to him. Ben has been in ministry for 12 years and has been ordained as an Associate Member (AM) of the AC. The second case in this section looks at Nathaniel “Nate” Vance’s journey. Nate attended both the summer and year round sessions of the COS. He then took advantage of the Advanced COS, and is now a Probationary Member of the AC and is on track to be ordained as an Elder. He has been in ministry for 10 years.

### *Case Study of Rev. Ben Greer*

Ben Greer is a white man in his mid-40s. He talks with a thick southern accent and has a passion for lost souls. He comes across as the proverbial rural Southern preacher. Ben is married to Candice, his wife of 18 years, and has a 12-year-old son. Candice, who is a “preacher’s kid” (PK), has been a great help to Ben as he navigates his ministry, and Ben considers her to be “his partner in all things.”

Ben’s background is in the music world. He was responsible for booking, managing and producing an assortment of Christian contemporary artists. Ben is a former member of the Evangelical Methodist Church (EMC) who joined the UMC after his wife started working as the organist at a local Methodist church. Ben was attracted to the UMC after

observing one too many of the political battles that decimated many small EMCs. Ben is an Ordained AM of the AC of the UMC. He has successfully completed the COS.

### *Contributions to Study*

Ben is valuable to this study because he is a LP that chose to become an ordained AM. He went through the COS, but has no desire to go through the Advanced COS at this time, nor does he have any desire to pursue a MDiv. Ben has little desire to become an Ordained Elder. When Ben started his education and his ministry, he pursued not only the COS but also a Bachelors of Arts degree. Ben has been working in the ministry for approximately 12 years.

### *Experiencing the Call*

Ben Greer was called into the ministry while he was still a member of the EMC. He had been working as a Deacon and teaching Sunday school. While he and his wife were on a retreat to a music event one weekend, Ben felt God calling him into the ministry. Ben was unwilling to enter the ordained ministry because of the ongoing political issues in the EMC where he was a member. Ben did not want to open himself up to that kind of pain. "It was really probably the worst time in my Christian life. I was really [unhappy], I had been ordained a Deacon in my home church that is an EMC . Things were really just terrible in the church and I was really contemplating just getting out of the church." Ben did tell his wife about the calling, and together they decided to wait and pray for further direction.

Not long after, Ben's wife, Candice was hired as the organist at a local UMC. Ben would teach Sunday school at his EMC and then drive over to the UMC to support his wife as she participated in the church service. After participating in the UMC worship services for

about a year, and having ongoing conversations with the Methodist pastor, Ben decided to leave the EMC and join the UMC. Ben developed a good pastoral relationship during this time with Rev. Rex Smith, the senior pastor at this church. Ben discussed his call experience with Rev. Smith, as well as his ongoing debate about following the call into the ministry.

I got to be really good friends with the [UMC] minister. All this time I am still dealing with the call to ministry in my life. He invited me to teach a Bible study there at the Methodist Church, a Disciple Bible Study, in fact. [The pastor and I] talked about a lot about my call to ministry. He was in a neutral corner, he did not know me [outside of attending the UMC services], so I felt I could trust him. And he knew that [teaching the Bible study] would be the thing that pushed me over the edge, I think, looking back on it, hindsight. And so that's how I went to the Methodist Church. As I began to heed that call, doors just began to open for me to pursue the things I wanted to do; go back to school, those types of things.

After much debate and prayer, Ben decided to enter the candidacy process and join the “ranks of ministry.”

### *Confirming the Call*

Once he decided to “heed the call to ministry,” Ben went home and told Candice about it.

In fact, the ironic thing about this was when I accepted my call to the ministry, I called her and said, “I have got to talk to you about something tonight.” When I walked into the door she said, “You do not have explained anything to me, I already know.” She knew. She could already see it. And I think that's why we make such a

good team. She knows this life better than I do. And she understands when people get out of shape and things just you cannot understand sometimes [if you do not grow up in a home of a clergyperson].

His wife was extremely supportive from the very beginning of his ministry, and Ben considers her support to be one of the first confirmations of his call.

Ben's calling was confirmed by his family. Neither his parents nor Candice's parents were surprised. They were, however, startled that he decided to follow the call in the UMC. He was the first person in generations from either family to leave the EMC and join another denomination

Her mom and dad and my mom and dad are very close. So ... one of the things that was hard for her mom and dad was, "You are going to the United Methodist denomination. Why are you doing that? Why do not you go into the EMC or Baptist Church?" "Well, [we said], this was where the Lord led us. That's why. We want to be obedient to that." But now that has pretty much leveled out, and they have accepted it, and everything is good and ok.

Their families recognized that "God calls people where they are," and their families supported Ben's decision to serve the UMC.

The third affirmation of Ben's call was a fortuitous job opening. As Ben tells the story,

I was dealing with my call to ministry and this church that Candice, my wife, was at, they had hired a person to come in to be the Director of Christian Education. To show you how the Lord works, and in December this guy calls and says, "I am not

coming.” He had already signed a contract, and says, “I am not coming.” Then the senior pastor calls me in and [asks], “Would you be interested in doing this?” I said, “Sure,” and that’s how it is really got started, and then the Conference appointed me there in June.

He worked six months in the position before the AC appointed him to the position. This position was a godsend because it allowed him to pursue his undergraduate education, to attend COS, to work with his wife, and to enjoy on-site childcare for their young son. Ben Greer will tell you that every obstacle in his path towards ministry was removed once he started to follow the call.

#### *Determining the Call*

Ben’s home pastor, Rev. Rex Smith, was a former DS and was very influential in helping Ben navigate the UMC system. Ben talked to Rev. Smith about the options he had for entering the ministry. Ben was given the particulars on getting his MDiv and becoming ordained an Elder, or attending COS and becoming ordained an AM.

Even though I may have not understood coming from a different denomination, not totally understood [the differences between an Elder and an AM], but I had a pretty good handle on it. I knew I wanted to be ordained, but being an Elder was not was not a big goal for me. I knew wanted to be ordained.

Because Ben had never finished his undergraduate degree, the immediacy of the LP and the COS appealed to him. He could work in ministry while he attended school. He knew he would need to finish his bachelors degree before he could attend Seminary, so, Ben started

work on the bachelors degree and attended COS during the summer. This course of action allowed Ben to work in ministry immediately and pursue his education.

### *Navigating Candidacy*

It took Ben five years to finish his undergraduate degree and the COS. He worked on both concurrently. After attending Licensed to Preach School, Ben was appointed as an LP to the associate pastor position at his home church. He worked full-time as the associate pastor while completing his undergraduate degree and attending the COS. The position Ben had at the church allowed him to have hands-on experience working in ministry under the guidance of an experienced pastor, Rev. Smith

Ben's overall experience with the candidacy process was good. Rev. Smith mentored him through the process of candidacy. He helped Ben determine which forms to submit and the committees before which he needed to appear. He also mentored Ben in the everyday activities of being a pastor. Ben found his time with Rev. Smith to be invaluable.

### *Educational Journey*

Ben started work on his bachelors' degree at a local college and attend COS during the summer. Upon finishing is BA, he made the decision not to pursue an MDiv. Ben knew he was called to ordination, but he felt the pursuit of a Masters degree was time-consuming, and he wanted to spend more time with his family and in the ministry. By the time Ben finished his undergraduate education, he was so "exhausted" that he had no desire to continue to pursue his MDiv.

I wish I could have gone... I could have gone to seminary, but I was 35. My wife and I had a young child, and I just choose not to do that. From what I understand now,

talking with ministers and pastors who went to seminary, there is not a lot of difference [from attending COS].

Ben was also unable to determine how he and his wife were going to fund the MDiv, particularly since they had a young child.

I guess it [funding] was an issue. At that point and time I had to finish undergrad, so that would have put me going to Seminary in the year 2000. And for financial reasons I did not want to pursue that [educational route], that was just kind of where I was at.

I was tired of school to be honest with you; I just wanted a break from it.

Ben said he paid for his undergraduate education "out of my back pocket." He had no financial aid. The conference and the church paid the cost of COS, including providing assistance with his books, living expenses and transportation. Ben and Candice owned their own home and the positions they held at the church provided them with financial security.

On completion of the COS, Ben made the decision to become ordained as an AM. Ben describes himself as "not ambitious," and said he "just wanted to preach and be pastor and get on with the job at hand." With ordination as an AM, he was able to do this. After weighing the options, Ben also decided not to continue with the Advance COS. When asked if he considered going on to the Advanced COS he answered:

No, not really. I feel good about where I am at and who I am, and my ministry. I did not come into ministry to move up the ladder. Again I feel pretty comfortable with who I am. My wife and I make a great team, we support one another, and we feed off one another. She is very good part of what our ministry is, and so that is kind of where we are now.

Ben thoroughly enjoyed his educational experience, but he felt the emphasis at COS was on theology, preaching and biblical history, as opposed to practical issues that a pastor would need while serving a local church. He felt classes were designed to challenge a person's belief system:

Well, again, I knew what I believed when I went to COS, and I will have to be honest with you. [The theology behind the course work] crossed a lot of my grains, because I heard [when] I went to School, "okay you are going to a really liberal seminary." And, I do think that there are some things are taught there that are very liberal, but [the experience] confirmed even more what my true beliefs were. It helped me realize that I can take some of it, and I could leave some of it. I think sometimes, well it prepared me in a way that you got to understand where you are, that you got to know what you talking about, and you have got to be ready for anything. And what I mean by that, because you have got people in the pews who do not know what they believe, they may be church members, and you have got to be ready to explain, "Okay, this is why we have that. This is why we do this. This is what the Bible says. This is what the Bible does not say."

#### *Work Experience While in School*

In his position as an associate pastor, Ben was responsible for the youth and children's ministry and shared the "responsibilities of a typical pastor" with the senior pastor. He had opportunity to practice preaching, visitation, leading Bible studies, and practicing pastoral care. In addition he also "led retreats and ski trips for the youth and children."

Ben enjoyed several perks with his first job, including being able to work with his wife and have their young son come to work with them:

...We carried Sam to work with us everyday. We had a lady come to the church and keep him in church nursery, so one of the good things about that was that I was able to see Sam anytime I wanted to see him. I could walk down the hall in the church office, and pick him up, kiss him, see him, and do whatever I wanted to do. That was a good thing. The church was very supportive of that.

Ben still loves his job. He enjoys the ministry and sees great progress in his local church despite problems that he has had with it. He is very happy with his vocation and has described it as “the best decision he ever made.” He gets to work with his wife and watch his child grow up in a positive atmosphere. He also finds the visitation with older parishioners often more beneficial to him than the other way around. Talking with them he learns a great deal about the practice of Christian ministry and he finds their life experiences very inspirational.

### *Practical Theology*

For the most part, Ben thinks that his education prepared him for the ministry. In particular he thinks that the COS and the mentoring relationships he had through the candidacy process did a good job of forming him as a United Methodist, and he has come to truly embrace the theology and polity of the UMC. Ben describes his experience as:

I think I learned more [UMC polity and theology] from the courses [offered at COS] to really understand the connectionalism of it, the liturgy of it, what Methodism truly is, and what we believe, and the doctrine behind the theology or the doctrine behind

Methodism. And again, I had to keep in mind all this is new. So, yeah it came from experience more than class, really. You can sit and learn it in a class, but to really be in a congregational setting, to really talk with other pastors about it, you know, “what you think about this?” So experience helped me more than anything as far as Methodism.

He also said:

You know when I was in the EMC, I never heard a lot about grace. I heard a lot about hell. I believe there is a hell, but I did not hear a lot about grace. When I came into the Methodist Church I began to hear, “grace, grace, there is grace.” So yes, we need to know what we are about, and we definitely need to keep the education [about Methodist theology]. And to answer your question, “do I feel more like a Methodist or Evangelical?” Well I do not really let the Evangelical... I probably feel more Methodist now than I do Evangelical. I try not to look at those things, you know, I know I have to abide by [Methodist polity and theology], and I do abide by those things.

He does think that the COS did not adequately prepare him for the inevitable social problems that appear in the church. Ben wishes that either the COS or the more seasoned clergy people would be more proactive in preparing new clergy people for these problems.

I think if some of these pastors or seasoned pastors had said, “These are the things you are going to face,” or “These are some of things I am going to face or I have faced, and you may face them” and “This is how I did not handle it” or “This is how I did handle it” or “This is how I handled it, and this is how I should have handled it.” I

think the practicality of it, there needs to be more practical issues. I mean... I [can] get a book and go to the bookstore and buy a book on Greek and Hebrew and learn that on my own, but I think it would be more beneficial for pastors for leaders in seminaries in COS to say, “Here are some issues that you are going to face, I can guarantee you, and here some ways you can handle that.” I think that is more practical, the everyday issues of ministry.

Ben said that had he not had the support and the help from his wife, Candice, he would not have known how to handle the political situations he found in his current appointment. Her experience as a PK was what saved him. He knows that many other clergy people are not so fortunate to have such a resource available to them.

### *Divine Intervention*

Ben has seen God's intervention in a number of places in his life. As far as he is concerned Ben's whole life has been “one long series of God intervening” for his benefit. The best times of his life, those when he has been happiest and most successful, are the times when he was diligently following God's call. Those times when he was not doing what God was calling him to do are the times he was most unhappy.

For five years I tried to run and hide from God. I was making a good living (financially) and had a good job, and was involved in every recreational activity imaginable. But there was no peace in my heart. I knew what God wanted me to do. I was the most miserable person on the face of the earth. Nevertheless, for the next five years the Lord found me, again and again... I accepted God's call on my life and entered ministry... and I can honestly say being a pastor and serving God's people

and God's church, entering ordained ministry, is the best way for me to respond to God's call and become a servant for his earthly kingdom.

Ben counts his blessings to include his family, his friends, and the joy of working in a church. To him the only thing more important than his family is his relationship with God.

The implication of my call in ministry is that of inner and true peace. Peace; knowing that I am doing what God has called me to do. Peace; knowing that I am in the will of God. I have inner peace because I know I can do anything by the power of Holy Spirit that gives me the strength to accomplish whatever I am called to do. I am at peace with myself and with God, thus allowing me to serve my fellow men wholly and solely in whatever the capacity. The implication of my call means that I have a responsibility first and foremost to serve the Lord, secondly to serve my family, to be a man of God, to be a representative and a witness of and for God, and to serve my local church, meeting the needs at all levels of ministry as to the best of my ability.

### *Summary*

Ben Greer brings to ministry a passion for its people and a desire to spread the message of Christ's salvation to the world. He finds great satisfaction and joy in his vocation and has no real regrets for entering the ministry. Ben's background in EMC has provided him with unique resources from which to draw in the UMC and in his ministry. His educational and vocational choices were based upon his background, the resources he felt he had available to him, and his desire to be present to his family. Ben summed it up by saying,

I am satisfied with my vocational choices, because I do not think I can do anything else... I could make a ton of money doing other things, but happiness is not money. I

am very content... Well no, I am content and I am not content in my vocation. I am not content because I want to continue to grow and look further, but I am content in my call. And I know that this is where I am supposed to be.

*Case Study of Rev. Nate Vance*

Nate Vance is a clean-cut, white male in his late 50s. He has a military bearing, is authoritative but kind, with a quick smile, and is well-dressed in a business suit. He gives the impression of being very controlled and aware of his surroundings. Nate and his wife have been married for over 20 years, and have four adult children all of whom no longer live with them. Nate has a Bachelor's degree in education, and he is retired from the military. After his retirement, Nate worked for a private corporation that helped military veterans transition to the civilian sector. Both of Nate's prior professions have taken Nate and his family all over the world. Their last port of call before entering the ministry was in Europe. Nate is currently a LP who has completed the Advanced COS and is in the process of becoming an Ordained Elder. He has been working in the ministry for about than ten years.

*Contribution to Study*

Nate Vance is an example of the second-career student that enters ministry and intentionally chooses the COS and Advanced COS route to ordination as an Elder. Nate, at 50 years of age, was the eldest person in the study to enter the ministry. Though he was “capable of doing the work for MDiv” and could have paid for the degree from his savings, Nate felt that pursuing a MDiv was not the best way for him to enter ministry. For Nate it did not make any sense at his age to earn an MDiv when there was another option available to him.

*Experiencing the Call*

Nate took a long time to respond to the call to ministry. He knew from the time he was a young child that God was calling him to the life of a minister, but he kept putting off the decision to commit to it. Nate specifically remembers a time when his childhood pastor pointed out an empty picture frame to Nate. The pastor told him that the frame that was waiting for the picture of the first minister to come from their congregation. This impressed Nate, and encouraged him to think of the ministry as a possibility. Along with this experience, Nate remembers a dream he had as a child where Christ put his robe on Nate's shoulders. But Nate was "side tracked by life," and instead of entering the ministry when he reached adulthood, he joined the military and had a successful career. Nate retired from military after 20 years. He volunteered and worked as an active layperson in his local congregations wherever they were stationed around the world. These activities included working with youth groups, volunteering for committees, leading worship as a lay speaker, and working as a missionary.

Every year Nate would reconsider his decision to go into the ministry, and every year he and his wife would "talk themselves out of the decision." Nate and his wife wanted to wait until the children were out of the house and they were financially secure. It was only after they moved to Europe to pursue a new posting in their consulting work that Nate felt an overwhelming desire to enter the ministry. By this time Nate and his wife had stripped themselves of "many of the trappings of the world's wealth" and were "living a simple life." One spring Nate's wife returned to the United States for a corporate meeting, and Nate was left alone in Europe. It was then that Nate received a definitive call to follow God and enter

the ministry. Nate was worried about his wife's reaction to his call, but unlike prior experiences where Nate asked God to give him the words to convince his wife to enter the ministry, Nate asked God to move his wife's heart so that she would be willing to enter the ministry with Nate. When Nate's wife returned from the States, he told her about his conversation with God. She responded, "I do not want to hear it." They went to bed, and the next morning Nate's wife told him, "Okay, let us do this." Initially, she reminded him that he was the one who was called to ministry and not her. As time progressed, however, she gradually came to embrace the role of a pastor's spouse as her calling.

#### *Confirming the Call*

Nate's call to ministry was confirmed almost immediately. After his wife agreed to his pursuing the ministry, Nate called his home church in the United States and told his home pastor about his call experience. His pastor's response was to tell him, "Great! Come home!" Within forty days, Nate and his wife had sold their house in Europe, packed all their belongings, including a car, and returned to the U.S. Upon their arrival in the U.S., Nate's home pastor set up a meeting with Nate and the DS. The three of them immediately started Nate on the candidacy process. By September, Nate was attending his first class of the COS. Remarkably, even though he was not yet assigned to an appointment, Nate received financial support from the AC for his education in the COS.

Nate's calling was further confirmed by an unexpected gift from one of his former clients. One day his client came into Nate's office and put a book down on his desk. The client told Nate, "You are going to need this, so keep it." The book that the client gave him was a book on how to read faster and retain more information. It was an unexpected answer

to a prayer. Nate had been concerned about how he was going to handle all of the reading necessary for school. It had been almost 30 years since the last time he had taken any college courses, and his study skills were a “little rusty.” This book offered him much-needed help for his coming scholastic efforts.

Nate also said his friends noticed a change in him when he finally accepted the call.

As soon as I turned my life completely over to God, I was at peace. People who knew me well began to comment on the change they saw. I perceive my vocation as a minister as the right and final place to be. Even as I was in the midst of life, I recognized that events and opportunities that kept coming up to counsel, inspire, lead, and serve were part of a plan.

Nate was surprised how easy it was for him to enter the candidacy process and how supportive his pastor and DS were. Every place that there should have been an obstacle for Nate, there was none. As Nate said, “all the rough places were made smooth and hills were laid low.” Nate quickly found that if he had any questions or concerns either his Mentoring Pastor or his DS were there to help.

### *Determining the Call*

As Nate began to understand the politics and polity of the AC better and to work in the local church, he quickly realized that he wanted to be an Ordained Elder. To that end he took steps to complete the COS as quickly as possible in pursuit of the Advanced COS. Nate did consider going to graduate school and getting a MDiv, but he did not believe the degree to be a good investment for him. He could not justify spending \$60,000 on a MDiv when he could achieve the same end through different route. Given his age, he “wanted to get down to

the business of ministry” as quickly as possible, and he felt that he would not be able to do so if he went to seminary.

### *Navigating Candidacy*

The candidacy process for Nate was very simple. He was ushered into his first position and finished the paperwork quickly. He started the COS before he was actually appointed. He found his experience from years in the military and business to be extremely helpful in navigating the reams of paperwork. His prior experience also gave him enough experience to know “who to ask for help” and when he needed it. Nate’s first appointment was as an associate pastor. The senior pastor at the church treated Nate as a co-pastor. Nate found his experiences with leadership, management and people skills invaluable in his new position.

### *Educational Journey*

Nate chose to do the COS. He was on an unprecedented fast track through the COS and was able to do both the Summer COS and the year-round COS, though not concurrently. Because of this schedule he was able to finish his COS program in three and one half years. Nate wanted to start to work as quickly as possible.

I wanted to be in ministry now, not go to school and then go in the ministry. And of course... at age 50 I did not want to invest \$60,000 if there was another way to do it that provided the same opportunities and the same education. So I chose the COS route as opposed to seminary.

Nate describe seminary as, “not worth the return to be fiscally reasonable” for someone his age particularly given the cost of seminary and the projected brevity of his

ministerial career. Nate felt the education that he earned in COS provided him the needed skills for the job, fulfilled the requirement for the AC and progressed in a timely manner. By attending Advanced COS, he was also able to qualify to be ordained as an Elder. He also believed that becoming ordained as an Elder was a wise decision if one wanted to be equal to the majority of his peers.

Nate's school was paid for by the AC. He was able to receive grants from the MEF to pay for not only his summer program and its assorted living expenses, but also the year-round program. The position he held at the church also helped by providing him money toward living expenses, the commute, and books. Nate said he came into the ministry financially solvent. "I could have paid for seminary myself." Nate "was not in the ministry for the money." His prior profession as a consultant paid him very well. That said, Nate does think that ministers are well compensated for their efforts.

Nate was happy with his educational experience overall. "My academic education was refreshingly challenging and stimulating; it was a good experience. I was able to serve while I continued my educational goals." Nate felt his education prepared him well for the ministry theologically. "I am really glad that I started [COS] before I was appointed, because I felt inadequate in my formal education. Even in the basic Bible study, much less any of the other things that we got in the COS, pastoral ministry and theology and other things." There were some things that he wished he had an opportunity to learn during COS that he did not. In particular he did not learn how to explain to parishioners how to apply the Wesleyan theology in their daily lives. There was also little information on "how to fill out forms, the financial stuff, management skills and conflict management." Nate was not overly

concerned about this absence because he had many of these skills from his prior profession, but he was concerned for others who might come into the profession without that prior experience.

### *Work Experiences While in School*

Nate's first appointment was as an associate pastor. His senior pastor, Rev. Ralph Williamson, treated him as a co-pastor. Nate was responsible for the “traditional pastor jobs including visitation, Bible study, preaching, and pastoral counseling.” He did not receive a substantial amount of oversight from Rev. Williamson. Nate was given a considerable amount of freedom, and he said “I had to figure out on my own what I needed to do on a daily basis.” Rev. Williamson did offer to help if asked but would not volunteer information. Looking back Nate wishes he had received more direction from Rev. Williamson, particularly in his first year. Nate thinks he would “have made fewer rookie mistakes” if he had that kind of support.

Nate's greatest criticism of Rev. Williamson concerns the way Rev. Williamson handled conflict caused by Nate's “rookie mistakes.” The senior pastor tended to “respond to the last person who was in front of him” and “create a solution on his own” instead of talking to Nate and “creating a solution with him.” This is not necessarily a bad thing, but it did make it difficult for Nate to learn how to handle crisis and conflict in the church. The entire time Nate was working as an associate pastor, he attended the COS. Both Rev. Williamson and the congregation were very understanding of Nate's needs to study and supportive of his education.

Nate's second appointment was as a full-time pastor at a two-point rural charge. Nate was "happy to be out on his own." Though related, the two churches in his charge were very different from one another. One church's membership was primarily "landed gentry whose family farms were handed down from parent to child as the parents passed." The result was that the congregation was made up entirely of senior citizens. This congregation had no desire to reach out to others or to expand their ministries. What they wanted was for Nate to be a caregiver who kept them comfortable in their later years. It is very frustrating for Nate, because he had a desire to spread the gospel beyond the congregation's door.

Fortunately, the second church in his charge was not so "insular." This congregation had once been large, but the town in which it is located had suffered decline. As a result, the congregation was made up of two primary types of members. The elder members who "remembered when the church was a big church and still had that mindset." The younger members did not have such memories, and "were willing to work hard" to serve the local community and "reach out to new members." This church had a vibrant ministry that Nate embraced.

The two churches were connected by family ties. Nate wondered on more than one occasion "why the two churches did not combine into one," but that "did not seem to be something that they were interested in doing." Both churches claimed that they "wanted to have more of a connection between the two" congregations, but when opportunities were made for them to socialize with one another "they generally did not take advantage of it." While at this appointment, Nate completed both the COS and the Advanced COS. Again both congregations were supportive of his education and understanding of his workload.

*Practical Theology*

When Nate started his ministry, he was grateful he had a lot of real world experience from which to draw. He found his prior experience working in business very helpful in preparing him for the politics of the church and for dealing with people. As Nate explains, “The leadership and management skills I learned in my military career and the management, business sense, administrative skills, team building and coaching individuals and families to meet their goals [while working as a consultant] have been invaluable to me in the ministry.” He had a lot of experience in management, leadership, exerting authority, and managing money. Because he “lived the life of the laity before coming into ministry” he can appreciate the concerns and challenges at his church members face. Nate said:

I walked in similar places as the people in the congregations I would be serving. I knew the difficulties, the hard decisions that need to be made, the sacrifices of the congregation’s families. I also know the opportunities that my pastors let go by to teach, encourage, prod, nudge, and stimulate spiritual growth in me and others.

He understands what it is like to “have to pay a mortgage, get children through high school and into college, and pay taxes.” He knows that not all clergy people have these kinds of life experiences.

Nate felt the areas in which he had the least experience prior to coming into the ministry were those areas that dealt specifically with theology, biblical studies and church history. Nate said, “I was personally more interested in learning theology and the Bible and how to teach the bible and the kind of resources there are available to go get information from, and you know, I was interested in what seminary was teaching.” This is part of the

reason why Nate insisted upon going to the COS program before he took his first appointment. He did not feel qualified to lead the church until he had at least some basic theological instruction. At the same time, Nate was very glad for the opportunity to take the theory of the classroom and apply it to the church in real time. It offered him “reflective learning,” and he believes that the lessons he learned in the COS classroom were better understood.

The greatest challenge to his ministry has been learning how to live on the restricted schedule of clergy people. “Sunday always comes around,” and he has to “preach every Sunday.” This schedule means that he and his wife cannot spend the same amount of time on family vacations, holidays are shorter and there is less time with the children and grandchildren.

Though Nate had a few classes in the COS that dealt with conflict resolution, crisis management and pastoral counseling, he feels he “really did not learn much from those classes.” What he did learn he sums up as saying, “I learned how to refer people to help. If a counseling session takes more than two meetings, I know that it is beyond my ability to help them, and I refer them to professional counselor for help.” Unfortunately, this advice does not work well for the inevitable conflicts that appear within the congregation. Nate would have liked to have had the opportunity to learn how to better address these problems.

#### *Divine Intervention*

Nate has found that God provides for him and his wife in unexpected ways. These include Nate's wife's unexpected support of his call and the apparent preparation for his ministry. Nate said,

In the beginning, Donna said, “Let us go do this, but do not forget, I did not get the call.” But it did not take us long to understand that she did get the call. She is a real and powerful partner in my ministry. Additionally, she helps keep me focused, grounded, energized, and ensures I do not forget family or personal time.

Nate is also found God’s intervention in the simplicity of life that he and his wife lead. It has been a blessing to leave behind the “trappings of wealth,” expensive cars and large mortgages.

[God] took away obstacles or took away things. When we went to Europe we had to give up our nice house and sold our two Lincoln town cars and put our nice stuff in storage and moved to Europe. As twenty-two year olds might find themselves, [we lived simply] with a kitchen table, and a sofa and a bed. So God took away the material things that were holding us back and prepared us.

Nate also feels that God has been an integral part of his preparation for ministry and his journey toward ordination. Nate said, “[God] has set before me and guided me through opportunities and challenges that have helped me see and hear and serve in ways the majority of Ordained Elders have not.”

### *Summary*

Nate Vance has been fortunate in the progression of his ministerial career. He has been welcomed into the church with open arms and has been ushered through the candidacy process with remarkable speed. He has been able to manipulate the COS program so that not only was he able to start the COS program before he was appointed, but he was able to attend courses in both summer and in the year-round program. Very few individuals have been

allowed to do so. Nate also had the luxury of choosing between getting a MDiv or going to Advanced COS. He had the fiscal resources to pay for the education and educational background to be able to handle the challenges of getting a degree. He chose to do the COS program because he wanted to be in ministry immediately. He was asked if he would have been interested in going to school and working as a Student Pastor. He said it “did not make sense to get an MDiv when ordination as Elder was available to him through a different route,” particularly since the COS route is better suited to a man entering his clergy career in his early 50s. Nate Vance has never regretted either his educational choice or his vocational choice. He considers both to be the best decisions he ever made.

#### Full-Time MDiv Students

The last of the case studies tells the stories of two young women who were full-time MDiv students. Full-time MDiv students are in the candidacy program and are attending seminary full-time. They are not appointed to a charge, and any employment they have is arranged either by the Field Education Office or on their own. Both full-time MDiv students in this study are divorced, single parents with enormous debt loads from seminary. The first, Teresa Ingles, has struggled to find her place in the UMC. Teresa prayerfully considered both the Deaconate and the Elder, before she determined that she was actually called to be an Elder. The second, Nancy Nickerson, has struggled with finding a way through the candidacy process without the support of her home church, and with little support of mentoring clergy. Both Teresa and Nancy have been in ministry less than eight years.

### *Case Study of Rev. Teresa Ingles*

Teresa Ingles is a young, white woman in her mid-30s who is quiet and unassuming with a strong sense of social justice and a heart for pastoral care and counseling. Teresa is still trying to find her voice and is learning how to be comfortable in her role as a clergyperson. Teresa is the loving mother of a teenage son, Jim, of whom she has primary custody. She is divorced from her abusive ex-husband, James. She divorced James not long after Jim was born. She has a close relationship with her parents and her siblings, but it is a long-distance relationship as they all live in the Midwest. Before Teresa entered the ministry, she worked in the financial sector and was a regional manager for a large corporation. Teresa really enjoyed her prior career and said she "was making really good money bringing in over six figures every year." Teresa is a Probationary Member of the AC and is on the Elder track. She has been working in UMC for over seven years.

#### *Contribution to Study*

Teresa's contribution to the study is based upon several things: 1) she came into the ministry through a transformative event in her life and after spending ten years outside of the church; 2) she has an ongoing adversarial relationship with her ex-husband that influences many of Teresa's decisions; and 3) Teresa's entrance into the ministry, pursuit of her education, and discernment of call have been a formidable struggle. Actually, Teresa would say that most every aspect of her journey into ministry has been a series of intense struggles coupled with "transformative moments of grace." Teresa's case offers insights to the decision-making process between Ordained Elder and Ordained Deacon. She also offers us

insight into the financial and familial cost of ministry, God's provision in the life of clergyperson, and the unexpected outcome of life's apparent tragedies.

### *Experiencing the Call*

Theresa experienced a call into ministry in the midst of her separation from her abusive spouse. Since her parents were divorced, Teresa had grown up in two Christian homes. Her father was a United Methodist; her mother was a clergyperson in a non-denominational church. Like many rebellious children, Teresa left the church when she went to college. After marriage she continued to stay away from the church. It was only after moving to the East Coast with her husband, and meeting a neighbor who is from the same hometown in the Midwest, that she considered attending church again. Her neighbor, who was aware of the problems she was having with her marriage, invited to Teresa to come to church with her. Teresa decided to accept her friend's invitation and found her experience in the Methodist church so welcoming that she continued to attend.

Teresa became involved in a new members Sunday school class and found the experience very enlightening. She once again experienced "learning how to read the Bible, pray and apply the concepts of God's word" to her life. As her faith grew, Teresa developed a strong pastoral relationship with one of the pastors at her church, Rev. Marc Murray. She began talking to Rev. Murray in a counseling setting. The process of the conversations with him revealed her husband had been abusing her, though she did not use those words. Teresa was in denial about the abuse, and it was Rev. Murray who "named the abuse" for what it was, and then gave her the resources to enable her to leave her abusive husband. These resources included referrals to a lawyer and a shelter for abused women.

And in conjunction with the counseling, I was meeting with my pastor about having my son baptized, he realized that there something was wrong in my marriage. And he was able to help me name, or actually he named for me that it was domestic violence. And so I left [James] with [the pastor's] counseling... And went at first to a stay in a hotel, but I ended up staying in a domestic violence shelter for two months for safety. Most of the people who were there were there for safety and for financial [reasons]. I was there only for safety, because I had a great job. And, I experienced God incredibly during that time period.

All four of the pastors in her church and the members of the congregation were extremely supportive of Teresa as she went through a trauma of leaving her abusive husband of ten years, and as she began the process of slowly rebuilding her life.

While this was going on Teresa continued to engage in long sessions of meditation and prayer. It was during one of these sessions that she had a transformative call experience:

So I was in the bathroom and I was praying about whether to have [Jim] baptized, and like an audible voice. "I want you to serve me!" And it was so clear and loud, in a sense... not... It was like; I opened eyes and its like, "where did that come from?" So I close my eyes again, and I am praying, and I have this vision of my life being very different. I felt in my spirit, then, that I was going to be going to seminary to get an MDiv. And I remember saying, "Well, what about Jim?" and I felt God say, "Do not worry about Jim. I will provide a way for him to be taken care of."

Teresa had no doubt about the clarity of her call to follow and to serve God, but she did doubt the timing and the nature of the call. There was a concern her judgment was being

adversely affected by what she had experienced due to her ex-husband's abuse. The timing of the call could be explained as an overly emotional reaction to the help she had been given from her pastors and church while leaving her husband. Teresa had ongoing conversations about her call with another associate pastor at her church, Rev. Mary-Jo Carson. Teresa recalled:

And I just met with Mary-Jo doing the "Christian as Minister" book. Trying to figure out what was what. She had suggested, "Well maybe you are called to lay ministry, because it would be easier for you relate to people and for them to be able to relate to you as a layperson," and so I was wrestling with that some.

Teresa spent the next four or five years coming to terms with her faith, her call, her relationship with the church and her relationship with her ex-husband. She delayed applying to seminary for several years and tried to fulfill the calling she felt by volunteering at church, working on committees at both the local and District level, and attending church faithfully. Part of her concern for following her call was that she did not want to "give up the good paying job." Teresa was very concerned about her son. She had primary custody of him. She needed to be able to support him, and she needed the money for legal fees associated with the divorce and the ongoing child custody battles with her ex-husband.

She did continue to talk to her pastors, and they discussed her call experience at length and where God was leading her. They worked with her to discern her call, and finally she started the candidacy process to further refine her understanding of God's call on her life. In the end she decided she was called to some form of ordained ministry, and she needed to go to seminary. She hoped that while she was in school the exact nature of her calling,

whether she was called to be an Ordained Deacon or Ordained Elder, would become apparent.

### *Confirmation of Call*

Teresa described the confirmation of her calling by several means. These confirmation experiences included prayer, scripture references, recognition by others of her gifts and removal of obstacles. First, Teresa was in constant prayer the entire time she was trying to discern her call. She continually felt “God's presence and confirmation of her” call while in prayer. There was a “sense of rightness” to answering the call. Second while Teresa was studying scriptures she often felt her call confirmed during her readings. She would practice what she called "flop and drop" Bible studies.

This sounds crazy, but my sister shared with me but she calls “flop and drop,” where you open your Bible and just read wherever you are and just let the spirit speak through wherever you are. Well during that time period, every scripture I that read felt like God kept saying, “You know, I am calling you into the ministry” and Isaiah 42, I think it was 42, it has been a while since I have looked at now, was one of the ones that really spoke to me, “the bruised reed.”

Third, Teresa also received confirmation through recognition of her gifts for ministry, but she was cautioned early on that sometimes dramatic events lead to false calls. Yet, everyone who came in contact with her recognized that she “had a heart for ministry and gifts and graces” necessary to the job. Lastly, as she progressed on her road toward seminary every obstacle in her path was removed. Though her ex-husband still objected, Teresa was given resources to “handle whatever it was that [James] threw” at her. Financially, she was able to draw upon

her own savings and considerable financial aid to be able to pay tuition and living expenses to care for her son. She so also found that she had “unexpected access to school and amazing child care” available to her close to the school.

The last obstacle that was removed was actually her job. Just prior to submitting her application to enter seminary the ownership of her business changed, altering the work environment radically. Though she was not fired, she “was no longer comfortable working for the company.” When it came time for her to enter school, leaving her job was easy.

### *Determining the Call*

Choosing between becoming a LP or an Ordained Elder was not on Teresa’s mind. She understood a “LP to be called out of a particular situation to serve a particular location.” Teresa had no such “sense of location” placed upon her call, so her ongoing dilemma was determining whether she was called to be an Ordained Elder or an Ordained Deacon. Both required some kind of professional degree from seminary. Since Teresa had such a clear call to go to seminary, she pursued a MDiv, and took a variety of courses in hopes that the nature of her call would become clearer as she progressed in her education.

### *Navigating Candidacy*

Teresa spent a remarkable amount of time in the candidacy system. Most incoming clergy people are able to define their call as being one particular type of ministry, are ushered through the process, tested in the BOM Committees, and then ordained. This was not the case with Teresa. Because of her ongoing quest to determine whether she was being called to be ordained an Elder or a Deacon, she struggled throughout the time she was in seminary and through the first full-time appointment she had upon graduation. Teresa had a very specific

vision of the ministry to which she was called; the problem was that her vision had “elements of the ministry of a Deacon and elements of the ministry of the Elder.” Her vision did not fit “neatly into either one of the ministry boxes of the UMC.” Teresa said, “I struggled for the whole time I was in candidacy, when you meet with your District committee, whether you are called to be a Deacon or an Elder. I remember one time I said, ‘Look, I do not care what you call me, but this is what I feel called to do.’” The result was that she was assigned a number of different mentors. These mentors included a Deacon and two Elders, and eventually she was placed in a covenant group.

Because her call sounded more like that of a Deacon, she was encouraged to pursue the Ordained Deacon track. She attended retreats for the Deacon, filled out the forms to become an Ordained Deacon and worked for most of two years as a probationary Deacon. Eventually she decided that an Ordained Deacon was not what she was called to be instead, switched to the Ordained Elder track.

Her choice for becoming an Ordained Elder was based on several things, but particularly the realization she had that the “Deacon at was turning into something other than originally envisioned by the General Conference.” The Diaconate was originally described as an equal partner in ministry to the Elder, but “in practice the Diaconate was a subordinate ministry.” The Deacon is ordained and officially appointed by the Bishop, but there was no job security for the Deacon, and Teresa found that Deacons were often fired “because churches were able to hire laypeople to do the same job for less money.” The Deacons were often treated by “both parishioners and fellow clergy people as second-class citizens within congregations,” something that she experienced personally. There were very few positions

available to her as a Deacon that fit her “particular gifts and graces as a minister.” All of these reasons, coupled with the realization that she could actually preach a sermon well and was comfortable doing it, led her to follow the call to become an Elder.

### *Educational Journey*

Teresa decided to go to seminary full-time. She made this choice because she felt she “needed a good grounding” in Methodist theology, doctrine, and polity “before she actually entered into the ministry” on even a part-time basis. She did not think that she was qualified nor did she feel comfortable becoming a student local pastor. Instead she and her son moved into an apartment with two other second-career students while she attended school full-time. She found the experience of having roommates invaluable. They offered her the “support that allowed her to get through school.” They offered her free childcare when James was unable to care for their child. Her roommates also offered emotional support and, most importantly, “study buddies.” As she progressed through school, she added several courses of CPE, summer internships, and chaplaincy units. These allowed her to develop critical, practical experience in ministry while she continued to struggle with her call.

Though she had some money in savings, finances were a major issue for Teresa. When she quit her well-paying job to go to school, she was not sure where she was going to find the money to pay for food, rent, or tuition. She was also concerned about what her ex-husband would do if she quit her job.

That is what I wrestled with, financially was the biggest question I wrestled with, the spring when I was trying to decide if I am going to apply to seminary and respond to the call... The financial question was the biggest; Am I my crazy to give up my job?

And you know risk this, because his dad might say, “she has gone of the deep end, and I need custody of [Jim].” I was terrified because the situation we had been in. I did not want anything... I left primarily because I was worried about Jim being exposed to this, the domestic violence, and I did not want him to have to go back into it.

Teresa did have about \$10,000 in savings, which she used to pay for her first year in seminary. But as she entered seminary, she was unaware of other fiscal resources available to her including scholarships, grants or student loans. So the first year she essentially self-funded her education. By the beginning of the second year, she learned of other fiscal resources that would help pay for school. She was able to find scholarships through the school and through her own church, receive grants from the MEF and other sources, and earn money through internships. However, all of the sources of funding did not meet the financial expenses incurred while in school. She still ended up accruing \$60,000 in debt by the time she finished her MDiv. Teresa’s constant struggles to fund her education often led her to question the wisdom of continuing her education.

That was one of the biggest things that kept me, keep asking the question every year, “do I keep going, or do stop and I go back into financial management?” I was getting child-support, \$400 dollars a month, but otherwise student loans and whatever grants I could scrounge up, or the [financial aide] counselor could scrounge up for me in financial aid office.

Teresa has since consolidated her scholastic debt, and she will be “paying it off until retirement.”

Teresa honestly loved her educational experience. She learned a great deal, made good friends and felt she was given a really good foundation for her ministry. Though she was continually worried about finances and paying for her education and putting food on the table, she would willingly go back and do it all over again.

#### *Work Experience While in School*

Teresa Ingles held ministerial positions falling in several different categories while she was in school. The variety of positions she held reflects her continuing quest for answers regarding her call. While she was in school, Teresa held several intern positions. She worked as both an associate pastor and programming director. She described her duties in these settings:

I served in the first church for a summer, and did some visitation and pastoral care there and worked with the kids, and did a bit of preaching and worship, taught some studies. And I served at the second church for a year and worked with the youth some there, preaching, lead worship, just basically served as an associate pastor there. She held these positions both during the summer and school year.

Teresa often held these positions concurrently with either CPE or chaplaincy positions. The chaplaincy positions were held in several different settings including working a large hospital, a mental health facility, and a crisis center. These CPE experiences allowed her to use her own life experiences to help others and to learn how to set healthy boundaries with those to whom she is ministering. She wrote in her journal:

I think one of the biggest attitudes/assumptions/weaknesses that has affected my pastoral care and life in general and that I have come to terms with...through CPE

and individual counseling, is essentially the boundary between me and someone else. I am learning to hear the other person's feelings without assuming it is about me. I am also learning to hear my own feelings and to respond appropriately to them, which is helping me to attend to others' feelings and to distinguish between their feelings and my own. I think my attitude/value/assumption that God wants to work through us to be present to people in our settings has helped me to be a little more assertive than is necessarily comfortable.

