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AN EXAMINATION OF CLERGY PREPARATION IN
THE CHURCH OF THE NAZARENE

by

Thomas D. Taylor

Dissertation

Submitted to the Faculty of

Olivet Nazarene University

School of Graduate and Continuing Studies

in Partial Fulfillment of the Requirements for

the Degree of

Doctor of Education

in

Ethical Leadership

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The Dissertation In Practice Committee for Thomas D. Taylor certifies approval of the following Dissertation In Practice:

AN EXAMINATION OF CLERGY PREPARATION IN
THE CHURCH OF THE NAZARENE

Parametric Analytical Method: Analysis of Covariance (ANCOVA)

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The adage “it takes a village” is an African Proverb traditionally applied to the rearing of children, and through the past four years it can also be appropriately applied to the process of doctoral writing. The following dissertation is the result of the collaborative commitment and investment of numerous individuals. The guidance, support, and encouragement of so many throughout this journey has held me steadfast to the completion of this work.

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"Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen." Eph. 3:20-21

DEDICATION

To my children, Bethany and Drew, who express their love and support in so many ways.

To my Heavenly Father, by Your grace and mercy go I.

ABSTRACT

This study explored the influence of the evolution of post-secondary educational delivery modes on the preparation of ministers in the Church of the Nazarene. The purpose of this study was to examine the trends, outcomes, and efficacy of multiple educational delivery modes for ministerial students in the Church of the Nazarene in order to recommend strategies to enhance the preparedness of clergy for ordination and ministry. The study examined the relationship of the multiple educational delivery modes to student attitudes and perceptions about preparation for ordination, perceived competencies of the formational objectives and curricular objectives, and ministry (career) outcomes of pastors. The research revealed that the delivery mode chosen did not have a significant difference in ministers' perceptions of competency, attitudes toward preparation for ordination, or overall ministerial job satisfaction. However, the results of the survey provided significant insights from ministers that may prove to influence the trajectory of clergy preparation for ordination in the Church of the Nazarene. The implications of this study may provide denominational leaders a comprehensive examination of the trends and efficacy of post-secondary education in the twenty-first^t century and to better equip them in the development and implementation of more effective educational requirements and modes of delivery to ensure desired outcomes of educational preparedness of clergy for ordination.

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CHAPTER I

Post-secondary educational delivery modes have evolved throughout the twentieth century and have continued to evolve into the twenty-first century. A continuous shift away from traditional delivery modes towards distance learning, generally referred to in research as non-traditional learning (Becker, Kehoe, & Tennent, 2007; Davis, 1996; Gunes & Altintas, 2012), as well as blended (hybrid) delivery modes – a combination of traditional delivery modes and non-traditional delivery modes – in post-secondary education spans over 120 years. According to Banas and Emory (1998), the origin of distance learning can be traced to the development of a correspondence study program at Pennsylvania State University in 1892. Confirming the genesis of distance learning, Williams, Nicholas, and Gunter (2005) added that newer technologies were introduced at the turn of the twentieth century with the commencement of instructional films and the experimentation of transmitting instructional courses. Throughout the ensuing decades of the twentieth century, Williams et al. indicated that progressive technology added multiple delivery modes to the evolution of the distance learning model – video conferencing, audio conferencing, CD-ROM, and the internet.

According to Sussan and Recascino (2013) distance learning has been a subject of debate since the early 1970s when the United Kingdom launched the Open University, a distance learning university. Since that time, researchers have debated the pros and cons of online and distance education delivery modes. Sinclair (2003) added to the debate by challenging whether online technology could be effectively used as a substitute for face-to-face education. Contributing to the discussion of online courses as a substitute for classroom learning, Schoenfeld-Tacher, McConnell, and Graham (2001) found that the online delivery mode led to improved academic outcomes relative to those observed in

the classroom setting, stating “it can be postulated that online delivery was a more effective mode of facilitating learner-content interaction and creating content learning opportunities at least equivalent to those available in the on-campus course” (p. 263). Subsequent research surrounding non-traditional delivery modes versus traditional delivery modes included discussions on (a) accessibility to post-secondary education (Banas & Emory, 1998), (b) student performance and learning outcomes (Trawick, Lile & Howsen, 2010), (c) student attitudes and perceptions (Ruth & Conners, 2012), and (d) career outcomes and measurements (Vermeulen & Schmidt, 2008).