Teresa found the work she did during these internships informative and enlightening. Unfortunately, the positions she held while working in churches did not give her much opportunity to practice the skills particular to Ordained Elder, such as preaching and leading worship. She did, however, have ample time to practice skills of pastoral care, visitation, social justice work, and Christian education.

### *Practical Theology*

Teresa has been out of school and working in the church long enough to realize that when she entered the candidacy process and started working in the church, she did not have a true understanding of other forms of ministry that were available to her beyond what had been modeled for her by the four senior pastors at her home church. Her home church had one senior pastor and three associate pastors, each of whom served a different purpose. Teresa found herself modeling her ministry after the associate pastors from her home church. This was due in part to the fact that it was the associate ministers who were so influential in helping Teresa leave her abusive husband and build a new life.

I really identified with the pastoral ministry that Marc and Mary-Jo had provided for me. And I felt called to do that, to be present as a pastor to people, and to lead them to Christ, through discipling, through Bible study and prayer, and all the things that Marc had taught me and Mary-Jo had helped, but I also felt led to lead the people out into [missional] ministry.

The senior pastor at her home church, Rev. Ray Ramage, though a phenomenal preacher and speaker, was a very distant pastor. He did not tend to have close pastoral relations with the members of his church; instead he acted more as a CEO of a large business. Teresa simply could not relate to the vision of the senior pastor that Rev. Ramage represented, that was part of the reason she had a hard time embracing the role of an Ordained Elder.

It was because of Teresa's limited vision of an Elder's calling that she had a hard time defining the call she had to ministry and as she said, "which box it fit in, and what name it fits underneath in the Methodist Church." Teresa would often describe the relationship she had with her mentors in a candidacy process and BOM as a constant struggle to not have them pigeonhole her in a specific ministry.

[We] went back and forth in all of my District [BOM] committee meetings. And every single time, [I said] "I really do not know which one I should go for, because I feel called to be a pastor. I am not a Christian educator, but you are telling me to be a Deacon, because I do feel called to lead the church [in ministry into the world]." I talked to one DS at one point about this, and I basically said, "I feel called as a pastor, but I do not see myself being a Ray Ramage. I do not know for sure that I want to preach and lead worship every Sunday, because I want to be able to focus on leading

church in other ways.” And he said, “Well, we do not have any permanent associates. And so you really need to think about that. If you want to do that kind of work, you need to be a Deacon.” I remember him saying, “We do not have any permanent associates.”

Teresa also found that she struggled initially with the emotional baggage from relationship with her ex-husband. She had difficulty with confrontations within the church, and whenever possible she would avoid them. When she could not avoid confrontations, she would react poorly either by responding authoritatively in a “preachy” mode, or she would become “mousey” and would not defend her position. For Teresa, living into her authority as a minister has been difficult. She has had difficulty “calling others to account” for their poor behavior, and she has had difficulty “just being present as a form of rebuke.” She addressed both of these problems through individual counseling and group meetings in CPE.

In addition to the above, Teresa found that the entire time she was in school and the first few years she was in ministry, she was in constant fear. She was in fear of losing her son to her ex-husband and she feared financial insolvency. Teresa did not want her son growing up in an abusive environment. She feared that with every move she was the required to make because of the itinerancy process, her ex-husband would sue for custody of her child. Teresa knew she would not be able to afford the legal fees of the constant custody battles, which led to her second fear of financial insolvency. There were many times during her scholastic career and her early ministry that she would have one position ending and not have a second one lined up to follow it. As she accrued an ever increasing educational debt, the thought of adding legal debt to \$60,000 she already owed terrified her.

Coming to terms with her fears required some effort on Teresa's part. First, she went to counseling to help her learn to name her fears and address them. Second, she learned to "pray constantly and to be obedient to her call to be an Elder." She found when she did these things, the circumstances that she feared did not come to pass or would be handled in some unexpected way. For example when her ex-husband sued yet again for custody of her son, a good friend of hers from her church offered free legal services to fight Teresa's ex-husband. "James ended up paying over \$45,000 in legal fees on that custody battle alone." The gift of her friend's legal services was truly humbling and reassuring to Teresa. She also offered examples of ending one job and having a grant to fund a second job come within two days of each other. Teresa can cite numerous times when DSs, senior pastors, lay members of the church, and other friends stepped in to ensure that she and her child were well cared for, protected, and safe. She has found that fear has no place in ministry, as long as she is following God's call on her life.

Teresa feels that as she is "living into her calling and growing in her ministerial gifts." She is getting more confident in taking on the "senior minister type" traits that she had not embraced for so long. These traits include preaching, leading worship and developing a liturgical style of her own. She is finding her pastoral gifts, counseling, pastoral care, visitation and social justice work, continue to grow. She is also becoming well rounded in other ministerial skills including Christian education and the "graceful acceptance of gifts and blessings from laypeople and peers."

*Divine Intervention*

Teresa says that she has seen God's intervention in numerous events in her life ranging from the fortuitous meeting of a “neighbor who got her involved in church” to the continuing support of her home church as she negotiated in the path to freedom from her abusive ex-husband. She is also received enormous support and blessings from unexpected sources to help her complete seminary, provide free legal services to help with the custody battles, and continuing graces as she discerned her calling for ministry. She also believes that her “entire call journey was one long act of God's intervention and grace.” She knows that she would not be where she is today if God's hand had not “been in the middle of every step” she took. Teresa summed it up by saying, “I do not need to worry about anything, God is going to be there, God has got my back, or whatever you want to say it. But it is going to be okay.”

*Summary*

For Teresa, life as a clergyperson is good. She has learned that in spite of the nastiness that surrounds her relationship with her ex-husband, God will provide her with a safe place to live, provision for her family, and support in good times and bad. She has learned to “let go of the past hurts” that have held her back in her life and in her career and to embrace the future. Teresa has also learned to trust those clergypeople that are trustworthy, and be leery of those who are not. Lastly, Teresa has learned to allow herself to become “the clergyperson God intends her to be.”

### *Case Study of Rev. Nancy Nickerson*

Nancy Nickerson is a young, white woman in her mid-30s. She is very pretty, very bright, with an easy laugh, but she has a somewhat wounded feel about her. She is divorced with Irish twin boys, Victor and Kelly, who were born twelve months apart to the day. They are 11 and 12 years old. Nancy is a former high school teacher and assistant principal. Nancy attended seminary full-time and received her MDiv after three years. She is on the Ordained Elder track and is a Probationary Member of the AC.

#### *Contributions to Study*

Nancy Nickerson represents full-time MDiv students who choose to continue to pursue her calling even in the midst of tragedy. When she started her career in school, Nancy was married to the father of her children, but in the last year of seminary she made the difficult decision to leave and divorce him because of his ongoing struggle with addiction. Her experiences of attending school while dealing with this troubling time, and the resulting fallout caused by her divorce with her relationships in the AC and the local church, are of great value to the study. Nancy feels that her local church and the AC essentially abandoned her while she was going through the process of her divorce, and had it not been for the support she found through her peers at school, as well as the professors and administrators at seminary, she might well have never completed her education or followed her call into the ministry.

#### *Experiencing the Call*

Nancy Nickerson grew up in the church. Both of her parents were very involved in the leadership of the church. Her dad was an active layperson and her mom was the music

director of a local UMC. Likewise, Nancy was also very involved in the church. She was trained as an acolyte, involved in the youth group, participated in mission trips and sang in a conference wide choir. Nancy continued to enjoy her connection to the UMC while an undergraduate student. Unfortunately, about halfway through her undergraduate degree, church politics forced her mother to leave her position as the choir director. Nancy was able to see firsthand what happens when an “ineffective pastor” is confronted with “power-hungry lay members.”

My mother was still at that same church, and a lady who was very powerful decided that she did not like her. And the pastor was, he ended up having a nervous breakdown in the pulpit like a year later, but between the pastor and this lady, my mother ended up resigning the job that she absolutely adored, and that was my first real glimpse at kind of the underbelly of the church politics. From that point on I did not attend the Methodist Church.

However, a few years later she fell in love with a young man who was a faithful Catholic. They decided to marry, and she joined the Roman Catholic Church. The Catholic Church insisted upon premarital counseling for the young couple that turned out to be blessing, because it allowed them to realize how ill-suited they were to one another. Nancy continued in the Catholic Church, but she found she could not find a “good fit in the local Catholic congregation” or in any of the other Catholic congregations around town without her fiancé at her side. One day a friend from the school where she was teaching invited her to come to local UMC. Nancy decided to go to the church and found the congregation to be so welcoming that she stayed. She quickly became involved with the leadership of the

congregation and served on administrative boards, taught Sunday school classes, and sang in the choir. It was at this church that she met her husband and was eventually married there.

Nancy continued her involvement as a lay worker and started participating in youth group activities as a volunteer. Her volunteer activities expanded to working with youth at both the District and AC levels. While attending a Youth AC, she had her call experience. The guest preacher at the Youth AC asked the young people to seriously consider where God was calling them to serve. While he was speaking, Nancy felt moved by the Holy Spirit and had an intensely emotional experience. She tells the following story:

I went down to that worship service and one of the youth directors for the conference preached a sermon, and at the end of the sermon he started talking about all the people who had come through conference events who had started really working for the church and how many were pastors now, you know, this person and that person. And he invited all the kids there to think about what is God calling you to do in their life. And by the end of this I am shaking and crying, and I really do not remember, this is what people told me, but I was just very full of the Holy Spirit. It does not really happen quite like that real often for me. It was very much a moment, and in that moment I knew that I needed to become a pastor. And I was like, "God you have got to be kidding me. I have two little kids. I have a Bachelor's of Education. I am going to go back and be a principal. Just be quiet." But God just kept working on me and messing with me to the point where I was like, "OK."

Nancy spent the next few years bargaining with God. She did not really want to go into full-time ministry, particularly as Ordained Elder. She was hoping that she could

continue to do more lay ministry, or the very least, go into ministry as an Ordained Deacon. But, as she continued to work through the candidacy process, she eventually came to the conclusion that she was indeed called to be an Ordained Elder.

### *Confirming the Call*

For Nancy the first step to confirming her call was her admittance into seminary. Nancy sent in her application to seminary the last day she could and fully expected not to be accepted, because she applied so late. She said, “I put in my application on the last day, because I was being disobedient, and I did not want to go to school. I did not want to be a pastor. End of story. Well I went ahead and put in my application. And I got in. And God was laughing at me.” Nancy’s call was confirmed. Nancy finally told friends and family about her call experience, she received additional confirmation of her call from them. Her call was also confirmed by several of the lay and ordained youth ministers she worked with on both the local and AC level. So with fear and trepidation, Nancy began her journey to ordination.

### *Determining the Call*

For Nancy the biggest struggle she initially experience in pursuing her call was choosing between Ordained Deacon and Ordained Elder. She found the Deacon appealing because of her family issues. If she were a Deacon, she would not have to worry about being appointed away from her husband's business, and she would not have to worry about her children having to move from one school to another. She thought the Diaconate would allow her to follow her call from God without becoming a preacher. Nancy said she was “trying to bargain with God” about the true nature of her calling. She described herself as “being

disobedient to God's call” in the process of going back and forth between the Elder and the Deacon tracks.

### *Navigating Candidacy*

Once Nancy accepted she was called to ordination as an Elder, all of the roadblocks were removed from her path, and she quickly moved forward in the candidacy and ordination process. She was accepted into seminary, she had support of her church, and support of her spouse. Her home church was very encouraging of her through her candidacy process, and she was able to complete her candidacy process before she actually entered seminary.

### *Educational Journey*

When she decided to become an ordained elder she received the following advice from those within the system:

I was young enough that all the advice I had received was, “you know you are young enough, you are smart, just go ahead [and go to seminary]. COS takes forever.” And I was not confident in my, not that I did not think I was called, but I was not confident in that I was in no way ready to be in the pulpit, and again had I gone the LP route and my life crashed around my head, I could not have pastored a congregation in the chaos that my life became.

Nancy decided she was young enough that it was a logical conclusion to attend seminary and earn an MDiv, because she knew she would have enough time to build her new career after she finished. Since her husband had a successful business, they could afford to send her to seminary full-time and pay for her education with the help of MEF. By attending seminary

full-time, she was able to complete her degree in three years and therefore quickly enter the ranks of clergy.

She describes her experience in seminary as having two distinctly different periods: pre-divorce and post- divorce. Pre-divorce she lived in another city with her family. She commuted back and forth on a daily basis and had to deal with “normal married folk” issues like getting the boys to school on time, fighting traffic and still making it to her own classes. She worshiped with her family at their home church and was enthusiastically supported by that church family in her pursuit of her education and her calling. Unfortunately she was living a lie. Her husband was suffering from substance abuse, and his behavior was becoming increasingly erratic. His addiction was “draining the family coffers of money,” and Nancy was seriously concerned about her ability to protect her children and herself from his dangerous behavior. She begged him to seek help; he was unwilling to seek help or to end his addiction. Nancy felt the only option she had available to her to protect herself and her children from any further harm was to “leave the marriage and get a divorce.”

Nancy left her husband in the summer between her second and third year in graduate school. It was a very traumatic time for her and the boys. The three of them moved closer to the school and Nancy began a process of legal separation and divorce. Nancy described the experience of leaving her husband as “literally having the world come crashing down around” her. She lost the support system of her home church and financial security her husband provided. She had to fight for custody of her children and had to deal with the details of divorce in the middle of going to school.

Her home pastor was helpful when she first went to school, but when she left her husband, both her home pastor and most of support system she had her home church “pulled away from her.”

The church I had attended when we were married, I left to go to school and started working in field ed., and then in the middle of the divorce, you know, nobody talks to you when you get divorced, because it is contagious, and that was really hard to be cut off from that and they were all originally his friends and so it was certainly [heartbreaking].

Nancy felt cut off from her home church, rejected and abandoned. She said, “My pastor at my home church, I guess we will call it my home church, I am the middle of getting divorced. I am in the middle of divinity school. Did anybody call me to check on me? No.” This feeling of abandonment was reinforced when she did finally receive some communication from the church regarding her status as a candidate for ordained ministry.

For example, I guess it was right before my divorce was final, the Christmas before my divorce was final in February. I got a form letter from my congregation, stamped by the pastor, you know photocopied. It was “Dear Candidate for Licensed or Ordained Ministry,” not even Dear Nancy. And I flipped. Granted I was in the middle, I had just finished exams. I open this up. I am in a difficult emotional place. It was my first Christmas without the boys. [It was] a very emotional time. I get this in the mail. I wrote a very long e-mail to them, to the pastor and associate pastor and the staff parish chair. You know this is unacceptable.

Her church did make amends, but Nancy described the whole situation as “painful.”

Because Nancy kept the details of the reasons for leaving her husband quiet, both her home church and the DS had grave concerns about her choice to leave her husband. Since they did not know the reasons, they “started to make up reasons on their own.” Nancy did not want to share the details of her divorce with her pastor or DS because “they were [her ex-husband’s] ministers, too” and she did not want to prejudice them against her husband. Nancy realizes now her silence on the issue was probably a mistake, as she might have gotten the support she needed had she been more forthcoming about the details of her divorce

Nancy was extremely thankful for the support she received from her peers, professors, and administration of the school, as she dealt with the reality of her husband's addiction and the repercussions that followed her choice to leave him.

[Divorcing my husband] just destroyed me, and had I not had somewhere to go everyday to sit in class, and if I had not had the people in my small group and the people that I had met there [to support me], I was pretty close to suicide at that point, and if it had not been for them, and me having somewhere to feel important and valued and having a reason to get out of bed, it would have been bad. I think it was also part of God’s plan. And then I also had access to free psychiatric help right there across the quad. That was very helpful and convenient.

In addition the emotional repercussions, Nancy also had to deal with the loss of her financial security, her ability to pay for school and the emotional and spiritual support she had from her home church.

Initially money was not an issue for Nancy Nickerson as she entered seminary. Her husband owned his own company, and they were financially stable and had the savings and

resources to pay for her education. After her divorce, things changed radically. Though she had been working part-time in a Field Education placement for the experience, she suddenly really needed the money the positions provided to help pay the bills. Fortunately, Nancy was able to continue to receive the MEF funds and found additional scholarships, but she still accrued \$50,000 debt to pay for her education, living expenses, and legal services for the divorce.

[My debt] is like \$50,000, because I got divorced in the middle of it. I needed money to live and eat and you know, I have child support but that only goes so far. I had child care expenses, and it was very expensive. And I did get, you know, I found outside scholarships, and I got money through the seminary you know, but my student loan debt is huge.

Nancy described her experiences with money after her divorce as “a constant struggle to make ends meet.”

Nancy felt like she learned a lot at school and she truly enjoyed your experience there. She made a lot of really good friends. She says that her education gave the background she needed to do her job. “It is that back story part, to know that I have a really solid overview of the Bible, to know how to do the research, to know that when I read something or when somebody sends me an e-mail that [has a questionable theological point of view], I am like that is not right.”

#### *Work Experience While in School*

Nancy had a series of student internships while she was in school. These included working to help plant a church in a local mall, working as the associate pastor of a church,

and working as the director of Christian education at a conference retreat center. Nancy was recruited by Rev. McKenzie “Mac” Johnson, a good friend of hers from her work with the Youth AC, to help him plant a new church the fall semester of her first year in seminary. Her experience working with Rev. Johnson was eye-opening. The people at the church they served were not traditional churchgoers. Many of the church members had either never been to church or had been away from a church for so long that their understanding of what was expected and their knowledge base of the Christian faith was minimal. Nancy and Rev. Johnson worked together to develop programming that would allow both the children and their parents to receive the same message. Their solution was to have the parents in one room being taught by Rev. Johnson, while their children were out in the hallway of the mall working with Nancy on a program that mirrored what Rev. Johnson was teaching to the parents. This strategy allowed the parents to be able to talk to the children intelligently about what the children were learning. They found their program very successful, but eventually the mall church was closed due to lack of funding.

The mall church closed before the end of the school year, and in order for Nancy to earn Field Education credit, she needed to work someplace else. Nancy went to work as an associate pastor at a local church. The senior pastor at the church was Rev. Melanie Thompson, a friend of Rev. Johnson. Nancy looked forward to working with Rev. Thompson and hoped that by working with Rev. Thompson, she would have the opportunity to create a mentor relationship with a fellow clergywoman. Unfortunately, it did not work out the way that Nancy hoped it would. Rev. Thompson was dealing with the beginning of what would turn out to be “a nasty political situation in her church.” This situation would eventually

cause the Rev. Thompson to leave the church. Consequently, Rev. Thompson did not have time or the ability to offer a mentor relationship to Nancy. Nancy did, however, have ample opportunity to practice preaching sermons, visiting parish members and performing other pastoral duties. It was a good learning experience for her while it lasted.

The following summer Nancy was hired to work at a church sponsored summer camp as the director of Children's Programming. She was responsible for managing the teachers and staff at the program and had the added bonus of being able to bring her children to spend the summer out in the woods. Her husband stayed at their home during the week and joined them at the camp on the weekends. Both she and her sons truly “enjoyed the experience of living at the camp,” and working at the camp gave Nancy the opportunity to combine skill sets from her first career with the skills she was learning in her second career.

Over the next academic year, Nancy had the opportunity to work as an associate pastor again. She worked at a mid-sized church in town. She described her position there as a “general girl Friday” for the senior pastor, Rev. Todd Henson. She helped lead the contemporary worship service, preached on a regular basis, led the youth group, and “interfaced” between some of the stronger personalities in the church. She was also given the opportunity to do some of the basic paperwork for the church, including designing and printing bulletins and other administrative work.

Nancy's final work experience while in school was a chaplaincy unit that she took during her last semester. She was a chaplain at a local hospital and found the experience to be truly transformative. Nancy's experiences allowed her to not only move out of her own “comfort zone” and the morass of her personal tragedy, but also to engage in helping other

people process the tragedies in their lives. The experience offered her a great deal of perspective. She learned how to be present at the sight of pain and how to offer comfort to people who are dealing with death.

### *Practical Theology*

Nancy is found that “the reality of ministry does not always jive with what was taught in the classroom.” This reality became quite pertinent to her as she had to figure out how to teach Sunday school classes to children in the hallway of a mall. No one ever mentioned in class at school that this arrangement could possibly be a reality. She described it as, “definitely a disconnect” between the two.

Nancy found that sometimes what appears to be an unrealistic expectation for ministry can be put into practice. Seminary professors encourage their students to take communion four to five times a week, or at least as often as possible. But most churches in the UMC offer communion at most once a month. This habit developed at a time when the churches in a circuit could only have communion when an Ordained Elder was present; it is a habit that continues today. Nancy had been able to convince some of her worship committees in her churches to look at the history of communion and its purpose in the church. After much study, the worship committees tend to decide to “institute the weekly communion service” in their congregation. Nancy is happy to say that “these churches continue this practice.” It is proof to her that sometimes what you “learn in school can be applied in the real world.”

She does feel well prepared by her studies for preaching, especially in comparison to what she has observed of others from different denominations that may not have similar

training. She “self-selected to take two units of preaching” and feels like she is “well grounded in her sermon preparation and preaching skills.” She gave an example of a fellow young pastor from the Baptist Church across town. This young pastor was invited to preach at her church when the two churches had a joint service. The pastor's sermon offered a surface examination of the Scripture and general platitudes for applying the Scripture to the parishioners' lives. Nancy explained:

They had their pastoral intern, he is a student at a Baptist divinity school, and he preached. He chose John 6, the Bread of Life Discourse, for a Thanksgiving service, but he did not talk about bread and family and feeding; he just kind of made broad generalizations instead of exegeting the passage. It was bizarre. I have had several people, I preached that morning at church, and I had several people tell me, “You actually are encouraging me to apply the Bible and live my life differently, and this guy really, what is he talking about?”

Nancy is confident that at least when she preaches, she makes an intentional effort to have what she speaks about be applicable to her parishioners lives.

Nancy is also convinced that her experiences in receiving psychotherapy for three years and taking the CPE course are some of the best forms of training she received at school. These two offered her both the mental clarity and the skills to handle the death, dying and other illness in the lives of her parishioners. She believes that before she had psychotherapy her “own personal demons” would have prevented her from being the best minister she could be. But by addressing the issues with the help of a trained psychotherapist, she has been able to successfully “take every skeleton out of my closet, clean it off, stack up

neatly, and put it away.” She honestly believes that every clergyperson should have a similar experience. CPE offered her the opportunity to become comfortable with people who are going through some of the worst things in their lives. It gave her the skills to be able to sit with a “parent who is dying of cancer and comfort her teenage children.” It is a skill she would not have without the CPE training.

### *Divine Intervention*

Nancy sees God’s intervention in the amazing, supportive relationships she has developed with her peers, particularly those from seminary. She has kept in contact with them and participates in covenant groups with them. Nancy has also been successful in developing close relationships with peers who work with her in her current appointment. She has several coworkers with whom she has good friendships and who offer her support and help with her children.

Nancy also considers the psychotherapy she received while she was in seminary a godsend. The school provided access to psychotherapy for free, and she took advantage of that opportunity the entire time she was in seminary. This allowed her to do many things including: naming her husband's addiction for what it was, determining the negative impact it was having on herself and her children, and realizing the deep wounds that she had from her own childhood experience of “growing up with a parent who was addicted and abusive.” Psychotherapy helped her deal with her self-esteem issues and her “desire to find approval from others,” and it helped her come to terms with the “failure of her marriage.” It also helped her deal with the stresses of being a single parent, a working mom, and a full-time student. She considers herself blessed, as her time in psychotherapy has also given her the

tools to help her deal with the problems of others in a sensitive manner. Though she does not claim to be a counselor herself, she understands enough about the process to be aware of sensitive issues and to be an advocate for others to seek help when they need it.

### *Summary*

Nancy's experiences with the candidacy and educational process of young clergy people offers examples of both how supported the average students can feel when their lives seem to be normal, and how unsupported they can feel when normal turns into unique or different. Nancy admits that some of her problems with the District, local pastors, and AC were "somewhat self-inflected" because she did not share some of the intimate, pertinent details to her divorce and her reasons for pursuing it; however, she still feels that she "should have been treated in a Christian manner." Nancy is immensely grateful for the support and education she received while in seminary, and believes that in spite of her trepidation going into the ministry, she made the correct decision regarding school and her new vocation. She knows that the last five years have been difficult, but she and her children are in a better place, and she sees a hopeful future before them.

### Themes that Emerged from the Cases

Analysis revealed several consistent themes regarding educational and vocational choice of how to follow their respective calls to ministry by the UMC clergy people who participated in this study. The specific themes that emerged from the study are: focus on relationships, education, itinerancy, compensation and changes. Related terms used to describe their experiences, such as "politics of the church," "playing politics," "good ol' boy network," or "practical stuff" were used by the participants.

The theme of *relationships* deals with the clergypeople's experiences as they develop close relationships with their peers, working relationships with their DSs and partnering relationships with their spouses. In some cases, the findings showed adverse experiences of the clergypeople when those same relationships were negative and unhealthy. The theme of *education* is concerned with the experiences of the clergypeople as they interacted with professors and administrators of the educational institutions. Though these experiences were generally positive, there were instances that were dubious in their nature. The theme of *mentors and polity* pertains to the clergypeople's experiences as they navigate the labyrinth of written and unwritten institutional rules of the UMC. This theme includes the perceptions the clergypeople have of the hierarchy and the institutions of the UMC, and how they feel they have benefited from or been failed by them. The themes of *itineracy and compensation* involve two key areas that shape the experiences of the clergypeople as they struggled with their calls and worked to make their way in the life of a clergyperson. For some, neither the itinerancy nor the compensation offered by the church is a hardship. For others, both are a great concern. Lastly, the theme of *changes* offers the study participants' suggestions for improvement of the educational and vocational choices. Some suggestions are deeply personal, others are very general. All were given in response to the question, "If you could change anything about your educational or vocational experience, what would it be?"

### *Relationships*

There are four kinds of relationships that the clergypeople felt were really important to them in their educational and vocational journeys. The first of these are the relationships they developed with their peers while in school, the second are those they developed with

their mentors and the leadership of AC, the third are relationships with their families and spouses and the fourth is the relationship they have with God. Each of these types of relationships had a great impact not only on their decision to follow their call to enter the ministry in the first place, but also on the choices they made once they were in the ministry.

### *Peers*

All of the clergy participants consider the relationships they have made with their peers, either in seminary, or in COS, or Licensed to Preach School, great resources of support, ideas and encouragement. As the clergy people maneuvered through their education and careers, their friends have offered them the opportunity to discuss theological concepts and practical applications in ministry.

Initially, the peers that I had, those relationships were formed in the Licensed to Preach School, which again is something that most seminary students had to go to anyway at least in the AC. So those friendships and bonds were formed at that point and then renewed each summer at school.

Their friends studied, prayed, played and cried with them as they sojourned through school. One clergy person said, "I had a good circle of friends that if I needed somebody to pick up the children or to talk to, I had people that I am accountable to on a spiritual level from school." These relationships continued through covenant groups as the clergy people navigated their ministerial careers and the political hierarchy of the AC. As one clergy person said, "Sharing experiences, frustrations, joys, and difficulties with colleagues helps me. When I cannot see God's love in a situation, others can offer another vantage point or help me focus so that the reality of God's love shows forth." Another remarked:

Since my family is a distance away, I have been blessed by other close personal relationships, particularly a group of several second-career women with whom I became friends at the Divinity School and with whom I talk and meet regularly, as well as other friends with whom I seek to stay in contact and fellowship with on a regular basis.

Last but not least, according to another clergyperson, “I am involved in a small group. This cluster of Christian friends is a group of people who love, care, provide for my needs, and yes, even hold me accountable. This is a part of my spiritual growth I consider priceless.”

### *Mentors*

The relationships that the clergypeople have with their mentors, whether they are assigned by AC or self-selected, have proven to be very formative in each of their lives. Each clergyperson can name one or two individuals that guided them in their ministry and taught them what it means to be a minister in the UMC. As one praised:

I mean [my mentor] knows this stuff. He was my monitoring pastor before I went before the Conference BOM, and I learned a great deal about [ministry] under him. You were talking about learning theology and doctrine of Methodism, I learn more about [that under] him than at any other time. But we need men like that and women like that.

These clergy mentors offered the new clergypeople opportunities to see and experience life in the ministry in a safe setting. They provided resources to the neophyte clergypeople as they developed their own ministerial skills gifts and graces.

One of those Christian friends who still has and will always have an impact on my ministry was my first mentor. He was the first senior pastor I worked under. He was a seasoned pastor with a great wealth of knowledge about the Methodist church, but he also had a heart of compassion. Though he is now deceased, I still hold to the teachings and instructions he gave me. I consider these three areas of my life—a strong prayer life, a daily study of God's Word, and committed Christian friends—to be the most influential ingredients in my growth as a Christian and pastor.

Their mentors often encouraged them to stay the course, and offered them a shoulder to cry on when things became tough. Many of these pastors now hold positions of importance in the AC, some are now DSs. One clergyperson said, “Tracy [a current DS] was the preacher my home church when we left there [to go into the ministry], and we had known Tracy for years, and he had always been supportive all those years. [He is] a great person.”

### *Family*

All of the clergypeople will readily admit that the choices of how and when to follow their call to ministry were heavily influenced by the relationships they had with their families and spouses. Many of the elder clergypeople chose not to enter the ministry until they were certain that their children and their spouses would be minimally impacted by their choice.

In my case, the family was a part of the excuses I used for not entering the ministry. It was easy to decide that I could not quit my job and leave behind the standard of living the family had grown accustomed to. It did not make sense to quit a successful career right at the time my children were in college. The family was an easy deal breaker for entering the ministry.

For those that did not wait to go into the ministry, and instead chose to do so with children and spouses in tow, the support of their spouses was very important. The language used to describe the relationship with those spouses, who stayed with them through the entirety of their ministry, is one of partnership. "Partners in ministry" is the most common description of the clergy spouse used by participants. One clergy person described his marriage as "a team that God has put together for His ministry." It is clearly understood by both the clergy person and his or her spouse that both were called to the same life in ministry. The only difference between the spouse and the clergy person in this study is that one is the pastor while the other is the pastor's support.

But really, more importantly, my wife has been my biggest advocate on all this from the very beginning. If she were here, she would probably say she as much as prayed me into doing this as she has supported me afterwards. In fact, I would not have gone into ministry if I had not had her support. I felt that strongly about it needing to be something that we both felt was an appropriate choice to make. Her support made a world of difference in terms of commuting back and forth to seminary, taking the time to do school work, work at the office, church work, etc. My wife has to be very supportive to sit through the same sermon twice, Sunday after Sunday after Sunday.

For those that entered the ministry with unsupportive ex-spouses, they felt their entire ministerial career is colored by this relationship. They were forced to depend more greatly upon the support systems offered by friends and family, parishioners, and the AC, as they felt they "fought" the ex-spouse all the way through seminary.

*God*

All of the clergypeople said that the most important relationship in their life is the relationship they have with God. The choice to become a clergyperson was made in response to what to them was an undeniable call from God to work in God's church.

In my mind, being a minister of the gospel is the greatest calling a person can ever have. I do not know of anything else I could be doing except being in ministry. There is not a shadow of doubt that being in the ministry is where I am supposed to be. God called me into this great work. There was never a doubt about that.

They will also tell you that it is precisely their relationship with God that has kept them sane, even when the “politics of the church” and the challenges of life seem insurmountable. As one of the clergypeople said, “You know I was down as low as you could go, and the only person there with me was God. I knew God and I loved God.” They feel their relationship with God and the call to ministry to be a blessing and in spite of the challenges they face, they are all happy with their decision to enter the ministry.

If my ministry were to end today, I have already been blessed beyond measure. The rewards and blessing I anticipate by being a servant to my fellow human beings and the UMC will come as I will allow the power of the Holy Spirit to work in and through me. God has called me to serve. Wherever that might be, I know God will reward me and bless me in ways I have never dreamed of.

### *Education*

Most of the clergypeople in this study told positive stories about the professors and the administration of the educational institution they attended. Generally they described their relationships with the professors as “good working relationships with the folks at seminary.”

One of the LP students felt the professors at the COS were very well-qualified. He described his education “as good as what was offered to the MDiv students.” The classes were challenging in content and challenging in academic rigor. One Student Pastor found professors to be professional and “extremely supportive” of the challenges that Student Pastors face.” All of the clergypeople enjoyed the professors’ classes that made a point of combining the “practical application of the theology” and theory they were learning. These classes included Christian education, Christian formation and preaching. Another clergyperson found that her relationships with her professors and her classes challenged her to “grow out of her box” and develop skills she did not think she had. Even though the institution was known for having a more liberal point of view than some of the other UMC approved seminaries, both of the conservative clergypeople felt that their opinions and views were respected. One said, “I am pretty conservative in my beliefs ...I think as a whole they respected what I spoke or what I believed, and how I felt and how I conducted myself in class.”

Many of the clergypeople developed close relationships with their professors. One of the biblical studies professors was named by all but one of the clergy as being profoundly influential. He taught many of courses in both the MDiv program and the COS Program. One clergyperson said the professor stressed learning the skills needed for the student to continue the student’s studies on his own and to “let the text interpret itself.” Another remarked on professor’s willingness to be flexible and open to the challenges of parenthood, by allowing sick children to attend class with their parents. This professor was also very responsive when tragedy struck the lives of his students and former students, by making kind comments to

hurting students and allowing some to take incompletes when events from outside of school prevented the students from completing assignments on time. Though he was by no means the only influential professor, he does provide an example of the “amazing” teachers who helped to “transform” the lives of their students while they were in seminary.

All of the clergypeople are thankful for the education they received, and appreciate the opportunity they were given to grow through their training. They found the class content “challenging and transformative.” As one clergyperson says, “I had one professor who was a fabulous professor, and I still send him notes, every once in a while to say, ‘The thing you taught was really wonderful.’” One of the COS students said:

I had good relationships with all those professors. There were a couple that were okay, but on the whole they were knowledgeable, and think they were there to stretch you in your beliefs to really find out what you do believe, but I had a good experience with all of them. I respected them very much.

Though there are a few negative comments about professors, they do not deal with course content, but rather about the manner in which the courses were taught. One of the students complained that “the teacher did not teach the class, we did. We had a series of student presentations where the professor just acted like one of the other students. I mean, we paid for this class and the students ended up teaching it.” Another student told about one professor whose attitude and actions caused her some discomfort and concern.

My commute time was huge in the morning and in the afternoon. You know, I had to factor in when I could drop [my children] off to school vs.[ the commute time.] Like the semester I took American Christianity, I was late at least once from dropping

them off because carpool line was a nightmare at that school, and, you know, he locks the doors proverbially [by making the student's feel bad about being late] and sometimes really, but class started at 9:00 am, and that is the only time it is offered.

When the clergypeople recount their experiences with the administration of the school they tend to have one of two responses. They either had a good working relationship with the administration or they had little or no relationship with the administration. The difference fell along gender lines and educational tracks. The men had little or no relationship with the administration and the women developed stronger working, if not friendly, relationships with the administration. The men had little reason to interact with the administration after their admittance into their programs, and because they did not need excessive financial aid, they did not spend any time on campus outside of class, and they did not participate in social activities on campus. The women, on the other hand, all needed some form of financial aid, and spent more time on campus either studying or participating in limited social activities. The two LPs had the least interaction with the administration, and had little to say about them. The two Student LPs' greatest interaction with the administration centered on the Field Education office. The two full-time students' interaction centered on the Financial Aid office, the Registrar's office, and the Dean's office.

Of the two Student Pastors, one had a generally positive experience dealing with the Field Education office, while the other found the interactions with the Field Education office challenging. It was through the Field Education Office that all Student LPs received credit for their appointments towards the two mandatory Field Education requirements needed for graduation. They expected this office would be willing and able to work well with the

Student Pastors. Instead, what one of the Student Pastors described as a common experience among the Student LP peers was a feeling of being unaccepted and slighted by the Field Education Office. An example of this experience occurred before the start of school during an interview with the Field Education Office when the Student Pastors arrange for their official support before starting new appointments. The Student Pastor was informed by the office administrator that the proper support from the office, including the required forms, would be forwarded to the Cabinet. Unfortunately, the Field Education office did not follow through with the required paperwork. The Student Pastor had to have a DS address the issue and arrange for the paperwork for the Student LP appointment. The particular administrator who caused the problem did not apologize to the Student Pastor, nor did he even acknowledge that the situation existed.

Apparently, this experience was not uncommon. The Student LP explained that several peers had similar problems with this office and they believe that, at the time, the administration of the Field Education office was not sure how to handle the Student Pastors. The Student Pastor suggested that it is possible the problem stemmed from the Field Education Office not having the same kind of control over Student Pastors as they had over CPE and Field Education placements. There was a different form of assessment for the successful completion of the requirements for Student Pastors than those for students with CPE and Field Education placements. The Field Education office had no control over where the Student Pastors were assigned, because that was controlled by the DS and the Bishop. For a time, there was an annual change in how the Field Education Office handled Student Pastor Appointments and the support services they offered the Student Pastors. This Student Pastor

does not know if the situation has been corrected, but when the Student Pastor was in school the relationship between Student Pastors and this office was almost adversarial.

The two full-time MDiv students found that the administration was generally responsive to their needs and supportive of them. Both found the Financial Aid counselors in the Financial Aid office extremely competent and capable, though one of the MDiv students wished she knew more about the available aid before she entered seminary. Both of the women had relationships with the different Deans' offices, and found them to be helpful. One of the full-time students developed a good relationship with the Dean and his family. Their children participated in the same play group, and the Dean's wife and the student developed a friendly relationship.

I ran into her one day at Chucke Cheese. She was there with her children. And she ended up, I was trying to study while eating with my family at Chucke Cheese. And she said, "If you ever need some help with babysitting, just let me know." She ended up channeling some secondhand clothes to us along way. So, the Dean was really nice, and I did not really have a strong relationship with him, I got to know his wife a little bit better.

The other full-time student worked with the Dean of Admissions on extracurricular activities as a way of "giving back to the school."

For the four clergypeople pursuing their MDiv degrees, finding classes that would fit in with their limited schedule was challenge. One clergyperson explained how one semester there was no upper-level class that would fit into her limited available time in her schedule. At that point, the school had 15 upper-level classes all scheduled either at the same time or at

night, when the student could not take the class. The clergyperson could not even find enough classes make the minimum number of classes she needed in order to receive financial aid. Fortunately, the Registrar's assistant helped the student navigate the system, and they were able to find enough courses through directed study or independent study to meet the student's needs. Due to this situation, the Registrar made some changes to the class schedule the following semester and the problem did not arise again.

None of the clergypeople participated in the formal student leadership of the school. All were too busy taking care of their families, studying and working to have the energy or time to participate in class leadership. As one of the full-time students said, "I was not ever in the particularly 'in the know' or in the 'in crowd' part of that. I did not really get involved in the leadership, like class leadership, because I was a single parent trying to [go to school]."

#### *Mentors and Polity*

The roles the AC, the Bishop, the DS, and other mentors play in the life of the UMC and its clergy are very important. The perception of fellow clergypeople about the different type of clergy—ordain Elders, LP, AMs and Deacons—and the roles they play in the AC is very important in the lives and decision-making processes of these clergypeople. This section will look at the experiences of the relationship between the clergypeople and their mentors and the hierarchy of the church. It will also examine how the clergy describe the perceptions of and concerns about the different types of clergy

#### *Experiences with Hierarchy*

It becomes apparent when listening to the study participants' stories how important the role of the DS and the AC is in a clergyperson's life. DSs can be mentors and advocates,

teachers and cheerleaders, managers and administrators or adversaries and prosecutors. Each of the clergy have experienced the DS playing at least one of these roles, if not more. And they will tell you that when the DS works well with a clergyperson, “life is good,” but when the DS works against a clergyperson, “life is awful.” One older clergyperson says his DSs have always been supportive, though in different ways. They have helped him establish his ministry, been responsive to his concerns about the appointments he was given, and affirmed his gifts and graces in the ministry. He has enjoyed working with all of his DSs.

However, one younger clergyperson describes her relationship with her DS during school as essentially being “rejected and ignored.” Her DS, in general, had very little to do with her.

Did I have a DS? It was very detached. The only time I specifically communicated with my DS [was] when I finished counseling. I wrote him a two page letter celebrating the fact that I was “done” forever [with counseling], but feeling really healthy. You know, [the letter said,] “you know I have had self esteem problems since I was born probably, and you know, now that I have worked through those, and it is not going to affect me as a pastor in ways that it would have if I had not been divorced and forced to look at some incorrect assumptions on my part.” But you know he did not ever call me up and say, “You know, I was really thinking about you today,” or “how are you doing?”

Because the DS did not even acknowledge the communication, she felt like she simply did not exist in his eyes.

Another clergywoman described a situation when she treated unjustly because she was a woman. She said that a DS told her she was beautiful instead of asking her how her charge was doing, the question he just asked all of the other male clergy. One other occasion another DS's "hateful" ways would "just seep into conversations." One day he said a prayer that was derogatory towards her. Again she was not quite sure how to respond, but another clergywoman who had been in the AC quite awhile and "had the connections to get away with it, called him on the carpet" about the comment. The DS apologized to both women because of this woman's intervention.

Others offer criticism of their DSs based upon their prior experience in management in the business world. One of the older clergy voiced his concerns about the apparent lack of oversight that DSs show for their charges. In all the years that he has been in ministry, he has had only one of six DSs attend any worship service he has lead. He has found that in general the DSs do not interact with clergy under their charge except when there is a problem, or when it is time to assess them for their yearly appointment cycle. His concern is that it is hard to assess a person's ability to a job if the person doing the assessing has not observed the job being assessed. He understands that the DSs' jobs are difficult, and he does not know exactly what it is that they do, but he wishes that they would find some way to interact more often with the clergy people while they are working.

Most of the clergy described their relationship with the AC in generally positive or neutral terms, but there are those whose experiences with the AC have left them feeling "disconnected" or "rejected." Below are some examples of both kinds of experiences.

One of the older clergy said that because of the relationship he had developed with the AC as a layperson prior to going into the ministry, he had a lot of contacts in the hierarchy of the AC and knew many of the DSs. Because he was an age peer of many of the members of the AC he found that his interactions with them easy, accessible and professional. All of the individuals at the AC level that he has worked with have been competent and willing to listen. He does admit that going into the ministry he perceived the AC to be a system of “good ol’ boys” and that in order to fit in he needed to accomplish certain things and “jump through hoops” to be accepted as a member of the group.

One of the clergywomen has had a number of situations where the men in the conference have been less than kind. One example she offered happened in Licensed to Preach School. The pastor who was teaching the class referred to preachers exclusively as males. He said, “Well if you are doing a wedding, somebody invites you to come do a wedding, an outdoor wedding or something like that, be sure it is not too close to another preacher. Do not get in on his territory.” She said, “They always used the masculine pronouns.” The teacher also informed the entire class, a third of which were women that they should always wear a suit and tie when working. Laura wanted to say something, but could not come up with an appropriate retort, fortunately for her another classmate did. Laura tells this story:

And then they said, “Well, dress, always wear a suit and tie.” And this girl at the back of the room, she was a character, she stood up and she actually had on a dress that day and she said, “I just do not think I am going to wear a suit and tie all the time.” I was

just wishing they would shut up and leave, but she had the answer for them. [It was just] silly.

Another clergyman described his experiences with the organization of the AC as “feeling disconnected.” This disconnection is experienced on two levels, the first is the disconnect between the AC and the small local church. He feels like small rural churches do not matter to the AC. He finds that there is a lack of resources and programs for small churches. He also finds that small churches struggle with the dictates handed down from the AC. These dictates include the amount of the apportionments that the small churches have to pay, which seem to increase every year, and changes in regulation that can affect small church budgets in enormous ways. The second disconnect is based upon his perception that the AC does not see him as an equal to his peers because he did not attend seminary. This clergyman attend COS and feels like he is often treated poorly because of it.

Another clergywoman was also concerned when she graduated from school that she would not have an appointment. These concerns were based on two things: first, she did not pass all of her ordination committees the first time; and second, because she was a divorced single parent. She understands that the AC is “blessed with an abundance of incoming clergy” because of the presence of a seminary in the state. But she was baffled by the reaction of the AC and their apparent unwillingness to help her find an appointment. After all, she had been a member of the AC for a number of years before she went to seminary. She was active in a lay ministry at the local, District and AC levels. She received MEF money, and she “jumped through all the hoops” they had asked her to jump through. She still felt like she was being rejected by the AC because of her divorce. She considers her appointment at

her current church a blessing from God, and recognizes that is in due to the great part by the influence of her DS and the grace of God.

Another clergywoman has discovered that her own personal conservative theology makes it harder for her to develop friends among her peers who are women in the conference. Most of the women in the AC have far more liberal theology than she does. She has developed many collegial relationships with these women, but they have not become close friends.

A lot of the women in the conference are very liberal, and I am kind of an anomaly among women in ministry, because I am very conservative. And that is where my best friend and I meet on that kind of level. So, many of them at seminary that I met were just way out there. And I guess I just got kind of a fear built up because of that, because I did not feel free to say what I felt about some things.

### *Mentors*

Each clergyperson has had some moment in their career when their personal relationships with other elders, mentors, DSs, or individuals who work at the AC have played a pivotal role in their life or in their career. These moments of intervention often make a significant difference in the choices and opportunities available to the individual clergypeople. Below are some of the examples given by the clergypeople in this study.

Several of the clergypeople in this study were assigned mentors who were also their home pastors. This practice is generally frowned upon because it can adversely affect the clergy candidate's pastoral relationship, but some of the clergy considered the practice to be "a good thing." One of the clergywomen was happy to have someone to mentor her whom

she trusted and knew she could go back to if she had any questions or concerns. Because of her prior relationship with her mentor, they were able to proceed through the candidacy process quickly, which allowed her to move to the next step promptly.

Some of the most helpful mentors to another of the clergywomen were Ordained Elders who befriended the clergywoman before she entered the ministry. The Elders helped navigate the pitfalls of ordination; they celebrated with her when she completed her class work at school; they helped her with the drama of her ex-husband; and they helped her prepare for ministry on her own.

For many of the clergy, the senior pastors of their first appointments have been wonderful mentors. In addition to helping them prepare papers for ordination and mentoring them in their pastoral ministry, these senior pastors have helped them navigate their life in the ministry. In some instances, this help meant teaching the young clergy how to set boundaries between work and home. For others, it means helping single women figure out how to address dating in the local community and deal with unknown pitfalls of being divorced and working in the church. These senior pastors are very supportive of the new clergypeople's roles as spouses and parents, and they encouraged the clergy men and women be flexible in their schedules so that they can spend time with their families.

Some clergypeople describe their mentors assigned to them by the AC "a mixed blessing." One clergywoman's believe her mentors honestly wanted to help her, but because they were so focused on their preconceived notions about the clergy person, the mentors were not as helpful as they could have been. Another clergy person complained of the number of mentors assigned to her. By the time she completed the process, she had four different

assigned mentors representing three different routes to ministry including Deacon, Diaconal and Ordained Elder. This turnover did have its advantages in that it offered her a variety of views on the experiences of ministry, but it did compound the difficulty she had in completing the process to ordination.

One of the older clergymen counts several different Ordained Elders as his mentors. The pastor of his childhood church is the pastor who formed the clergyman's opinion of "what a pastor should look like." It is a vision he has carried with him all through his life as he has sought to find his own identity as a pastor. Other pastors who have been mentors for him include the pastor from his home church, who was assigned his mentor for the candidacy process. This pastor was very helpful in the candidacy process and proved to be a resource the clergyman could draw upon when he had questions or issues regarding the church, the candidacy process, ministry or personal issues. He is still very good friends with this pastor. Another mentor, who was a member of the clergyman's first charge, was a retired Elder and DS. This mentor understood the UMC system, was supportive of his ministry without interfering, and was able to answer his questions when needed. He also intervened for the clergyman on occasion within the AC.

All of the clergy believe that they would not be the ministers they are without the leadership and training offered by their mentors. Clearly, the role of the mentor is very important to the life of a new clergyperson.

### *Perception of Clergy Types*

Several consistent themes emerged from the study regarding clergy types, life experiences and what having a "career" in ministry means. The clergy people describe a

perceived inequality between the ordained elder and the other forms of ministry in the UMC, including the LP, the AM, and the Ordained Deacon. This inequality was cited as an influence in the choices made by the clergypeople in regards to choosing one kind of ministry over another, particularly when the clergyperson in question did not have a clear call to a particular type of ministry. Related to the differences in clergy type is the perception that the desire to view the ministry as a career leads some clergypeople, particularly the young, inexperienced clergypeople, to reinforce this perceived inequality. Below are some of the descriptions, explanations and experiences offered by the clergy in this study regarding these themes.

One of the best descriptions of some of the issues regarding age, experience, perception of ministry and “careerism” came from one of the older clergymen who sees little difference between the LP, Student Pastor or full-time MDiv route to ordination. As he points out, all clergy are LPs at one point in their career. They attend a License to Preach School, are licensed to preach, and then are appointed to a local charge. Some then attend seminary and earned an MDiv while others go to COS. At that point, it is the individual's choice and their understanding of their call to ministry whether to stay an LP or become an ordained AM member or an Ordained Elder. For those who earned their MDiv, it is assumed they will be ordained an Elder. For those who choose COS, he considers it to be a matter of the individual's calling. “The choice is you can stay as a Local Pastor, complete the five year basic COS and that is it, or now apply to the conference for Associate Membership to the conference, or continue on the Elder track with the conditional Advanced COS requirements.”

He does recognize that some clergy see the ministry as a career instead of a vocation, especially in the younger clergy who are under 35 years of age when they start the process.

He explained it like this:

If I am in a career, I am looking for the progression up the corporate ladder. If I am in a vocation, I am doing, I am serving, working, doing what I am doing without that forward looking “what do I need to do to get to the next step?” When I was in my prior profession, that was the mantra of the senior managers, you would ask, “What do I need to do to get promoted?” And the answer was, “Just do what you are doing and do not worry about how to get promoted.” So that is the difference I see in between vocation and career. And obviously, if you are 25 years old, making minimum wage in the church, before too long you are going to be looking for those things that you are going to have to do to get a larger congregation, which corresponds to more money, which corresponds to being better able to take care of your family, and a little closer to the rest of society, and having enough money to be able to send them to college and those kinds of things. So being second career, those kinds of promotional opportunities are not important.

He does think that this dual vision of career and vocation can influence one's understanding of the equality of the different types of clergy.

He would “encourage any younger clergyperson to pursue a MDiv and ordination as an Elder.” He has some concerns for the younger LPs he sees going through COS. He thinks that those who are in their mid-30s are doing themselves a “disservice by not attending seminary” and being ordained an Elder. It does not seem wise to this clergyman for these

“youngsters” to start off in what for them will be a 30 to 40 year career without the “added prestige of the MDiv and Ordained Elder status.” Were he in their shoes, he would find a way to afford seminary, earn his MDiv and become ordained an Elder.

He is concerned about the lack of life experiences that many young clergy have when they enter the ministry. Those that come into the ministry straight out of undergraduate school, who have not experienced life, who have not had to deal with the complexities of everyday life, have no concept of ordinary parishioners concerns.

I personally believe that seminary ought to have a minimum age so that you are not going to be allowed to go to seminary until age 30 or 35, so that you go out and work in the real world. I say the real world, but Methodist pastors, and I have been a Methodist again all my life, so I have seen a lot, have a tendency to get to the point where they are used to other people doing for them. In my travels and in a number of churches I have been associated with, and a number of committees I have served on, I have seen pastors wanting to know when the trustees were going to come and clean the windows on the parsonage. That is pretty drastic. So if you graduated from college and went to work and worked 40 or more hours a week, and served in church on committees and teaching and paid a mortgage and paid your tithe, and put kids through college and paid your tithe; then the things that the seminary does not teach, money management, administrative skills, would be learned other ways so that they would not be missed, so that the current curriculum at the seminary would be in addition to those other things that you really need in the ministry.

Another senior pastor offers a similar point of view. He has noticed that his peers may treat some Local Pastors, AMs, and Ordained Deacons differently. He assumes that these individuals who do not see their peers as equals are exceptions to the rule. He also has found a clergy person's level of education is not a particular indicator of ability. Some of the hardest working clergy that he is ever met are LPs while some of his fellow Elders are "lazy" and "hope that they will fall off the radar of the Cabinet" because "they are happy where they are." He believes that the Deacon is still in the "process of being defined in real terms, and a lot of work needs to happen with it."

Both of the younger clergywomen also expressed concerns about the perception of the Deaconate and LPs. One of the clergywomen intentionally chose not to go the local pastor route because COS would take too long to complete, and she felt that the LPs were not treated as equals by the AC. Both of the women felt there was no "job security" for the LP. They also recognized the limitations of the Ordained Deacon. As one of them said:

As a deacon you have no guarantee of a position. You have no guarantee the salary. You have no guarantee of health insurance; you do not get a parsonage. You are in a very tenuous place when you are a deacon. You are asking for money. You are a professional. You have got a masters degree just like elders, but the churches do not see it that way. The church has not embraced the role of the deacon or evolved the role of the deacon in the way that I thought it was originally going to be as a professional with mirror ministries where the Elder would focus on the internal life of the church and the deacon would focus on external life of the church, and leading the church into the world. It has not evolved that way. But it has taken awhile for the

churches to embrace it, and in the meantime the deacons have gone back towards being a Diaconal.

So even though both of the women carefully considered their options for ministry, neither chose to follow either the LP or the Deaconate career path.

One clergyman said he sees “a disconnect from the AC” by LPs and AMs. Both LPs and AM of the AC are allowed many of the same privileges and all of the responsibilities of an Ordained Elder, but they do not have the same voting rights in the body of the AC as does an Elder or as any given a lay member of the AC. He finds this lack of voice on issues a great concern to him, because it means that when LPs or AMs and their lay representative from their respective churches go to the AC, they have literally half the vote that their peers who are Elders or Deacons have. He believes that part of the influence of the larger churches bear at AC is directly related to the amount of money that they bring into the AC and the number of votes they are able to wield. Unfortunately these large churches make up a very small minority of the AC, so that the majority of the AC is being ruled by decisions made to suit the minority.

One other clergyperson is also concerned about the AC’s attitude towards small churches. Over the years, this clergyperson has seen the AC make great improvements in its attitudes and actions toward the small churches. When the clergyperson first started everything was geared towards the big churches. But things have improved. During the intervening time the DSs have become more sensitive to small church concerns, and the last Bishop the AC had was very proactive in appointing DSs who were “nurturing, spiritual leaders.” Unfortunately, the clergyperson does not hold the same confidence about the

current Bishop and his attitude towards small churches. The current Bishop is much more “businesslike.” And the clergyperson feels like the AC has “regressed 20 years in the past four years” because of the policies and politics of the new Bishop. The clergyperson thinks many of the good DSs are leaving the Cabinet because they have to deal with the change in policies and politics of this new business model the Bishop has installed. The Bishop is appointing DSs who reflect his outlook, and most of them appear to be “yes people” as opposed to “spiritual leaders.” The clergyperson wishes that pastors of small churches had more influence over choosing the next Bishop, but has decided “it really cannot get any worse than it already is.”

Several of the clergy voiced concerns about the lack of opportunities to lead churches in the AC that are available to LPs or AMs. They essentially see little opportunity for advancement for LPs or AMs beyond the small rural churches. For all intents and purposes, “working at a tall steeple church is out of their reach.” All of the clergy remarked that the LPs and AMs are treated differently than Ordained Elders even though they often do the same job. Some believe that this treatment is an “exception to the rule” while others see it as “quite common.” One of the clergy related a “common discussion” amongst his peers who are LPs and AMs who say that they are the “redheaded stepchildren” of the AC. As he pointed out, their status in the AC and the role they play is part of an ongoing conversation that the General Conference of the UMC is having. But how these differences manifest themselves in real life is what is of greatest concern to this clergyman.

To be honest, the feeling that we had when we were at COS as ministers and pastors, and I say “we” because our whole class felt this way pretty much. We felt that our

call to preach was just as important as anybody's, but what we did feel, and a lot of people still feel this way, that since we came out of COS, is that we are redheaded stepchildren, it is as though we were not really looked on as important as an Ordained Elder, it is that we really were never going to be able to hold the big churches, and never really going to have a [voice]... see there are things at conference that I cannot vote [on], whereas lay people can vote on. There has always been this wall. The bishop now has days apart for Elders, for Ordained Elders. Now that is separation, in my eyes, that is separation. Now I know that they worked hard for it. But you know, how we ever going to obtain unity of the church, if we cannot obtain it in the denomination? That is our whole point. Is my call any less than your call?

### *Itinerancy*

All of the clergy who participated in this study do itinerate, regardless of the type of education they received. Although itinerancy is expected for those clergy who received their MDiv, it is not necessarily expected for those who went to the COS. However, both of the COS students chose to become ordained either as an AM of the AC or as an Elder in full connection. Therefore, each of the clergy went into the ministry with some expectation of itinerating.

The clergy tend to fall into two categories when it comes to itineration: they either “embrace” the process, or they approach it with “fear and trembling.” Their reactions appear based more upon familial concerns than professional issues. Those who have children at home are the ones who have the greatest concerns about moving. Some of this concern is due to the clergy’s relationship with the children’s other parent. When a clergyperson has an ex-

spouse in the picture, itineration gets “complicated.” One of the clergy described the experience of her the last appointment process as:

When I got the call, I was in a staff meeting. I went and just laid out on the steps in the sanctuary, and I bawled my eyes out, and it was like, “God you have made me to be a mom. And I know that you have called me to be a mom, and you have called me to be a pastor. And I feel like that is what you called me to do. What I am supposed do with this? Give me an answer!” and I felt God was leading me to call my ex-husband and ask him would he be willing to cooperate with me so that I can move to the coast where his family is. So I called him, and he said, “I will think about it and I will call you back.” Well he never called me back, and he sent me an e-mail that basically said that if I moved, he would file for custody. I called the DS back after and I said, “I am just going to have to trust God with this, because I do not know what else do.” And I could tell his [the DS’s] heart was breaking for me, because it was just a heart wrenching choice.

For both of the single parents, every new appointment is an opportunity for their ex-husbands to seek a new custody arrangement. Legal fees are expensive, and the custody battles are not easy. A constant effort has been made by the Cabinet to keep these single parents within a specific commuting distance of their ex-husbands. When the Cabinet is successful, no changes are made in the custody arrangement. When the cabinet is not successful, then the ex-husbands can sue for custody. It can be an ongoing legal battle that these single parents see an end to only when their children head off to college.

There are blessings that come with the itinerancy for these parents. In particular when a parsonage is available, it is usually a far better home than anything a single parent could provide on her own. And, as one of the clergy recounted a conversation with her son about their new home, “My son said, ‘I am glad I have had a chance, or am getting the chance, to live in the small town. I would not have wanted to live here all my life, but having the chance to live here for while, I beginning to appreciate that.’” One other unexpected blessing from the itinerancy has been a constant support from laypeople of the congregations. Both of the young clergy are amazed by their parishioner’s generosity and the surprising diversity of gifts ranging from continuing legal aid for custody battles, commission-free real estate services, and the occasional free dental procedure.

For those clergy who have “embraced” the itinerancy process, they generally say that they knew the itinerancy was “part of the bargain” when they joined the ministry, and it is something that they “do not really worry all that much about.” As one of the clergy pointed out, many professions in the U.S. now require that their practitioners move, so moving is not a hardship.

In society, I think statistics show that [many professionals] move every five years as well, so you know, it is not like the Methodist pastor is in a category all by themselves as far a moving. The itinerancy philosophy of the connectional church is more about obedience to the church than moving. Moving is part of that obedience, but moving is really not an issue with me or my family.

Usually a concern for clergy people with spouses is the effect of the itinerancy on the spouses’ career. None of the married clergy people in this study had that issue. All of their

spouses had professions that moved easily or they worked in some aspect of the ministry, such as Christian education, music, or were a clergyperson. For these couples, moving does not adversely affect the spouse's career. For those clergypeople who have spouses who also work in the ministry, coordinating their work schedules at the different churches can be a challenge, particularly if the churches are in different towns or Districts. The clergypeople find that the Bishop and the cabinet are willing to work with the situation of the clergyperson in question and do what they can to make the transitions as smooth as possible.

Clergypeople generally see the itinerancy in a positive light because it ensures that a minister can "move on" when it is time to leave particular charge and do so "on a high note" instead of staying in a place where both the clergyperson and the charge recognize they are heading in different directions. As one of the clergy said when he was told he would be moving from a "difficult" charge, "I will tell you, that as soon as they asked if I wanted to move, I said, 'My bags would be packed tomorrow.' I certainly did not give it a second thought."

They do recognize there are difficulties and disadvantages associated with the itinerancy.

I think the disadvantages probably, you know, in the Methodist system, you really do not have any control over that; you are placing your life in the Cabinet's and the DS's [hands]. You really do not [have any control]. You do, you do not have to go [you can refuse to move], but eventually they will begin to say, "Okay" [this person is not cooperative]. So I think that is probably one of the biggest disadvantages is not being able to say, "Hey, this is not what I wanted." We can say, "This is what we want. This

is the kind of church I want,” but there is no guarantee. I mean there are no guarantees in life, but you really have no control. And, you know, we do not like to lose control, but it is the biggest disadvantage.

Clergypeople can feel disappointed and sad when moving because they are leaving behind all the close ties they made in the previous appointment. It is also a challenge to make new friends and create new ties in their new charges. Determining how the “power politics” work in the new church is also a challenge.

### *Compensation*

The clergypeople in the study had different opinions regarding compensation based upon their age, marital status, and position in the church. For those who are older than 40 years old when they enter the ministry, issues concerning compensation are based around benefits, particularly health insurance and pension benefits. For those who are not married and are single parents, the concerns center on "getting off minimum" and having enough money to pay off their sizable student loans. Both of these issues can also be tied to the length of time these individuals have been in ministry or the status of the charge that the clergyperson served.

The younger clergypeople who are repaying \$50,000 to \$60,000 of educational debt are also single parents. Both of the young women came from professions where they made considerably more money than they are making now, and they also had far more financial security that they “miss.” Both said their reactions to the compensation offered by the UMC might be different if they had started seminary and gone into ministry right out of college, as they “would not have known anything different,” but losing their financial security and

taking on an enormous debt load has been both “emotionally” and “mentally” draining. “Fear” and “worry” are two very common descriptors they use when discussing their financial situations. One clergywoman said, “My senior pastor and I have talked about [compensation]. He said, ‘you are 37 you have got to get off minimum as soon as possible. So when you leave this place, you go to a better church with a decent salary in order to support yourself as a single parent.’” The other clergywoman said, “There is no security. I do not have a savings account. But that is an area that I know that I have to be careful and things will balance out.” When asked about paying off their student loans, they both said they “will be paying for it for the next thirty years” until they retire. They also realize that when their children go to school in a few years, they will have to find a way to finance their children’s education while they continue to repay their own scholastic debt.

Clergy people who are over the age of 45 generally believe that the compensation for clergy is fair for the job that is performed, particularly with the other benefits offered to clergy that include housing, continuing education, pension, health insurance and travel. As one of the clergy said, “The UMC provides the pastor a fair wage, decent housing, and opportunity to serve without being forced to take time away from serving to tend to the necessities of life.”

For all of them, there are concerns over the issues of health insurance because of the ongoing conference-wide debate as to whether to make participation in the health insurance plan of the AC a mandatory requirement for all clergy. Funding of the health insurance plan is an ongoing concern that has far flung effects, including the cost of the insurance for small churches, that will bear the brunt of the costs should the changes take effect. Many younger

clergy can buy health insurance on their own from the same company for considerably less money than what they have to pay if they go through the AC. The problem is that the cost of the insurance increases for everyone when there are fewer young, healthy people participating in the system. Support for both sides of the issue was offered by the clergy in this study.

There is additional concern about some of the changes made by the AC a few years ago to the health insurance policies that affect second-career clergy. As one of the clergy explained, “somebody at the conference” had the mistaken impression that “all second-career clergy have access to health insurance and pension benefits from prior careers,” and therefore do not need to participate in the AC’s health and pension benefits program. Of course the assumption is entirely false. The “vast majority” of second-career clergy depend upon the AC for all of their health insurance and retirement benefits. The clergyperson believes situation has improved recently, because the following year “they went back and fixed it by changing the legislation, but it is still not where it needs to be.”

The older clergypeople are also concerned about pension benefits. Those that are approaching retirement and have served appointments in their career that were not full-time, will not be given credit for the actual numbers of years they have been in ministry. For every year a person is appointed to a part-time appointment, regardless of the hours actually worked, she is given credit for working only one half of the year. This means it takes two years of work in a part-time appointment to equal one year of work at a full-time appointment. As several of the clergy have pointed out, the only real difference between a

part-time appointment and a full-time appointment is the money a pastor is paid and the benefits they received.

By definition [part-time appointments] are full-time jobs and part-time salaries. Hours as defined by the by salary and by a system that says in order to categorize who is and who is not [full-time], we have to have some way of ranking people, and part of that is based upon on state law, at least as far as insurance program is concerned and insurance practices.

Those clergypeople who entered the ministry after the age of 40 and had retired from successful careers tend to have a different appreciation for the compensation and benefits packages offered by the AC. They both came into the ministry financially solvent, and have considerable financial resources from which to draw. Although they participate in the health and pension benefits of the AC, they do not *need* to participate in them. However, because they have “worked in the real world” they have an appreciation for the UMC system.

I think with the retirement benefits, the health insurance,... I cannot remember right now exactly where the minimum pay is plus utilities plus travel, but it is a decent salary particularly if you are twenty-five years old and with the parsonage and/or housing allowance, I think a Methodist pastor is in a position where he can devote full-time to the ministry rather than worrying about having to go to work someplace or my spouse has to work someplace when we move. There is a level of financial remuneration that he does not have to worry about that.

Another pastor said, “That is one of those things that my wife and I have discussed many, many times; how well [the UMC System] is structured, and how well they look after the

pastors financially and health wise, retirement and all the things.” And “So, yeah the benefits are good.”

However all of the clergy, regardless of age or gender have found that the compensation for a UMC minister can come in other forms. Though one may not have the fiscal resources to draw upon that one once had, all found that all of their needs are met. They have been continually and pleasantly surprised at the generosity of parishioners that they have served. No one can imagine going back to the lifestyle that they had before becoming a clergy person.

In the business world you have to work like from say, seven or eight in the morning until at least seven at night, sometimes eight at night. And you do not leave. You do not have the flexibility to set your own schedule. You cannot take the afternoon off very easily for a ballgame. In ministry, I have that flexibility. I set my own schedule for the most part. I try to set the meetings to the extent that I have some control over it in a way that I think will work best for my family.

### *Change*

Each of the clergy was asked to answer the question, “If you could change anything about your educational or vocational choice, what would it be?” Remarkably, none of them would change their vocational choice. They are all very happy in their current profession, regardless of the various difficulties they may have encountered in their journeys. However, all of them listed several things they would change about their education. Each of them would like to have had the opportunity to learn more about crisis and conflict management, pastoral counseling, Christian education and how to fill out Charge Conference forms either

while they were school, or immediately following the completion of school, through a continuing education program offered by the AC. Several of them also said that they wished they could make a few changes in their personal educational journey.

### *Job Satisfaction*

One of the clergy described his satisfaction with his job by saying:

I have found the rewards and benefits to be bountiful. There is nothing like the blessing one receives when a family in crisis says to you, “you helped us see God’s grace through this time.” It is an incredible experience to be able to be God’s agent in the lives of his people.

Another clergyperson said:

I have experienced God’s grace, mercy, steadfast love and faithfulness, making a way where I can see no way, providing abundantly, surrounding me with a community of love and forgiveness in the body of Christ.

Yet another clergyperson said:

I have experienced the blessing of seeing and experiencing God working in and through me to bring healing and reconciliation to others. I have seen God bless and multiply my (and others’) small efforts. I have seen people grow closer to God through the words that God has placed in my mind and on my heart to share with them. I have experienced the gift of God’s grace and mercy and love in the body of Christ. I have seen and experienced God make a way many times where I could see no way. I have seen the power of God transforming people’s lives. I have experienced the gift of faith and God’s presence and strength in the midst of suffering. I have

experienced God providing for our needs in ways that I could never have seen or predicted or caused.

### *Practical Education*

One clergywoman has a few suggestions for improving the education of clergy. She is very grateful for the experience of CPE and counseling, and she would like to see counseling, CPE or Chaplaincy become mandatory for the AC. She is also very glad for her classes in Christian education, but she wishes she had taken more classes in the discipline. Half of her current job is Christian education. She would also love to see seminaries do better job of connecting the theory with the practical. Concrete examples of how to live the theology in the pew would have been very helpful. It is hard to convince parishioners to care about theology if they do not see a practical application or impact upon their lives.

The other practical information she wished she knew before entering the pastoral setting was how to organize her time. Her current position is the first time in her life she has not been living by a schedule set by somebody else. She has been struggling to find priorities in ministry because of it. She has been making lists, but she still feels that she is struggling with this challenge. She would also like an explanation of how to fill out Charge Conference forms and other items unique to UMC. She is very concerned about what her first solo first-time appointment will be like, because she is not certain how successful she will be in filling out the forms. The she expects to have some practice doing it where she is at now, but the vast majority of forms are filled out by support staff, and all she is really responsible for is her “little portion for Christian education.”

She would also like to see a more concerted effort to teach students how to assess a congregation's health, how to recognize and handle the power politics in the church, how to handle forming Methodists out of individuals who come from other denominations, and lastly how to claim one's own pastoral identity. She said that he had some sense of how to handle these kinds of situations due to her background in her prior profession, but nothing in school or in life has prepared for the reality of what she has found. She has seen two pastors handle changes within the congregation. One made "immediate changes to the worship service", "moved furniture around" and other changes that resulted in unrest and concern with in the congregation. The other pastor waited to gauge the tenor of the church, made very selective changes, and helped the congregation understand why he was making the changes. From these experiences she learned she would, "encourage seminaries or ACs to help inexperienced pastors understand and gauge what God is calling a congregation to do and how best to get there without causing too much stress on the body."

The clergywoman said that she is having problems assessing the power politics in her current appointment, and she wished she had some kind of academic training to prepare her.

I see a gap in my education in terms of understanding the dynamics of my congregation. Because of my previous work experience, I have been able to identify some power players in my congregation. However, I have not always been sure what to do with the information. How do I best interact with the gatekeepers in the congregation? How do I work with power brokers rather than have them work against me? I feel I need a sociology class or a class on church dynamics.

She has also discovered that she is spending a great deal of time trying to help new converts to Christianity and those who come from other denominations to understand the unique theology of Methodism. She does not want to discount the positive experiences that individuals may have from their early theological life, but she does want to see people mature in their faith as Christians and as Methodists. This concern has been brought to the forefront at her current appointment because of the close community ties with a Baptist church, the only other church in the community. She said,

I have felt unprepared to deal with the influence of other Christian denominations on the belief and practices of my congregation. A large segment of our congregation grew up Baptist. Therefore, Baptist theology and practice permeate our congregational life. How do I lovingly guide this congregation into United Methodist thinking?

Lastly, she is struggling to understand the boundaries between pastor and parishioner. She wants to have a healthy social life, both for herself and her children, but she understands that as the pastor she must have healthy boundaries between her personal and professional life. She thinks that little if any effort was made to teach her this while she was in school, and now she feels ill-equipped to handle the issue.

I believe that seminarians need a better understanding of the role of pastor and the person of the pastor. I was unprepared to handle what others assume about me as a pastor and specifically as a divorced pastor. I am person who is called and [I am] not just my calling. I have thoughts and opinions of my own that I do not share from the pulpit. I am content in my new singleness and am not shopping for my next mate in

the congregation. I do not feel completely prepared to navigate “church friends” and “personal friends.” Luckily, I do have the experience of being a professional and knowing that I cannot be friends with everyone. However, I do spend a majority of my time at church and with church people. How do I meet my social needs and the needs of my children to have friends in the church without crossing any boundaries? No one has been able to articulate this for me and I do struggle with it.

Another clergyman wishes the AC would make some simple changes in the education requirements for clergy. He, too, would like to see a greater influence on the practical aspects of ministry. He would like to see more emphasis paid to how to apply the theology in a practical manner so that it “will mean something to the person in the pew.” This emphasis would include teaching the pastor how to connect the theology of Christianity to the daily lives of the average believer. He would also like to see the AC place more emphasis on pastoral care and crisis management. He feels that the current education practices create clergy people who are woefully unprepared for this very integral aspect of ministry. He also believes that clergy people do not have a firm grasp on the “practical application of Christian education practices.” The Christian education programs at most churches are run by the laity. If there is a failure in the Christian education programs, most clergy people would not know “how to help get it back on track.” He would also like to see “unnecessary classes such as Greek and Hebrew” deemphasized so that clergy can concentrate on those classes that will better serve them in the practice of their ministry.

As stated earlier, he does wish that there were some kind of age requirement or life experience requirement for younger clergy. He also wishes that there were an opportunity for

continuing education to address some of the more practical needs of clergy, especially leadership and management skills. “There is a lot about serving in the local church that is not even covered in seminary. And the key phrase, at least in the Conference is “effective leadership” and yet I have found no emphasis in the education process or continuing education that provides that.” Meanwhile, another clergyperson’s experiences with being on both sides of the Board of Ordained Ministry has taught him that it is very important that the church continue to uphold its high education standards, particularly where the polity and history of the UMC is concerned.

I have been serving on the District Board of Ordained Ministry for this past year and that has taught me more than anything that there has to be education about Methodism. There has to be an understanding that if you are going to be in a pulpit of the Methodist Church, then you have got to know what you are talking about. And believe me, what I have seen this past year, we need to keep education of the forefront of educating pastors, not necessarily about their salvation, I am talking about Methodism.

He would also like to see several other elements of ministry covered in the COS. He said, “I think there needs to be some more practical classes taught, definitely more polity, more just experiential, conflict management classes. I think there needs to be some more of that.”

A different clergywoman would like to see some way to work on more of the practical aspects of ministry included in the curriculum. In particular, she would like to see Christian education courses placed more centrally in the curriculum. She would also like to

find some way of allowing students to actually practice the actions of liturgy. She has found it extremely difficult to find her own way to lead worship. It has been difficult for her to become comfortable in her own skin as she leads the liturgy, leads prayers and preaches. She is not sure how such a course would actually be taught, but it would be nice if there was some sort of workshop that addressed the issue.

One of the older clergy thinks that overall the education paradigm “was very good.” She has no real complaints and thinks that the education prepared her well for the AC requirements for ordination. She would like to see a concerted effort to “bring up a few [more] practical skills” for the education of ministers somewhere in the process. She does not know if teaching these practical skills is something that is done through the Seminary, or through some sort of continuing education. But she would like to see an intentional effort to offer crisis management or intervention courses for clergy people particularly new clergy people. She thinks had she had this training she probably would have had an easier time working in the church.

She would also like to see a much more concerted effort on the AC part to instruct young clergy people on how to properly fill out Charge Conference forms. She continues to see new clergy people struggling to fill up these forms, and then dealing with the repercussions when they complete the forms incorrectly. She feels that if the AC would do a better job teaching clergy people how to properly complete these forms; there would be fewer problems all around. In response to a survey question, she wrote,

I hope that... the new pastors starting out [are given] a little more information about what is expected on [Charge Conference] forms. I refer especially to Tables I, II &

III. If all pastors in new appointments learned right away what to include in the various lines on Table II, such as what is allowed for Benevolence, then the amounts entered would be more consistent and perhaps one church would not claim too much while another pastor never thought to add an amount to the benevolence line and, therefore, the church ends up with an elevated apportionment figure in the long run.

### *Personal Journey*

There are few things that if given the opportunity to do it all over again, one clergywoman would do differently. First, she would not be so afraid of entering school. When she went to seminary, she was afraid of failure, and she was afraid of the authenticity of her call. Both fears proved baseless. She did very well scholastically in school, although, she said she should have worked just a little harder to get better grades. When she completed her education she missed being cum laude standing by eight tenths of a point. That meant that she “only needed to change one B to B+ in just one class to receive the honor.” Since she entered seminary, she has had the authenticity of her call confirmed in many settings. She now has no doubt of her call, and she is certain she is doing what God has called her to do. She wonders now at the fear she had when she entered seminary.

Another clergywoman said if she could go back and do anything different she would be more proactive about finding financial aid from the very beginning. She wished she had better resources available for scholarships at AC, District, and local church levels. Since she has left school, she has discovered that almost every church that she has worked at has had some kind of scholarship available to seminary students, several of which she would have qualified for had she known about them. She wishes that there was a better resource available

that listed all of the MEF funds grants and loans so that incoming students would have more time to apply for them. It took her over a year to learn about all of the sources of funds, and had she known about them earlier it could well have saved her a lot of money in loans.

One clergyman says he would not change anything about his education. He said:

I had the social skills and the other secular skills that I have been able to use through the years, so I was personally more interested in learning theology and the Bible and how to teach the Bible and the kind of resources there are available to go get information from and, you know, I was interested in what seminary was teaching as opposed to somebody else who had not had the length of time in the secular world to learn those other skills that we talked about earlier that you need.

He thinks his education was very good and timely and provided a good foundation for his ministry.

Meanwhile another clergyman said looking back on his life and his career, and he now wishes he had gone to seminary. He said, "Well, if I could change any thing I would have stayed in school in 1977, and completed it then. But I probably would have gone to seminary. I probably would have bitten the bullet and just say, 'ok, this is what we are going to do,' but I was just tired of writing papers." He thinks he would have more opportunities for jobs and advancement if he had been an Elder. And he believes that the MDiv would have provided him with a better basis for his ministry. He also thinks going to school during the traditional school year would be helpful. He said, "It gives you more time to read, a little more time to prepare, to comprehend, to think and discuss and to contemplate those things."

### Summary

The findings presented in this chapter offer answers to the questions that guided the study. Those questions are: 1) how do second career UMC clergy students describe their call to ministry, and 2) how did second career UMC clergy people decide on their vocational and education route to ministry? The findings show that the clergies' decision-making process regarding educational and ministry type are very closely related to their call experience (see Table 4.1). All of the clergy claimed that their call experience determined their ultimate vocational goal, Ordained Elder or Ordained AM, or their specific educational route. How their call experiences led to their choices for educational route was dependent upon their age, life experiences, educational background, familial support system and mentors. In the following chapter, I examine the similarities and differences between the various cases through the theoretical lens of Student Choice Construct (Perna 2004). I will also discuss the implications for practice and recommendation for further research.

**Table 4.1 Decision Tree for Second-Career Clergypeople Vocation and Choice**

Specificity of Call	If...	Then...
"Go to Seminary"	Needed BA	Part-Time LP earned BA Earned MDiv as Student LP Four years to completion of MDiv Nine years to ordination* Debt for undergraduate school Earned MDiv full-time student
	Had BA but no clear call to ministerial type	Multiple Field Education and CPE. Three years to completion of MDiv Six years to ordination** Debt for seminary
"Elder"	Under 30 and urgent desire for ordination	Earned MDiv full-time student Multiple Field Education and CPE. Three years to completion of MDiv Six years to ordination** Debt for Seminary
	Under 50 and urgent desire to work <i>now</i>	Earned MDiv as Student LP. Four years to completion of MDiv Four years to ordination* No Debt

Table 4.1 Continued

	Attend COS as Full-Time LP
	Advanced COS as Full-Time LP
Over 50 and urgent desire to work <i>now</i>	Eight years to completion of COS
	Ten years to ordination**
	No Debt
<hr/>	
	Full-Time LP Earned BA
	Attended COS and college concurrently
Called to “preach” and need BA	Five years to completion of COS
	Five years to ordination**
	No debt
“Get ordained”	Earned MDiv full-time student
	Multiple Field Education and CPE.
Called to “minister” and have BA	Three years to completion of MDiv
	Six years to ordination**
	Debt for seminary

*Note:* The Educational choices of clergypeople are determined first by the nature of their call experiences and then by the UMC institutional requirements for answering that call (*Discipline* 1992; 1996; *Handbook*, 2004). The vocational choices were determined first by their call and the educational requirements for following their call, then by their age, socioeconomic status, familial responsibilities, and urgency of call.

## CHAPTER 5

### DISCUSSION, IMPLICATIONS, RECOMMENDATIONS AND CONCLUSIONS

The purpose of this study is to examine how second-career clergy in the UMC make their educational and vocational choices. The study allows adult educators to examine second-career professionals who chose either vocational or professional educational paths to pursue the same profession. The research questions that guide this study are: 1) how do second-career UMC clergy students describe their call to ministry, 2) and how did second-career UMC clergy people decide on their vocational and education route to ministry? Chapter 4 presented the findings from the research and helped to answer these questions.

In this chapter, the findings from Chapter 4 are compared to the expectations found in the literature. Below is a short review of the expectations from the literature followed by a comparison of individual case studies by type, Student LP, LP, and MDiv student, to the literature. Immediately following the comparison of case study types is a cross case comparison that compares not only the cases to the literature but also the cases to each other. After the comparisons, the implications from the research are discussed and suggestions for further research are offered, followed by the conclusion of the study.

The literature review in Chapter 2 looked at how Student Choice Construct (SCC) (Paulsen & St. John, 2002; Perna, 2004) combines the theories of the various forms of Capital (Bourdieu & Passeron, 1990) and Critical Race Theory (CRT) (Yosso, 2005) to create a construct that attempts to measure four factors that influence the educational choices of non-traditional students (see Definitions on pages 12-18 to review these terms). These four

factors are 1) the sequence of educational choices, 2) personal influences, 3) collegiate institutional influences, and 4) the individual's situation in life. Second-career students are non-traditional students (Pogson & Tennant, 1995), so, based on literature, they are expected to make educational choices based on issues like family backgrounds, financial situations, educational background, access to child care, gender, aspirations for future career, prior work experiences, and a number of other factors. Adding the concepts of SCC to the theories of professionalism and vocationalism (Williams, 1985), which create standards for a profession and sets of expected behaviors within given groups, and the definition of ministerial vocation (Campbell, 1994)— which is the call experience to enter the ordained ministry— creates a lens that allows the researcher to understand the reasons underlying the choices second-career clergy people make for both their education and their vocation, and how they chose between a professional degree or a vocational education.

In addition to the personal, educational and socioeconomic descriptors above, the literature also suggests that both groups' choices are influenced by the professional standards of their vocation and the perceptions of the value of their education to their future career (Paulsen & St. John; 2002, Perna, 2004; Williams, 1985). The preconceptions of the perceived value of their education to their future career should be integral to their decision-making process.

#### Comparison of Individual Cases by Type

The findings both agreed and disagreed with the expectations based upon the literature. In some cases the expectations created by the literature were met, while other cases confounded expectations. The case studies offer examples of people of different genders,

ages, socioeconomic backgrounds, status, educational background, and situational context. Since all three educational routes are sanctioned by the institution of the United Methodist Church (UMC), the institutional requirements tend to be less of a constraint upon the clergy people, and there appears to be only one factor that consistently swayed their decisions: each clergy person's experience of his or her call to ministry. These issues will be discussed below in the comparison of the findings to the literature.

Six individual case studies examined below are viewed through the lens of SCC (Perna, 2004). Specifically, they look at educational choices the participants made based on personal and educational and religious institutional influences and the sequence of the choices and the situations in which they were made. I also examined the rationale behind the participants' choices to see how the choice of vocation interacted with educational choices. The cases are listed in the same order presented in Chapter 4, with the Student Local Pastors (Student LP) going first followed by Local Pastors (LP) and finally, full-time MDiv Students. Following each set, such as Student LP, I compare the two cases. The elements that the cases have in common are examined as are their differences. The literature is used to critique the findings in an effort to offer an explanation for the similarities and differences.

#### *Student Local Pastors*

SCC (Paulsen & St. John, 2002) suggests that those who pursue the Student LP route would have certain characteristics and would base their decisions upon certain institutional and personal situations (see Table 5.1) These students should be starting their seminary education after they have had some success at a career, and would already be a professional of some kind with a bachelor's degree. The expectations also include a student aged 35 – 45,

**Table 5.1 Expected Vs Actual Outcomes of Student LPs Based Upon SCC (Perna, 2004)**

Expected Outcomes		Actual Outcomes	
Student LP	Student LP	Student LP	Student LP
<ul style="list-style-type: none"> <li>• 35-45 years old at start</li> <li>• Married with working spouse</li> <li>• Children at home</li> <li>• Need living quarters or money for family</li> <li>• No or limited funds for education</li> <li>• Have BA</li> </ul>	<ul style="list-style-type: none"> <li>• 40 years old at start</li> <li>• Married to fellow clergyperson</li> <li>• Two children</li> <li>• Needed money and housing</li> <li>• School paid for by grants, loans, MEF and scholarships</li> <li>• \$40,000 combined debt for undergraduate education</li> <li>• No BA</li> </ul>	<ul style="list-style-type: none"> <li>• 49 years old at start</li> <li>• Married to physiologist</li> <li>• No children at home</li> <li>• Owns nice home</li> <li>• Has part-time job that provides substantial income</li> <li>• Self-funded education with help from MEF and gift from mother</li> <li>• Had a MA in history</li> </ul>	
Ordained Elder Track	Ordained Elder Track –Old System	Ordained Elder Track -Old System	

at the beginning of his or her education, and married with children living at home. The Student LP is expected to need the financial security and the housing offered by the Student LP position. The Student LP is expected to have limited access to funds for her education, and may have a spouse who is gainfully employed. Essentially, the choice to become a

Student LP is one that is made by students with economic needs who cannot afford to finance their education in other ways. The two Student LPs who participated in this study both met *and* defied these expectations. Laura Quinn, the most senior member of the study, matches the expectations of a Student LP most closely, although two key elements do not: her educational background and her spouse's career. Ken Nottingham essentially defied all of the expectations for a Student LP. Both of their cases will be examined more closely in the pages that follow.