A primary goal of providing educational opportunities through distance learning, according to Banas and Emory (1998), was to make education accessible “to individuals who were unable or unwilling to participate in a traditional full-time residency program” (p. 366). In their study on the perceived risks of online education, Mohamed, Hassan and Spencer (2011) confirmed Banas and Emory’s assertion, stating that “the introduction of technological innovations allowed educational institutions the opportunity to experiment with new teaching methods that offer new types of degree programs beyond the traditional classroom setting” (p. 1). The authors concluded that most students were able to complete their education without leaving their families or their jobs, or, for some, never entering a college campus.

In addition to accessibility, student performance and learning outcomes have continued to be a critical factor in the debate between traditional and non-traditional delivery modes. Trawick et al. (2010) found that students in a selected online course performed worse in terms of their test scores than students in the traditional classroom. The authors also found that not only was overall student performance worse, but that

performance was even lower for students who would have otherwise preferred the traditional classroom.

In contrast, Ruth and Conners (2012) found that differences in performance between students who took distance learning courses and students who took courses in a traditional classroom setting were not statistically significant. The authors added that although there were no statistically significant differences, the results may have indicated that students who had taken an introductory course via distance learning may in fact have outperformed their peers who took the course in a traditional setting.

McPhee and Söderström's (2012) study examined student performance between on-campus learning modes and online learning modes in Scotland and Sweden. Supporting Ruth and Conners (2012) findings, McPhee and Söderström stated the results of their study found no statistically significant differences in student performance either by study mode, length of study, or between countries. Both the Scottish and Swedish studies indicated that using a distance learning model for students did not adversely influence grades and suggested both on-campus and online learning modes may be used without any adverse impact on student performance.

Student perceptions and attitudes are an additional component of the traditional learning versus non-traditional learning debate. Allen, Bourhis, Burrell, and Mabry (2002) indicated that replacing the traditional delivery mode with a non-traditional delivery mode would yield a minimal decline in student satisfaction with the quality of the educational process in both traditional and non-traditional delivery modes.

Providing a contrary position, Nguyen and Zhang (2011) found that statistically significant differences existed in perceptions of learning outcomes between students who

said they may take a future online course and those who said they may not. The authors findings revealed the most important indicator negatively affecting student acceptance of online courses was the perception of missing face-to-face communication with the instructor and classmates. The authors concluded that “a positive learning experience from an online course might create a favorable preference for this type of instructional design and might lead to the acceptance/reuse intention of other online courses in the future” (p. 26).

Career outcomes and success may also be impacted, in part, by the quality and efficacy of the educational experience. Vermeulen and Schmidt (2008) asserted that learning outcomes showed a statistically significant relationship with success in the initial phase of graduates’ careers. The authors outlined three components that explained the effect of university education on career success: staff-student and student-student interaction, student learning outcomes in relationship to career success, and the effects of extra-curricular activities on graduates’ careers. Vermeulen and Schmidt’s study did not consider the relationship between traditional and non-traditional delivery modes; however, the authors expressed that the elements outlined in their study explained the effects of university education on career success may be applicable to both face-to-face delivery modes and distance learning delivery modes.

The evolution of post-secondary educational delivery modes has not only affected the way students in many fields of study prepare for their chosen career or vocation; the evolution of post-secondary educational delivery modes has affected the way clergy prepare for ministry. The current study sought to examine the effects of the evolving

dynamics of post-secondary educational delivery modes on clergy preparation in the Church of the Nazarene.

Statement of the Problem

The purpose of the current study was to examine the trends, outcomes, and efficacy of multiple educational delivery modes – traditional on-campus delivery, non-traditional (online and distance) delivery, and blended (hybrid) delivery – for ministerial students in the Church of the Nazarene in order to recommend strategies to enhance the preparedness of clergy for ordination and ministry. Emerging from the expressed concerns of denominational leaders regarding the efficacy of the current Modular Education Program (MEP) – an outcome-based, facilitated curriculum designed to implement the educational requirements for ordination in the Church of the Nazarene (D.R. Copp, personal communication, January 24, 2018), the study examined the relationship of the multiple educational delivery modes to student attitudes and perceptions about preparation for ordination, perceived competencies of the formational objectives and curricular objectives, and ministry (career) outcomes of pastors who were ordained after 2000.

The formational objectives for ministerial preparation in the Church of the Nazarene (being, knowing, and doing) are the desired results of the four curricular elements of ministerial preparation and are intended to assist the minister in developing a strong foundation for ministry. The formational objectives consist of the three outcomes (being, knowing, and doing) outlined in 42 statements that serve as the minister's formational foundation for ministry (Church of the Nazarene, 2016a).