### *Comparison*

The case studies of Laura Quinn and Ken Nottingham have many differences and similarities (see Table Appendix 11.1). The differences between the cases are based primarily on their socioeconomic backgrounds, educational backgrounds, familial situations, ages and genders, and professional backgrounds. The similarities are based upon their experiences as Student LPs and include: the relationships with their spouses in school and their complicated living arrangements; the relationships they developed while in school while working with their peers, mentors and DSs; and the types of capital they built through their educational and work experiences as Student LPs. Both Ken and Laura based their vocational and educational choices primarily upon their call experience, although personal and professional issues, like family and prior career, shaped the journey to their ultimate goal of ordination as an Elder through their educational and work experiences as Student LP.

### *Differences*

Laura and Ken came from different socioeconomic backgrounds. Ken had a professional career that provided him not only with the economic means to pay for his own

education, but also he could continue to work part-time in his prior profession even while in school. Laura, on the other hand, had a background in a profession that did not provide her with economic means to pay for her education. Their respective professions provided each with different skills sets that they brought into the ministry. Ken entered the ministry with a strong understanding of business systems, business administration and leadership skills. Laura entered the ministry with a strong background in counseling and people skills and a limited knowledge of business administration and leadership skills. Both entered the ministry with some training for their new profession. Because Ken had been through the Certified Lay Speaker training and through Licensed to Preach School, he had more initial training than Laura, who only attended Licensed to Preach School.

When she started pursuing her call, Laura chose to become a Part-Time LP not only for the work experience, but also to help provide for her family. The position provided Laura and her family access to housing and money for living expenses. Ken's choice to become a Part-Time LP was based solely on the desire to follow the call. His appointment offered him enough compensation to "pay for the gas there and back" and credit toward his UMC pension.

Ken and Laura also had different educational backgrounds. Ken had a Masters of History while Laura had never finished her bachelor's degree. This put them at drastically different starting points for their professional education. Laura had to complete her undergraduate degree before she could start her professional education. Once Ken was accepted into the institution, all he had to do was go to class. The result was that it took

Laura nine years to complete her professional education and be ordained an Elder, while Ken completed his MDiv and was ordained in four years.

### *Similarities*

The similarities between Laura's and Ken's educational and vocational journey center primarily on their experiences as Student LPs. While Student LPs both Ken and Laura had complicated living arrangements requiring them to spend considerable time away from their spouses. They had to commute back and forth between their appointments and school. This commuter relationship placed a strain on their respective marriages and both are extremely grateful that they had understanding and supportive spouses.

As Student LPs, neither Ken nor Laura had much opportunity to participate in social activities while in seminary. Their social activities were limited by their respective jobs, family responsibilities, and scholastic efforts. Yet they were able to develop close social ties with their school peers, both those who were MDiv students and Student LPs. However, neither Ken nor Laura participated in any student government or similar events.

Their roles as Student LPs also limited the course choices they had available to them. These limitations were placed upon them by their responsibilities to their families and to their jobs and by the administration of the seminary. These limitations were not a hardship to either Ken or Laura, but both wished they had a little more flexibility available to them. Both Ken and Laura developed strong relationships with their local churches, DSs and mentors. These relationships were a source of comfort, information, and, occasionally, intervention.

Laura and Ken followed the same route to ordination. Laura's options were either to become an Ordained Elder or become a LP. She chose to become an Elder. At the time she

entered the process, in the early 1990s, the route to ordination was a two-step ordination process (*Discipline*, 1992). Ken entered the ministry during the period the church was going through a transition between the old two-step form of ordination and the new one-step form of ordination (*Discipline*, 1996). He chose to follow the two-step form of ordination because it was a “known process.” This means that both Laura and Ken were ordained first as Probationary Deacons and then ordained as an Elders in Full Connection two or three years later. Both understood that the Ordained Elder was the only route to ministry they felt an appropriate response to their call. Their decisions regarding their educational and vocational route were based upon this understanding. Each would say that their call experience was instrumental in their choice for their vocation.

### *Analysis*

The vocational choices and educational experiences of Ken Nottingham and Laura Quinn challenge the assumptions of expectations of SCC (Perna, 2004). SCC was not a good tool to predict Ken’s choices because he simply did not fit neatly into any particular category modeled by SCC (see Table Appendix 11.1). Laura’s educational and vocational choices most closely fit the SCC descriptors of a Student LP, SCC theorists (Paulsen & St. John, 2002, Perna, 2004; St. John & asker, 2001), however, other studies (DesJardins, Ahlburg & McCall, 2002; Golde, 2000; Maher, Ford & Thompson, 2004; Millett, 2003; Ponton, Derrick & Carr, 2005; Stalker, 2001) would suggest that the number of challenges Laura faced in pursuing her career should have prevented her successful completion of her education and her entry into the ordained ministry. Yet, what is most striking when looking at the cases of Ken and Laura is their respective pragmatic approaches to choosing their educational and

vocational route. Each had an idealistic goal of following his or her call into the ministry as Ordained Elders, yet each also understood that there were significant hindrances to following the call.

Ken's greatest hindrance was his age (Kim, 2004; Justice & Dorman, 2001; Perna, 2004). He knew that "starting a new career at 50" was a risky venture, especially since he would be giving up a financial security of his prior profession at the same time. Ken felt compelled by God to follow the call. However, he was determined that following the call would be done in a fashion that was both fiscally responsible and expedient. He wanted to work in ministry immediately, he did not want to go into debt to get his education, and he wanted to be an Elder. Ken approached the situation pragmatically and determined the steps that needed to happen to achieve those ends in the shortest period of time. Ken knew he could complete his education in three years if he went to school full-time, but attending full-time did not appeal to him as it would limit his ability to work in the church. Once Ken made the commitment to work in the church he wanted to be *working in* the church. The most logical solution for Ken was to work as a LP while going to school part-time.

It was the same pragmatism that led to the decision to follow the old two-step ordination route to ministry (*Discipline*, 1992). Ken knew the two-step route would get him through the ordination process more quickly than the newer route (*Discipline*, 1996). Ken expressed a great urgency to fulfilling his calling to ministry. This urgency seemed to color Ken's educational experience with a sense of meeting a requirement, getting his "ticket punched" seemed to take precedence over learning about his new profession. Given his passion for education and learning in general, his somewhat callus attitude toward seminary

and the entire ordination process was unexpected. There were several times in our conversation when I wondered if he would not have been content to forgo the theological education altogether if he could have done so and still be ordained in as an Elder. This question of mine does not mean that Ken did not appreciate his education. On the contrary, he is very much a consummate scholar and continues to seek educational opportunities. Ken presents an interesting dichotomy. He expressed a desire to quickly achieve the ends and at the same time a desire to learn all he is able.

Ken does represent a growing trend of professionals seeking to enter new profession (Jorissen, 2003; Kasper, 2002; Deuel, 2007a; 2007b; McAnally, 2001; Nesbitt, 1995). His choices were made to achieve two ends: 1) to enter the new profession as quickly as possible and 2) to achieve the credentials necessary for the new profession. Yet, I wonder if Ken's desire to rush through educational and ordination processes led to some of the issues he had while working as a neophyte clergy people. Perhaps if he had chosen the 1996 *Discipline* route to ordination instead of the two-step route he may have had the opportunity to have more education and mentoring in the social and people skills needed for working in ministry. Ken did mention on more than one occasion that he felt terribly unprepared for some of the emotional and counseling crises which were presented to him the first few years of his ministry. He wished he had an opportunity to study pastoral counseling and crisis intervention while in seminary. However given his age and this business background, his desire to get on with his new career as quickly as possible was understandable.

Laura's educational and vocational decisions most closely followed the expectations of SCC (Perna, 2004) but her ability to defy the expectations of the literature surrounding

second career students is noteworthy (DesJardins, Ahlburg & McCall, 2002; Golde, 2000; Maher, Ford & Thompson, 2004; Millett, 2003; Ponton, Derrick & Carr, 2005; Stalker, 2001). Laura was very pragmatic in her decision process for choosing to get a MDiv via the Student LP route. Her pragmatism was based as much upon economic necessity as it was her educational reality. Laura and her husband Dick did not have a great deal of economic capital (Bourdieu, 1983) when Laura started her ordination journey. They needed the economic benefits of the student pastorate. The student pastorate provided them with housing, tuition assistance, and the economic flexibility to help fund both of their undergraduate educations.

Laura's educational experience was by far the most demanding and meandering route to ordination. She experienced not only working as a part-time LP and a full-time student while working on her bachelor's degree, but also as a Student LP while she pursued her MDiv. When coupled with her status as part of a clergy couple and the challenges of being a female clergyperson (Bloom, 2005; Chang, 1997; Lemelle, 2002; McDuff & Mueller, 2002; Neal, 2007; Wiborg & Collier, 1997), the fact that Laura not only completed her education, was ordained, and stayed in the ministry is a testimony to the grace of God. According to SCC (Paulsen & St. John, 2001; Perna, 2004) any one of these describing factors could well have meant the end of her educational journey.

That said, I think there was a great deal of naïveté in Laura's initial decision to enter the ministry as well as an apparent lack of political prowess. Laura's longstanding close relationships with senior clergy in the AC created a sizable amount of cultural and social capital (Bourdieu, 1983). Though she had a great deal of help from people in power positions, not only while she was in seminary but also following her seminary education, it is

obvious that Laura was not intentionally seeking help from these powerful people. She was reluctant to ask for help or intervention. Her husband, Dick, was far more politically astute and much more likely to exercise his cultural and social capital (Bourdieu, 1983). He intervened on her behalf on more than one occasion, often without Laura's knowledge. Laura "found out later" that Dick had called the DS or the Bishop on her behalf. It was his intervention that allowed Laura to continue in the ministry. They made a good team, but I do not know how much of her success or her survival is based upon her own social and social capital.

There were other instances when Laura was not able to handle politically charged situations and was dependant upon another person to find an appropriate way to address the problem. These situations, like when her DS disrespected her in front of her male peers, were essentially instances of sexual harassment (Wiborg & Collier 1997). Laura was not sure how to respond to these situations, though she repeatedly stated that she wanted to say something, but felt uncomfortable saying anything or feared of reprisals. Laura was very grateful when other women intervened for her in those situations.

### *Summary*

Both Laura Quinn and Ken Nottingham met and defied the expectations of SCC (Paulsen & St. John, 2002). Laura Quinn's case comes closest to matching the SCC's expectations for a Student LP, while Ken Nottingham essentially defied all expectations (see Table 5.1). Their education and vocational choices show us how students can approach their education with both limited and ample capital resources (Balatti & Falk, 2002; Bourdieu &

Passeron, 1990) and successfully complete their educations and enter their new professions with the skills and resources to be successful and navigate the pitfalls that may arise.

### *Local Pastors*

SCC (Paulsen & St. John, 2002) also suggests that those who pursued the LP route and the Course of Study (COS) would have certain characteristics and that they base their decisions upon particular institutional and personal situations (see Table 5.2.) These students are expected to have constraints placed upon their ability to attend seminary based upon their age, family responsibilities, housing concerns, educational background, access to education and financial resources. SCC also expects LPs will be a racial or gender minority.

Essentially, the choice to pursue a vocational education is based upon a student's desire to enter a new field and the number of constraints placed upon the student that prevents him from pursuing a professional degree. This form of education allows those with fewer resources to gain entry into a field without the enormous costs of time, money, and other forms of capital required in order to earn the professional education (Bonifield & Mills, 1980; Christopherson, 1994; McDuff & Mueller, 2000 & 2004; Paulsen & St. John, 2002; Williams, 1985).

The two students who chose to take the LP route and attend COS exhibit SCC characteristics expected and not expected in vocational education students (Paulsen & St. John, 2002). Each of these individuals was capable of getting the MDiv, but each had one or two overriding impediments to pursuing a professional degree. For the first person, Ben Greer, the two primary reasons he gave for not pursuing an MDiv are educational fatigue and

**Table 5. 2 Expected Vs Actual Outcomes for LPs – COS based upon SCC (Perna, 2004)**

	Expected Outcomes	Actual Outcomes	
	Local Pastor-COS	Local Pastor-COS	Local Pastor-COS
Licensed to Preach	<ul style="list-style-type: none"> <li>• 35-45 at start</li> <li>• Age constraints</li> <li>• Family constraints</li> <li>• Education constraints</li> <li>• May not have BA</li> <li>• Not willing to take on debt</li> <li>• Housing issues</li> <li>• Elder Ordination not important</li> </ul>	<ul style="list-style-type: none"> <li>• 32 years old at start</li> <li>BA &amp; COS</li> <li>• Family and money a concern</li> <li>• Had to finish BA</li> <li>• Owns nice home</li> <li>• Wanted to work <i>now</i>.</li> <li>• Paid for education out of pocket</li> <li>• Not willing to take on debt for MDiv</li> </ul>	<ul style="list-style-type: none"> <li>• 50 years old at started</li> <li>• Wife a professional</li> <li>• No children at home</li> <li>• BA, some graduate level courses Wanted to work <i>now</i>.</li> <li>• Had finances to self-fund education</li> <li>• Did Advance COS</li> <li>• Not willing to invest in MDiv</li> </ul>
		Ordained Associate Member –New System	Ordained Elder Track –New System

the desire to spend more time with his family. For Nate Vance, the choice was based primarily on his age and his perception that the degree was “not worth the financial return on the investment.” Of the two, Ben Greer more closely fits the expectations of a vocational education student. With the exception of his age, Nate Vance does not fit the expected profile and would seem to better fit the profile of a full-time MDiv student.

### *Comparison*

The differences between Ben Greer and Nate Vance center on their background before they entered the ministry, their familial situations, their career goals, and their perception of the role of the COS in the AC (see Table Appendix 11.2). These differences place Ben and Nate in different positions within the AC, and have allowed them to develop skills, relationships and capital in different ways. However, Ben and Nate share similar experiences due to their educations and working full-time as associate pastors. They both built close relationships with peers, mentors and DSs. They have both been successful in navigating the challenges of the local church and have achieved their goals of completing their educations and progressing towards ordination.

### *Differences*

Ben and Nate have a different perception of the AC's understanding of the inherent worth of the LP and the COS. Ben sees a clear difference between the roles of the LP and AM and the rest of the categories of clergy in the UMC. This difference may be due in part to Ben's choice to remain an ordained AM instead of pursuing the Ordained Elder; it may also be due to his difficulty in drawing upon the resources available to him as a member of UMC clergy. Ben stated several times that his relationship with the AC and his DS have been strained because he did not communicate first with his DS before he communicated with the AC. These mistakes are to be expected from someone who comes from a different denomination, or from someone who is not accustomed to working within a hierarchy and does not understand the system of the UMC. As Ben continues to develop his cultural capital

and social capital it is conceivable that his perception of the role of the LP and AM will improve (Balatti & Falk, 2002; Bourdieu & Passeron, 1990; Paulsen & St. John, 2002).

Nate, on the other hand, sees “no real difference between LPs and other forms of clergy.” He is quick to point out that all clergy people who eventually become Ordained Elders start out as LPs. They are first licensed to preach and then proceed to Probationary Members and Ordained Elders (*Discipline*, 2004). Nate believes the only real difference between LPs and Elders “is that Elders have chosen to continue their education and the ordination process and LPs have not.” It is hard to determine if this perception is one that preceded his decision-making process to choose the COS route, or if it is one that he has adopted since, but it is obvious that the perception allows him to be a proponent of the COS route to Elder and to justify his choice to those who might disparage it (Paulsen & St. John, 2002; Walters, 2004; Williams, 1985).

Ben and Nate were at very different places when they started ministry. Ben was about 15 years younger than Nate. Ben was still young enough that he could foresee a career that could last at least 30 years, while Nate figured he had at most “20 years to look forward to working in the ministry.” Economically, both men had well paying jobs, but Nate had invested enough time in his prior careers to build the economic capital to ensure that he and his wife “would be comfortable” regardless of what professional decisions he may have made (Balatti & Falk, 2002; Bourdieu & Passeron, 1990).

The reason Ben chose to do the LP was because it allowed him to finish his undergraduate degree and complete his theological education at the same time. He also had the opportunity to work in ministry and earn a salary while he was completing his education.

The combination was very appealing to Ben, as he had a young family and was concerned about providing for his wife and child. The immediate economic capital provided by the LP route allowed him to care for his family (Balatti & Falk, 2002; Bourdieu & Passeron, 1990). Nate's choice to enter the Local Pastorate was based more on age, expediency and access (Paulsen & St. John, 2002). Nate felt that at 50 years of age he was “too old to pursue an MDiv”, and the Local Pastorate gave him immediate access to his new vocation.

Because he has been able to spend more time with his family since he completed school and became an AM, Ben has seen his relationship with his family “blossom.” He has been able to watch his child grow in a “safe environment.” Nate on the other hand struggles to find a “balance between work and spending time with his family.” Part of this struggle is ongoing as he had the same problem in his previous profession. Nate said his wife is instrumental in helping him “keep his priorities straight,” although she understands the demands of the ministry do restrict the time that Nate has to spend with the children and grandchildren. Both of these aspects of social capital have had an impact on the lives of Ben and Nate as they have settled into their clergy roles (Paulsen & St. John, 2002), but they are behaviors that have continued from their prior careers. Ben’s prior profession allowed him to work “two or three days a week, and then spend the rest of the time with his family.” Nate is a self-described “workaholic,” and has struggled with “establishing appropriate boundaries between work and family” in both of his prior careers.

Both Ben and Nate wanted to be ordained at the end of their education; however their definition of ordained ministry was different from one another. Ben was content to be ordained an AM of AC, while Nate wanted to be ordained as an Elder. This difference meant

that Ben was able to become ordained after he completed the COS and his bachelor's degree. Nate continued to the Advanced COS and is in the process of becoming ordained an Elder. Ben was able to reach his goal of ordination in only five years, while Nate is continuing the process and it will take him 12 years to become ordained.

### *Similarities*

Both Ben and Nate worked as associate pastors in their first appointments as Full-Time LPs. This work gave both of them the opportunity to practice what they were learning in school in a relatively safe environment under the direction of an Ordained Elder. These senior pastors offered both Ben and Nate examples of effective ministers. Ben says, "I model my ministry after my former senior pastor." By watching the mistakes his senior pastor made, Nate "learned as much about what not to do in ministry as what to do in ministry." Their positions as associate pastors also allowed them the opportunity to build strong relationships with their peers, both in the COS and in the District. They have been able to participate on District level committees and boards and have continued to build social and cultural capital as their ministries progress (Bourdieu & Passeron, 1990; Paulsen & St. John, 2002). They also have had ample opportunity to build human capital as they have developed their ministerial skills through on-the-job training and the COS (Balatti & Falk, 2002; Bourdieu & Passeron, 1990; Paulsen & St. John, 2002).

Both Ben and Nate are critical of the education process and the mentoring process for young clergy people. This criticism is born from their experiences in prior professions and reflects concepts found in the theories of professionalism (Williams, 1985). Both gentlemen believe that more supervision should be offered by the DS, particularly for young

clergy people. They each see the role of the DS as a manager, and believe that as such, the DS should be more proactive in communicating professional expectations and overseeing individuals entering the ministry. Both would like to see the DS be more proactive in their relationships with both the local congregations and the clergy people. However they both believe that their current DSs are doing a good job and the DSs have been intentional in developing good relationships with the clergy people in their respective Districts.

Both Ben and Nate consider their spouses “partners in ministry.” Although their spouses come from different backgrounds, they each have embraced their role as the pastor’s spouse. Ben and Nate consider their wives to be “valued resources for their ministry” and depend on their spouses to help them with issues like music, Christian education and handling the “politics of the church.” Neither Ben nor Nate believes they would be able to do the ministry that they do without the support of their wives. The relationship the men have with their wives provided with them both with needed social, cultural and human capital (Balatti & Falk, 2002; Bourdieu & Passeron, 1990; Paulsen & St. John, 2002) and helped both of them become established in their new careers.

### *Analysis*

In a lot of ways, the experiences of Nate and Ben comprise a study in opposites. Each came into the ministry with a different set of assumptions and experiences and chose to pursue his education through the COS for different reasons. These different assumptions have shaped both their educational careers and their perceptions of their vocations.

Though Nate claims not to be ambitious, he shows both behaviors and desires that might prove otherwise. He has chosen to attend the Advanced COS and is on the Elder track

for ordination. This track is not easy to complete, but it was one that he felt compelled to take once he started working in ministry full-time. Though Nate claims that he “sees no obvious differences between the different types of clergy in the UMC,” at the same time, he will admit that there is a prestige level that differentiates the LP, the AM, and the Elder. Nate has also repeatedly said that he would “like the opportunity to be a DS.” Part of this desire is borne out his experience in management in various fields. He is convinced that he “can do a better job than many of the current DSs,” and that he would be able to address what he sees as shortcomings in those who have practiced the office while he has been a Methodist clergyperson. Perhaps part of his desire to be a DS is borne out his desire to be the “pastor of pastors.” Nate is concerned about the development of younger clergypeople and the future leaders of the denomination. Given the cultural, human, and social capital that Nate has brought into his new profession, it is possible that he may actually achieve his goals (Balatti & Falk, 2002; Bourdieu & Passeron, 1990; Paulsen & St. John, 2002). He understands how the UMC functions and has many of the qualities that several others in the study have described as an “ideal” DS.

Ben Greer is the only clergyperson who did not study to pursue his Elders orders. Though he has voiced his dissatisfaction at the apparent inequality of his current position as an Ordained AM, he continues to be very happy in his career and his educational choices. At this juncture in his life, his greatest concern is “to serve God and the church” and “caring for my family.” He is “not particularly ambitious,” and it was only after he was specifically asked if he would be interested in continuing his education and possibly becoming an Ordained Elder that he indicated that “it was even on my radar.”

It is possible that Ben's openness to the role LP and the AM and his satisfaction in his current position stems from his Evangelical Methodist Church (EMC) background and the preconceptions (Balatti & Falk, 2002; Bourdieu & Passeron, 1990; Paulsen & St. John, 2002) he brought from his work in that denomination into his new profession. The role of the LP is very similar to the leadership role of clergy members found in the EMC from which he came (*Discipline*, 2006; *Discipline*, 2004). The LP usually comes from the congregation he serves; he stays in one location and is affirmed in his ministry by his local congregations and is then approved by the Bishop and the AC (*Discipline*, 2004). The Candidacy process for EMC clergy is very centered on the role of the local church (*Discipline*, 2006). It is not uncommon for EMC ministers to stay in one place for a long time, serving smaller churches offering small salaries. The emphasis in that tradition is to serve the church and community as opposed to careerism. In addition, an MDiv is not required for ordination in the EMC tradition; instead the emphasis is on the call to ministry and proof of being able to do the job. Education is a seen is a plus, but it is not required (*Discipline*, 2006).

Ben's concerns about feeling "disconnected to the larger church" loom over his generally positive experiences in the ministry. Given that the UMC prides itself on being a "connectional" church, Ben's feelings of disconnection is not a positive situation. Ben has expressed feelings of being "left out" and being "undervalued" by the organization of the AC. Conversely, Ben does believe that he is valued by both the Bishop and his DS. It may be that the disconnect Ben feels is with the organization and the administration as opposed to the individuals in the hierarchy (Yosso, 2005). Ben is aware that there are more resources available to him and to his church, but he does not know who to ask or where to look to find

that help. He expressed an opinion that “other LPs and AMs feel the same way” and they “would like to see the attitude at the AC changed,” so that LPs and AMs feel better connected to the organization and have a better understanding of the resources available to them and to their congregations. As far as Ben is concerned, the limited voice that LPs and AMs have in the AC is a major part of the problem (*Discipline*, 2004).

### *Summary*

Ben Greer is probably the only participant in the study who neatly fits into expected outcomes based upon SCC (Paulsen & St. John, 2002). His decisions regarding educational and vocational choice can all be explained by the concepts represented in SCC. Nate’s decisions of which educational and vocational track to follow do not neatly fit SCC (Paulsen & St. John, 2002). His decision was not based on a multitude of factors like an inability to pay for a professional education or an attempt to improve his standard of living. Nate was not trying to live up to some familial or cultural expectations, and Nate was not trying to gain influence over others. Instead Nate left behind what society would generally consider a very successful career in order to enter a profession that offers less monetary compensation than his prior profession and requires a considerable amount of education in order to be considered an equal in the profession (Pascarella, et.al., 2004; Williams, 1985). SCC does not offer much of an explanation for why a second-career student would make such a choice. Obviously the concept of SCC is not a good predictor for Nate’s actions. Perhaps the choices second-career clergy make are not so easy to predict or perhaps the model needs to be adapted to address the influence of the call on clergy choices.

### *Full-Time MDiv Students*

SCC (Paulsen & St. John, 2002) proposes that full-time MDiv students have characteristics that describe them, and they base their decisions upon certain institutional and personal situations (see Table 5.3). MDiv students are expected to be under age 35 when they start their education, have a support system that allows them to attend school full-time, have access to financial resources to pay for the education or be willing to take on enormous educational debt, be single or married with no children, and already have a bachelors or higher degree. MDiv students would also be expected to have easy access to the campus and the perception that the value of the degree they are seeking will worth the effort to achieve it. Both of the MDiv students who participated in this study have several of the expected SCC characteristics (Paulsen & St. John, 2002), but both have characteristics that would actually be more indicative of a Student LP (see Table 5.1). Both of the clergywomen are young and have either a BA or an MBA. When they started seminary, both had good support systems and both either had access to fiscal resources to fund their education or were willing to take on enormous scholastic debt. Yet, they both had young children at home, and they either started seminary as a divorced, single parents or became divorced in the midst of seminary. SCC would not expect these particular characteristics in the MDiv student (Paulsen & St. John, 2002).

### *Comparison*

The educational and vocational journeys of Teresa Ingles and Nancy Nickerson display several similarities and differences in their experiences, constraints, and accomplishments (see Table Appendix 11.3). Though the women started their educational

**Table 5.3 Expected Vs Actual Outcomes of MDiv Students Base on SCC (Perna, 2004).**

Expected Outcomes		Actual Outcomes	
Full-time MDiv		Full-time MDiv	
<ul style="list-style-type: none"> <li>• Under 35 at start</li> <li>• Have BA</li> <li>• No children in home</li> <li>• Single or married with no children</li> <li>• Have a support system</li> <li>• Savings or income</li> <li>• Able or willing to take on debt</li> </ul>	Ordained Elder Track – New System	<ul style="list-style-type: none"> <li>• 34 years old at start</li> <li>• MBA</li> <li>• One child</li> <li>• Divorced</li> <li>• Strong support system through church and school</li> <li>• Starts school with \$10,000. savings</li> <li>• \$60,000 debt</li> </ul>	Ordained Elder Track – New System
		<ul style="list-style-type: none"> <li>• 35 years old at start</li> <li>• BA</li> <li>• Two children and husband, divorced in middle of education</li> <li>• Starts with good support system, changed to new support system after divorce</li> <li>• \$50,000 debt</li> </ul>	

journeys in different situations, they completed their educations with many similarities in their personal lives and educational journeys. Both women had to struggle with ex-husbands, custody battles, and single parenthood while attending school. They also struggled with financial issues and accrued significant educational debt while they were in school. Finally, though they gained important work experience through their Field Education appointments,

their experiences were limited and they struggled with developing the social and cultural capital needed to be successful ministers in the Methodist Church (Balatti & Falk, 2002; Bourdieu & Passeron, 1990). They both found much-needed mental health care while in seminary and were able to gain needed human capital through their CPE experiences. However, they do have different call stories and experiences in their candidacy process, though in their current appointments they serve in very similar settings and situations.

### *Differences*

Teresa and Nancy had quite different expectations for their ministries when they entered seminary. Nancy had a clear call to be an Ordained Elder. Teresa struggled with her call and ministerial identity through seminary and well into her first appointment. The differences in the clarity of their respective calls led them to pursue different types of Field Education experiences and elective coursework in seminary. Nancy focused on positions that combined her experience in education with positions that would prepare her for the Ordained Elder ministry. Teresa on the other hand, sought positions that ranged from crisis counseling to associate minister positions in rural churches. Both women felt they were well prepared for their eventual ministries by these Field Education experiences, but they struggled to build the needed social and cultural capital for the future ministers (Balatti & Falk, 2002; Bourdieu & Passeron, 1990). Both women looked for mentor relationships in these various positions, but struggled to find them.

Teresa and Nancy had different living arrangements while in school. Teresa shared an apartment with two other women who attended Seminary. Her roommates provided a much-needed support system, and reduced the living expenses for her and her son. Nancy spent the

first two years of seminary living with her husband and children in their home in the capital. However, after Nancy left her husband, she and her sons moved to an apartment off campus. She lost her familial support system with the divorce. She also lost her support system through her home church and through her mentor. She developed very close friendships with fellow students and was able to create a support system to replace the one she lost when she left her husband and home church. Because of these different living arrangements and experiences, Nancy and Teresa had different perceptions of their support systems while they were in school. Teresa felt supported because her support system did not change during school. Nancy, on the other hand, had her support system change radically while she was in school, and this changed her perception not only of her relationship with the church, but also related to the value of her call to the AC.

Nancy and Teresa also had different experiences while dealing with their DSs, assigned mentors and the Board of Ordained Ministry (BOM). Initially both women felt welcomed and supported by their mentors, DSs and BOM. However, as Nancy struggled with her husband's addiction and her choice to leave him, her relationship with both her DS and her appointed mentor radically changed. Both gentlemen grew distant, and Nancy described her experience as feeling “abandoned” by the system. This sense of abandonment continued when she went before the BOM and the ordination committees, particularly when she failed to pass two of the four committees. Nancy’s failure to pass her committees did allow her to find the support she needed, but she wishes she had had the support earlier. Teresa, on the other hand, always felt supported and encouraged by her appointed Mentors,

DS and the BOM. The support continued even through her struggle to discern her call and her eventual change in ordination track.

Because of their living arrangements, and experiences with the hierarchy of the UMC, each of the women developed different types of cultural, social, human and economic capital (Balatti & Falk, 2002; Bourdieu & Passeron, 1990). Several forms of Nancy's capital, predominately social and economic capital, were closely tied to her marriage. When she left her husband, she lost a lot of that capital, and she lost the prestige that she had in the eyes of her peers and superiors in the AC. Her choice not to explain her reasons for leaving her husband adversely affected her career, professional choices and decisions because it radically altered her social, cultural and economic capital (Balatti & Falk, 2002; Bourdieu & Passeron, 1990; Yosso, 2004). Had she been open on a selective basis with her peers and supervisors in the church about the reasons for her divorce, she may well have had outcomes closer to Teresa. Teresa was always honest about her reasons for leaving her husband. Her peers and support system saw her as a victim and worked diligently to help her both through her divorce and in her new career.

### *Similarities*

Teresa and Nancy display many similarities. They both had significant fiscal resources when they started their educations, had life experiences that wounded them, and were single divorced parents while in seminary. Professionally, they had limited opportunities to develop their cultural, social, human and economic capital while in seminary, they sought helpful mentoring relationships while in school, and they struggled to grow into their personal pastoral identity.

When Nancy and Teresa started their educational experiences, they both had significant financial resources. Teresa came from a career where she made “really good money,” and she entered seminary with over \$10,000 in savings. Teresa used her savings the first year to pay for education, and then sought funding from MEF and assorted other endowed funds, scholarships and scholastic loans totaling \$60,000. Nancy started seminary with significant financial resources due to her relationship with her husband and the business he owned. They were able to pay for her education with the help of MEF and a few scholarships. When she left her husband, Nancy had to be more proactive in finding funding and ended up with \$50,000 in debt to finish her education.

Both women had life experiences that wounded them. Teresa came from an abusive marriage and had also struggled with issues resulting from her parents divorcing when she was a child. Nancy also suffered from abuse from an alcoholic parent, and found her husband's addiction to be detrimental to her own emotional and mental well-being. Both women sought counseling while in school to help them deal with these issues and to develop a healthy perspective on the traumas in their lives. They found the experience of CPE extremely beneficial because it helped them learn how to separate their own personal issues from the issues of those with whom they were ministering. Both women would say that these wounding experiences still influence their life and ministries, but they feel they have come to the point where they feel “healthy” and “whole.”

By the time they completed their educations both Nancy and Teresa were divorced single parents. They struggled with childcare issues and with raising their children while they attended school full-time. They found their choices and course content in school limited by

their children's schedules and the joint-custody arrangements they had with ex-husbands. Both women had to deal with ongoing custody battles with their ex-husbands while they were in seminary as well as the “fallout from the divorce.” Both were concerned about what impact their careers would have on their children. This concern was centered upon custody arrangements and itinerancy. Both women have been pleasantly surprised at how well their children have adapted to the life of “preacher’s kids,” and the amazing numbers of blessings, where their children are concerned, that they have received while in the ministry.

Because these two women were full-time students and were not able to work on a consistent basis in one setting, they had limited opportunity to develop the needed social and cultural capital with their peers in the UMC. They did have opportunity to learn a variety of skills in several different settings, so they did gain human capital, but they did not learn several very important ministerial skills, including how to fill out Charge Conference forms and other administrative tasks. Teresa in particular had limited opportunity to practice the skills of preaching and leading worship, and she has been very grateful that her current position is allowing her to redress those issues. Both women took advantage of the opportunity to take more “practical classes” while they were in school, including Christian education, multiple Field Education positions and preaching courses. They believe these additional courses better prepared them for their ministry, but they both feel they needed more.

Both women sought helpful mentoring relationships while they were in school. They particularly wanted to develop mentoring relationships with experienced clergywomen, but found themselves frustrated in their efforts. It was not until both women were out of

seminary and working in the field that they have had an opportunity to develop these kinds of relationships. They have found their mentor relationships with the other clergywomen helpful in understanding how the AC functions, the role of clergywomen in the conference and how to deal with difficult situations that are unique to clergywomen (Neal, 2007; Wiborg & Collier, 1997).

### *Analysis*

In some ways these two cases are a study in opposites. Though there are many similarities in their stories, the differences between them are very important. Teresa has been far more successful in transforming her story of struggling with an abusive ex-husband into support for her new career. She has been more successful in building the social and cultural capital (Balatti & Falk, 2002; Bourdieu & Passeron, 1990; Yosso, 2004) needed to maneuver in the UMC system. Even though Teresa has struggled more with determining the ordination track that is right for her, she has successfully garnered much of the needed human capital for her new profession, and she has found access to economic capital necessary to fight the continuous custody battles and care for her son. Nancy has not been so successful, and many of the problems she has encountered can be attributed to the way she represented, or did not represent, the reasons for leaving her husband. Perhaps had she been more forthcoming, she would have had a different educational and initial vocational experience.

There are three interconnected and ongoing themes in Teresa Ingles story. These are: 1) the repercussions from her relationship with her ex-husband; 2) the struggle in naming her call; and 3) growing and developing her ministerial gifts. First, her personal experiences surviving a detrimental relationship with her ex-husband played a pivotal role in her story. It

was a relationship with the church and key leaders in the church that allowed “God to convict” Teresa to leave her husband. Her experiences in the domestic violence shelter gave her a heart for missions and social justice work. And the ongoing struggle with her ex-husband over the custody of her son has colored almost every decision she has made in her ministry. In addition Teresa had a continuing struggle with “finding her own voice and living into the call” because of the mental abuse by her ex-husband. She has grown through the struggle to be a better pastor, but it has not been easy. Her relationship with her ex-husband James also influenced the confirmation of her call, since she was called during the middle of her decision to leave her husband.

Coming to terms with what type of ministry Teresa was called to was probably one of the biggest challenges she faced as she entered the new field. Her vision of ministry to which she was called was limited by her personal experience with the UMC. She lacked a vision of ministry in a small church setting and needed a breadth of ministerial experiences modeled for her. Teresa felt inadequate to be a “tall steeple” preacher, and she did not have enough lay ministry experience to develop her confidence in her own ministerial abilities. The damage to her psyche caused by her ex-husband's abuse was so bad that she needed to heal those wounds before she could concede that she could serve beyond her limited scope of reference.

Her confusion was compounded by the fact that the mentors assigned her, as well as the BOM, pushed Teresa to name the category of clergy to which she was called. Teresa felt they attempted to put her “into a box.” When she described her call and the type of ministry she wanted to do, the BOM and her mentors were not able to determine to which ministry she was called. What she described was neither the ministry of the Deacon nor the ministry of an

Elder (*Discipline*, 2004). The BOM felt compelled to force the issue and offered her a simple explanation; either she was called to preach every Sunday or she was not. If she was called to preach every Sunday, she was called as an Elder; otherwise, she was called as a Deacon. This simplistic division of the two sent Teresa down a path that almost drove her out of the ministry entirely. It literally took divine intervention for Teresa to persevere.

When given the opportunity to explore her ministerial gifts and encouraged in her ministry, Teresa blossomed. She discovered she could preach without having a perfect sermon prepared, and she learned to trust God in her preaching with the understanding that revelations are God's work and not her own. She has found that the ministers and mentor she worked with who are well grounded and confident in their own ministry are the ones who are most able to give her the space she needs to develop her ministry. These are the individuals who are able to offer insight and encouragement as well as the occasional critical comment and have allowed her to hone her skills and grow as a person.

I think, to a degree, you have to find your own style. And that is what I am still trying to do. But I wish there is a way to get more of that in school, because that's the one area that I feel the least comfortable in. I am getting more comfortable with preaching now, worship I am still struggling with finding my own style and really being able to be comfortable with how I lead worship.

Teresa was very successful in parlaying her troubles into human, social, cultural and economic capital (Balatti & Falk, 2002; Bourdieu & Passeron, 1990; Yosso, 2004). Teresa is a more savvy political player than she realizes. This skill may be more intuitive, but she has learned to navigate a difficult track and come out in a fairly secure place. She has found

individuals who are willing to give her sizable gifts of time, services and goods. Though not of unheard-of in a Methodist Church, the gifts are remarkable in the amount she received in a short period of time through several different avenues. Major conflicts, concerns and issues regarding her calling, money, and education can all be traced to two main sources her relationship with her ex-husband and her ignorance of the UMC system. Had she only had one issue deal with, she probably would have had fewer obstacles in her path to ministry. However, had that happened, the nature of her ministry and the experiences she brings to it would be considerably different.

It is not certain how much of Nancy's experiences are real or are simply perceived. It is hard to tell if her “abandonment” by her home church was just a matter of her being away at school or if they really did treat her like she “had a disease.” It is also harder to determine if her lack of mentoring from the AC was a reaction from the mentor about the divorce or was a matter of being far enough along in the process that she did not need to be mentored so intensely. There is also the issue of whether or not she asked for help. When questioned, she said she did not ask for help from the AC or from her mentor, but the reason she did not was because she “felt unwelcome.” She described her mentor as being very “uncomfortable” in her presence and virtually “running away” from the situation. Nancy did not request a new mentor when she received this response from her assigned mentor, but she did say that she was unaware that she could request a new mentor.

Nancy did have resources within the AC she could draw upon to find help. She had worked with both District and AC level events and knew many people in positions of power and influence. She was able to use the connections to secure internships while in school.

However, it is unclear why she did not reach out to these people to help mentor her through the system and through her divorce. It could be she was waiting for one of them to approach her, or perhaps she was so involved in her own misery that she did not know what kind of resources were available to her.

Nancy is willing to concede that her unwillingness to share the details of her husband's addiction probably influenced the reaction from those who would have been able to help within the AC. She said repeatedly that she was reluctant to share the details of her ex-husband's addiction because she knew that the clergy people she would have told "could one day be his pastor," and she did not want to prejudice their opinion of him. Instead, she did not offer any details to anyone, including her mentor, her DS or the BOM. Given the ramifications of that decision, that was probably not her wisest choice.

However, it is entirely possible that she was terribly mishandled by the entire system. It would not be the first time that the system failed to care for an Elder candidate, particularly one that is a woman (Bloom, 2005; Chang, 1997; Royal, 1982; Schneider & Schneider, 1997; Neal, 2007; Wiborg & Collier, 1997). Women in ministry have a more difficult vocational path because of preconceived notions of what it means to be a preacher. Because there are fewer women in the UMC, it is harder to find female mentors to help new clergywomen through the process. It is very easy for individuals to become lost in such a large administration.

Because Nancy had completed her candidacy before she went school, Nancy was in what she called a "holding pattern" until she finished her education. Other than the mentor who "abandoned" her, she did not have any particular person with whom she was in contact

who could act as an advocate for her and help her to navigate the system while she was in school. She felt she had no reason to believe that she would be allowed or encouraged to seek additional support if she needed it. The fact that she never received phone calls from her DS or home church to offer her support while in school is not surprising. As the experiences of the clergy people in the study show, DSs tend to contact clergy only once or twice a year and often it is regarding paperwork issues or some sort of problem. Home churches likewise tend to speak to their seminary students only when they come back home. It is not uncommon for seminary students never to hear from their home churches while they are at school.

Nancy Nickerson's experiences are something of a paradox. She started off her ministerial and educational career with a large amount of cultural, social, human and economic capital (Balatti & Falk, 2002; Bourdieu & Passeron, 1990; Yosso, 2004). She had an impressive support system of friends and family from her church and a husband who made substantial amount of money and was able to support her and her education without any hardship. She also had the support of several key players in the local District in AC. When she went to school, she was able to develop close relationships with other second-career students and good working relationships with the faculty and administration. She understood enough about the new social and cultural system of the school to be able to navigate it and have it work for her, yet she did not seem to be able to exercise that same skill with the UMC hierarchy, particularly while she was going through the divorce and dealing with the ramifications of that decision.

It could be that Nancy simply did not know to whom she could talk. It could also be that her decision not to explain her actions to her peers, pastors, mentors and supervisors had

a detrimental effect on her experience. Based upon the prior case study of Teresa Ingles, I am inclined to believe that had she been more forthright about her motivations for getting a divorce, she would have received more support from those within the Methodist system. It would be interesting to find out if such forthrightness with her DS the BOM, and others would at this point make a difference in the immediate future of her continuing career.

### *Summary*

Both Nancy Nickerson and Teresa Ingles have had challenging educational and vocational experiences. Though they started out in different places, they completed their educational experiences and started their new vocations with many similarities. When compared to SCC expectations for full-time students, they both meet and defy those expectations (Balatti & Falk, 2002; Bourdieu & Passeron, 1990; Perna, 2004; Yosso, 2004).

### Cross Case Analysis

When the six cases are examined through the lens of Student Choice Construct (Perna, 2004) and professionalism (Williams, 1985), there are two overarching themes that emerge: 1) the role of educational funding and an individual's background, including age gender, familial responsibilities, and education; and 2) the role of the individual's history in the UMC, and their call.

### *Background and Educational Funding*

Educational funding was an important issue for all six of the clergy people interviewed. Though generally not the primary consideration for which educational and vocational route chosen, educational funding was often a deciding factor in how best to achieve the educational and vocational goals. These decisions led to the solvency of financial

footing on which the clergy people started their new profession. The role educational funding played in each individual clergy person's choice depended a great deal upon the clergy person's age, and socioeconomic, familial and educational background. There also appears to be a difference between how the different genders responded to the educational costs of their new vocation.

#### *Financing An Education When Over Forty*

For those clergy people who were over 40 years of age when they entered their new vocation, the limiting factors in the pursuit of education appeared to be diminished, and their educational choices were often predicated upon the financial impacts of their choice. According to Student Choice Construct, this behavior is not unexpected. There are two clergy people who were over the age of 40 when they responded to their call, Ken Nottingham and Nate Vance. Both gentlemen started their ministerial careers as LPs. They also enter the ministry with the desire to become Ordained Elders. They each chose different educational tracts to achieve the same end. Ken chose the MDiv, and Nate chose the COS. The reasons for choosing these forms of education center on the financial impact entering the ministry would have upon their lives. Their choice for entering the ministry so late in life was based upon their familial restrictions.

Both gentlemen waited to enter seminary until after their children “were out of the house and on their own.” The men needed to assure themselves that their familial responsibilities would not be a limitation for their new vocational choice. They were both extremely pragmatic in the manner and the timing in how they addressed responding to their calls. Each one said that they felt God “nudging them for years”, but “put off responding to

the call” until specific familial responsibilities would no longer be a limitation. Ken waited until his youngest child was established on his own. For Nate, he waited for his wife to agree to the change in vocation. The result was that Ken was 49 years old when he started seminary, and Nate was 50 years old.

By the time Ken and Nate entered the ministry, they were well-established professionals. They had enormous economic and human capital (Balatti & Falk, 2002; Bourdieu & Passeron, 1990) built up in their prior careers, and each earned over \$100,000 a year. The result was that when they entered the ministry, they both could afford to self-fund their education. They also had enough economic resources that they knew they would be “comfortable” when they finally retired from their new vocation.

When they started deciding which educational tracts to follow to achieve their goal of ordination as Elder, they each approached it differently. For Ken the ability to self-fund his education was a requirement. He considered the funding of his education an affirmation of his call. He believed that if he could not fund his own education, then he was “obviously not called to enter the ministry.” For Nate, the issue was more about his “return on the investment.” Nate looked at the potential for the number of years in the field, and realized that at the age of 50 he had at most 20 years to work in the ministry before he would have to retire. The “economic investment” in an MDiv was not “financially feasible” to Nate. It simply “was not worth the money” he would have to invest in it, especially since he had an option to achieve the same end for little or no financial investment on his part. Though their choices for educational funding were different, they both had similar ends. By the time they

completed their educations, they were qualified to be Ordained Elders, and they had no educational debt when they started their careers as Elders.

*Financing An Education When Under Forty*

There were four clergypeople who participated in the study who were under the age of 40: the three women, Laura Quinn, Nancy Nickerson, and Teresa Ingles; and the last remaining man, Ben Greer. Laura Quinn was 36 years old when she started her educational journey. Nancy Nickerson and Teresa Ingles were 35 and 34 years old respectively. Ben Greer was 32 years old. Educational funding was not a primary concern in the educational and vocational choices of these four individuals. However, their educational funding choices were greatly influenced by their familial relationships and responsibilities. All four of these individuals had young children living at home. Two of them were single parents. Three of them had relationships with spouses or ex-spouses that compelled them to take on educational debt. Some of these educational funding decisions can be explained through SCC, but several appear to defy the SCC expectations (Paulsen & St. John, 2002; Perna, 2004).

All three of the clergywomen finished their education with scholastic debt. Laura Quinn and her husband had \$40,000 of debt between them after completing their undergraduate education. Laura's choice to enter the Student Local Pastorate was based in part upon her desire to provide housing and financial resources for her family. Teresa Ingles used scholastic loans to pay tuition, living expenses and to fund the custody battle with her ex-husband. By the time Teresa finished her education she had student loans totaling \$60,000. Nancy Nickerson had limited access to funds the final year of her education due to

her divorce, and her “part-time internships did not pay the bills,” so, she took out student loans to pay for her tuition, her living expenses and her divorce. At the time of her graduation, Nancy had \$50,000 in educational debt.

Ben Greer had limited resources to pay for a graduate degree and, he did not want to go into debt to pay for his education. Additionally, his seminary of choice was in another state. Ben did not want to move his family to a new location nor did he want to commute back and forth between school and home. Between his scholastic “exhaustion”, his reluctance to go into debt and his desire to spend more time with his family, Ben decided not to pursue the MDiv.

#### *Gender Differences In Educational Funding*

There appears to be a considerable difference between how the different genders approached their educational funding decisions. All the men considered their educational funding decisions as a precondition to attending seminary. They all intentionally avoided any kind of scholastic debt. They also approached their decision to enter seminary primarily based upon their familial responsibilities. If there was a familial impediment to going to seminary, they delayed entering seminary until it was no longer an issue. When there was no way to remove the familial impediment, then the choice was to not attend seminary. The men appeared to be particularly pragmatic about their approach to answering the call to ministry. They were willing to go into the ministry as long as it was under specific conditions that included making sure that their families were fiscally secure. Two of the men consider these preconditions tests of their calls. However, once the decision was made to answer the call, the men will were willing to make sacrifices of their time and finances to achieve their goals.

The women approach their educational funding in a different fashion. Their goal was to earn the education. Funding was seen as simply “something that had to be done.” If the only way to pay for the education and provide for their families while being in school was to go into debt, then they went into debt. It did not matter the amount of debt they incurred as long as the end goal was achieved. They did look for alternative sources for funding (Ponton, Derrick & Carr, 2005). These sources included grants, scholarships, and part-time jobs. There also seems to be an element of reacting to sudden changes in familial situations in their educational funding choices (Morris, 2003). All three of them described situations where they suddenly found themselves in need of funding in order to attend school. The only options they felt that were available to them were to quit school or to take on the debt. Quitting school was not an acceptable choice for them. They all said they had wished they had known about other funding sources while they were in school. Each has found several scholarships and grants since they have left school for which they would have qualified.

Only one of these women, Nancy, considered the option of COS, and she quickly dismissed it. The other two women felt specific calls to “go to seminary.” The COS was not an option for them. It is difficult to tell if the choices these women made to pursue the MDiv were due to their desire to have the prestige of the credentials (Lemelle, 2002; Perl & Chang, 2000), or if it was, as they said, a “requirement of the call.” Though it is possible their motives for getting a graduate level degree are simple as they say they are; it is possible that it had more to do with the desire to be seen as equals with their male, ordained Elder peers, particularly, since women in ministry still fight prejudice in the church (Bloom, 2005; Nesbitt, 1995; Neal, 2007; Wiborg & Collier, 1997). The men appear not to be as concerned

about these credentials. The emphasis seems to be instead upon ordination and financial solvency. They were willing to pursue whatever educational route each felt appropriate to reach that goal of ordination, so long as it did not make them financially insolvent (Nate; McDuff & Mueller, 1999).

### *History in UMC and the Call*

Looking at the history of the various clergypeople and their experiences with the UMC reveals some interesting information. All of the second-career clergypeople have not, at some point in their lives, had membership in the UMC. All of them had leadership roles in a local church before they went into the ministry. None of them was aware of the different categories of clergy before they entered the candidacy process.

When asked about their background in the church and their call experiences, four of the six started the discussion with childhood experiences. These childhood experiences may or may not have been in the UMC, but they were all formative experiences to the clergypeople. All of the clergypeople, even those who claim to be “lifelong” members of the UMC, have spent a significant portion of their lives as members of other denominations. These denominations vary from Catholicism to nondenominational, protestant congregations. All of the clergypeople cite their experiences in these other denominations as influential to their call, if for no other reason than the clergy members learned that they were happier in the UMC. Four of the clergy members left the church entirely and did not participate in any form of organized religious activity for a considerable period of time. For two of them it was a simple matter of rebelling against the parental expectations. The remaining two left the

church because of some kind of political upheaval in their home church. The longest period of time anyone stayed out of the church was ten years.

Once the clergy people found their way back to the UMC they quickly became involved in a variety of lay ministries. These ministries ranged from attending United Methodist Women and United Methodist Men, leading youth groups, teaching Sunday school or Bible studies, working in missions, participating in local church, District or AC level committees and leading worship as lay speakers. There was only one lay activity that all of the clergy people participated in at one time in their lives, and that was singing in the choir. Interestingly, all of the clergy members who earned their MDiv worked on District or AC level committees or programs.

When it came time to respond to their call to ministry, all of the clergy people entered the candidacy period with a limited understanding of the available categories of clergy in the UMC. None of the clergy people understood there was a difference between LPs, AMs or Elders, and many did not know that there were forms of clergy people other than the Elder. All of the clergy people said that the reason they did not know there was a difference in types of clergy in the UMC was because they had limited exposure to clergypersons other than ordained Elders. It was only during the candidacy process that the designation between these types of clergy was explained to second-career students. For the second-career students, the vision each had of “pastor” was based upon their own personal experiences with the pastors of their home churches and others they had met through their volunteer work. This limited understanding of clergy types played a role in the decision process for the clergy people. For those who understood a minister to be an Ordained Elder, like Ken Nottingham and Laura

Quinn, there was never any doubt in their minds about what kind of pastor they wanted to be. For those with a different point of view or more limited point of view, such as Teresa Ingles or Ben Greer, their expectations of what a UMC clergyperson does was colored by their experiences in their prior church and by a lack of information. Both of these second-career clergypeople had the greatest struggle with the choice to become an Ordained Elder or some other kind of clergy in the UMC. Those who had no or fewer preconceived notions of what a minister was, like Nancy Nickerson or Nate Vance, they were more open to the concept of the student local pastor and attending COS. Both were influenced by their age as to which educational route to choose. Nancy, the younger of the two, pursued her MDiv while Nate chose Advanced COS.

When we look at experiences of the clergypeople, we find that those who were most familiar with the organization of the UMC, who had the closest ties to the leadership of the District or AC level prior to entering the ministry, are the ones who had the cultural and social resources available to them to maneuver within the system (Perna 2004). In every case in the study, there as been a pivotal point in the clergyperson's career where his connections with the AC or the DS have made a difference. In some cases this such as Ken Nottingham, these relationships appears to offer him to job opportunities that are "tailor made" for him. In others, like Laura Quinn and Nancy Nickerson, these connections provide them with jobs when they are needed most. For others, like Nate Vance, Teresa Ingles and Ben Greer, these connections provided them different models of ministry that allowed them to make vocational choices appropriate for their own situations. Obviously, personal connections are important to the career and ministry of second-career clergypeople.

### *Summary*

These two overarching themes, individual background and personal history with the UMC, emerged from the findings when examined through the lens of SCC (Perna, 2004) and professionalism (Williams, 1985). They show that the expectations of SCC are greatly influenced by age, gender, social location and individual situations and preconceived notions of what being called to become a clergyperson means. The decision to enter the ministry and make an educational choice is very complex, as are the implications from these findings.

### *Implications for Practice*

There are two primary audiences who benefit from this study. These audiences are the institution of the UMC and practitioners of Adult Education. The implications from the study for each group are different and are discussed in the following section.

### *Lessons Learned for the UMC*

There are three primary implications for the UMC derived from this study of the educational and vocational choices of second-career clergy that are important to their work with the adult learners that seek to become UMC Clergy. They are: 1) the educational choices of second-career clergy are based primarily on their call experience and their definition of the role of Minister; 2) the relationship a clergy candidate creates with her mentors is very important in shaping the future career of new clergypeople; 3) the negative perception of those who attend COS is prevalent and needs to be addressed. Each of these implications will be discussed in turn.

*Role of the Call*

As discussed in Chapter Two, the literature expects a clergyperson to experience a call that is both personal and transcendent and public and mundane (Buchanan, 2006; Doyle, 1999; Parker, 1979; Taylor, 2001; Thomson, 2007). The literature also expects the clergy students' call experiences to be influenced by their personal history within the denomination (Campbell, 1993, 1994; Heitzenrater & Maddox, 2003) and biblical precedence (Doyle, 1999; Ernest, 2006; Wainwright, 1980). They should also experience some struggle with how they define their call either as a call or a vocation (Christopherson, 1994; Ernest, 2006; Jones, 2006), and the women are expected to see some kind of differences in their call and vocational experiences (Chang, 1997; Lehman, 1980; McDuff & Mueller, 1999; Neal, 2007).

The experiences of the second-career clergy students in this study live up to these expectations. According to the results of this study, educational and vocational choices of second-career clergypeople are based upon their call experience and their definition of minister (see Table 5.4). Their call determines which educational choice second-career clergy students will make. It determines the urgency a minister feels toward achieving the new vocation. It determines to what kind of ministry the clergyperson is called. Coupled with the call experience is a clergyperson's definition of a minister and their perspective on the role that a minister plays in the church. As stated earlier, the call experiences of the clergypeople in the study radically altered their perceptions of their vocational future. For some, their call experience had definite directives for both their education and their intended vocation. For others, the call was to "the ministry" or to "follow me [God]" The way participants experienced their calls can be seen in Table 4.1.

**Table 5.4 Summaries of Call Experiences, Characteristics and Examples**

Call	Characteristics	Examples
Call Experience	Dramatic	“Voice of God,” “glowing light,” “emotional experience”
	Quiet	Persistent call over the years,” “gentle nudging”
	Personal	During personal Bible devotion, during quietly working at home
	Public	Large worship service, large conference
	Emotional	“I cried, I don’t remember what happened,” “overwhelming”
Call Confirmation	Multi-staged	“I felt the first call... I felt the second call”, separated by months or years
	Private	Second call, prayer and mediation, events that tested the call, removal of obstacles.
	Public	Affirmation by friends and family, affirmation by pastor, institutional affirmation by PPRC, BOM or Seminary

**Table 5.4 Continued**

	Education	“go to seminary”
	Ministry Route	Called to be “minister” or elder
Call Specificity	Ministerial duties	“Be a bridge between the church and the world,” pastoral care, “preach”
	Institutional affirmation	“Ordination”

*Note:* All of the clergy people had call experiences that had multiple characteristics from the list above.

The educational and vocational choices that the clergy people faced once they felt called depended upon the call experience. For those who had specific instructions to “go to seminary,” the call experience was the primary directive that determined the choice of education and ultimately their vocational choice. For those whose call was to join “the ministry,” their educational and vocational choices were then based upon their definition of ministry and the sense of urgency of their call. If their definition of minister was an Ordained Elder, then the second-career clergy students followed the institutional paradigm and sought the best educational path available to them to achieve that goal. If however, the student's definition of minister was not about ministerial type, but rather about ordination, then the student's educational and vocational choices were much more flexible. These future clergy people were open to attending COS, and if there was urgency to their call, they were far more likely to become LPs before they pursued any form of formal clergy education. Additionally, the participants described the call experience as so compelling that clergy

members pursued their vocation in spite of numerous difficulties and impediments, including familial constraints, educational background, financial constraints, and personal hardship.

I felt like God was calling me to get deeper into it, to make more of a commitment, to trust God more with it. And I prayed about it, I felt like God was saying “trust me,” that from the very beginning, [when] I was first felt called to ministry, I had a vision that my life was going to be entirely different. And I said, “But what about Jim?” and God said, “Do not worry about Jim. I am going to provide a way for him, a way for taking care of him.”

Second-career clergy in this study do not consider the call experience to be an internal desire; rather they understand it as an external compulsion that comes from God. It is a compulsion that led them to leave successful careers and financial security to pursue a new vocation that can have extensive costs; however, there are also numerous blessings.

As stated in the results, the clergy members’ perception of their work as a career or a vocation varied. This variance was based on age entering the ministry and gender. The two clergymen entered the ministry after a successful career, Nate Vance and Ken Nottingham, were very quick to explain the difference between a career and a vocation, and stated that the work they were doing as clergymen was a vocation. In their opinions, they had completed their careers and were now enjoying the work God called them to do. The younger clergy people, particularly the women, spoke in terms of both a vocation and a career. This may be due in large part to the need to support children living in their households and providing for their children’s future. For the single parents, Nancy and Teresa, the language of careerism was prevalent in our discussions as they voiced concerns about seeking larger

churches, improved appointments and higher salaries, so that they could pay off their educational debt, create a financial reserve for possible legal battles with their ex-husbands, and prepare for the future of their children. All three of the women expressed concerns of being able to follow their call because of problems with finding or keeping appointments due to sexual harassment or church politics. The men did not express such concerns.

### *Role of Mentors*

When second-career clergy students enter the candidacy process and start working in the local church, the role of their mentors, whether appointed by the AC or self-selected, is important to their future career (Carrasco, 1996). Mentors guide second-career clergy students through the candidacy process, and thereby shape the educational and vocational future of the new clergy people (see Table 5.5). Mentors provide a resource for questions concerning candidacy, career choice, ministerial skills and crisis management. They also help new clergy members navigate committees, forms, and papers that are part of the ordination process. Mentors act as advocates for clergy members throughout their ministry and offer insights as to the “whys and wherefores” of the AC BOM and the ordination process.

Clergy students who do not have a good mentor relationship struggle with maintaining the paperwork associated with candidacy, and they often feel “abandoned.” The candidacy process can be “overwhelming” without support of a mentor, and it is possible that without the support of a good mentor it will take longer to complete the ordination process. This lack of support can cause the clergy students to feel resentment towards the AC and it causes some candidates to consider leaving the ministry (Deuel, 2007a; Thompson, 2007).

**Table 5.5 Relationships with Mentor Critical to the Formation of Second-Career Clergy.**

Mentor Types and Roles	
Self-Selected Mentors	Assigned Mentors
Clarifying call	
Affirmation of call	Help clarify call
Innervig on behalf	Help choose vocational route
Advocating for new clergy	Help choose educational route
Welcoming to new career	Explain roles and rights in system
On-The- Job Training	
Explains day to day activities	Help though PPRC
Filling out Charge Conference Forms	Help through DBOM
Preaching	Help through AC BOM
Administration	Filling out Charge Conference Forms
Outreach	Some act like self-selected mentors
Formation as Methodist	
Expected behavior of clergy	Explains why BOM does what it does
Friendship	Explains polity of UMC
History of UMC	History of UMC
<ol style="list-style-type: none"> <li>1. Poor relationships with mentors, causes clergy students to not progress though the candidacy process well, which leads to feeling disconnected or abandoned.</li> <li>2. Most of the on-the-job training a clergyperson learns is through the help and support of a mentor which can be active clergy, retired clergy, and lay leaders.</li> </ol>	

Note: The terminology used in this figure emerged from the conversations with the clergypeople in this study.

In particular, the clergywomen all remarked on the impact mentoring had upon their career. Each woman cited instances wherein a mentoring clergywoman intervened on her behalf either to help explain the “way the UMC worked,” to make her “feel welcomed and needed in her new position” or to help her deal with “difficult people.” Each of the clergywomen is grateful for her relationship with her female mentors.

The findings of the study suggest that mentor relationships need to be intentionally fostered within the AC. Most of the on-the-job training the clergy students experienced occurred under the guidance of either informal or formal mentoring relationships. These relationships should not only be the formal mentoring relationships that are part of the ordination process, but they should also include informal mentoring by experienced and retired clergy people. This informal mentoring can be encouraged through covenant groups and District level retreats. It is also suggested that an intentional effort be made to encourage mentoring relationships of women and minorities by experienced women and minority clergy members. All of the second-career clergy students who had multiple mentors found that, through their relationships with their mentors, they gained a wealth of knowledge and support for their ministry.

#### *Perception Course of Study*

In spite of recent efforts by the General Conference (*Minutes*, 2007), it is apparent that the perceptions about those that attend COS is not as favorable as those who attend seminary. This perception appears to be based on a number of issues including theological, practical, and governance (*Minutes*, 2007). Since many clergy people who attend COS choose

not to be ordained, there is a theological concern about the role they play in a church. It is a concern held not only within the AC and General Conference of the UMC, but also by other Protestant denominations (*Minutes*, 2007). The UMC is currently the only mainline Protestant denomination that has clergy licensed to preach and administer the sacraments without any form of ordination. Because of this practice, many of these other Protestant denominations are unwilling to offer reciprocal recognition of the sacraments (*Minutes*, 2007), which essentially means that these denominations do not recognize the UMC clergypersons and ordination as peer institutions.

Within the denomination the second-career students who are considering which educational route they should follow to ordination tend to avoid the COS for three main reasons (*Minutes*, 2007). First, the preferred route of education for Ordained Elder is still attending seminary and earning an MDiv degree. The MDiv is the standard for the profession across the Protestant denominations (Perl & Chang, 2000). Consequently, the COS education is not viewed as equal to the MDiv degree, even if one completes the Advanced COS program.

Second, many second-career students considering the COS find the length of time to completion of the program prohibitive (*Minutes*, 2007). The standard COS paradigm is a five-year program; Advanced COS takes another five years. Though there are some students like Nate Vance, who have been successful in taking courses in both the summer session and the year-round session, which will shorten the length of time to completion, this practice is frowned upon by both the AC and educational institutions. If the ultimate goal of the second-career student is ordination as an Elder, she will be in school for ten years. Though she can

seek ordination as AM after five years, the earliest she will qualify for ordained as an Elder is after twelve years.

Third, the general assumption is those who attend COS are doing so because they wish to be LPs and do not want to be Ordained Elders. Because of the theological issues mentioned above, LPs are not viewed as favorably within the denominational hierarchy as Ordained Elders (*Minutes*, 2007). This view is due in part to restrictive governance issues of LPs (*Discipline*, 2004). As shown in the findings, it is also due to the perception that COS training is not equal to that found in seminary. This perception of inequality continues even if the LP continues his education and is ordained either an AM or an Ordained Elder. The perception of the clergy within the AC is that those who attended the COS are not worthy of equal rights within the AC, and they will be limited in their career and never hold “tall steeple churches.” Few expect them to be considered for appointment as DSs.

As is the custom at every General Conference, a report has been created by the General Board of Higher Education and submitted to the General Conference to be reviewed at the 2008 meeting (*Minutes*, 2007). The report is a summation of the theological and governance issues facing the denomination because of the current status of LPs and UMC educational process for clergy. The report offers suggestions regarding how to address the issues of ordination and governance regarding the LP. Current suggestions included in this document are instituting the probationary ordination for all clergy people including LPs and significantly altering some of the governance issues, including the role of the newly ordained LPs. There is no guarantee that this issue will be dealt with at the General Conference, although there is an ongoing hopeful conversation among the clergy members both in the AC

and the General Conference that the issue will be addressed (Deuel, 2007a, 2007b; Thompson, 2007.)

If, as according to the *UMC Book of Discipline* (2004), both educational tracks cover the same information and provide the same preparation for the profession and the Elders are doing the same job, then the COS trained Elders should be given the same considerations as their degreed peers. Though it will require action from the General Conference to fix the governance and theological issues surrounding the perception of the COS education (*Discipline*, 2004), there are specific suggestions made by the participants of the study that the AC can institute. These suggestions include the following: first, intentionally create a welcoming atmosphere for those who have completed COS and incorporate their members in events held for Ordained Elders, such as the Elders Day Apart. Second, make an intentional effort to treat the Ordained Elders who have successfully completed the Advanced COS as equals to those who have completed their MDiv education. Such actions include taking into account the prior work experience of those who attended Advanced COS and using the skills appropriately within the AC. Many of the second-career students who attend COS are mature professionals who chose to go to the ministry after having successful careers in other professions. They have valuable skills from the prior careers. For the AC to not take advantage of them is a waste of valuable human capital. Churches are business, and coming into the ministerial profession with a solid understanding of how to work in a business setting is a great advantage over those who are learning those “practical” skill-sets on the job. It would also be wise to appoint these qualified COS Elders to “tall steeple churches” and to be proactive in appointing them as DSs.

Additionally, the AC needs to work diligently to remove the stigma of the COS that is prevalent within the hierarchy of the AC. This stigma can be addressed through continuing education and incorporating LPs and AMs in more of the District level events and organizations. DSs should also be encouraged to reach out to COS students and graduates and empower them in their ministry, particularly in the first few years of their ministry as they attend the initial COS classes.

### *Lessons Learned for Adult Education*

The implications for adult education revealed in this study of second-career clergy student and their educational and vocational choices include: 1) SCC (Paulsen & St. John, 2002) is not a consistent predictor for second-career clergy member's educational and vocational choices 2) the individual clergyperson's perception of his final vocational goal can make second-career clergy students take on enormous debt and personal risks, and make serious sacrifices to achieve this goal; 3) a clergyperson's motivation for pursuing an education may not fall into the existing understanding of adult-learner motivations (Wlodkowski, 2002); 4) for second-career clergy students, the creation of the various forms of capital (Bourdieu & Passeron, 1990) that are most beneficial to the clergyperson come from the relationships created while working in the church rather than from attending seminary or COS; and 5) the adult learning of second-career clergy students incorporates both formal and informal training.

### *Student Choice Construct*

SCC (Paulsen & St. John, 2002, Perna, 2004) was created to offer an explanation for why nontraditional students made their educational decisions. It is used as a predictor for

expected behavior of nontraditional students and is based on Bourdieu's (1983) theories of capital (Balatti & Falk, 2002; Baptiste, 2001; Bourdieu & Passeron, 1990) and Critical Race Theory (Delgado, 1995; Yosso, 2005). Since second-career students are by definition nontraditional students (Pogson & Tennant, 1995; Ponton, Derrick & Carr, 2005), it was expected that SCC would provide a means to predict the educational and vocational choices of second-career clergy student, but it did not work as expected. The educational and vocational choices of second-career clergy appeared to be based primarily upon their call experience, the institutional requirements for the profession and the students' perception of the differences between COS and MDiv (see Table 5.6).

Based upon the findings of this study, the primary indicator for which educational and vocational choice a second-career clergyperson made was the clergyperson's experience of his call to ministry. As mentioned earlier, the call experience can be extremely explicit indicating the expected educational route for the student to follow (see Table 4.1). When this is the case, the student feels compelled by the call to make whatever sacrifices are necessary to achieve that end, such as the cases of Laura and Teresa. But even when the call experience is not explicit in the educational choice, such as Nancy's, the call experience is so influential that the clergyperson will do "whatever it takes" to respond to the call to become a clergyperson. The willingness to respond to the call is based upon faith in God that allows the clergyperson to make decisions that individuals pursuing other professions might not necessarily consider (Christopherson, 1994; Perna, 2004). Second-career clergypeople believe that "God will handle whatever problems arise (Teresa)" while they pursue their education including "providing for my child (Nancy)" and "providing a way to

**Table 5.6 Expected Vs Actual Outcomes of All Student Types Based on SCC (Perna 2004)**

Expected Outcomes		Actual Outcomes	
Student LP		Student LP	
<ul style="list-style-type: none"> <li>• 35-45 years old</li> <li>• Married with working spouse</li> <li>• Children at home</li> <li>• Need living quarters or money for family</li> <li>• No or limited funds for Education</li> <li>• Have BA</li> </ul>	<ul style="list-style-type: none"> <li>• 36 years old</li> <li>• Married to fellow clergyperson</li> <li>• Two children</li> <li>• Needed money and housing</li> <li>• School paid for by grants, loans, MEF and scholarships</li> <li>• \$40,000 combined debt for undergraduate education</li> <li>• no BA</li> </ul>	<ul style="list-style-type: none"> <li>• 49 years old</li> <li>• Married to physiologist</li> <li>• Not children at home</li> <li>• Owns nice home</li> <li>• Has part-time job that provides substantial income.</li> <li>• Self-funded education with help from MEF and gift from Mother</li> <li>• MA in history</li> </ul>	
Ordained Elder Track	Ordained Elder Track –Old System	Ordained Elder Track -Old System	

Table 5.6 Continued

	Local Pastor-COS	Local Pastor-COS	Local Pastor-COS
	<ul style="list-style-type: none"> <li>• Over 35 years old</li> </ul>	<ul style="list-style-type: none"> <li>• 32 years old</li> </ul>	<ul style="list-style-type: none"> <li>• 50 years old</li> </ul>
	<ul style="list-style-type: none"> <li>• Age constraints</li> </ul>	<ul style="list-style-type: none"> <li>• Family and money a concern</li> </ul>	<ul style="list-style-type: none"> <li>• Wife a professional</li> </ul>
	<ul style="list-style-type: none"> <li>• Family constraints</li> </ul>	<ul style="list-style-type: none"> <li>• Owns nice home</li> </ul>	<ul style="list-style-type: none"> <li>• No children at home</li> </ul>
	<ul style="list-style-type: none"> <li>• Housing concerns</li> </ul>	<ul style="list-style-type: none"> <li>• Paid for education “out of pocket”</li> </ul>	<ul style="list-style-type: none"> <li>• Needed housing</li> </ul>
	<ul style="list-style-type: none"> <li>• Not willing to take on debt</li> </ul>	<ul style="list-style-type: none"> <li>• Wanted to work <i>now</i>.</li> </ul>	<ul style="list-style-type: none"> <li>• Wanted to work <i>now</i>.</li> </ul>
	<ul style="list-style-type: none"> <li>• Ordination not important</li> </ul>	<ul style="list-style-type: none"> <li>• Not willing to take on debt for MDiv</li> </ul>	<ul style="list-style-type: none"> <li>• Did Advance COS</li> </ul>
	<ul style="list-style-type: none"> <li>• Education constraints</li> </ul>	<ul style="list-style-type: none"> <li>• Ordained as AM</li> </ul>	<ul style="list-style-type: none"> <li>• MDiv “bad investment”</li> </ul>
	<ul style="list-style-type: none"> <li>• May not have BA</li> </ul>	<ul style="list-style-type: none"> <li>• No BA</li> </ul>	<ul style="list-style-type: none"> <li>• Had resources to self-fund education</li> </ul>
			<ul style="list-style-type: none"> <li>• BA, some graduate</li> </ul>

Table 5.6 Continued

	Full-time MDiv	Full-time MDiv	Full-time MDiv
Ordained Elder Track	<ul style="list-style-type: none"> <li>• Under 35 years old</li> <li>• Have a support system</li> <li>• No dependents</li> <li>• Single or married with no children</li> <li>• Savings or income</li> <li>• Able or willing to take on debt</li> <li>• Have BA</li> </ul>	<ul style="list-style-type: none"> <li>• 34 years old</li> <li>• Strong support system through church and school</li> <li>• One child</li> <li>• Divorced</li> <li>• Starts school with \$10,000. savings</li> <li>• \$60,000 debt</li> <li>• MBA</li> </ul>	<ul style="list-style-type: none"> <li>• 35 years old</li> <li>• Starts with good support system, changed to new one after divorce</li> <li>• Two children and husband</li> <li>• divorced in middle of education</li> <li>• \$50,000 debt</li> <li>• BA</li> </ul>
		Ordained Elder Track – New System	Ordained Elder Track – New System

pay my bills (Ben).” Second-career clergyperson's desire to respond to the call will override most constrictions placed upon them by family finances (Ben, Laura, Nancy, Teresa) or social situation (Ben, Laura, Nancy, Teresa). In addition, all of the second-career clergy people who participated in this study would describe their call to ministry as an external compulsion imposed upon them by God as opposed to an internal drive or cultural imperative that, according to SCC (Perna, 2004), is something we would expect see. SCC

does not currently have a way to measure this kind of external compulsion (Paulsen & St. John, 2002; Perna, 2004).

Institutional requirements for fulfilling the call are also an indicator for the educational and vocational choices students will make. When a second-career clergyperson has a specific call to particular type of ministry, it is the institutional requirements for achieving that end that influence the clergyperson's decisions (Christopherson, 1994; *Discipline*, 2004; *Handbook*, 2004). When a clergyperson feel called to be ordained as a pastor, the preferred route sanctioned by both the AC and the General Conference is for clergyperson to go to seminary and earn a MDiv. The AC and the General Conference encourage students to take this route not only through the candidacy process via mentoring, enculturation and literature resources (*Handbook*, 2004), but also by providing significant financial resources for their education (Green, 1999). In addition, because of the way the UMC is structured, Ordained Elders have more power and prestige within the denomination (*Discipline*, 2004; *Handbook*, 2004; Hunt 2001, Messer, 1991; Wiborg & Collier 1997). There are more career options for Elders, and the compensation for Elders is considerably better than other categories of clergy (*2004 Summary...*, 2004). Because of institutional requirements for clergy education, half of the students in the study chose educational paths that were not anticipated by SCC.

A third indicator of second-career student educational and vocational choice is based upon the students' perception of their available choices and the value of COS. The COS program has a perception of being the educational choice a student makes only if they have no option for attending seminary and earning an MDiv (*Minutes*, 2007). In those instances

where clergypeople chose to attend COS, they usually did so because of one or two restrictive factors such as age (Nate), familial considerations or access to the seminary of their choice (Ben). For students who have these restrictive factors in their lives, the decision to attend a COS is often based upon the perception by the student of the respective values of a COS versus MDiv. If the student perceives no discernible difference between the two, the student will choose the COS (Nate). If the student has a negative perception of the COS, the student will choose the MDiv (Nancy; Ken). However, among students who participated in the study, those who chose to go to COS, Ben and Nate, ordination of some form was sought. There appeared to be a desire from all the clergypeople to have the institutional approval of their ministry that ordination provides as well as the job security and increased compensation benefits (*2004 Summary...*, 2004; *Discipline*, 2004; McDuff & Mueller, 1999; Perl & Chang, 2000).

Although, the SCC predicted otherwise (Paulsen & St. John, 2002; Perna, 2004); student characteristics such as age, gender, familial situation, socioeconomic background, prior profession and educational background were not consistent predictors for the educational choices of the second-career clergypeople who participated in the study. All these characteristics did influence educational experiences of the clergy students, and, in some cases, the route they chose to procure their education, such as becoming a Student LP instead of going to school as a full-time MDiv student. However, the students' understanding of their call and their perception of their eventual professional goals was the best indicator of the students' educational and vocational choices.

It is possible that due to the limited nature of this study a wider examination of second-career clergy students' educational and vocational choices might provide different results or a better explanation of these findings. However, the study did suggest that Adult Education practitioners need to consider what other influences are present in second-career students' lives when examining their educational choices. The traditional explanation of motivating factors may be too limited in their current scope. SCC (Paulsen & St. John, 2002; Perna, 2004) does not allow for an explanation of educational and vocational choices when they do not align with the cultural expectations of increasing social, human or cultural capital, and especially economic capital. Though these all may be mitigating factors, they do not explain the impact of the following the call to ministry. The language the participants used to describe their motivation was "God led," "God called," "God wanted" or "God showed." This language shows strong external motivation for which Adult Educators need to consider new language choices to account for the desire to "serve God."

#### *Perception of Vocational Goals*

In order to achieve their goal of ordination, second-career clergy students showed a willingness to take enormous financial risks, endure personal hardship, and surrender their families' wellbeing "to the grace of God (Nancy)." Those who pursued the MDiv showed a consistent willingness to leave profitable careers and take considerable financial risks. These risks included incurring enormous debt loads (Laura; Nancy; Teresa), spending savings or retirement funds (Ken; Teresa) and working part-time in their prior profession to pay for their education (Ken). At the same time, all the clergy students, regardless of educational

paradigm, struggled to learn the skills of ministry in either part-time or full-time positions while they were attending school.

The personal sacrifices the clergy students made in order to maintain these hectic schedules were impressive. The clergy students often made comments about “not sleeping (Ben, Laura, Nancy, Teresa)”, wondering where they were to “get their next meal (Nancy, Teresa)”, and how they are “going to pay the rent (Nancy, Teresa).” The clergy students who commuted to school (Ben; Ken; Laura; Nate) also had to deal with the hardship of separation from spouses and children. All of the clergy students who participated in the study said there were many times when they felt like they were putting the fate of their families and children in “God’s hands.”

The clergy students endured these sacrifices and hardships because they felt that the end goal was worth the effort. The clergy students' perception of the value of their goal was such that most any sacrifice or hardship was an acceptable price to pay in order to follow their calling and attain ordination. Though the literature does show evidence of adult-learners willing to take risks to achieved their goals of credentialing (Carney-Crompton & Tan, 2002, Maher, et. al., 2004; Millett, 2003; Morris, 2003), it also shows evidence of students not completing their education when outside pressures become too great (Kember, 1989; Maher, et. al., 2004; Tannock & Flocks, 2003; Perna: 2004). To the outside observer the sacrifices of the clergy student’s seem extreme, especially when one considers the relatively small fiscal compensation clergy members receive for their education. When compared to other fields with similar educational and institutional requirements, clergypeople are not well

compensated (*2004 Summary...*, 2004; Bonifield & Mills, 1980; Christopherson, 1994; *Discipline*, 2004; McDuff & Mueller, 1999; Walters, 2004).

However, all the clergy members who participated in the study felt they were well compensated for their work, though the compensation does not necessarily reflect fiscal compensation. Instead the compensation the clergy people refer to deal more with gifts and services in-kind from parishioners (Laura; Teresa; Nancy), flexible work schedules and a sense of “inner peace” offered by their new vocation (Ben; Ken; Laura; Nancy; Nate; Teresa). Nate Vance said about his life as a clergyperson:

I gave up a successful business practice that afforded me the means to do what I wanted to do. I did not choose the ministry as a career, I was called and molded and prepared and answered. The implication of my calling to life in the ministry of the UMC is that it was a natural and right thing to do. Even though I have always served in the church and been comfortable in serving others, there was always a longing in my heart that cried out to me. Now that I have become a Full-Time LP, I am at peace.

The assumption the literature (Campbell & Rosenfeld, 1985; Perna 2004; Wallace, 1995; Walters, 2004) is that second-career students pursue a new profession to improve their economic and human capital, thereby increase social and cultural capital. For the participants, the emphasis on these gains appears to be less important than is answering the call and attaining this “peace” that comes with their new vocation. When they achieve these goals, they are content and satisfied in their career (Daloz, et al., 1996; McDuff & Mueller, 2002; Thomson, 2007, Wiborg & Collier, 1997; Zikmund, Lummis & Chang, 1998).

Perhaps the literature regarding capital (Bourdieu & Passeron, 1990) is too limited in its definitions to allow for this willingness to pursue an educational and vocational goal that is so far out of the cultural expectations. What do we call the form of compensation that the clergy members describe as “peace?” I look at this a little closer in the section on capital below. However, first I will look at the clergy member’s motivation for pursuing their education and their new career.

#### *Adult Learner Motivation*

Several adult education scholars (Lambert and McCombs, 1998; Wlodkowski & Ginsberg, 1995), lead by Ray Wlodkowski (1997, 1989, 1999), focus on two main kinds of motivation for adult learning, intrinsic and extrinsic motivation. Wlodkowski describes these forms of motivation to be culturally neutral and believes them to be the basis for motivating all adult learning. Intrinsic motivation describes internal motivating factors like curiosity, ingenuity, meaning making, and a personal edification. Extrinsic motivation describes external motivating factors like rewards, grades, economic compensation, status and required knowledge. Though we can see examples of both forms of motivation in the educational experiences of the study participants, neither form of motivation adequately describes the motivation that the call experience holds in the lives of the clergy members in this study.

Some examples of Wlodkowski’s (1997) extrinsic motivations are found in the stories of the studies participants, but they were not described by the clergy members as primary motivating factors. All of the clergywomen (Laura, Nancy, Teresa) mentioned grade point averages in our conversations. Their grades were mentioned as proof of accomplishment in the midst of struggle or as proof of God’s calling instead of a motivation for learning. When

asked why the women went to school, each explicitly stated their motivation was to follow the call of God into ministry. None of the clergymen mentioned grades or grade point averages. This difference may be caused by the fact that two of the clergymen were in the COS program, and may not have been graded in the traditional sense.

All of the clergy people did mention a desire to do well in their scholastic efforts and there was a sense of comparing their efforts against their fellow students, another form of Wlodkowski's (1997) extrinsic motivational factors. However, all of the students who pursued their MDiv (Ken, Laura, Nancy, Teresa) told stories of study sessions with fellow students and cooperative learning environments while they were in school. Each of the MDiv students explained that their learning experiences were enriched by participating in study groups of one kind or another. Both of the COS students (Nate, Ben) also told of learning as much from their fellow students as they did from their professors. Yet all of the students repeatedly stated that their desire to do well in school was based in their desire to be well prepared for the ministry to which God called them, and all wanted to make sure that they met the requirements for ordination.

All of the students expressed an innate desire to learn more about God, the Christian church, theology, and other information that they felt would be helpful in their new career. Each expressed a curiosity about their new vocation, and they all worked hard while they were in school to process the information they were learning and make sense of their new knowledge. Wlodkowski (1997) describes these desires to be examples of intrinsic motivation. Yet, again, the heart of the clergy students' motivation was a desire to answer the call to the ministry.

Based upon Wlodkowski's (1997) description, the motivation the call placed on the lives of the clergy students can be described as both extrinsic and intrinsic. The students repeatedly described their call experience as an external compulsion. Nate described having God "leading, guiding, strengthening, and encouraging" him through his entire life. As such, the call is an extrinsic motivation. However, they all described the call as an "inner voice" or internal conversation where "discerning God's call" was part of their vocational journey. Such internal motivation would be considered an intrinsic motivation. Therefore, the motivation of the call transcends Wlodkowski's categories of motivation and opens the possibility for either an extension of the two categories or the creation of a third.

#### *Creation of Capital*

Based upon the literature (Balatti & Falk, 2002; Bourdieu & Passeron, 1990; Perna 2004), it was expected in at the onset of the study that seminary education was the primary source for the creation of needed social, cultural, economic and human capital for new clergy students. However, based on the experiences of the clergy members in the study, such is not the case. It appears the capital that is most important to furthering the clergyperson's career comes not from the relationships they create while attending seminary or COS, rather, it comes from the relationships they create in the community of practice of the local church (Wenger, 1998). It is in the local church setting that second-career clergy students develop mentoring relationships with their more experienced peers, gain a significant amount of on-the-job training, develop supportive relationships with their peers, develop new relationships with both the laity and retired clergy members in their congregations, earn credit toward their pension benefits and learn how to navigate the UMC system.

In fact, those clergy students who were appointed either as part-time LP or full-time LP while they were pursuing their education developed more social, cultural, human and economic capital than those who attended seminary full-time. Their appointments in the local church allowed the second-career students the opportunity to build this needed capital through relationships at both the local church level and the District level. These LPs also were given credit towards their pension for the time they served while they were in school (*Discipline*, 2004). Those students who attended seminary full-time did not have the opportunity to build similar types of capital.