The curricular objectives for ministerial preparation in the Church of the Nazarene provide the developmental focus for the minister's education. There are four major elements of the educational preparation of ministers. Content represents the acquisition of the biblical, theological, and historical knowledge necessary for the minister. Competency involves the acquisition and development of skills for ministry. Character refers to the personal qualities of the minister, while Context deals with the environment. The four elements are further defined by 42 declarative statements outlined in the Ministerial Ability Statements and must be embodied in each curriculum program leading to ordination. (Church of the Nazarene, 2016a).

Examining clergy preparation in the Church of the Nazarene, coupled with the evolution of post-secondary education, Nchindila, (2007) asserted that with the growth of distance learning and subsequent shift to non-traditional delivery modes, it is important to explore what conditions are necessary for the success of alternative educational delivery. By examining the effects of multiple educational delivery pathways on a pastor's learning outcomes, attitudes, and competencies, the researcher gathered information that will aid denominational leaders in developing strategies to enhance the educational preparedness of clergy for ordination and ministry.

As post-secondary education evolved, the Church of the Nazarene recognized a notable phenomenon in clergy preparation – of the reported 11,250 ordained and licensed Nazarene clergy in 1985, 9,000 (80%) indicated they used a Nazarene higher education institution to prepare for ordination and ministry in the Church of the Nazarene. However, in 2005 only 7,645 (55%) of the 13,900 Nazarene clergy indicated they used a Nazarene higher education institution in their preparation for ordination and ministry.

During the same 20-year period, as students pursuing traditional educational paths to ordination and ministry decreased by 1,355 (15%), the number of students who pursued non-traditional educational paths increased by 4,005 (278%) between 1985 and 2005 (D.R. Copp, personal communication, August 7, 2017).

In the early 1980's, with the current structure of the course of study at that time, the Church of the Nazarene recognized the need for a standardized course of study for educational preparation for ordination and ministry. In an attempt to keep pace with the changing educational environment, the Church of the Nazarene adopted a revised course of study in 1997 that could be fulfilled through various paths: universities, Bible college, seminary, and a directed (distance) study program. In 2000, the Church of the Nazarene revised the directed (distance) study program and developed the MEP to address the continually changing needs of educational delivery. (D.R. Copp, personal communication, August 7, 2017).

The shift away from utilizing Nazarene higher education institutions, coupled with an increase in the use of non-traditional delivery modes, created concern for leaders in the Church of the Nazarene regarding the quality, efficacy, and doctrinal soundness of the educational preparedness of clergy (D.R. Copp, personal communication, August 7, 2017). By examining the learning outcomes, attitudes and demonstrated competencies of pastors, denominational leaders may be better equipped to develop and implement more effective educational requirements and delivery modes to ensure a relevant outcome to educational preparedness of clergy.

Background

A review of the literature confirmed the ongoing debate between the effectiveness of traditional delivery modes and non-traditional delivery modes. Arbaugh (2000) examined learning outcomes between traditional classroom-based courses and non-traditional internet-based courses. The results of Arbaugh's study indicated no statistically significant differences in learning outcomes between classroom-based courses and internet-based courses. The author suggested that student learning may not have been diminished by internet-based courses due to potential higher self-motivation level in the internet-based courses.

Agreeing with Arbaugh's (2000) findings, Estelami (2016) added that the majority of the 280 students registered in three MBA-level marketing courses found non-traditional courses (online) to be equally efficient as traditional courses (classroom) courses when considering learning outcomes. However, approximately one in five students rated online courses, with an efficiency scale of -2 to +2, more efficient and the same proportion viewed them to be less efficient when compared to classroom courses. In terms of the efficiency ratings, the results of Estelami's study indicated no statistically significant differences between the three courses examined. The author's results further implied that while some efficiency through online courses was recognized, the efficiency gain did not translate into more positive instructor ratings or course ratings. Arbaugh noted that course efficiency measures were evenly distributed, with the largest group perceiving a balance between effort and learning outcomes.

Eom, Wen, and Ashill's (2006) research added to the argument that differences between traditional delivery modes and non-traditional delivery modes were not

statistically significant in the examination of perceived learning outcomes. The authors found no statistically significant support for a positive relationship between instructor interaction and perceived learning outcomes. Although the perception of interaction with instructors was important to a student's level of satisfaction, when the purpose of online interaction was to create a sense of customization of learning and help students overcome feelings of remoteness, it may have had little effect on perceived learning outcomes.

Adding to the debate, Callister and Love (2016) examined whether skills-based courses taught online achieved the same outcomes as traditional classroom courses comparing four classes in negotiations – two traditional classes and two online classes. The study yielded results that found support on both sides of the traditional delivery mode versus non-traditional delivery mode debate. Measuring the performance of 134 students by assessing the results of a final exam, the analysis indicated students in the online and traditional formats showed no statistically significant differences in their grades. Further, there were no statistically significant differences in overall course grades. The authors concluded that students enrolled in the online course mastered the content of the negotiation class at the same rate as students enrolled in the traditional class. The differences in student scores on the final exam and overall course grades were indiscernible from students who took the course in the classroom format.

Regarding learning outcomes, Callister and Love's (2016) study indicated a statistically significant difference between online courses and classroom courses. Students in the classroom setting outperformed their online counterparts. Students in the online classes were not mastering the skill of negotiating as well as students in traditional classes. The authors suggested that reduced interactions between students and faculty due

to the dynamics of the online courses were important factors that impacted the differences in student performance.

Hamilton and Tee (2016) discovered similar outcomes when they examined multiple delivery modes – classroom, blended-enabled, blended-enhanced, and flexible. Blended-enabled learning consists of a mix of traditional delivery, computer-assisted learning, and instructional media; while blended-enhanced learning adds a combination of executive role plays, multi-solution simulations, deep-thought problem solving, and virtual world avatar teachers to the delivery model. Flexible learning allowed students to move from being only receivers of teacher information to where students were active participants in developing their own learning and knowledge achievement goals with the teacher. The results indicated blended and flexible learning systems deliver higher learning experiences and outcomes than traditional learning systems. Further, the results indicated statistically significant differences in student learning experiences and student learning outcomes when the teaching mode deployed migrates toward a higher student engagement level, more specifically the blended-enhanced mode and flexible mode.

In addition to the discussion of the effects of traditional delivery and non-traditional delivery modes on learning outcomes, the effect of the various educational delivery paths on student satisfaction was examined. Although Eom et al. (2006) found no statistically significant differences in learning outcomes, they revealed that all of the antecedent constructs hypothesized to affect user satisfaction were statistically significant, suggesting that course structure, instructor feedback, self-motivation, learning style, interaction, and instructor knowledge and facilitation affected the perceived satisfaction of students who took online courses. The study examined satisfaction and

learning outcome perceptions of 397 students who completed at least one online course at a large Midwestern university in the United States, utilizing a 42-question survey. Of the six antecedent variables hypothesized to affect the perceived learning outcomes, only instructor feedback and learning style were statistically significant. The authors found that user satisfaction was a statistically significant predictor of learning outcomes. They suggested online education may be a better means of instruction if it is targeted to learners with specific learning styles (visual and read/write learning styles) and with timely, meaningful instructor feedback of various types.

The results of the studies (Arbaugh, 2000; Callister and Love, 2016; Eom et al., 2006; Estelami, 2016; Hamilton and Tee, 2016) regarding learning outcomes, performance, and student satisfaction had significant implications to the examination of clergy preparation in the Church of the Nazarene. Church leaders questioned the efficacy of clergy learning outcomes and performance when compared to the identified educational objectives and demonstrated competencies outlined in the denomination's Ministerial Ability Statements – an array of studies and practicums that develop the range of abilities and capabilities desired of ministers preparing for ordination and ministry in the Church of the Nazarene (Church of the Nazarene, 2016b).

Discussion around student perceptions and attitudes was a notable component of the literature review. Yung-Ming (2012) approached student perception by looking at motivators and intention to utilize e-learning systems. According to Ngai, Poon and Chan (2007), four types of e-learning systems have been developed including learning management system (LMS), learning content management system (LCMS), learning design system (LDS), and learning support system (LSS) utilizing electronic mediums

(internet, intranets and extranets) to provide access for learners. Yung-Ming's study examined four quality factors – information quality, service quality, system quality and instructor quality – based on 483 learners' perceived usefulness (PU), perceived ease of use (PEU), and perceived enjoyment (PE). The results of the study indicated the quality factors had a statistically significant impact on learners' extrinsic motivators (PU and PEOU) and intrinsic motivator (PE), which further facilitated the enhancement of learners' intent to use the e-learning system. The author suggested that to facilitate learners' intention to use the e-learning system, e-learning providers should devote more attention to the enhancement of e-learning quality to make students' learning through the e-learning system useful, easy to use, and enjoyable.