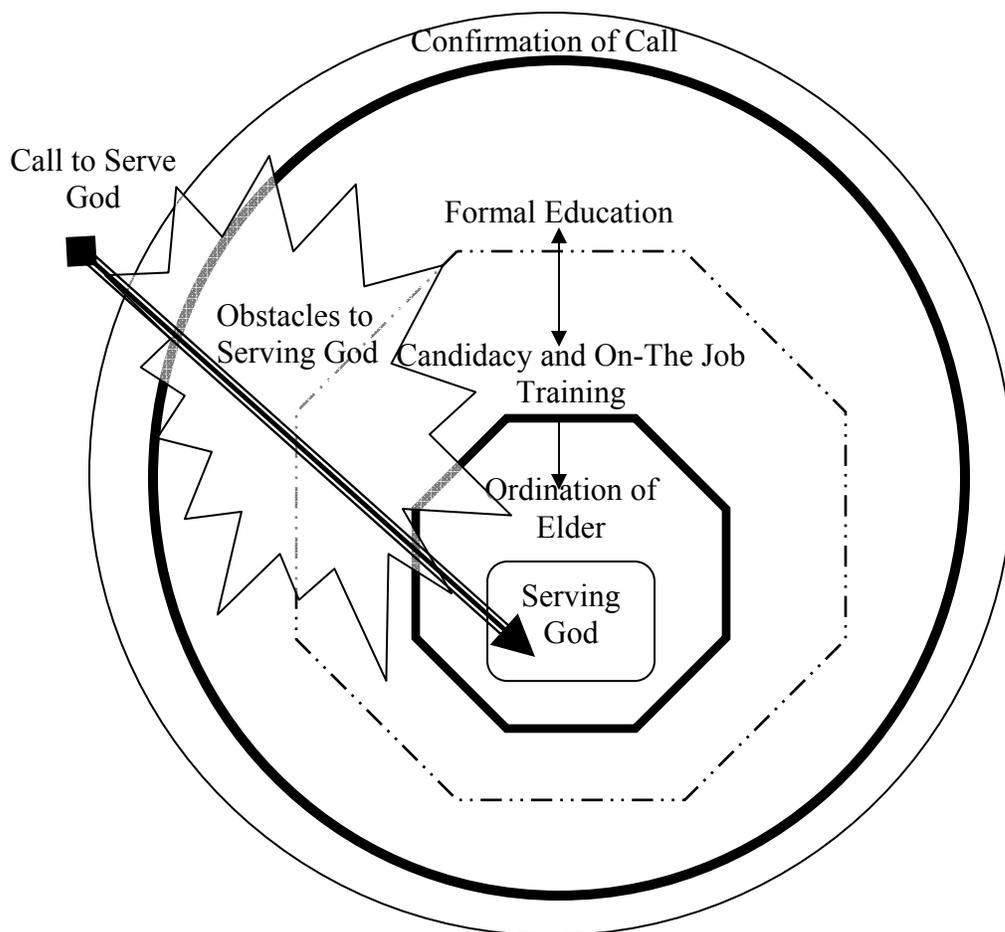
The relationships that clergy students develop in seminary with their peers and professors appear to be equal to the nature of the relationships that clergy students develop in the COS. This equality is due in part to having the same professors teach both educational programs. When asked to name influential professors or classes, students from both tracts named the same professors. Even though those who were in seminary (Laura; Ken; Nancy; Teresa) spent more time on campus than did the COS students (Ben; Nate), neither group of second-career clergy people took advantage of the many opportunities to build social and cultural capital while in school. The reasons all the participants cited for this behavior was the lack of time because of the competing demands of family, work and scholastic preparation. The result is, for second-career clergy students, the main benefits that a seminary education offers is the prestige of the MDiv credential and economic capital (2004 *Summary...*, 2004; Bonifield & Mills, 1980; Balatti & Falk, 2002; Bourdieu & Passeron, 1990; McDuff & Mueller, 2002). The prestige of the MDiv is transferable to other denominations and offers some benefit as they interact with other clergy members (Perl &

Chang, 2000). Those who attend seminary and earn their MDiv are ordained Elders and therefore have greater economic compensation in the ministry, though as is evidenced by one of our clergy people in the study (Nate) ordination as an Elder is not limited to those who have their MDiv.

However, as stated earlier, the primary concern for all of the participants is not gaining economic, cultural, social or human capital. These are seen by the participants as a means to the end—their ordination—their education is the credential needed to answer their call to ministry. In their desire to reach this goal, they will make unexpended sacrifices, take on significant debt and circumvent prohibitive obstacles to achieve the end of serving God. This action of serving God becomes something that is far more rewarding than any other form of compensation. Perhaps to these clergy members, service is a form of capital.

### *Learning Beyond Formal Training*

All of the clergy in this study describe learning as much or more from informal training and on-the-job training as they did from their formal education. Wenger (1998) would describe this form of learning as a community of practice in which situated learning occurs. Figure 5.1 is a diagram which explains the community of practice of the UMC and the situated learning that second-career clergy student's experience. In the center of the diagram is their ultimate goal, to serve God. In order to achieve this goal, they must progress through a series of barriers which are placed in front of them. These barriers include the institutional confirmation of their call, the successful completion of their education and the progression through candidacy as they learn how to live and grow into their calling and embody their new vocation. The final major barrier to their call is ordination as an Elder. Of



**Figure 5.1 UMC Situated Learning and Community of Practice (Wenger, 1998)**

course, at any point in this journey, even after they have achieved ordination, they may face challenges which can prevent them from achieving their goal to serve God. The diagram also shows that the role of the call for these clergy students is both the impetus for seeking their new profession, the key to their acceptance by the institution into the new profession and the driving force for circumventing any obstacle that may be in their way. The call is described

by the students as an outside force which compels them to pursue a course of action which others might consider foolhardy.

All of the study participants stated that they learned as much or more through on-the-job training than they did through formal class work. The educational experiences where the clergy students felt the greatest ownership, such as CPE (Nancy, Teresa), student appointments (Ken; Laura) or full-time appointments (Nate, Ben) were all self-directed, on-the-job training. Such experiences were also the locus of a great deal of mentoring and formation of the neophyte clergy members by experienced clergy members and lay members. These experiences describe the Wenger's (1998) community of practice and the resulting educational experiences of situated learning.

The situated learning described by Wenger (1998) is also described by Wlodkowski (2002) as participant learning. According to Wlodkowski, "unless adults participate, they cannot learn and without learning there is no possibility of transference — that is, to apply what they have learned to their life or workplace (p.41)." Wlodkowski says that it is essential that adult learners understand the practical application of the knowledge they are learning. Such understanding should be emphasized in the classroom, and then reinforced in the location of application of the knowledge, such as the workplace. The educational experiences of the clergy students in this study offer many examples of Wlodkowski's participant learning. All of the study participants repeatedly stated that their work experience while in school was key to their formation as clergypeople, the understanding of the theories they were learning in class, and the development of their professional standards. Several (Nancy, Teresa, and Ken) repeatedly stated they wished they had more opportunity for on-the-job

training while in school, especially in areas where they found they were not well prepared for their new professions, such as preaching (Teresa), preparation for ordination (Nancy) and pastoral counseling (Ken). All of the study participants made repeated statements about either their satisfaction with a particular course or professor because the students found the knowledge presented particularly useful in their new career.

Both Wenger (1998) and Wlodkowski (2002) emphasize the need for students to self-direct their learning experiences. Adult learners learn better when they feel ownership of their educational process either by choosing the type of courses they are taking or by designing rules and guidelines for their educational experiences which keep the students focused on learning and the classes relevant to the students needs. All of the students expressed a desire to have more options for their educational choices while in school, and all of them have continued their professional development after completing their formal training, because they perceive failures in their formal training.

The findings of this study show that primary learning environment for the UMC second career clergy students is on-the-job training through situated learning in a community of practice. Though key concepts for their new careers are learned in the classroom, the application of those concepts and the acquisition of the knowledge occur on-the-job. The transfer of knowledge from one practitioner to another through mentoring is as important to the education of new clergy members as formal classroom training. Because so much of the transfer of knowledge occurs outside of the classroom, adult education practitioners need to be more intentional in facilitating the practical application of the key concepts they are teaching to adult learners.

### Recommendations for Further Research

There are seven recommendations for further research that the study suggests. They are: 1) expand the study to include racial minorities; 2) focus the study on the educational and vocational experiences of women in ministry; 3) expand the study to the entire General Conference of the UMC; 4) expand a study to include other denominations and their processes for ordination; 5) compare the findings from this study to studies of other professions with a similar educational options such as nursing or technical fields; 6) explore the possibility that there is some other form of capital that motivates individuals to pursue careers that focus on service to others; 7) study the role continuing education plays in the professional development of clergy.

The study was intentionally designed to be limited in scope; therefore issues considering the role of racial minorities and in-depth study of women's experiences are not addressed (deLaine, 2000; Yin, 1994; Yosso, 2005). Racial minorities were not studied because of the nature of the selection process for the participants of the study. All participants were essentially self-selected and none of the respondents who indicated a willingness to participate in the in-depth study were racial minorities. Due to the limited number of racial minorities, particularly in the COS program, it would be wise to seek participation from a Jurisdictional or General Conference level in order to protect the participants. Further studies would have to intentionally target these individuals and recruit them for their participation. Several issues were raised by the study regarding gender and the role gender plays in educational choices and vocational careers. This study was not designed to address those questions and further research is indicated.

It would also be beneficial to expand the study to include the entire General Conference of the UMC as well as create comparison to other Protestant denominations in educational and ordination practices (deLaine, 2000; Van Maanen, 1983; Yin, 1994). Because of the nature of the structure of the UMC, each AC creates its own methodology for interpreting the rules of the General Conference regarding education, candidacy and ordination of clergy (*Handbook* 2004; *Discipline*, 2004). Different ACs have different requirements for electives that clergy students must take while pursuing the MDiv and the COS. It would be interesting to see how different ACs have addressed the “practical theology” skill sets that were missing in the education of the clergypeople in this study. And to compare the call stories, vocational choices, and ministerial experiences of other second-career clergy students.

There are many known similarities and differences between how the UMC educates clergy students and handles their ordination process compared to other Protestant denominations (Messer, 1991; *Minutes*, 2007; Zech, 2007). It would be very interesting to do a side-by-side comparison of the experiences of second-career clergy members from multiple denominations as they go through the process of call, candidacy, education and ordination. Perhaps by doing a side-by-side comparison, the role of call could be better measured and understood. Perhaps it would enable seminaries and Protestant denominations to create a picture of best practices available for recruiting, education and ordaining future clergy members.

Because the educational and vocational choices of clergy students appear to be different than those made by second-career students in other professions, it would be

interesting to pursue a study that compared educational and vocational choices in second-career clergy students to those entering other professional fields that have similar educational options and professional requirements (Christopherson, 1994; Fitzgerald, 2003; Hennigan, 2001; Horowitz, 1975 McDuff & Mueller, 2000). One example of such a profession would be nursing. Understanding the motivating factors for second-career clergy students and the reasons they give for their decisions can be beneficial to the study of adult education.

Because of the unexpected influence that the second-career clergy members' call stories had on their vocational educational choices, it would be wise to continue to study the issue. Is this phenomenon of the call experience particular to second-career clergy members, or can it be found not only in other age ranges of clergy members, but also in other professions? Additionally, it would be interesting to find out if this call experience is something that can actually be measured to find out if it is an external impulse or an internal impulse. The clergypeople who participated in the study would say it is an external impulse, but it would be interesting to see if others in the world of academia concur with their experience. Is the call to serve others a form of capital? Or, perhaps the call to serve is related to the recent discussions of spiritual capital (Urban, 2005; Verter, 2003; Zohar & Marshall, 2004). Does the call have value? Can it, like other forms of capital, be earned, lost, and shared with others (Bourdieu & Passeron, 1990)? If so, how would this new form of capital be described and what impact does it have on the role capital plays in education and in society?

Finally, The UMC has a history of requiring it's clergy to seek continuing education (Discipline, 2004). However, based upon the findings of this study, it is apparent that the

continuing education courses offered to not meeting the ongoing practical and spiritual needs of its clergy members. A concerted effort needs to be made by the UMC and her related seminaries to be more proactive in addressing the professional education needs of the clergy, especially in the areas of “practical theology,” personal spiritual development, Christian education, and pastoral counseling. All of these areas were repeatedly cited by the clergy members in this study as missing in their education. Though there may not be time to address them in traditional education settings, continuing education provides a needed recourse to the clergy. Given that the probationary period is already designed to ensure that new clergy people gain needed on-the-job training before ordination, I encourage the UMC Annual Conferences to research and develop more of a comprehensive continuing education plan for their neophyte clergy during the probationary period prior to ordination.

### Conclusion

The research questions that guided this study are: 1) how do second-career UMC clergy students describe their call to ministry, and 2) how did second-career UMC clergy students decide on their vocational and education route to ministry? The study has offered many insights and some unexpected results. These results deal mostly with the influence of the call and second-career clergy students’ decision processes and the role of mentoring in the second-career clergy students’ path to their new vocation.

We have discovered from the study is that each second-career clergy person's call story is unique but has several similarities. The call stories all contain a sense of divine intervention that clergy members feel is a compelling force to change their lives radically.

This compelling force and how they interpret it greatly informs all the decision-making processes the clergy students use when making their educational and vocational choices.

Likewise, the social and cultural skills and connections the clergy people need to be able to maneuver well in the UMC system are generally learned on-the-job through situated learning (Wenger, 1998). Those connections that the students make in school are helpful to them in their career as they navigate the educational system, but are not as important as the connections they build while on-the-job. Surprisingly, regardless of the type of education they pursue, there does not appear be difference in the nature or value of the social and cultural connections these second-career clergy students made in school. However, there persists a perceived difference in the value of the role of the LP and the related Ordained AM based upon their vocational education and place with the hierarchy of the UMC. This difference is based more upon the two-tiered institutional system of the UMC rather than on actual ability of the clergy members or the relationship they develop with their peers and leaders (*Discipline*, 2004; *Minutes*, 2007).

SCC (Paulsen & St. John, 2002; Perna, 2004) was a helpful lens to study the decision-making processes of second-career clergy students, but the construct was not a useful tool for predicting their decisions regarding educational or vocational type. The failure of SCC to predict these clergy students' choices was due in part because it does not measure the role of the call in the students' choices. As students' call stories have shown, the role of the call in their educational and vocational choices is paramount. Second-career clergy students are willing to make enormous sacrifices in order to pursue their vocational calling (Christopherson, 1994; Deuel, 2007a; Zikmund, & Chang, 1998).

Because the literature related to various forms of capital and the literature related to SCC were not sufficient to understand the experiences of second-career clergy students, it appears that the concept of community of practice (Wenger, 1998) would help us better understand shaping influences and credentials of second-career clergy people and to also understand the value these clergy students place on their ultimate goal of serving God. The educational and vocational choices that clergy students make are based upon complex variables (See Figure 5.1). These variables include some of the same variables of other adult-learners, such as their spouses and families, financial concerns, and institutional requirements. However, one of these variables, the call experience, appears not to be found in other adult learners. The call is an outside force that compels them to make drastic changes to their lives and assume considerable risks. Yet the compensation for following the call cannot be clearly measured by our current understanding of capital (Bourdieu & Passeron, 1990) or by the ideas present in SCC (Paulsen & St. John, 2002). These clergy students clearly place a value upon the call to serve God. How then do we measure it? Is service type of capital? If so, does this new form of capital appear in other professions? If so, then this altruistic capital could radically change our understanding of the role capital plays not only within the community of practice of the UMC but also in the greater world of academia.

As was expected, this study was able to answer a few questions, but it raised many more including: what role does gender and race play in the educational and vocational choices of second-career clergy students? How can we develop a tool that will better predict the educational and vocational choices second-career clergy students make? There is much

more to be learned about second-career clergy students and their role in the UMC and in the educational institutions that train them.

## REFERENCES

- 2004 Summary of equitable compensation plans in the Annual Conferences of the United Methodist Church.* (2004). Evenston, IL: Department of Statistics, UMC GCF&A.
- Able, R.L. (1979). The rise of professionalism. *British Journal of Law and Society*. 6(1), 82-98.
- About graduate education in the U.S.* (2004). U.S. Department of State. Retrieved November 24, 2004, from <http://educationusa.state.gov/graduate/about.htm>.
- Aronwitz, A. (2004). Against schooling. *Social Text*, 22 (2), Durham, NC: Duke University Press.
- Bainton, R.H. (1952). *The Reformation of the Sixteenth Century*. Boston: Beacon Press.
- Balatti, J. & Falk, I. (2002). Socioeconomic contributions of adult learning to community: A social capital perspective. *Adult Education Quarterly*, 52(4), 281-298.
- Baptiste, I. (2001). Educating lone wolves: Pedagogical implications of human capital theory. *Adult Educational Quarterly*, 51(3), 184-201.
- Bell, D. (1987). *And we will not be saved: The elusive quest for racial justice*. New York: Basic Books.
- Bell, D. (1992). *Faces at the bottom of the well: The permanence of racism*. New York: Basic Books.
- Belzer, A. (2004). 'It's not like normal school': The role of prior learning contexts in adult learning. *Adult Education Quarterly*, 55(1), 41-59.

- Bent, H.E. (1959). Professionalization of the PhD degree. *Journal of Higher Education*, 30(3), 140-145.
- Blackwell, J. (1818). *The Methodist class leader*. London, England: T. Blanshard, W. Bains and Button and Son.
- Bloom, L. (2005) Sexual harassment remains problem for church, survey says. *News Archives - UMC.org*. [http://www.umc.org/site/c.gjJTJbMUIuE/b.1060981/k.C1CE/Sexual\\_har...](http://www.umc.org/site/c.gjJTJbMUIuE/b.1060981/k.C1CE/Sexual_har...)
- Bogdan, R.C. & Biklen, S.K. (1998). *Qualitative research for education: and Introduction to theory and methods*. Boston, MA: Allyn and Bacon.
- Bonifield, W.C. & Mills, E.W. (1980). Clergy labor markets and wage determination. *Journal for the Scientific Study of Religion*, 19(2), 146-158.
- The Book of Discipline of the United Methodist Church*. (1992). Nashville, TN: United Methodist Publishing House.
- The Book of Discipline of the United Methodist Church*. (1996). Nashville, TN: United Methodist Publishing House.
- The Book of Discipline of the United Methodist Church*. (2000). Nashville, TN: United Methodist Publishing House.
- The Book of Discipline of the United Methodist Church*. (2004). Nashville, TN: United Methodist Publishing House.
- BOM Handbook: the Annual Conference Board of Ordained Ministry handbook 2004-2008*. (2004). Division of Ordained Ministry, General Board of Higher Education and

- Ministry of the United Methodist Church. Retrieved March 10, 2008, from <http://www.gbhem.org/site/c.lsKSL3POLvF/b.3571245/>.
- Bourdieu, P. (1983). The forms of capital. *Soziale Ungleichheiten (Soziale Welt, Sonderheft 2)*, Goettingen: Otto Schartz & Co., 183-98. Translated by Richard Nice. Retrieved on May 6, 2006, from [http://www.viet-studies.org/Bourdieu\\_capital.htm](http://www.viet-studies.org/Bourdieu_capital.htm).
- Bourdieu, P. & Passeron, J. C. (1990). *Reproduction in education, society and culture theory, culture & society*. London: Sage Publications, Inc.
- Brookfield, S. (2002). Overcoming alienation as the practice of adult education: The contribution of Eric Fromm to a critical theory of adult learning and education. *Adult Education Quarterly*, 52(2), 96-111.
- Brown, A., Cervero, R. M. & Johnson-Bailey, J. (2000). Making the invisible visible: Race, gender, & teaching in adult education. *Adult Education Quarterly*, 50(4), 273-288.
- Brown, B. L. (1999). Vocational certificates and college degrees. *ERIC Digest* (ED434248), Columbus, OH: ERIC Clearinghouse On Adult Career and Vocational Education.
- Buchanan, J.M. (2006, November). Clear callings, *Christian Century*.
- Buger, C. (2007). "Forget Bourdieu! The limits of Bourdieu's social theory or understanding transnational spaces and micro-sociological alternative." *Paper presented at the annual meeting of the International Studies Association 48<sup>th</sup> annual conventions, Hilton Chicago, Chicago, IL, USA*. Retrieved October, 10, 2008 from [http://www.allacademic.com/meta/p181063\\_index.html](http://www.allacademic.com/meta/p181063_index.html).
- Buechner, F. (1973). *Wishful Thinking*. New York: Harper & Row, Publishers, Inc.

- Calmore, J. (1992). Critical race theory, Archie Shepp and fire music: Securing an authentic intellectual life in a multicultural world. *Southern California Law Review*, 65, 2129–2231.
- Campbell, D.M. (1993). *The Yoke of Obedience: the Meaning of Ordination in Methodism*. Nashville, TN: Abingdon Press.
- Campbell, D.M. (1994). *Who Will Go for Us?* Nashville, TN: Abingdon Press.
- Campbell, K. E. & Rosenfeld, R. (1985). Job search and job mobility: Sex and race differences. *Research in the Sociology of Work*, 3, 147-74.
- Cannell, L. (2006). *Theological Education Matters*. EDCOT Press, *Morgen Book*.
- Carney-Crompton, S. & Tan, J. (2002). Support systems, psychological functioning, & academic performance of nontraditional female students. *Adult Education Quarterly*, 52(2), 140-154.
- Carroll, J., Hargrove, B. & Lummis, A. (1983). *Women of the cloth: A new opportunity for the churches*. San Francisco: Harper and Row.
- Carroll, J. (1992). Toward 2000: Some futures for religious leadership. *Review of Religious Leadership*, 33, 289-303.
- Carroll, J. (2002). First and second-career clergy: Some comparisons and questions. *Duke Divinity School's Pulpit and Pew Research on Pastoral Leadership*. Durham, NC: Duke Divinity School.
- Carrasco, E. (1996). Collective recognition as a communitarian device: Or, of course we want to be role models! *La Raza Law Journal*, 9, 81–101.

- Catalog 2007-2008: Emory, Candler School of Theology* .(2007). Atlanta, Ga: Emory Creative Group, a Division of Marketing and University Relations.
- Certificates, diplomas and degrees, (2004). *Iseek*. Retrieved November 24, 2004, from [Http://www.iseek.org/sv/20104.jsp](http://www.iseek.org/sv/20104.jsp).
- Chang, P.M.Y. (1997). In search of a pulpit: Sex differences in the transition from seminary training to the first parish job. *Journal for the Scientific Study of Religion*, 36(4), 614-627.
- Chang, P.M.Y. (2003). A clergy shortage? Pulpit supply. *Christian Century*, November, 29-32.
- Chang, P.M.Y. (2004). Assessing clergy supply in the 21<sup>st</sup> century. *Duke Divinity School's Pulpit and Pew Research on Pastoral Leadership*. Durham, NC: Duke Divinity School.
- Chang, P.M.Y. (2005). Factors shaping clergy careers: A wake up call for protestant denominations and pastors. *Duke Divinity School's Pulpit and Pew Research on Pastoral Leadership*. Durham, NC: Duke Divinity School.
- Chang, P. M. Y. & Bompadre, V. (1999). Crowded pulpits: Observations and explanations of the clergy oversupply in the protestant churches, 1950-1993. *Journal for the Scientific Study of Religion*, 38(3), 398-410.
- Chapman, G.L. (1986). *Spiritual development: The purpose of theological education*. Retrieved March 10, 2008, from <http://www.mun.ca/rels/restmov/texts/gchapman/SPIRDEV.HTM>.

- Christopherson, R. W. (1994). Calling and career in Christian ministry. *Review of Religious Research*, 35, 219-237.
- Choy, S. (2002). *Findings from the condition of education 2002: Nontraditional students*. National Center for Education Statistics, U.S. Department of Education.
- Collins, M. (1991). *Adult education as vocation: A critical role for the adult educator*, London: Routledge.
- Course of study for ordained ministry 2004-2005: Program guidelines, Duke Divinity School. (2004). *Learning for Life: Center of Continuing Education*. Durham, NC: Duke Divinity School.
- Crain, M.A. (2007). *The promise of the United Methodist Order of deacon in the twenty-first century: Partners with the whole people of God*. Nashville, TN: General Board of Higher Education and Ministry (GBHEM), The United Methodist Church.
- Cree, V.E. & Macaulay, C. Eds. (2000). *Transfer of learning in professional and vocational education*. New York, NY: Routledge Press.
- Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory and antiracist politics. *University of Chicago Legal Forum*, 139–167.
- Creswell, J.W. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, CA: SAGE Publications.
- Crisco, V., Gallagher, C.W., Minter, D., Stahlnecker, K. H. & Talbird, J. (2003). Graduate education as education: The pedagogical arts of institution critique. *Pedagogy*:

- Critical Approaches to Teaching Literature, Language, Composition, and Culture*.  
Duke University Press, 3(3).
- Crowe, N. (2002). Pastoral leadership: Shortage or shift? *Hoosier United Methodist News*.  
Retrieved November 1, 2006, [http://www.inareaumc.org/2002/april02/pastoral\\_leadership.htm](http://www.inareaumc.org/2002/april02/pastoral_leadership.htm).
- Daloz, L.A.P., Keen, C.H., Keen, J.P & Parks, S.D. (1996). *Common fire: Lives of commitment in a complex world*. Boston, MA: Beacon Press.
- Deissinger, T. (2002). Apprenticeship systems in England and Germany: Decline and survival. *Towards a History of Vocational Education and Training (VET) in Europe in a Comparative Perspective*. Luxembourg: Office for Official Publications of the European Communities.
- deLaine, M. (2000). *Fieldwork, participation, and practice: Ethics and dilemmas in qualitative research*. Thousand Oaks, CA: Sage Publications.
- Delgado, R. (1984). The imperial scholar: Reflections on a review of civil rights literature, *University of Pennsylvania Law Review*, 132, 561–578.
- Delgado, R. (1989). Storytelling for oppositionists and others: A plea for narrative. *Michigan Law Review*, 87, 2411–2441.
- Delgado, R. (1992). The imperial scholar revisited: How to marginalize outsider writing, ten years later. *University of Pennsylvania Law Review*, 140, 1349–1372.
- Delgado, R. (1993). On telling stories in school: A reply to Farber and Sherry. *Vanderbilt Law Review*, 46, 665–676.

- Delgado, R. (Ed.) (1995a). *Critical race theory: The cutting edge*. Philadelphia, PA: Temple University Press.
- Delgado, R. (1995b). *The Rodrigo chronicles: conversations about America and race*. New York, NY: University Press.
- Delgado, R. (1996). *The coming race war? And other apocalyptic tales of American after affirmative action and welfare*. New York, NY: University Press.
- Delgado Bernal, D. (1998). Using a Chicana feminist epistemology in educational research. *Harvard Educational Review*, 68(4), 555–582.
- Delgado Bernal, D. (2002). Critical race theory, LatCrit theory and critical raced-gendered epistemologies: Recognizing students of color as holders and creators of knowledge, *Qualitative Inquiry*, 8(1), 105–126.
- Delgado Bernal, D. & Villalpando, O. (2002). Apartheid of knowledge in academia: The struggle over the ‘legitimate’ knowledge of faculty of color. *Equity and Excellence in Education*, 35(2), 169–180.
- DesJardins, S.L., Ahlburg, D. A. & McCall, B.P (2002). A temporal investigation of factors related to timely degree completion. *The Journal of Higher Education*, 73(5).
- Deuel, W. (2007a). Entangled in the ordination process. *A Man Called to Preach*.  
<http://willdeuel.wordpress.com/2007/09/05/entangled-in-the-ordination>.
- Deuel, W. (2007b). Ordination ruminations. *A Man Called to Preach*.  
<http://willdeuel.wordpress.com/2007/10/17/ordination-ruminations>.
- Dewar, F. (1991) *Called or called? An alternative approach to vocation*. London: SPCK.

- Discipline of the Evangelical Methodist Church. (2006).* Indianapolis, IN.: Evangelical Methodist Church.
- Doyle, M. E. (1999) 'Calling and informal education', *the Encyclopedia of Informal Education*. [www.infed.org/christianeducation/calling-doyle.htm. Last update: December 28, 2007]
- Dreyer, F., (1999). *The genesis of Methodism*. Bethlehem, NJ: Lehigh University Press.
- Driessen, G. W. J. M. (2001). Ethnicity, forms of capital, and educational achievement. *International Review of Education*, 47(6), 513-538.
- Dumais, S.A. (2002). Cultural capital, gender, and school success: The role of habitus. *Sociology of Education*. 75 (1), 44-68.
- Ehrman, B.D. (1997). *The New Testament: A historical introduction to the early Christian writings*. New York, NY: Oxford University Press.
- Ernest, D.J. (2006 March). Ministry issues: The call. *The Clergy Journal*, 33-34.
- Espinoza, L.G. (1990). Masks and other disguises: Exposing legal academia. *Harvard Law Review*, 103, 1878–1886.
- Facilitating responsibility for learning in adult community college students, (2005). *ERIC DIGEST*. Retrieved January 1, 2005, from [http://www.lib.ncsu.edu:8888 /MultSearch/jsp/fulltext.jsp?index=78](http://www.lib.ncsu.edu:8888/MultSearch/jsp/fulltext.jsp?index=78).
- Farkas, G. (1996). *Human capital or cultural capital: Ethnicity and poverty groups in an urban school district*. New York, NY: Aldine De Gruyter.

- Financial Aid FAQ*. (2007). Candler School of Theology, Emory University Web Page. Retrieved March 10, 2008, from <http://www.candler.emory.edu/ADMISSIONS/FinancialFAQ.cfm>.
- Fitzgerald, N. (2003). 4 alternatives to a 4 year degree, *Careers and Colleges*, Sept-Oct. EM Guild, Inc., Retrieved Nov. 12, 2006, [http://www.findarticles.com/p/articles/mi\\_m0BTR/is\\_1\\_24/ai/10917905...](http://www.findarticles.com/p/articles/mi_m0BTR/is_1_24/ai/10917905...)
- Freire, P. (1970). *Education for critical consciousness*. New York: Continuum Publishing Company.
- Freire, P. (1973). *Pedagogy of the oppressed*. New York: The Seabury Press.
- Frequently asked questions, (2004). *Duke Divinity School Web Page*. Retrieved Nov. 24, 2004, from <http://www.divinity.duke.edu/admissions/faq.aspx>.
- Frequently asked questions, (2008). *Duke Divinity School Web Page*. Retrieved March 10, 2008 from <http://www.divinity.duke.edu/admissions/faq>.
- Friedman, P.K. (2005). *Learning "local" languages: Passive revolution, language markets, and aborigine education in Taiwan*. Philadelphia, PA: Temple University.
- Fugate, M. (2007). *Final survey findings of the Study of Ministry Commission II draft report, January 9, 2007-February 26, 2007*. Nashville, TN: General Board of Higher Education and Ministry, UMC.
- Fukuyama, F. (1999). *Social capital and civil society*, IMF Conference on Second Generation Reforms. Retrieved May 6, 2006, from <http://www.imf.org/external/pubs/ft/seminar/1999/reforms/fukuyama.htm>.

- Garcia, R. (1995). Critical race theory and proposition 187: The racial politics of immigration law. *Chicano-Latino Law Review*, 17, 118–148.
- Garcia, S. B. & Guerra, P. L. (2004). Deconstructing deficit thinking: Working with educators to create more equitable learning environments. *Education and Urban Society*, 36(2), 150–168.
- Gilbert, K. (2001). Church agency studies cross-racial clergy appointments. *UMC News Service*. Retrieved Nov, 24, 2004, from [http://www.umc.org/umns/news\\_archive\\_2001.asp?ptid=story={20EBF446-EB0F-4752}](http://www.umc.org/umns/news_archive_2001.asp?ptid=story={20EBF446-EB0F-4752}).
- Gilbert, K. (2002). Survey probes candidacy process for deacons, pastors. *UMC News Service*. Retrieved Nov. 24, 2004, [http://www.umc.org/umns/usnews\\_archive.asp?ptid=2&story={AFB1A44F-F1C0-4AA0}](http://www.umc.org/umns/usnews_archive.asp?ptid=2&story={AFB1A44F-F1C0-4AA0}).
- Gilbert, K. L. & Green, L. (2004). Church initiatives address growing needs of ethnic groups. *UMC News Service*. Retrieved Nov. 24, 2004, from [http://www.umc.org/interior\\_print.asp?ptid=1&mid=3136&pagemode=print](http://www.umc.org/interior_print.asp?ptid=1&mid=3136&pagemode=print).
- Goodchild, L.F. & Wechsler, H.S. (1989). *The history of higher education, 2<sup>nd</sup> ed.*, ASHE Reader Series. Boston, MA: Ginn Press.
- Golde, C.M. (2000). Should I stay or should I go? Student descriptions of the doctoral attrition process. *The Review of Higher Education*, 23(2), 199-227.
- Golembiewski, R.T. (1983). Professionalization, performance, and protectionism: A contingency view. *Public Productivity Review*, 7(3), 251-268.
- Graduate school overview, (2004). *Explore Virginia Colleges*. Retrieved Nov. 24, 2004, from <http://www.explorevirginiacolleges.com/Students/gradSchool.asp?>

- Granovetter, M. (1974). *Getting a job: A study of contact and careers*, Cambridge, MA: Harvard University Press.
- Green, L. (1999). Churchwide education board addresses seminary graduate debt. *UMC News Service*. [http://www.umc.org/umns/usnews\\_archive.asp?ptid=2&story={6C900D3C-80AE-418F...](http://www.umc.org/umns/usnews_archive.asp?ptid=2&story={6C900D3C-80AE-418F...)
- Green, L. (2002). Consultation takes on order of ministry questions. *UMC News Service*. [http://www.umc.org/umns/usnews\\_archive.asp?ptid=2&story={2A9A4A14-8103-45FD](http://www.umc.org/umns/usnews_archive.asp?ptid=2&story={2A9A4A14-8103-45FD).
- Green, L. (2004). Delegates approve new clergy pension plan. *UMC News Service*. [http://www.umc.org/interior\\_print.asp?ptid=17&mid=4622&pagemode=print](http://www.umc.org/interior_print.asp?ptid=17&mid=4622&pagemode=print).
- Guidelines and procedures for Ministerial Education Fund*. (2006). Holston Annual Conference of the United Methodist Church. Retrieved April, 8, 2008 from [www.holston.org/media/ministry/resource/MEF\\_Guidelines\\_Procedures.doc](http://www.holston.org/media/ministry/resource/MEF_Guidelines_Procedures.doc),
- Gutierrez, K. D. & Rogoff, B. (2003). Cultural ways of learning: Individual traits or repertoires of practice. *Educational Researcher*, 32(5), 19-25.
- Gutierrez-Jones, C. (2001) *Critical race narratives: A study of race, rhetoric and injury*. New York, NY: University Press.
- Haeger, J.D. (1999). Defining graduate education. *Midwestern Association of Graduate Schools*. Retrieved Nov. 24, 2004, from <http://www.associations.smsu.edu/mags/1999mags/haeger.htm>.
- Harnish, J. E. (2000). *The orders of ministry in the United Methodist Church*. Nashville, TN: Abingdon Press.

- Harris, A. (1994). Forward: The jurisprudence of reconstruction. *California Law Review*, 82, 741–785.
- Harten, C. J. & Boyer, R. K. (1985). Administrators' receptivity to nontraditional goals. *The Journal of Higher Education*. 56(2), 206-219.
- Heitzenrater, R.P. (1984). *The elusive Mr. Wesley: John Wesley his own biographer*.  
Nashville, TN: Abingdon Press.
- Heitzenrater, R. & Maddox, R. (2003). *Foundation document: a Wesleyan vision for the theological education and leadership formation for the 21<sup>st</sup> Century, revised draft*.  
Nashville, TN: UMC General Board of Higher Education and Ministry.
- Heller, D.E. (2001). *The states and public higher education policy: Affordability, access and accountability*. Baltimore ME: John Hopkins University Press.
- Hennigan, J. (2001). The business of vocational education. *ERIC Digest* (ED467982). Los Angeles, CA: ERIC Clearinghouse for Community Colleges.
- Hodge, C. (1940). *Systematic theology*. Grand Rapids, MI: W.B. Eerdmans Publishing Co.  
Retrieved from <http://www.ccel.org/ccel/hodge/theology3.html>.
- Holy Bible, New international version*. (1984). Grand Rapids, MI.: International Bible Society.
- Horowitz, I.L. (1975). Head and hand in education: Vocationalism versus professionalism. *The School Review*, 83(3), 397-414.
- Hunt, G.T. (2001). *Some thoughts on the United Methodist Church and its approach to ordained ministry*. Retrieved March 10, 2008, from <http://www.gthunt.com/umcstat1.htm>.

- Hunter, J.D (1987). Religious elites in advanced industrial society. *Comparative Studies in Society and History*, 29(2), 360-374.
- Ice, M.L. (1987). *Clergy women and their worldviews: Calling for a new age*. New York: Praeger.
- Intergenerational learning and social capital. (2005). *ERIC DIGEST*, Retrieved Jan, 24, 2005, from <http://www.lib.nexu.edu:8888/MultiSearch/jsp/FullText.jsp?index=8>.
- Isaac, E. P., Guy, T. & Valentine, T. (2001). Understanding African American learners' motivations to learn in church-based adult education. *Adult Education Quarterly*, 52(1), 23-38.
- Jones, A. R., Jr, & Taylor, L. (1971). Differential recruitment of female professionals. In A. Theodore (Ed.), *Professional Women*. Cambridge: Schenkman Publishing Co.
- Jones, G.L. (2006) Faith matters: Job description, *Christian Century*, Jan., 10, p. 35.
- Jorissen, K. T. (2003). Successful career transitions: Lessons from urban alternate route teachers who stayed. *The High School Journal*. Chapel Hill, NC: The University of North Carolina Press.
- Justice, E. M. & Dornan, T. M. (2001). Metacognitive differences between traditional-age and nontraditional-age college students. *Adult Education Quarterly*, 51(3), 236-249.
- Kasper, H. T. (2002 Winter). The changing role of community college. *Occupational Outlook Quarterly*, U.S. Government Printing Office.
- Kember, D. (1989). A longitudinal-process model of drop-out from distance education. *The Journal of Higher Education*, 60(3), 278-301.

- Kezar, A. (2000). Higher education research at the millennium: Still trees without fruit? *The Review of Higher Education*, 23(4), 443-468.
- Kim, K. (2004). Exploring the meaning of 'nontraditional' at community college. *ERIC Review*.
- Kingston, P.W, Hubbard, R., Lapp, B., Schroeder, P. & Wilson, J. (2003). Why education matters. *Sociology of Education*, 76(1), 53-70.
- Kirkland, E. (2002 December). Campuses see increase in number of older students: Adults are back in school, hitting the books. *Mississippi Business Journal*.
- Kohler, R.F. (1988). *The Christian as Minister: An inquiry into ordained consecrated and commissioned ministries in the United Methodist Church*. Nashville, TN: General Board of Higher Education of the UMC.
- Kohler, R. & Moman, M.A. (2004). Commentary: Itinerancy and strategy for the church's mission. *UMC Web Site*, Retrieved Nov. 24, 2004, from <http://www.umc.org/interior.asp?ptid=1&mi d=1027...>
- Ladson-Billings, G. (2000). Racialized discourses and ethnic epistemologies, in: N. Denzin & Y. Lincoln (Eds.) *Handbook of qualitative research* (257-277). Thousand Oaks, CA: Sage.
- Lambert, N. M., & McCombs, B. L (1998). Introduction: Learner-centered schools and classrooms as a direction for school reform. In N. M. Lambert & B. L. McCombs (eds.), *How Students Learn: Reforming Schools Through Learner-Centered Education*. Washington, D.C.: American Psychological Association.

- Langford, T. A. (1992). *Practical divinity: Theology in the Wesleyan Tradition*. Nashville, TN: Abingdon Press.
- Laurau, A. & McNamara Horvat, E. (1999). Moments of social inclusion and exclusion race class and cultural capital in family-school relationships. *Sociology of Education*, 72(1), 37-53.
- Lawrence, W.B., Campbell, D.M. & Richey, R.E., Eds. (1998). *United Methodism and American culture, Vol. 2. The people(s) called Methodist: Forms and reforms of their life*. Nashville, TN: Abingdon Press.
- Lee, J. W., Luccoock, N. & Dixon, J. M. (1900). *The illustrated history of Methodism*. New York: Methodist Magazine Publishing Co.
- Lehman, E. C., Jr. (1979). Project SWIM: A study of women in ministry. *A Research Report to the Ministers Council, American Baptist Churches*.
- Lehman, E. C., Jr. (1980). Placement of women and men in the ministry. *Review of Religious Research*, 22 (1), 18-40.
- Lemelle, A. (2002). The effects of the intersection of race, gender and educational class on occupational prestige. *The Western Journal of Black Studies*, 26(2), 89-97.
- Light, R.J., Singer, J D. & Willett, J.B. (1990). *By design: Planning research on higher education*. Boston, MA: Harvard University Press.
- Locke, J. (1947). *Politics and education*. Roslyn, NY: Black.
- Maher, M. A., Ford, M. E. & Thompson, C. M. (2004). Degree progress of women doctoral students: Factors that constrain, facilitate and differentiate. *The Review of Higher Education*, 27(3), 385-408.

- Malloch, T.R. (2003). Social, human, and spiritual capital in economic development. Templeton Foundation, Working Group of the *Spiritual Capital Project*, Harvard University. Retrieved Oct. 21, 2008 from [http://www.metanexus.net/spiritual\\_capital/pdf/malloch.pdf](http://www.metanexus.net/spiritual_capital/pdf/malloch.pdf).
- Manglitz, E. (2003). Challenging white privilege in adult education: a critical review of the literature. *Adult Education Quarterly*, 53(2), 119-134.
- Marshall, C. & Rossman, G.B. (1999). *Designing qualitative research, 3<sup>rd</sup> ed.* Thousand Oaks, CA: Sage Publications.
- Matsuda, M.(1991). Voices of America: accent, antidiscrimination law and a jurisprudence for the last reconstruction. *Yale Law Journal*, 100, 1329–1407.
- Mayer, K.U. & Tuma, N. B. (1990). Live course research and event history analysis: An overview. In: K.U. Mayer & N. Brandon Tuma (Eds.). *Event history analysis of life course research* (3-22). Madison, WI: University of Wisconsin Press.
- McAnally, T. (2001). Is the United Methodist Church facing a clergy shortage?" *UMC News Service*, [http://www.umc.org/umns/news\\_archive2001.asp?ptid=story={8A471AE0-5AAA-456](http://www.umc.org/umns/news_archive2001.asp?ptid=story={8A471AE0-5AAA-456).
- McDuff, E.M. & Mueller, C. W. (1999). Social support and compensation differentials in the protestant ministry: Gender differences in two protestant denominations. *Review of Religious Research*, 40, 307-330.
- McDuff, E.M. & Mueller, C. W. (2000). The ministry as an occupational labor market: Intentions to leave an employer (church) versus intentions to leave a profession (ministry). *Work and Occupation*, 27, 89-116.

- McDuff, E.M. & Mueller, C.W. (2002a). Gender differences in professional orientations of protestant clergy. *Sociological Forum*, 17(3), 465-491.
- McDuff, E.M. & Mueller, C. W. (2002b) "Good" jobs and "bad" jobs: differences in the clergy employment relationship. *Review of Religious Research*, 44, (2) 150-168.
- McManners, J., Ed. (1992). *The Oxford illustrated history of Christianity*. Oxford University Press: New York, NY.
- McMillan, B. R. & Price, M. J. (2003). How much should we pay the pastor? A fresh look at clergy salaries in the 21st century. *Duke Divinity School's Pulpit and Pew Research on Pastoral Leadership*. Durham, NC: Duke Divinity School.
- McNaughton, W.D. (2007). Thirty-odd years of failure (or deferred success), *International Congregational Journal*. 7(1), pp. 93-103.
- Meehan, D.C.M. & Negy, C. (2003). Undergraduate students' adaptation to college: does being married make a difference? *Journal of College Student Development*, 44(5), 670-690.
- MEF service loan agreement*. (2006). Holston Annual Conference of the United Methodist Church. Retrieved April 8, 2008. [http://www.holston.org/media/ministry/resource/MEF\\_Service\\_Loan\\_Agreement.doc](http://www.holston.org/media/ministry/resource/MEF_Service_Loan_Agreement.doc).
- Melinsky, M. A. H. (1992). *The Shape of the Ministry*, Norwich: Canterbury Press.
- Merriam, S. B. (2004). The role of cognitive development in Mezirow's transformational learning theory. *Adult Education Quarterly*. 55(1), 60-68.
- Messer, D. E., Ed. (1991). *Send me? The itinerancy in crisis*. Abingdon Press: Nashville, Tennessee.

- Miles, M.B. & Huberman, A.M. (1984). *Analyzing qualitative data: A source book for the new methods*. Beverly Hills, CA: Sage.
- Millett, C. M. (2003). How undergraduate loan debt affects application and enrollment in graduate or first professional school. *The Journal of Higher Education*, 74(4), 386-427.
- Milton, J., Watkins, K. E., Studdard, S. S. & Burch, M. (2003). The ever widening gyre: Factors affecting the change in adult education graduate programs in the United States. *Adult Education Quarterly*, 54(1), 23-41.
- Minutes of several conversations between the Study of Ministry Commission, chairs of the Orders and Fellowships of Local Pastors, Boards of Ordained Ministry, various laity and clergy across the Connection, and the General Conference of The United Methodist Church*. (2007). Nashville, TN: General Board of Higher Education and Ministry, UMC. Retrieved March 10, 2008, from [www.gbhem.org](http://www.gbhem.org).
- Moll, R. (2004 May). Weblog: Methodist council says homosexuality is 'incompatible' with Christian teaching, *Christianity Today*, (Web-only). Retrieved Aug. 10, 2008, from <http://www.christianitytoday.com/ct/2004/mayweb-only/5-3-12.0.html>.
- Montoya, M. (1994). Mascaras, trenzas, y grenas: unmasking the self while unbraiding Latina stories and legal discourse. *Chicano-Latino Law Review*, 15, 1-37.
- Morris, E. A. (2003). The relationship between achievement goal orientation and coping style: Traditional vs. nontraditional college students. *College Student Journal*, [Http://www.findarticles.com/p/articles/mi\\_m0FCR/is\\_1\\_37/ai\\_99816473/print](http://www.findarticles.com/p/articles/mi_m0FCR/is_1_37/ai_99816473/print).

- Nason-Clark, N. (1987). Are women changing the image of ministry? A comparison of British and American realities. *Review of Religious Research*, 28(4), 330-40.
- Neal, T. J. (2007). *The struggle for acceptance: Continued resistance to female ministers in rural Holston Conference*. Tennessee: East Tennessee State University.
- Nesbitt, P.D. (1995). First and second-career clergy: Influences of age and gender on the career-stage paradigm. *Journal for Scientific Study of Religion*, 34(2), 152-171.
- Norwood, F. A., (1993). *The story of American Methodism*. Nashville, TN: Abingdon Press.
- O'Hara, J. P. (2000). GEM research project: Comparative data for clergy and non-clergy samples, 1990, 1996, 2000. *The Commission on Ministerial Growth and Support*, <http://www.lcms.org/graphics/as.pdf>.
- Olivas, M. (1990). The chronicles, my grandfather's stories and immigration law: The slave traders chronicle as racial history. *Saint Louis University Law Journal*, 34, 425-441.
- Oliver, M. & Shapiro, T. (1995). *Black wealth/White wealth: a new perspective on racial inequality*. New York: Routledge.
- Parker, P.J. (1979). *In the belly of a paradox: A celebration in the thoughts of Thomas Merton* (Pendle Hill Pamphlet 22). Wallingford, PA: Pendle Hill Publications.
- Pascarella, E.T., Wolniak, G.C., Pierson, C.T. & Flowers, L.A. (2004). The role of race in the development of plans for a graduate degree. *The Review of Higher Education*, 27(3), 299-320.
- Patton, M.Q. (1990). *Qualitative research and evaluation methods* (2<sup>nd</sup> ed.) Newbury Park, Ca: Sage.

- Paulsen, M.B. & St.John, E.P. (2002). Social class and college costs: Examining the financial nexus between college choice and persistence. *The Journal of Higher Education*, 73(2), 189-236.
- Perna, L.W. (2000). Differences in the decision to attend college among African Americans, Hispanics, and whites. *The Journal of Higher Education*, 71(2), 117-142.
- Perna, L.W. (2004). Understanding the decision to enroll in graduate school: Sex and racial/ethnic group differences. *The Journal of Higher Education*, 75(5).
- Perl, P. & Chang, P.M.Y. (2000). Credentialism across creeds: Clergy education and stratification in protestant denominations, *Journal for the Scientific Study of Religion*. 39(2), 171-188.
- Plan to address needs for Hispanic theological education. (2004). *Across the Boards*. UMC GBHEM. Retrieved Nov. 24. 2004, <http://www.gbhem.org/acrosstheboards/categories.asp?act=view&newsletterID+10&art...>
- Pogson, P. & Tennant, M. (1995). *Learning and change in the adult years*. San Francisco, CA: Jossey-Bass, Inc.
- Ponton, M., Derrick, M.G. & Carr, P.B (2005). The relationship between resourcefulness and persistence in adult autonomous learning. *Adult Education Quarterly*, 55(2), 116-128.
- Price, M.J. (2001). Fear of falling: Male clergy in economic crisis. *The Christian Century*. 118: 18-21.
- Rainbird, H., Fuller, A. & Munro, A., Eds. (2004). *Workplace learning in context*. New York, NY: Routledge Press.

- Renn, K.A. & Hughes, C., Eds. (2004). *Roads taken: Women in student affairs at mid-career*. Sterling, VA: Stylus Press.
- Reinhardt to award academic credit for United Methodist course of study students. (2003). *Reinhardt News and Events*. Retrieved from [http://www.reinhardt.edu/news/0304\\_releases/UM\\_course\\_of\\_study\\_070303.htm](http://www.reinhardt.edu/news/0304_releases/UM_course_of_study_070303.htm).
- Richardson, J.T.E. & King, E. (1989). Adults in higher education: Burden or boon? *Journal of Higher Education*, 69(1), 65-89.
- Rima, S.D. (2008). A brief survey of spiritual capital, *Spiritual Capital*. Retrieved October 20, 2008, from [http://www.samrima.com/upload\\_user/ResearchArticle.pdf](http://www.samrima.com/upload_user/ResearchArticle.pdf).
- Rosenbaum, J.E. (2003 April). Beyond college for all. *Professional School Counseling*, Retrieved November 12, 2006, [http://www.findarticles.com/p/articles/mi\\_m0KOC/is\\_4\\_6/ai\\_103380605...](http://www.findarticles.com/p/articles/mi_m0KOC/is_4_6/ai_103380605...)
- Rosenfeld, R.A. (2002). What do we learn about difference from the scholarship on gender? *Social Forces*, 81(1), 1-24.
- Rossiter, M. (1999). A narrative approach to development: Implications for adult education. *Adult Education Quarterly*, 50(1), 56-71.
- Royle, M.H. (1982). Women pastors: What happens after placement? *Review of Religious Research*, 24(2), 116-26.
- Russell, M. (1992). Entering great America: Reflections on race and the convergence of progressive legal theory and practice. *Hastings Law Journal*, 43, 749-767.
- Schneider, C.J. & Schneider, D. (1997). *In their own right: the history of American clergywomen*. New York, NY: Crossroad Publishing Company.

- Schweitzer, C.L.S. (2003). The vocation of ministry: Grief, groans, and grace, *Pastoral Psychology*, 52(1/2).
- Sellers, T.S, Thomas, K., Batts, J. & Ostman, C. (2005). Women called: Qualitative study of Christian women dually called to motherhood and career, *Journal of Psychology and Theology*, Rosemead School of Psychology, 33(3).
- Shockley, G (2005). *Whither Bourdieuan cultural capital? At the crossroads of sociology and economics*. Presented at 37<sup>th</sup> World Congress of the international institute of sociology, Stockholm, Sweden.
- Siemon-Netto, U. (2007 November). Work is our mission, *Christianity Today*, p. 30-32.
- Silva, E.T & Slaughter, S. (1980). Prometheus bound: The limits of social science professionalization in the progressive period. *Theory and Society*. 9(6), 781-819.
- Smart, J.C. & Pascarella, E.T. (1987). Influences on the intention to reenter higher education, *The Journal of Higher Education*. 58(3), 306-322.
- Smith, J., Ed. (2006). *Bulletin of Duke University 2006-2007 Divinity School*. 78(5a)  
Durham, NC: Duke University.
- Smith, T.W. (2006). *Altruism & empathy in America: Trends and correlates*. Chicago, IL: National Opinion Research Center, University of Chicago.
- Solórzano, D. (1997). Images and words that wound: Critical race theory, racial stereotyping and teacher education. *Teacher Education Quarterly*, 24, 5–19.
- Solórzano, D. & Delgado Bernal, D. (2001). Critical race theory, transformational resistance and social justice: Chicana and Chicano students in an urban context. *Urban Education*, 36, 308–342.

- Solórzano, D. & Yosso, T. (2000). Toward a critical race theory of Chicana and Chicano education, in: C. Tejeda, C. Martinez, Z. Leonardo & P. McLaren (Eds.), *Charting new terrains of Chicana(o)/Latina(o) education* (35–65). Cresskill, NJ: Hampton Press.
- Solórzano, D. & Yosso, T. (2001). Critical race and LatCrit theory and method: Counter storytelling Chicana and Chicano graduate school experiences. *International Journal of Qualitative Studies in Education*, 14(4), 471–495.
- Solórzano, D. & Yosso, T. (2002a). A critical race counter story of race, racism and affirmative action. *Equity and Excellence in Education*, 35(2), 155–168.
- Sorensen, A. B. (1986). Theory and methodology in social stratification. In Ulf Himmelstrand (Ed.), *Sociology from Crisis to Science? Vol. I The Sociology of Structure and Action* (69-95). Beverly Hills, CA: Sage.
- Stagg, E. (2004). A difference at Duke: younger students hearing, heeding God's call. *Duke Divinity School Web Page*. [Http://www.divinity.duke.edu/publications/2004.09/features/students/print.htm](http://www.divinity.duke.edu/publications/2004.09/features/students/print.htm).
- Stalker, J. (2001). Misogyny, women, and obstacles to tertiary education: A vile situation. *Adult Education Quarterly*, 51(4), 288-305.
- Stake, R. (1995). *The art of case study research*. Thousand Oaks, Ca: Sage Publishing.
- Stark, J.S. (1998). Classifying professional preparation programs. *The Journal of Higher Education*, 69(4), 353-383.
- Steinmetz, D.C. (1971). *Reformers in the wings*. Philadelphia, PA: Fortress Press.

- St.John, E.P., & Asker, E.H. (2001). The role of finances in student choice: A review of theory and research. In: M.B. Paulsen, & J.C. Smart (Eds.), *The Finance of Higher Education: Theory, research, policy, and practice* (419–438). New York: Agathon Press.
- St.John, E.P. & Paulsen, M.B. (2001). The finance of higher education: Implications for theory, research, policy, and practice. In: M.B. Paulsen, & J.C. Smart (Eds.), *The Finance of Higher Education: Theory, research, policy, and practice* (545–568). New York: Agathon Press.
- Stripling, R.O. & Lister, J.L. (1963). Selection, preparation and professionalization of specialist. *Review of Educational Research*, 33 (2), 171-178.
- Sullivan, W.M. (2004). Vocation: where liberal and professional education meet. *Carnegie Foundation for the Advancement of Teaching*, Retrieved November 24, 2004, from <http://www.westmont.edu/institu.pdf>.
- Tannock, S. & Flocks, S. (2003). ‘I know what it’s like to struggle’: The working class lives of young students in urban community college. *Labor Studies Journal*, 28(1), 1-30.
- Taylor, B.B. (2001 Feb. 21). Faith matters: True purpose, *Christian Century*.
- Thomson, A.C. (2007). Our ordination problems... I mean process. *Gen-X Rising*.  
<http://www.genxrising.com/2007/08/our-ordination-problems-i-mean-pr>.
- Throsby, D. (2001). *Economics and culture*. Cambridge MA: Cambridge University Press.
- Toutkoushain, R.K. & Smart, J.C. (2001). Do institutional characteristics affect student gains from college? *The Review of Higher Education*, 25(1), 39-61.

- Trochim, W. (1989). Outcome pattern matching and program theory. *Evaluation and Program Planning*, 12, 355-366.
- Urban, H. (2005). Spiritual capital, academic capital and the politics of scholarship: A response to Bradford Verter, *Method & Theory in the Study of Religion*, 17(2), 166-175.
- Valadez, J.R. (2000). Search for a path out of poverty: Exploring the achievement ideology of the rural community college. *Adult Education Quarterly*, 50(3), 212-230.
- Valdes, F., McCristal Culp, J. & Harris, A. (2002). *Crossroads, directions and a new critical race theory*. Philadelphia, PA, Temple University Press, 243–250.
- Valencia, R. & Solórzano, D. (1997). Contemporary deficit thinking, in: R. Valencia (Ed.) *The evolution of deficit thinking in educational thought and practice*. New York, Falmer Press, 160–210.
- Valenzuela, A. (1999). *Subtractive schooling: US-Mexican youth and the politics of caring*. New York, SUNY Press.
- Van Maanen, J.A. (1983). Reclaiming qualitative methods for organization research: A preface. In J. Van Maanen (Ed.), *Qualitative Methodology*. Beverly Hills, CA: Sage. 9-18.
- Van Stone, N., Nelson, J.R. & Neimann, J. (1994). Poor single-mother college students' views on the effects of some primary sociological and psychological belief factors on their academic success. *Journal of Higher Education*, 65(5), 571-584.
- Verter, B. (2003). Spiritual capital: Theorizing religion with Bourdieu against Bourdieu, *Sociological Theory*, 21(2), 50-174.

- Villalpando, O. (2003). Self-segregation or self-preservation? A critical race theory and Latina/o critical theory analysis of findings from a longitudinal study of Chicana/o college students. *International Journal of Qualitative Studies in Education*, 16(5), 619–646.
- Vocation. (n.d.). *Dictionary.com Unabridged (v 1.0.1)*. Retrieved November 12, 2006, from <http://dictionary.reference.com/browse/vocation>.
- Vollmer, H.M. & Mills, D.L. (1965). Some comments on “The professionalization of everyone?” *The American Journal of Sociology*, 70 (4), 480-481.
- Wainwright, G. (1980). *Doxology: the praise of God in worship, doctrine and life. A systematic theology*. New York: Oxford University Press.
- Wallace, D., Abel, R. & Ropers-Huilman, B. (2000). Clearing a path for success: Deconstructing borders through undergraduate mentoring. *The Review of Higher Education*, 24(1), 87-102.
- Wallace, J.E. (1995). Corporatists control and organizational commitment among professionals: The case of lawyers working in law firms. *Social Forces*, 73, 811-839.
- Walpole, M.B. (2003). Socioeconomic status and college: How SES affects college experiences and outcomes. *The Review of Higher Education*, 27(1), 45-73.
- Walters, D. (2004). A comparison of the labor market outcomes of postsecondary graduates of various levels and fields over a four-cohort period. *Canadian Journal of Sociology*, 29(1).
- Webb, S.C. & Hultgren, D.D. (1973). Differentiation of clergy subgroups on the basis of vocational interests. *Journal for the Scientific Study of Religion*, 12(3), 311-324.

- Wenger, E. (1998). *Communities of practice: Learning, meaning and identity*. Boston, MA: Cambridge University Press.
- Whaling, F., ed. (1981). *John and Charles Wesley: Selected prayers, hymns, journal notes, sermons, letters and treatises*. New York, NY: Paulist Press.
- Wiborg, M.S., & Collier E.J. (1997). *United Methodist clergywomen retention study*. Boston, MA: Anna Howard Shaw Center, Boston University School of Theology.  
<http://www.bu.edu/sth/shaw/retention/index.html>.
- Wikipedia, the free encyclopedia*. (2006). [Http://en.wikipedia.org/wiki/Vocation](http://en.wikipedia.org/wiki/Vocation).
- Williams, G. (1985). Graduated employment and vocationalism in higher education. *European Journal of Education, Ten years on: Changing Issues in Education and Politics, 1976-1985*. 20(2/3), 181-192.
- Willimon, W.H. (2000). *Calling and character: Virtues of the ordained life*. Nashville, TN: Abingdon Press.
- Willshaw, T.M. (2004). Vocation. *The Expository Times*. SAGE Publications 115(10) 345-347.
- Wlodkowski, R. J. (1997). Motivation with a mission: Understanding motivation and culture in workshop design. In J. A. Fleming (ed.), *New Perspectives on Designing and Implementing Effective Workshops*. New Directions for Adult and Continuing Education, San Francisco: Jossey-Bass. 76.
- Wlodkowski, R. J. (1998). *Enhancing Adult Motivation to Learn: A Comprehensive Guide for Teaching All Adults*. (Rev. ed.) San Francisco: Jossey-Bass.

- Wlodkowski, R.J. (1999 Summer). Motivation and diversity: A framework for teaching. *New Directions for Teaching and Learning*. Josse-Bass Publishers, no.78.
- Wlodkowski, R. J. & Ginsberg, M. E. (1995). *Diversity and Motivation: Culturally Responsive Teaching*. San Francisco: Jossey-Bass.
- Wlodkowski, R. J., Mauldin, J. E., & Campbell, S. (2002 July). Early Exit: Understanding adult attrition in accelerated and traditional postsecondary programs. *Synopsis*. Indianapolis, IL: Lumina Foundation for Education.
- Wood, D.J. (2001). Where are the younger clergy? *Christian Century*. Retrieved November 12, 2006, from [http://www.findarticles.com/p/articles/mi\\_m1058/is\\_12\\_118/ai\\_738277](http://www.findarticles.com/p/articles/mi_m1058/is_12_118/ai_738277).
- Woodruff, R.L. (2004). *Education on purpose: A model for outcomes based education*. Retrieved, November 24, 2004, from <http://www.nazarene.org/iboe/ri.pdf>.
- Yin, R.K. (1994). *Case study research: Design and methods, 2<sup>nd</sup> ed.* Thousand Oaks, CA; Sage Publications.
- Yosso, T.J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race Ethnicity and Education, 8(1)*, 69–91.
- Zech, C. (2007). The agency relationship in churches: An empirical analysis, *The American Journal of Economics and Sociology*.
- Zikmund, B., Lummis, A. & Chang, P.M.Y. (1998). *Clergy women: An uphill calling*. Louisville, KY: Westminster Press.
- Zohar, D. & Marshall, I. (2004). *Spiritual capital: Wealth we can live by*. San Francisco, CA: Berrett-Koehler Publishers, Inc.



APPENDIX

## APPENDIX 1

## THE HISTORY OF THE UMC CLERGY EDUCATION SYSTEM

The following is a review of historical documents, Annual Reports, Methodist newspaper and magazine articles, anecdotal evidence as well as various copies of the UMC (and its predecessors) *Book of Discipline* (2004). It traces the history of the UMC and its predecessors and their educational practices for their clergy. For a more detailed history of the UMC, please see the works by Dreyer (1999), Heitzenrater (1994) and Norwood (1993).

The Wesley brothers, John and Charles, founded the Methodist movement in the mid-1700s at Oxford University as a lay revival movement (Dreyer, 1999; Heitzenrater, 1984; Langford, 1992; Lee, Luccoock & Dixon, 1900; Norwood, 1993; Whaling, 1981). The two brothers were Anglican priests known for their piety and their methodological approach to spirituality, hence they were called the “Methodist.” This revival movement emphasized personal piety, service to the poor, social justice, and daily Bible reading. The members of the movement were to meet regularly to examine their spiritual and corporal lives and seek ways of better manifesting God’s grace and mercy in their personal and communal lives. They were to also partake of religious services, particularly the Eucharist, as often as possible (Blackwell, 1818; Heitzenrater, 1984; Harnish, 2000; Whaling, 1981).

The lay movement was quite successful. Other ordained Anglican priests joined the Wesleys in the call to revival, and within a few short years, Methodist Meetings and Methodist Classes were being held all over England and the various English colonies (Blackwell, 1818; Norwood, 1993). The movement grew faster than the Anglican Church

could provide priests to serve the members. Consequently, the Wesley brothers started to train Lay Leaders that led the local meetings, evangelized and recruited new members, and traveled from town to town in the Wesley's stead (Blackwell, 1818; Dreyer, 1999; Harnish, 2000; Heitzenrater, 1984; Langford, 1992; Lee, et. al., 1900; Norwood, 1993). Many of these Lay Leaders became Lay Preachers. The Lay Preachers were trained, mentored, and overseen by Ordained Priests (Blackwell, 1818; Dreyer, 1999; Harnish, 2000; Langford, 1992; Lee, et. al., 1900; Norwood, 1993). The eventual result was a growing revival movement that inspired a number of people across several continents.

Since the movement started as a lay revival within the Anglican Church, the Wesleys held strong ties to the Anglican Church and did not see themselves and the movement they founded as a Dissenting Movement (Blackwell, 1818; Norwood, 1993). In other words, the brothers were not trying to start a new denomination. Preventing a split was a constant struggle, as many of the Methodist members would have preferred to separate from the Anglican Church. The brothers insisted that the English version of the Methodist Movement remain a part of the Anglican Church in England until the death of John Wesley (Blackwell, 1818; Norwood, 1993).

The early Methodist leadership was made up of two types: ordained clergy and Lay Leaders (Blackwell, 1818; Dreyer, 1999; Harnish, 2000; Langford, 1992; Lee, et. al., 1900; Norwood, 1993). The ordained clergy were from the Anglican Church, and they administered sacraments, including baptism and communion, preached, and stabilized the connection with the Methodist Meetings and larger Anglican Church (Blackwell, 1818; Norwood, 1993). The clergy also taught the Lay Leaders the basic theology of the church and mentored them in the

group administration. The clergy, because they were Anglican, were always men (Blackwell, 1818; Norwood, 1993). They became clergy through a two step process of ordination. After they completed their education, they were first ordained as a Deacon. This was an internship phase of their ordination. They were placed in a ministerial setting with supervision from another senior minister. After two to three years, they were then ordained an Elder. This two step ordination process was later adopted by the various types of Methodists (Dreyer, 1999; Langford, 1992; Lee, Luccoock & Dixon, 1900; Norwood, 1993).

The Methodist Lay Leaders led small groups called Methodist Classes and larger groups called Methodist Meetings (Blackwell, 1818; Dreyer, 1999; Harnish, 2000; Langford, 1992; Lee, et. al., 1900; Norwood, 1993). In this capacity, they preached the gospel, taught group meetings, and occasionally accompanied clergy people on rounds. The Lay Leaders held the local groups together when clergy people were visiting other Methodist classes or meetings. Lay Leaders never administered sacraments, although they did oversee Methodist “love feasts,” small symbolic meals meant to tie the meeting’s members together symbolically through fellowship, food and prayer. Both genders and some racial minorities were represented in Lay Leadership, even at the very beginning of the movement (Blackwell, 1818.)

During the American Revolution, the Methodist followers in the Colonies split from the Anglican Church when the Anglican Clergy were recalled by the English authorities (Blackwell, 1818; Norwood, 1993). This US split was supported by John Wesley who sent three men he ordained as clergy over to officially found and run the fledgling revolutionary

church; thus the Methodist Episcopal Church was created in 1784 (Blackwell, 1818; Norwood, 1993).

A third type of Methodist leadership, Local Pastors (LPs), developed in America after the split with the Anglican Church (Blackwell, 1818; Harnish, 2000; Langford, 1992; Lee, et. al., 1900). Though not officially sanctioned by either the Anglican Church or the Methodist Episcopal Church, LPs played an important role in the Methodist congregations during the war. These individuals were dedicated Lay Leaders who became LPs when the Anglican Church removed the congregation's ordained leadership during the American Revolutionary War. The LPs played the same role as clergy. They administered sacraments, preached, and provided a connection to larger Methodist church. They also taught Lay Leaders. Occasionally, women and racial minorities became LPs (Dreyer, 1999; Lee, et. al., 1900; Norwood, 1993).

After the official founding of the Methodist Episcopal Church, LPs were taught by ordained clergy following a prescribed COS and were given a limited amount of time to complete training (Blackwell, 1818; Dreyer, 1999; Harnish, 2000; Langford, 1992; Lee, et. al., 1900; Norwood, 1993). When the LPs completed their education, they were tested by the Bishop and his council, and given a license to minister to a local area only. They were not considered ordained, and they did not itinerate like the rest of the ordained Methodist clergy. However, they could administer the sacraments.

Occasionally the role of a LP would be filled by a retired itinerating Ordained Elder (Blackwell, 1818; Dreyer, 1999; Norwood, 1993). The retired Elder would become a LP because he was no longer physically able to move around country, or he had a family that

prevented him from moving place to place. Such LPs were never women because women were not allowed to become ordained Elders.

The educational needs of early Methodist ministers depended upon their ministerial type. Ordained Elders were educated at college (Blackwell, 1818; Dreyer, 1999; Norwood, 1993). Because there were no colleges in early Colonial America, this initially meant that early Methodist clergy went back to England to be educated (Dreyer, 1999; Goodchild & Wechsler, 1998). The US colonists realized this was an untenable situation and quickly founded local colleges and universities. In fact, most early colleges in America were founded at least in part to provide for the education of clergy (Goodchild & Wechsler, 1998).

Two types of students attended these various colonial colleges: children of the wealthy and middleclass and children of the poor and not so lower-class (Goodchild & Wechsler, 1998; Norwood, 1993). The children of the wealthy and middleclass had their education paid for by their parents. These students came from a privileged background and were often tutored at home before they went to college. At school these students lived in nice settings with servants and all the amenities that came with wealth. It was not uncommon for these students to be accused of inappropriate behavior for future clergypeople including being slovenly, drunk and poor class attendance.

Children of the poor and lowercases, on the other hand, had their education paid for by their local congregation or church (Goodchild & Wechsler, 1998; Dreyer, 1999; Norwood, 1993). These students had additional jobs to make financial ends meet. Prior to going to college, these students were educated by the local public education system, and it was not uncommon for them to need remedial education once they started college. These students

lived on campus in the dormitory, had no servants, and were often treated as second-class students by the students from wealthy families.

Upon graduation both types of students went into the Methodist itinerant system (Blackwell, 1818; Dreyer, 1999; Norwood, 1993). The Methodist itinerant system was designed so that the Bishop had ultimate control over the placement of the clergy members to their respective congregations. The Bishop appointed an ordained clergyperson, either Deacon or Elder, to a *Charge*. These appointments changed very regularly, often every six months to a year (Blackwell, 1818; Norwood, 1993). A Charge was a collection of congregations on a circuit. There was no permanent home for the clergypeople. They often lived out of saddle bags, particularly on frontier charges. Housing was provided by individual congregations at each location. Compensation was based upon the type of charge (Blackwell, 1818; Dreyer, 1999; Norwood, 1993). The urban charges paid better, had less travel, offered better housing, and worked better for clergypeople with families. Rural charges offered less pay and demanded more travel. Housing varied depending upon congregation, and it was not uncommon for rural clergypeople to stay at a member's home as guests. Rural charges worked better for unmarried clergypeople. In general there was a preference in the appointment system for unmarried clergypeople, as itinerating was easier for them, and the vast majority of charges at the time were rural, frontier charges (Blackwell, 1818; Dreyer, 1999; Norwood, 1993). A single clergyperson had no family or wife to be concerned about; this was a benefit since clergypeople traveled constantly and made little money.

In either case, ordained Deacons and Elders were guaranteed an appointment (Blackwell, 1818; Norwood, 1993). There were usually more congregations than clergy

available, hence the charge system. Neither the congregations nor the clergy people had any real say in which appointment individuals received, since appointments were at the Bishop's discretion. Ordained clergy were guaranteed a pension that was funded by donations and by the Cokesbury Publishing House established specifically to help fund a pension for retired clergy people (Blackwell, 1818; Norwood, 1993). This provision was essential since life as itinerating minister was hard on the body. Many Elders retired in bad health (Blackwell, 1818; Dreyer, 1999; Norwood, 1993).

On the other hand, LPs were educated on-the-job (Blackwell, 1818; Norwood, 1993). Their preparation was an apprentice type training in which an ordained Elder mentored and trained the LP followed a prescribed Course of Study (COS) (Blackwell, 1818; Dreyer, 1999; Norwood, 1993). This COS was designed by the General Conference and was the standard for the entire denomination. LPs did not itinerate, though they occasionally traveled with their mentoring Elder (Blackwell, 1818; Dreyer, 1999; Norwood, 1993). LPs lived on location with their church. They were licensed to preach upon completion of the COS. LPs served local church only, were not ordained, often had family obligations, and occasionally were women (Blackwell, 1818; Dreyer, 1999; Norwood, 1993). LPs were not guaranteed a job. They served local congregations at discretion of the Bishop. If a congregation grew too large, the LP could be forced out by Bishop, and an Elder could be put in the growing church. The local congregation paid the LPs salary, but it was usually low, although housing was included (Blackwell, 1818; Dreyer, 1999; Norwood, 1993).

*The UMC and Clergy Today*

Today there are six kinds of recognized ministries within the UMC: Lay Leader, Diaconal Minister, Ordained Deacon, Ordained Elder, Ordained Associate Member (AM) and Local Pastor (LP) (Crain, 2007; *Discipline*, 2004; Langford, 1992; Harnish, 2000). The positions of Lay Leader, Diaconal Minister and Ordained Deacon focus on a servant leadership that supports the lay ministry of the church and the leadership of the three types of pastors, Ordained Elder, AM and LP. Each of these six forms of ministry has different educational, candidacy, licensing and placement requirements. Each has a rich tradition within the history of the UMC. What will be examined here are the Ordained Elder, AM and the LP.

The current system for educating, ordaining and placing Elders, AMs and LPs is very similar to the earlier system described above (*Discipline*, 2004; Langford, 1992; Harnish, 2000). Educationally, Elders are educated at a university and they are fiscally supported by church and family (*Discipline*, 2004; Langford, 1992; Harnish, 2000). LPs and Associate Members have the same basic educational requirements as an Elder, but they receive on-the-job training instead of getting a degree. The job descriptions remain very similar to each other (*Discipline*, 2004; Langford, 1992; Harnish, 2000). An Elder still itinerates; they move every two to five years, but there is some input from congregation and minister as to who is appointed to which charge. The Elders are assigned to a charge that is often a single church instead of multiple churches. AMs are LPs that have been ordained and have agreed to itinerate. They retain all of the rights and privileges of the LP with the added job security of the Elder. The LP does not itinerate and is assigned to a charge. The compensation is

different depending upon whether the person is an Elder, AM or LP; the Elders usually make more money (*2004 Summary..*, 2004; *Discipline*, 2004; Green, 2004; Langford, 1992; Harnish, 2000; Zech, 2007).

The differences between then and now include the ordination process for an Elder (*Discipline*, 2004; Langford, 1992; Harnish, 2000). As of 1996, Elders no longer experience a two-step ordination process where they are first ordained a Deacon and then an Elder. Now they are made a Probationary Member and then ordained two years later. LPs now have an option to remain an LP, to become an AM after they complete their COS or become Elders with additional schooling called the Advanced COS. They are also now mentored by other LPs.

The job discrimination of a minister is different as well (*Discipline*, 2004; Langford, 1992; Harnish, 2000). Elders and AM now have longer terms in one charge, women are ordained Elders, and interracial appointments are not uncommon (Gilbert, 2001; Gilbert & Green, 2004; Lawrence, Campbell & Richey, 1998). The job of a LP is becoming more appealing to modern ministers in increasing numbers. This is particularly true for second-career individuals, and those with spouses that have careers of their own (*Discipline*, 2004; Harnish, 2000; Langford, 1992; McAnally, 2001). The Local Pastorate is also appealing to those who have families or who do not wish to move; LPs can spend a long time at one charge. Twenty-year terms are not unheard of for modern LPs (Harnish, 2000; Langford, 1992; McAnally, 2001).

There are differences in the educational requirements as well (*Discipline*, 2004; Harnish, 2000; Langford, 1992). Elders now need a graduate degree, an MDiv, instead of an

undergraduate degree only. The MDiv is a professional graduate degree obtained from a professional school such as Duke Divinity School, in Durham, NC or Chandler School of Theology at Emory University in Atlanta, GA. The LP program is still set by the General Conference, but it is now generally offered at a school instead of via a mentoring program (*Discipline*, 2004; Harnish, 2000; Langford, 1992). The COS is now a graduate level continuing vocational educational program, and LPs and AMs are required to have a bachelor's degree or prove to their AC that they are capable of completing the course work before they can start the COS program (*Discipline*, 2004; "Course of Study...", 2004). The result is that some schools who teach the COS program are now offering college credit for these classes ("Reinhardt to Award...", 2003). COS programs are taught on weekends or during summer term classes, as such they are nontraditional, continuing educational programs.

It is from this history that the current educational, vocational and ordination practices of the UMC sprung. It is a rich history which has blessed the institution. Unfortunately, some of these practices have raised theological issues both within the denomination and from other protestant denominations (Minutes, 2007). As is the UMC's practice, the institution continues to review its practices and is considering changing their ordination practices again. For more information on this subject, please see the report produced by the UMC General Board of Higher Education and Ministry (Minutes, 2007) available from the website [www.gbhem.org](http://www.gbhem.org).

## APPENDIX 2

## DATA COLLECTION TYPE

**Table Appendix 2.1 Data Collection Type and Application**

Data Collection Type	Purpose of data collection type	Applies to Study Question?
		1) Description of call and educational and vocational choice? 2) Preparation for Ministry? 3) Lessons learned through SSC Lens?
Introductory Letter and Questionnaire	Build interest in study, recruit participants, provide background information for study	ALL
Interviews	Main basis of the study. The second career students and their support systems will be interviews	ALL
Essay	Verify findings of study with participants	ALL
Observation	Help to establish the background of family, social dynamics of setting and	ALL

	build familiarity of person being studied	
--	---	--

**Table Appendix 2.1 Continued**

Field notes	Help to keep facts, figures, ideas and notions in order	ALL
Quantitative studies from UMC and Seminary	Provide background for study	ALL
Student Publications	Provides background for educational experiences and possible influences while attending school.	Numbers 2 and 3
Student papers and essays	Offers insight into thought process of subjects as they progressed through their education and vocational training. UMC Clergy are expected to write up their experience of being called into the ministry and their theological understanding of what ministry means.	ALL

## APPENDIX 3

## UMC CLERGY SERVEY AND COVERLETTER

Mellinda “Mel” G. Hansen-Holloway  
PO Box 187, Saxapahaw, NC 27340  
[sideseat@yahoo.com](mailto:sideseat@yahoo.com) / 336-XXX-XXXX

Greetings in the Name of Christ!

Allow me to introduce myself. My name is Mellinda “Mel” Hansen-Holloway. I am an Alumni of the Divinity School, a lay leader in the UMC, a former Diaconal Minister, and a current graduate student at NCSU working on my Doctorate of Education. I am currently working on my dissertation studying the educational experiences of UMC clergy, and I need your help.

I am trying to understand the education and vocational choices of clergy. In particular, I am trying to understand how clergy decide between choosing to become an Ordained Elder or a Local Pastor, and then how those clergy decide between the different types of educational options for those routes (i.e., full-time MDiv, Student Local Pastor, COS Summer program or COS weekend program). I am also interested in understanding how well prepared for ministry clergy feel upon their completion of their education.

According to UMC AC records you are now working in ministry as either a Probationary Member, Ordained Elder, or Local Pastor. I would like to ask a favor of you. Would you please fill out the attached survey and return it to me in an email before October 1, 2007? Your answers will be kept confidential and may provide the basis for improving the educational experience for future clergy.

If you find this subject interesting and would like to further help me in this study, I am looking for 6 volunteers to participate in in-depth interviews. The total time for each person participating in these would be 4 hours. These interviews would be broken into three different interviews.

For more information about these interviews, you can e-mail me at [sideseat@yahoo.com](mailto:sideseat@yahoo.com) or call me at 336-XXX-XXXX. I am also willing to answer any questions you may have regarding the research for my project.

Thank you so much for helping me with my dissertation.

Sincerely,

Mellinda “Mel” G. Hansen-Holloway, MRE, ThM

### CLERGY SERVEY

The following Survey is designed to help researchers further the understanding of why individuals enter the ministry, how clergy make their decisions as to which type of clergy track to pursue (Ordained Elder or Local Pastor), why clergy choose one form of professional education over another (MDiv or COS), and how have all of those decisions impacted the professional and personal lives of clergy. Please fill out the following questions as fully as possible. Your answers may improve the way the church educates it clergy. If you need extra space to complete your answers, please do so on the last page. ***All answers will be kept confidential.***

Please let us know the following:

Age: \_\_\_\_\_ Race: \_\_\_\_\_ Gender: \_\_\_\_\_ Marital Status: \_\_\_\_\_

Married # of years?: \_\_\_\_\_ How many times have you been married? \_\_\_\_\_

Your professional background if not in ministry: \_\_\_\_\_

How long did you work in this field? \_\_\_\_\_

What was your income? \_\_\_ > \$20,000 \_\_\_ \$21-40,000 \_\_\_ \$41-60,000

\_\_\_ \$61-80,000 \_\_\_ \$81-100,000 \_\_\_ < \$100,000

What is your highest level of education? \_\_\_\_\_

Spouse’s Profession: \_\_\_\_\_

What is your spouse’s income? \_\_\_ > \$20,000 \_\_\_ \$21-40,000 \_\_\_ \$41-60,000

\_\_\_ \$61-80,000 \_\_\_ \$81-100,000 \_\_\_ < \$100,000

What is your spouse’s highest level of education? \_\_\_\_\_

Number & Ages of any children: \_\_\_\_\_

Do any children live w/ you? \_\_\_\_\_

What was your parents’ professional background? \_\_\_\_\_

What was their highest level of Education? \_\_\_\_\_

In which setting did you grow up? Urban \_\_\_ Suburban \_\_\_ Rural \_\_\_\_\_

What types of hobbies or outside interests to you have?


Briefly share your experience of being called into the ministry.


How did you choose between Elders Orders or becoming a Local Pastor?


How has your choice of career met or not met your expectations?


How well do you think your ministerial training and education has prepared you to do your job?


If you could, what would you change about your education?


What was a rewarding experience you had as a learner during your education?


What was a challenging experience you had as a learner during your Education?


Would you be interested in helping to further this study by participating in individual interviews?

If so, please list your contact information below:

Name: \_\_\_\_\_ E-mail: \_\_\_\_\_

Address: \_\_\_\_\_ State/Zip \_\_\_\_\_

Phone : \_\_\_\_\_ Fax: \_\_\_\_\_

Thank you for your time and interest.

## APPENDIX 4

## RESEARCH QUESTION OUTLINE FOR INTERVIEW

1. Background?
  - a. Who are the clergy
    - i. Age
    - ii. Race
    - iii. Gender
    - iv. Soc-econ
    - v. Education
    - vi. Marital status
    - vii. Dependents
    - viii. Work experience
2. How do second-career UMC clergy students describe their call to ministry?
  - a. Why this Vocational Decision (Clergy)?
    - i. When “called”
    - ii. How affirmed
    - iii. Experience w/ local church
    - iv. Experience w/ Dist.
    - v. Experience w/ AC
    - vi. Response from family/friends
    - vii. Any other reasons?

3. How did second-career UMC clergy decide on their vocational and education route to ministry?
  - a. Why this vocational choice (Ordained Elder vs. LP)
    - i. Family
    - ii. Education
    - iii. Money/ future debt?
    - iv. Age
    - v. Access to school
    - vi. Church relationship
  - b. Why this Educational Choice?
    - i. School?
    - ii. Degree?
    - iii. Program?
    - iv. Student pastor vs. full-time student
    - v. COS? –
      1. full-time/part-time?
      2. summer term/ year round?
  - c. Type of Educational Experience?
    - i. Full-time/part-time?
    - ii. Residential/commute?
    - iii. Student pastor/ LP?
    - iv. Relationship

1. peers
  2. professors
  3. administration
  4. DS
  5. local church
- d. Work experience:
- i. Summer intern/ part-time/full-time
  - ii. Relationship w/ DS, AC, and local church
  - iii. \$\$
  - iv. How manage time for study/school
  - v. How family affected?
  - vi. Nature of training for vocation?
4. How did their education prepare them for their ministry and their resulting relationship with the UMC?
- a. How did your relationship with the church and hierarchy change upon graduation?
    - i. Respect/support
    - ii. Mentoring
    - iii. Politics
    - iv. Paperwork
    - v. Expected behavior

- b. How well did the educational path you pursued prepare you for your vocation?
- i. \$\$
  - ii. Politics
  - iii. Paperwork
  - iv. Preaching
  - v. Theology
  - vi. Counseling
  - vii. People skills
  - viii. Bookkeeping
  - ix. Christian education?
- c. Describe the relationship with other professionals with in the church
- i. Peers
  - ii. Hierarchy
  - iii. Benefits
    1. Insurance
    2. Retirement
  - iv. Mentoring
  - v. Influence at Local, District, Annual, Jurisdictional and General Conference level
  - vi. Job security
- d. What are your future vocational / educational plans

- i. Ordination
  - ii. More school
  - iii. Conference involvement
- e. What are the disadvantages or disadvantages of your vocational choice?
  - i. Moving/not moving
  - ii. Promotional opportunities
  - iii. Benefits/salary
  - iv. Prestige/recognition
  - v. Family concerns
  - vi. Debt
- f. What would you change about your Educational experience?
  - i. Location
  - ii. Cost
  - iii. Commute/living arrangements
  - iv. Class content
  - v. Field education/work
- g. What would you keep the same?
- h. Are you satisfied with your educational and vocational choices? Why or why not?

## APPENDIX 5

## ESSAY QUESTIONS

1) A consistent theme presented itself in this research on your educational experiences. Each of you has voiced frustration at the inadequacy of your education or the education of your peers in regards to particularly practical matters. These matters can range from: how to properly deal with the political backbiting and complex social situations in congregations; how to address the Christian education needs of your congregations; how to fill out Charge Conference forms and prepare for a Charge Conference meetings; and a number of other subjects. All of you have stated that had you not had work experience and resources from a prior field, you would not have been able to handle many situations that flummoxed younger peers. ***For this essay, please write a "letter" to either the Bishop, the Board of Ordained Ministry, the Board of Higher Education and Ministry, or any other board of your choice citing two or three "practical" areas that you would like to see addressed in some form of training for future clergy. Please explain your reasons for requesting this form of training.***

2) In general there is a sense of collegiality and connectionalism present in each of your experiences working in the Methodist church, however, most of you have had some kind of experience where either your gender, ordination status, age, marital status, or lack of familiarity with the Methodist system has caused, at the very least, a disconnect with the your peers and the hierarchy in the church. ***For this essay, pretend you are offering council to a new clergy on how to handle a situation of your choice that threatens a new clergy's relationship with their congregation, DS or other entity in the church. Please include personal examples and suggestions for not only how to address the situation, but how to prevent it from happening in the future.***

APPENDIX 6

**North Carolina State University**  
 Institutional Review Board for the Use of Human Subjects in Research

**(i) SUBMISSION FOR New Studies**

Title of Project: A COMPARATIVE CASE STUDY OF UNITED METHODIST CHURCH SECOND-CAREER CLERGY STUDENT'S PROFESSIONAL, EDUCATIONAL AND VOCATIONAL CHOICE  
 Principal Investigator Mellinda "Mel" G. Hansen-Holloway Department Education  
 Source of Funding (**required** information): self-funded

*(If externally funded include sponsor name and university account number)*

Campus Address (Box Number) : N/a - mailing address is : Po Box 187, Saxapahaw, NC 27340  
 Email: sideseat@yahoo.com Phone: 336-XXX-XXXX Fax 336-3XX-XXXX  
 :

RANK:  Faculty  
 Student:  Undergraduate;  Masters; or  PhD  Other (specify): \_\_\_\_\_

*As the principal investigator, my signature testifies that I have read and understood the University Policy and Procedures for the Use of Human Subjects in Research. I assure the Committee that all procedures performed under this project will be conducted exactly as outlined in the Proposal Narrative and that any modification to this protocol will be submitted to the Committee in the form of an amendment for its approval prior to implementation.*

**Principal Investigator:**

Mellinda "Mel" G. Hansen-Holloway \_\_\_\_\_  
 (typed/printed name) (signature) (date)

*As the faculty sponsor, my signature testifies that I have reviewed this application thoroughly and will oversee the research in its entirety. I hereby acknowledge my role as the **principal investigator of record**.*

**Faculty Sponsor:**

Dr. Colleen Wiessner \_\_\_\_\_  
 (typed/printed name) (signature) (date)

**PLEASE COMPLETE IN DUPLICATE AND DELIVER, ALONG WITH A PROPOSAL NARRATIVE, TO:**  
**Institutional Review Board, Box 7514, or email as an attachment to debra\_paxton@ncsu.edu**  
 \*\*\*\*\*For SPARCS office use only

**(b) Reviewer Decision** (Expedited or Exempt Review)

Exempt  Approved  Approved pending modifications  Table

Expedited Review Category:  1  2  3  4  5  6  7  8a  8b  8c  9

\_\_\_\_\_  
 Reviewer Name Signature Date

**North Carolina State University  
Institutional Review Board for the Use of Human Subjects in Research  
GUIDELINES FOR A PROPOSAL NARRATIVE**

**In your narrative, address each of the topics outlined below. Every application for IRB review must contain a proposal narrative, and failure to follow these directions will result in delays in reviewing/processing the protocol.**

**A. INTRODUCTION**

1. Briefly describe in lay language the purpose of the proposed research and why it is important.

This is a comparative case study examining the professional education practices of United Methodist clergy. Currently there is no published study covering this topic. The study will provide a foundation for the UMC for future research and offer the United Methodist Church information which may help the institution address current injustices in their education and employment practices of clergy. It will also offer insight into the educational and vocational choices of second career students to adult educators, esp. regarding the roles capital, Critical Race Theory and Student Choice Construct plays in the decision-making process.

2. If student research, indicate whether for a course, thesis, dissertation, or independent research.

This research is for my dissertation.

**B. SUBJECT POPULATION**

1. How many subjects will be involved in the research? Six subjects will be interviewed.
2. Describe how subjects will be recruited. Please provide the IRB with any recruitment materials that will be used.

Subjects will be recruited via a survey sent out to recent graduates of a local UMC seminary. The graduates will be asked to offer background information and given the opportunity to participate in individual in-depth interviews.

3. List specific eligibility requirements for subjects (or describe screening procedures), including those criteria that would exclude otherwise acceptable subjects.

The subjects will be recent graduates of one of two clergy education programs, MDiv or COS, offered by a local UMC seminary. The subjects will have graduated on or before 2005. Three types of graduates will be studied: full-time MDiv, Part-time Student Local Pastor with a MDiv, and full-time Local Pastor who attended COS. Two subjects from each type of graduates will be studied. The subjects will need to work in the Annual conference to be

eligible. Any age, race or gender is acceptable as long as the subject works for the United Methodist Church and was a second career student.

4. Explain any sampling procedure that might exclude specific populations.

Subject population will be self-selecting as they will be volunteering for the in-depth interviews. This may cause the sample to be skewed away from any given population type. Every effort will be made to have a sample representative of the school's demographics.

5. Disclose any relationship between researcher and subjects - such as, teacher/student; employer/employee.

Researcher is a fellow alumnus of the school, former UMC clergy and a current lay member of the UMC.

6. Check any vulnerable populations included in study: None of the below.  
minors (under age 18) - if so, have you included a line on the consent form for the parent/guardian signature

Fetuses

pregnant women

persons with mental, psychiatric or emotional disabilities

persons with physical disabilities

economically or educationally disadvantaged

prisoners

Elderly

students from a class taught by principal investigator

other vulnerable population.

If any of the above are used, state the necessity for doing so. Please indicate the approximate age range of the minors to be involved.

### **C. PROCEDURES TO BE FOLLOWED**

1. In lay language, describe completely all procedures to be followed during the course of the experimentation. Provide sufficient detail so that the Committee is able to assess potential risks to human subjects.

Subjects will be recruited via a survey. Subjects who choose to participate in the in-depth interviews will be contacted either by phone or e-mail and arrangements will be made to meet them in a mutually agreeable location for the interview. There will be two individual interviews with each person and one group interview with all 6 participants. The first individual interview will last 2 hours with each person. The interview will follow a specific list of questions or topics, with additional questions asked in order to clarify the subject's answers. The interviews will be recorded and later transcribed. Notes will also be taken by the researcher during the interview process. The second interview will occur two to three weeks after the first interview. It will last for one hour and will allow both the subject and the researcher time to reflect on their prior conversation and review any findings from the first interview. The subject will be allowed to review transcripts from the first interview and offer additional reflections since the prior interview. The second interview will also allow the researcher to seek clarification of any of the questions from the first interview. The

researcher will also be observing the subject at least once as he or she works in public ministry, most likely by participating in a Sunday morning worship service lead by the subject. The subjects will also be given the opportunity to share any writings or documentation (such as clergy papers, devotionals, and sermons) which directly pertains to the study. After all subjects have been interviewed and the data processed, the subjects will be invited to participate in a group interview. The researcher will provide a detailed outline of the findings of the research to the participants at the group interview and request the subjects to review and critique the findings of the researcher. This will allow the researcher to ensure the voracity of the findings. The Participants of the group interview will be asked to keep the contents of the interview and the identity of their fellow interviewees confidential. This interview will also be recorded with notes taken by the researcher.

2. How much time will be required of each subject? A total of 4 hours,

#### **D. POTENTIAL RISKS**

1. State the potential risks (physical, psychological, financial, social, legal or other) connected with the proposed procedures and explain the steps taken to minimize these risks.

Possible risks include psychological and social. The study matter deals with intensely personal issues regarding the subject's choice in vocation and education. Some of the matters discussed may challenge the subjects and cause them to question their vocational calling. Some subjects may find their social status within the larger United Methodist Church at risk because of their participation in the study. Like any political body, there are those within the United Methodist Church which do not like anyone questioning the policies or polity of the organization. In both cases, every effort will be made to both protect the subjects' privacy and social standing. Special attention will be given to preserve the emotional integrity of the subjects. If counseling is needed, information for the appropriate United Methodist Church Annual Conference contact will be provided.

2. Will there be a request for information which subjects might consider to be personal or sensitive (e.g. private behavior, economic status, sexual issues, religious beliefs, or other matters that if made public might impair their self-esteem or reputation or could reasonably place the subjects at risk of criminal or civil liability)? Yes.

- a. If yes, please describe and explain the steps taken to minimize these risks.

This study deals with some religious issues, however, all of the subjects in this study have already discussed these issues in depth in the process of their education and ordination. Conversations about religion are common among clergy. The subject's responses will be kept confidential.

3. Could any of the study procedures produce stress or anxiety, or be considered offensive, threatening, or degrading? If yes, please describe why they are

important and what arrangements have been made for handling an emotional reaction from the subject. No.

3. How will data be recorded and stored?

All the interviews will be recorded and transcribed. All records of the data will be kept in a locked location. Recordings of the interviews will be destroyed after three years. Notes will also be taken during the interviews. The interviews and transcripts may be used in a later study.

a. How will identifiers be used in study notes and other materials?

Pseudonyms will be assigned to each subject unless subject gives specific written permission to use their real name. If subjects give permission to use their real name, they will be advised in writing of any additional associated risks. (UMC clergy often publish their sermons, reflections, and other works, so there may be prior public copies of their works available. These clergy may want any and all of their works cited.)

b. How will reports will be written, in aggregate terms, or will individual responses be described?

Both aggregate and individual responses will be given. Individual responses will be used as examples of the aggregate information.

5. If audio taping is done how will the tapes be stored and how/when will the tapes be destroyed at the conclusion of the study.

The interviews will be recorded for audio only. No videotapes will be made. The audio tapes will be stored for 3 years in a locked setting. The tapes will be destroyed by magnetically erasing them.

6. Is there any deception of the human subjects involved in this study? If yes, please describe why it is necessary and describe the debriefing procedures that have been arranged. N/A

**1) E. POTENTIAL BENEFITS**

*This does not include any form of compensation for participation.*

1. What, if any, direct benefit is to be gained by the subject? If no direct benefit is expected, but indirect benefit may be expected (knowledge may be gained that could help others), please explain.

There is no expected direct benefit to the subjects expected from this study. The benefit, if any, will only be available to future students and clergy. No form of compensation will be offered.

**F. COMPENSATION**

1. Explain compensation provisions if the subject withdraws prior to completion of the study. N/A

2. If class credit will be given, list the amount and alternative ways to earn the same amount of credit. N/A

**Article II. G COLLABORATORS**

1. If you anticipate that additional investigators (other than those named on **Cover Page**) may be involved in this research, list them here indicating their institution, department and phone number. N/A
2. Will anyone besides the PI or the research team have access to the data (including completed surveys) from the moment they are collected until they are destroyed?  
Yes, I will be hiring a transcriptionist to help transcribe the projected 24 hours of interviews. The tapes given to the transcriptionist will not contain any identifying information on the subjects.

**H. ADDITIONAL INFORMATION**

1. If a questionnaire, survey or interview instrument is to be used, attach a copy to this proposal.
2. Attach a copy of the informed consent form to this proposal.
3. Please provide any additional materials that may aid the IRB in making its decision.

## APPENDIX 7

North Carolina State University  
INFORMED CONSENT FORM FOR RESEARCH

**Title of Study: A COMPARATIVE CASE STUDY OF UNITED METHODIST CHURCH SECOND CAREER CLERGY STUDENT'S PROFESSIONAL, EDUCATIONAL AND VOCATIONAL CHOICE** Principal Investigator: Mellinda "Mel" G. Hansen-Holloway, MRE, ThM Faculty Sponsor: Colleen Wiessner, PhD.

---

We are asking you to participate in a research study. The purpose of this study is to understand the choices United Methodist clergy made when choosing to pursue their ministry and the education needed to do so. Of particular interest to the researcher is what role family, gender, race, finances, age, and prior education or career played in your choices.

**INFORMATION**

If you agree to participate in this study, you will be asked to participate in two individual interviews. The first will last 2 hours and the second will be for one hour. These interviews will ask for personal information regarding your choice of ministry, your experiences while in school, and your understanding of your vocation now that you are working in the field. After the researcher has had an opportunity to collate and organize the data from this study, you will be asked to participate in a confidential group interview with other study participants to review the conclusions of the researcher and to offer suggestions for clarification of the findings. This group interview will last 1 hour. The researcher will also be observing you during at least one public ministerial setting, such as a Sunday morning worship service. The researcher will also ask you to share with the researcher any pertinent documentation written by you, such as clergy papers, devotionals, sermons, and school papers.

**RISKS**

The risks associated with this study are minimal. Personal questions regarding faith, prior career, vocational choice and education will be asked. Some may find these questions challenging. Special attention will be given to preserve the emotional integrity of the subjects. If counseling is needed, information for the appropriate United Methodist Church Annual Conference contact will be provided. Every attempt will be made to make the experience a positive one for the participant. Some subjects may find their social status within the larger United Methodist Church at risk because of their participation in the study. Like any political body, there are those within the United Methodist Church which do not like anyone questioning the policies or polity of the organization. Every effort will be made to both protect the subjects' privacy and social standing. No identifying information will be used in the study unless specific written permission is given by the study participant.

**BENEFITS**

This study will be used to further the understanding of clergy education and vocational choice of second career students. It is the hope of the researcher that the findings of the study will offer the governing body of the United Methodist Church much needed information to improve the way clergy are prepared for the ministry and offer ways to address the inequalities of current two-tiered system. It is also hoped that the study will offer insights into the decision-making process of second career students.

**CONFIDENTIALITY**

The information in the study records will be kept strictly confidential. Data will be stored securely in a locked location. The recordings will be transcribed and the recordings destroyed within three years. The transcripts will be kept in a locked file cabinet. No reference will be made in oral or written reports which could link you to the study unless you specifically give the researcher written permission to do so.

**CONTACT**

If you have questions at any time about the study or the procedures, you may contact the researcher, **Mellinda “Mel” G. Hansen-Holloway** via mail at **PO Box 187, Saxapahaw, NC 27340**, by email at **sideseat@yahoo.com** or by phone at **919/XXX-XXXX**. If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact David Kaber at 919-515-4514, Chair of the NCSU IRB for the Use of Human Subjects in Research Committee, Box 7514, NCSU Campus (919/513-1834) or Mr. Matthew Ronning, Assistant Vice Chancellor, Research Administration, Box 7514, NCSU Campus (919/513-2148)

**PARTICIPATION**

Your participation in this study is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study before data collection is completed your data will be returned to you or destroyed at your request.

**CONSENT**

“I have read and understand the above information. I have received a copy of this form. I agree to participate in this study with the understanding that I may withdraw at any time.”

Subject's signature \_\_\_\_\_ Date \_\_\_\_\_

Investigator's signature \_\_\_\_\_ Date \_\_\_\_\_

## APPENDIX 8

North Carolina State University  
PERMISSION TO PUBLISH PERSONAL INFORMATION

I \_\_\_\_\_, hereby give my permission for the researcher, Mellinda “Mel” Hansen-Holloway, to use my image, name, interviews, essays and other documentation collected in the process of this research project in the publications which may be produced from the research.

I understand that I will receive no compensation for the above, though I will receive credit where credit is due. I retain all copyrights on original material.

Subject’s signature \_\_\_\_\_ Date \_\_\_\_\_

Researcher’s Signature \_\_\_\_\_ Date \_\_\_\_\_

## APPENDIX 9

### IRB APPROVAL

North Carolina State University is a land-grant university and a constituent institution of The University of North Carolina

**Office of Research  
and Graduate Studies**

**NC STATE UNIVERSITY**

Sponsored Programs and  
Regulatory Compliance  
Campus Box 7514  
1 Leazar Hall  
Raleigh, NC 27695-7514

919.515.7200  
919.515.7721 (fax)

From: Debra A. Paxton, IRB Administrator  
North Carolina State University  
Institutional Review Board

Date: June 18, 2007

Project Title: A Comparative Case Study of United Methodist Church Second Career Clergy  
Students' Professional, Educational, and Vocational Choice

IRB#: 256-06-7

Dear Ms. Hansen-Holloway;

The project listed above has been reviewed in accordance with expedited review procedures under Addendum 46 FR8392 of 45 CFR 46 and is approved for one year from its date of review. **This protocol expires on June 18, 2008 and will need continuing review before that date.**

NOTE:

1. This board complies with requirements found in Title 45 part 46 of The Code of Federal Regulations. For NCSU the Assurance Number is: FWA00003429; the IRB Number is: 01XM.
2. The IRB must be notified of any changes that are made to this study.
3. Your approval for this study lasts for one year from the review date. If your study extends beyond that time, including data analysis, you must obtain continuing review from the IRB.

Please provide a copy of this letter to your faculty sponsor. Thank you.

Sincerely,

Debra Paxton  
NCSU IRB

## APPENDIX 10

## CODING MATRIXES BASED UPON RELEVANT LITERATURE

**Table Appendix 10.1 Coding Matrixes Based Upon Relevant Literature**

Coding	Coding terms	Theories Addressed	Helps to answer?
Category			
Socioeconomic Background	Race	CRT, Capital (social and cultural), SCC	How socioeconomic background shapes choices in education and vocation.
	Age		
	Gender		
	Social status		
	Rural/suburban/urban		
	Household headed by married parents, single parent, divorced		
	Educational expectations		
	Cultural background		
Familial Influences	Married/divorced/single	Capital (social, cultural, economic),	How student balanced needs of family with needs of new career.
	Children (ages & #)	SCC	
	Spouse w/ job/career		
	Parental approval		
	Medical needs of family		
	Pets/animals		
	Dependent parents		

Table APPENDIX 10.1 Continued.

Prior Education	HS	SCC, Capital (human, social, cultural), professionalism / vocationalism	Explains students experience w/ education and how that may lead to one educational path over another.
	College		
	Professional ed.		
	Vocational ed.		
	Continuing ed.		
	Some college		
	Aptitude for higher ed.		
Work Experience	Fully developed career	Capital (human, economic, social and cultural), CRT, professionalism/ vocationalism	Prior skills and aptitudes from former career. Look for how clergy integrate them and build upon them.
	Part-time jobs		
	Stay at home parent		
	Blue collar		
	White collar		
	Professional		
Church Expectations	Local congregation	Capital (human, economic, social and cultural), professionalism / vocationalism, SCC	Examines existing ties to new profession, and perception of job and how mentoring process guided decisions
	Mentors, friends, peers in ministry		
	Bishop, cabinet and polity		
	Itinerate		
	Education and Books		
	Candidacy process		
	Church politics		

Table APPENDIX 10.1 Continued.

Calling	Experience of call	professionalism /	How clergy decided on this field, this type of ministry.
	Verification of call	vocationalism	
	Called to do what?		
	Gifts (preach, teach, etc.)		
	Prior exp. In min.		
	Prayer/god's voice		
	Thirst for knowledge of God		
Finances	Consumer Debt?	Capital (economic),	How finances influenced decision as to which route to ministry.
	Willingness to take on new debt?	SCC,	
	Need money now?		
	Dependents?		
	Medical insurance		
	Retirement		
	College for children		
	Spouse's job		
	Cost of tuition		
Financial aide			

Table APPENDIX 10.1 Continued.

Geographic location	Children's school	Capital (cultural,	Why seminary or
	Spouse's job	social, economic),	COS?
	Dependent parents	SCC	
	Property owner		
	Easy access to seminary		
	Willingness to move		
	transportation		
Other	School paradigm	Capital (cultural,	How other issues
	degree requirements	economic, social,	influenced the
	Time to ordination	human), CRT,	ministry choice.
	Time to work in ministry	professionalism /	
	Housing	vocationalism, SCC	
	Length of time before mandatory retirement (age 72)		
	English as a second Language		
	Personal health		
Hopes for future			

Table APPENDIX 10.1 Continued.

Ministerial experiences	Liturgy	Capital (cultural,	How well
	Visiting	economic, social,	prepared for
	Teaching	human), CRT,	worship and
	Worship	professionalism /	ministry of
	Preaching	vocationalism.	profession.
	Presence		
	Sacraments		
OTJ training	Budgeting	Capital (cultural,	How well
	Fundraising	economic, social,	prepared for
	Crisis management	human), CRT,	challenges of
	Grief counseling	professionalism /	ministry.
	Marital counseling	vocationalism.	
	Mission work		
	Indigent care		
	Theft		

Table APPENDIX 10.1 Continued.

After Training	Not trained to do	Capital (cultural, economic, social, human), CRT, professionalism / vocationalism, SCC	How well prepared for profession, stresses on family, expections vs. reality

## APPENDIX 11

## COMPARISON OF CLERGY BY EDUCATION PAIRS

**Table Appendix 11.1 Comparison of Laura Quinn and Ken Nottingham**

	Laura Quinn	Ken Nottingham	
	Personal		
Differences	<ul style="list-style-type: none"> <li>• 36 year old woman</li> <li>• Married with two children living at home when started school</li> <li>• Spouse is also clergy</li> <li>• Death of child during first full-time appointment</li> <li>• Commuted between two or three homes while in school and after graduation.</li> <li>• Born in the South – strong family connections to the AC</li> </ul>	<ul style="list-style-type: none"> <li>• 49 year old man</li> <li>• Married with adult children when started school</li> <li>• Spouse is physiologist- career moves easily and not a hindrance to ministry</li> <li>• Lived away from spouse during school – then with her after graduation</li> <li>• Born in the North – no family ties to the AC</li> </ul>	
	Similarities	<ul style="list-style-type: none"> <li>• Married to spouse for 35 years</li> <li>• Grandparent</li> <li>• Spouse “partner in ministry”</li> <li>• Spouse works in professional field</li> </ul>	<ul style="list-style-type: none"> <li>• Married to spouse for 20 years</li> <li>• Grandparent</li> <li>• Spouse “partner in Ministry”</li> <li>• Spouse works in professional field</li> </ul>

Table Appendix 11.1 Continued.

	Educational		
Differences	<ul style="list-style-type: none"> <li>• Needed BA before seminary</li> <li>• Three years in college then four years in seminary</li> <li>• Spouse student also</li> <li>• Nine years to ordination as Elder- did not pass committees first time</li> <li>• \$40,000 scholastic debt</li> </ul>	<ul style="list-style-type: none"> <li>• Had MA in History</li> <li>• Four years in seminary</li> <li>• Four years to ordination as Elder- passed committees first time</li> <li>• No debt</li> <li>• \$20,000 gift from mother</li> <li>Technically not a Student LP, but counted as such by the school</li> </ul>	
	Similarities	<ul style="list-style-type: none"> <li>• Strong relationship with peers while in school</li> <li>• Good relationship with professors and most of administration</li> <li>• Academically successful</li> <li>• Spent little time socializing</li> <li>• Appointed the entire time in school</li> <li>• “Background theology” for work</li> <li>• Information needed to pass BOM</li> <li>• Seen as a necessary credential</li> </ul>	<ul style="list-style-type: none"> <li>• Strong relationship with peers while in school</li> <li>• Good relationship with professors and the administration</li> <li>• Academically successful</li> <li>• Spent little time socializing</li> <li>• Appointed the entire time in school</li> <li>• “Background theology” for work</li> <li>• Information needed to pass the BOM</li> <li>• Seen as a necessary credential</li> </ul>

Table Appendix 11.1 Continued.

	Work		
Differences	<ul style="list-style-type: none"> <li>• Social work background –soft skills and people skills</li> <li>• Adversarial relationship with a DS because of her gender</li> <li>• Prefers to stay out of Bishop’s notice</li> <li>• Almost left the ministry</li> <li>• Looking forward to retiring soon</li> <li>• Many Appointments</li> <li>• Been in ministry most of 20 years</li> <li>• Did not like working outside of local church</li> <li>• Itinerancy a challenge for her and her family</li> <li>• Concerned about pension and retirement</li> <li>• Little training before entering ministry</li> </ul>	<ul style="list-style-type: none"> <li>• Business background- Real Estate, business skills, understood systems and paperwork</li> <li>• Kept credentials from prior career</li> <li>• Knows Bishop by name</li> <li>• Never considered leaving ministry</li> <li>• Feels he has a safety net in prior career</li> <li>• Only 4 appointments in entire career</li> <li>• Been in ministry for 12 years</li> <li>• Likes his current appointment outside of local church</li> <li>• Itinerancy not a challenge</li> <li>• Not concerned about pension and retirement</li> <li>• Prior ministerial training – Lay Speakers School</li> </ul>	

Table Appendix 11.1 Continued.

Similarities	<ul style="list-style-type: none"> <li>• Strong connections to both District and Annual conference</li> <li>• Made influential connections while still a lay member of the annual conference</li> <li>• Good working relationship with peers and hierarchy</li> <li>• Unusual intervention in career by friend with connections to the Bishop and AC</li> <li>• Had AC level position</li> <li>• Good mentors</li> <li>• Part-time LP then Student LP</li> <li>• Knew was called to Elder</li> <li>• Two-Step ordination process <i>(Discipline,1992)</i></li> </ul>	<ul style="list-style-type: none"> <li>• Strong connections to both District and AC level</li> <li>• Made influential connections while still a lay member of the annual conference</li> <li>• Good working relationship with peers and hierarchy</li> <li>• Unusual intervention in career – appointment to position tailor made for him</li> <li>• Had AC level position</li> <li>• Good mentors</li> <li>• Part-time LP then Student LP</li> <li>• Knew was called to Elder</li> <li>• Two-Step ordination process <i>(Discipline,1992)</i></li> </ul>
--------------	--	---

Table Appendix 11.1 Continued.

Socio-Economic		
Differences	<ul style="list-style-type: none"> <li>• Lived in parsonage while in school, needed the housing</li> <li>• Needed the money from part-time LP to meet living expenses</li> <li>• Education funded through Loans, grants, scholarships and MEF</li> <li>• Owned own business when started seminary. Sold it when husband entered ministry.</li> </ul>	<ul style="list-style-type: none"> <li>• Owned own home</li> <li>• Worked part-time in prior career while in school</li> <li>• Self-funded education-confirmation of call</li> <li>• Very little Money from part-time LP</li> <li>• Had free housing at school</li> </ul>
Similarities	<ul style="list-style-type: none"> <li>• Gave up successful career to enter ministry</li> <li>• Now In a different socioeconomic bracket than was before entered seminary</li> </ul>	<ul style="list-style-type: none"> <li>• Gave up successful career to enter ministry</li> <li>• Now In a different socioeconomic bracket than was before entered seminary</li> </ul>

**Table Appendix 11.2 Comparison of Ben Greer and Nate Vance**

	Ben Greer	Nate Vance	
	Personal		
Differences	<ul style="list-style-type: none"> <li>• 32 years old at start</li> <li>• One child living at home</li> <li>• Live in US all of live</li> <li>• Wife approved of calling from the beginning.</li> </ul>	<ul style="list-style-type: none"> <li>• 50 years old at start</li> <li>• Adult children and grand children</li> <li>• Lived abroad</li> <li>• Took “God’s intervention” to convince wife to enter ministry</li> </ul>	
	<ul style="list-style-type: none"> <li>• Wife is “PK” – long family history of working in ministry</li> <li>• Close connections to extended family, live in state</li> <li>• Grew up in the EMC</li> <li>• Enjoys work schedule because it allows him to spend time with family</li> </ul>	<ul style="list-style-type: none"> <li>• Extended family lives in other state</li> <li>• Intentionally waited to enter ministry until children were grown</li> <li>• Life long member of UMC</li> <li>• Has a hard time setting priorities to spend time with family instead of at work.</li> </ul>	
	Similarities	<ul style="list-style-type: none"> <li>• Married</li> <li>• White male</li> <li>• Wife “partner” in ministry</li> </ul>	<ul style="list-style-type: none"> <li>• Married</li> <li>• White male</li> <li>• Wife “partner” in ministry</li> </ul>

Table Appendix 11.2 Continued.

	Educational	
Differences	<ul style="list-style-type: none"> <li>• Attended COS while working on BA</li> <li>• He paid for BA “out of back pocket”</li> <li>• Decided not to continue with either MDiv or Advanced COS due to family concerns, funding and “exhaustion”</li> <li>• Attended COS in Summer Felt conservative theology respected by peers and professors</li> <li>• Thinks AC sees COS students as a differently from Elders and MDiv.</li> </ul>	<ul style="list-style-type: none"> <li>• Had BA and some graduate level work.</li> <li>• Had resource to fund MDiv</li> <li>• Felt the MDiv not worth the investment given his age</li> <li>• Attended COS and Advanced COS</li> <li>• Attended COS year round</li> <li>• Asked questions and “worked system” to complete COS early</li> <li>• Sees COS and Advance COS as equal route to Ordination.</li> </ul>
Similarities	<ul style="list-style-type: none"> <li>• Worked full-time while in school</li> <li>• Education provided background information and led to ordination</li> <li>• Felt classes were challenging</li> <li>• Good relationship with professors</li> <li>• Did not really interact with administration</li> <li>• Found the opportunity to take what learned in school and apply at work invaluable.</li> </ul>	<ul style="list-style-type: none"> <li>• Worked full-time while in school</li> <li>• Education provided background information and led to ordination.</li> <li>• Felt classes were challenging</li> <li>• Good relationship with professors</li> <li>• Did not really interact with administration</li> <li>• Found the opportunity to take what learned in school and apply at work invaluable.</li> </ul>

Table Appendix 11.2 Continued.

Work		
Differences	<ul style="list-style-type: none"> <li>• In second appointment</li> <li>• Found senior pastor to be great mentor and role model</li> <li>• Has only worked in single point charges</li> <li>• Prior profession in music industry promoting bands and organizing concerts up and down the east Coast</li> <li>• Skill set from work include program design, people skills, public relations, and time management</li> <li>• Good relationship with DS, but feels disconnected from rest of church due to status as AM</li> </ul>	<ul style="list-style-type: none"> <li>• In third appointment</li> <li>• Found senior pastor to be a good mentor, and learned from mentors failures</li> <li>• Has worked in single and multi-point charges</li> <li>• Prior profession in military and consulting in Europe</li> <li>• Skill set from work includes management, people skills, leadership authority, and administration</li> <li>• Seeking Elders orders.</li> <li>• Would like to be a DS one day.</li> </ul>
Similarities	<ul style="list-style-type: none"> <li>• Worked as an Associate pastor while in school</li> <li>• Wanted to work <i>now</i></li> <li>• Felt that learned more about ministry on-the-job than in school</li> </ul>	<ul style="list-style-type: none"> <li>• Worked as an Associate pastor while in school</li> <li>• Wanted to work <i>now</i></li> <li>• Felt that learned more about ministry on-the-job than in school</li> </ul>

Table Appendix 11.2 Continued.

Socioeconomic		
Differences	<ul style="list-style-type: none"> <li>• Earned \$60,000 in prior profession.</li> <li>• Retirement fund tied to work in Ministry.</li> <li>• Dependent upon UMC for health insurance.</li> </ul>	<ul style="list-style-type: none"> <li>• Earned over \$100,000 in prior career.</li> <li>• Prior profession has left him and his wife with a substantial retirement fund.</li> <li>• Health insurance through Military VA.</li> <li>• Gave up material goods before entering ministry.</li> </ul>
Similarities	<ul style="list-style-type: none"> <li>• Gave up successful career to enter ministry.</li> <li>• Now in a different socioeconomic bracket than was before entered seminary</li> <li>• Consider compensation of UMC clergy more than adequate.</li> <li>• No debt from school</li> </ul>	<ul style="list-style-type: none"> <li>• Gave up successful career to enter ministry.</li> <li>• Now in a different socioeconomic bracket than was before entered seminary</li> <li>• No debt from school</li> <li>• Consider compensation of UMC clergy more than adequate</li> </ul>

**Table Appendix 11.3 Comparison of the Teresa Ingles and Nancy Nickerson**

	Teresa Ingles	Nancy Nickerson
	Personal	
Differences	<ul style="list-style-type: none"> <li>• Divorced from abusive ex-husband at start of school</li> <li>• Ex-husband wanted nothing to do with the church</li> <li>• Close pastoral relationship encouraged her to divorce husband</li> <li>Lived in apartment with two roommates</li> </ul>	<ul style="list-style-type: none"> <li>• Married at start of education</li> <li>• Divorced husband while in school due to husband's addiction</li> <li>• Met husband in church</li> <li>• Lived with family in capital for first two years of seminary</li> <li>• Third year moved with children to apartment near seminary. No roommates</li> </ul>
Similarities	<ul style="list-style-type: none"> <li>• Single parent while in school</li> <li>• Sought counseling for mental health issues</li> <li>• Custody battle during school</li> <li>• Out of church for 10 years</li> <li>• Friend invited her to attend UMC</li> </ul>	<ul style="list-style-type: none"> <li>• Single parent while in school</li> <li>• Sought counseling for mental health issues</li> <li>• Custody battle during school</li> <li>• Member of Catholic Church while in college</li> <li>• Friend invited her to attend UMC</li> </ul>

Table Appendix 11.3 Continued.

	Educational	
Differences	<ul style="list-style-type: none"> <li>• Started school with \$10,000 savings</li> <li>• Limited financial aid first year</li> <li>• No time for social activities</li> <li>• Most Field Education placement she found through the Field Education office</li> </ul>	<ul style="list-style-type: none"> <li>• Family able to fund education on their own initially with grants and scholarships.</li> <li>• Participated in some limited social activities</li> <li>• Most Field Education placement she found on her own</li> </ul>
	<ul style="list-style-type: none"> <li>• Full-time MDiv student</li> <li>• Had limitations on schedule due to family and work</li> <li>• Good relationship with professors and administration</li> <li>• Use large loans, MEF, scholarships and grants to fund education (\$60,000)</li> </ul>	<ul style="list-style-type: none"> <li>• Full-time MDiv student</li> <li>• Had limitations on schedule due to family and work</li> <li>• Good relationship with professors and administration</li> <li>• Use large loans, MEF, scholarships and grants to fund education (\$50,000)</li> </ul>
	<ul style="list-style-type: none"> <li>• Full-time MDiv student</li> <li>• Had limitations on schedule due to family and work</li> <li>• Good relationship with professors and administration</li> <li>• Use large loans, MEF, scholarships and grants to fund education (\$60,000)</li> </ul>	<ul style="list-style-type: none"> <li>• Full-time MDiv student</li> <li>• Had limitations on schedule due to family and work</li> <li>• Good relationship with professors and administration</li> <li>• Use large loans, MEF, scholarships and grants to fund education (\$50,000)</li> </ul>
	<ul style="list-style-type: none"> <li>• Full-time MDiv student</li> <li>• Had limitations on schedule due to family and work</li> <li>• Good relationship with professors and administration</li> <li>• Use large loans, MEF, scholarships and grants to fund education (\$60,000)</li> </ul>	<ul style="list-style-type: none"> <li>• Full-time MDiv student</li> <li>• Had limitations on schedule due to family and work</li> <li>• Good relationship with professors and administration</li> <li>• Use large loans, MEF, scholarships and grants to fund education (\$50,000)</li> </ul>

Table Appendix 11.3 Continued.

	Work		
Differences	<ul style="list-style-type: none"> <li>• No clear call to ministry type. Started off as Deacon and changed to Elder</li> <li>• Disappointed in stats of Deacon</li> <li>• Maintained her credentials for prior career as a safety net</li> <li>• Second full-time appointment</li> <li>• Generally well supported by mentors</li> <li>• Supported and encouraged by all of her mentors</li> </ul>	<ul style="list-style-type: none"> <li>• Clear call to ministry type- Elder</li> <li>• Only one full-time appointment</li> <li>• Felt abandoned by Church because of Divorce</li> <li>• Appointed mentor not supportive, but self-selected mentors were</li> <li>• Struggled to understand why the BOM functioned the way it did</li> </ul>	
	Similarities	<ul style="list-style-type: none"> <li>• Multiple Field Education and CPE</li> <li>• Appointed as associate pastor</li> <li>• Current job has lots of Christian education requirements as well as pastoral duties</li> <li>• Custody battle threat with every move</li> <li>• Would like to stay in current appointment till children are out of High School</li> </ul>	<ul style="list-style-type: none"> <li>• Multiple Field Education and CPE</li> <li>• Appointed as associate pastor</li> <li>• Current job has lots of Christian education requirements as well as pastoral duties</li> <li>• Custody battle threat with every move</li> <li>• Would like to stay in current appointment till children are out of High School</li> </ul>

Table Appendix 11.3 Continued.

	Socioeconomic	
Differences	<ul style="list-style-type: none"> <li>• Made “really good money” in prior profession</li> <li>• Regional manager of large corporation</li> <li>• Skill sets included administration, fiscal management, and people management</li> <li>• Worried about the debt</li> </ul>	<ul style="list-style-type: none"> <li>• Wealth tied to her husband’s business</li> <li>• Successful High School teacher and administrator</li> <li>• Skill sets include teaching, administration, program development, and people skills</li> <li>• Not worried about the debt</li> </ul>
Similarities	<ul style="list-style-type: none"> <li>• Gave up successful career to enter ministry</li> <li>• Now In a different socioeconomic bracket than was before entered seminary</li> <li>• Will be paying of scholastic debt of \$60,000 until she retires</li> </ul>	<ul style="list-style-type: none"> <li>• Gave up successful career to enter ministry</li> <li>• Now In a different socioeconomic bracket than was before entered seminary</li> <li>• Will be paying of scholastic debt of \$50,000 until she retires</li> </ul>

## APPENDIX 12

## COMPARISON OF CLERGY EXPERIENCES AND CONSIDERATIONS

**Table Appendix 12.1 Comparisons of Clergy Experiences and Considerations Per SCC Principals (Perna, 2004)**

SSC Principals	Coding	UMC Clergy					
		Laura	Ken	Nate	Ben	Teresa	Nancy
Social	Friends with						
Capital	bishop	N	Y	N	N	N	N
	Friends w/						
	Bishop asst.	Y	Y	N	N	N	N
	DS Friend	Y	Y	Y	Y	Y	Y
	Elders friend	Y	Y	Y	Y	Y	Y
	LP friends	Y	Y	Y	Y	Y	Y
	Lay workers	Y	Y	Y	Y	Y	Y
	Deacon/						
	diaconal	N	N	N	N	Y	Y
Human	Writing	Y	N	N	N	Y	Y
Capital	Reading	N	Y	N	Y	Y	y
	Leadership	Y	Y	Y	Y	N	Y
	Team building	Y	Y	Y	Y	N	Y
	Crisis						
	management	Y	N	N	N	Y	Y
	People skills	Y	Y	Y	Y	Y	Y

Table APPENDIX 12.1 Continued.

	Financial	N	Y	Y	Y	Y	N
	Counseling	Y	N	Y	Y	Y	Y
	Paperwork	N	Y	Y	N	Y	N
	Business						
	systems	N	Y	Y	Y	N	N
	Computer						
	skills	N	Y	Y	N	Y	Y
	Copying/						
	Xerox	N	N	N	N	N	Y
	Taxes	N	Y	Y	Y	Y	N
Economic							
Capital	Savings	N	Y	Y	Y	Y	N
	Job	Y	Y	Y	Y	Y	Y
	Scholarship	Y	N	Y	Y	Y	Y
	Loan	Y	N	N	N	Y	Y
	MEF	Y	Y	Y	Y	Y	Y
	Grant	Y	N	Y	Y	Y	Y
	Gift	N	Y	N	N	N	N
	Spouse						
	worked	Y	Y	Y	Y	N	N
	Child support	N	N	N	N	Y	Y

Table APPENDIX 12.1 Continued.

Cultural	Male	N	Y	Y	Y	N	N
Capital	White	Y	Y	Y	Y	Y	Y
	Middle class	Y	N	N	Y	N	N
	Upper class	N	Y	Y	N	Y	Y
	Well educated	N	Y	Y	N	Y	Y
	Familiar with						
	UMC	Y	Y	Y	N	Y	N
	Active lay						
	member in						
	AC	N	Y	N	N	Y	Y
	Elder track	Y	Y	Y	N	Y	Y
	Seminary						
	Alumni	Y	Y	N	N	Y	Y
	MDiv	Y	Y	N	N	Y	Y
Ol' boy							
system	N	Y	Y	Y	N	N	
Age at start	Under 40	Y	N	N	Y	Y	Y
	Over 40	N	Y	Y	N	N	N

Table APPENDIX 12.1 Continued.

Childcare	No children at						
	home	N	Y	Y	N	N	N
	1 young child	N	N	N	Y	Y	N
	2 young						
	children	Y	N	N	N	N	Y
Gender	Male	N	Y	Y	Y	N	N
	Female	Y	N	N	N	Y	Y
Call experience	Unusual						
	experience	Y	Y	N	Y	Y	Y
	God's voice	Y	N	N	N	N	Y
	Persistent call	Y	Y	Y	Y	Y	Y
	2 step call	Y	Y	Y	Y	Y	Y
	Affirmed by						
	others	Y	Y	Y	Y	Y	Y
	Immediate						
	response	N	N	N	N	N	N
	Delayed						
	response	Y	Y	Y	Y	Y	Y
	"life long"						
	call	N	Y	Y	N	N	N
	Adult onset	Y	N	N	Y	Y	Y

Table APPENDIX 12.1 Continued.

Family	College						
Background	educated	N	Y	N	N	Y	Y
	In UMC	Y	N	Y	N	Y	Y
	Out of UMC	N	Y	N	Y	N	Y
	Volunteer	Y	Y	Y	Y	Y	Y
	Clergy	N	N	N	Y	N	Y
	Loving home	Y	Y	Y	Y	Y	Y
	Abusive home	N	N	N	N	Y	Y
Children	No children	N	Y	Y	N	N	N
	One young child	N	N	N	Y	N	Y
	Two young children	Y	N	N	N	Y	N
Ed. Background	Some college	Y	N	N	Y	N	N
	College degree	N	Y	Y	N	Y	Y
	Graduate degree	N	Y	N	N	N	N
	Professional degree	N	N	N	N	N	Y

Table APPENDIX 12.1 Continued.

	Number of						
	years since						
	finished	20	30	30	20	15	10
	education						
Perception of	Long career						
future in UMC	(25+ years)	Y	N	N	Y	Y	Y
	Short career						
	(-25 years)	N	Y	Y	N	N	N
	Number of						
	prior careers	2	4	2	2	1	1