Mohamed et al.'s (2011) research examined 257 students' intention to enroll in an online course and the associated perceived risk, focusing on five dimensions: performance risk, time-loss risk, social risk, psychological risk, and source risk. The results of the study showed that even though online education had become more common and well accepted, perceived risk still occurred and was associated with the decision of whether or not to enroll in such courses. The authors suggested the availability of a reliable scale provided opportunity to look in depth at various important questions concerning online education.

Nguyen and Zhang (2011) examined the effects of the distance learning environment, delivery modes, and technology on student perceptions and acceptance. The authors found that students who would not take a similar online course in the future are those who had more negative perceptions regarding the effects of the distance learning environment on their learning process and less satisfaction on their recent learning

outcomes. In contrast, students who would take a similar online course are those who had less negative perceptions of their learning process and more satisfaction with their recent learning outcome. Nguyen and Zhang determined that students who had a satisfactory outcome demonstrated a tendency to take a similar online course in the future, indicating that preference for and acceptance of online courses increased with positive experiences on recent courses taken.

According to Pittman and Edmond (2016), student engagement and performance may have impacted attitudes and perception of classroom delivery modes, online delivery modes and hybrid delivery modes. The authors conducted a two-year longitudinal study that investigated 97 students' perceptions of how well computer-based learning modes (MyAccountingLab, Blackboard Collaborate, and Blackboard Assessment) improved outcomes in Accounting courses at both the undergraduate and graduate level. The results of the study indicated that a traditionally taught live-lecture format increased comprehension and yielded better academic performance than a hybrid section of the same course. The findings indicated that even with some challenges in using computer-based learning modes, students' perception of computer-based learning modes as effective means for increasing comprehension of accounting topics. The authors concluded the use of technology provided higher levels of engagement and acceptance.

Comparing student perceptions of traditional delivery modes and non-traditional delivery modes, Campbell and Swift (2006) examined multiple courses within the Business discipline, undergraduate and graduate level of instruction, and onsite and remote locations. The authors found that perceptions about distance learning delivery did not differ across courses within one broad discipline. Further, student perceptions about

distance learning classes did not vary across the level of instruction. Campbell and Swift indicated that there were statistically significant differences in student perception regarding onsite locations and remote locations and suggested that onsite students were more distracted by the distance learning technology (compressed video) and may need extra assistance in becoming familiar with the distance learning setting. The authors made a notable observation that remote students were attracted to distance learning delivery because it provides an opportunity to take courses where no other alternatives are available. This observation has important implications for the examination of clergy preparation in the Church of the Nazarene due to the 278% increase in ministers pursuing non-traditional educational paths. Access to the MEP and online courses provides an acceptable alternative in completing the educational requirements for ministry, without the need to relocate to attend Bible College or Seminary (Dr. S. T. Anthony, retired District Superintendent in the Church of the Nazarene, personal communication, August 5, 2017).

Some learners preferred blended instruction rather than either classroom learning or online learning according to Huang (2016), who studied blended learning delivery as a whole, and more importantly the interdependencies between classroom learning and online learning. The results of Huang's study indicated that 58.8% or 174 of the 296 student participants preferred a blended English course to classroom instruction or online learning alone. However, 33.4% or 99 of the students favored the classroom interaction aspect of instruction over online learning. Although students preferred the blended format, classroom instruction played a statistically significant role in the learning context. The author's findings highlight the challenge that leaders in the Church of the Nazarene

are facing with clergy preparation – with the multiple delivery paths available to ministers, which delivery path, or combination thereof, best prepares clergy for ordination?

Career outcomes and career success, specifically job satisfaction have factored into the debate over the efficacy of traditional learning modes and non-traditional learning modes. Vermeulen and Schmidt (2008) hypothesized that career success would result from a four-tier process. The authors outlined that the quality of the learning environment would influence student motivation to learn. Increased student motivation would inspire academic achievement and the desire to engage in extra-curricular activities. In turn, extra-curricular participation would aid students in developing job-related proficiencies. Lastly, the learning outcomes of students and their mastery level of job competencies would be determinants of career success. The authors examined the responses to a survey of 3,324 graduates at a Dutch university. The results of the study supported the authors' hypothesis indicating a statistical significance of the influence of university education on career success. Vermeulen and Schmidt emphasized that during one's career, the effect of learning outcomes decreased whereas the impact of extra-curricular activities increased. This phenomenon may be due to the networks that students create during their extra-curricular activities, and which may become increasingly effective during graduates' careers.

The results of Vermeulen and Schmidt's (2008) study had important implications to the examination of clergy preparation in the Church of the Nazarene. Denominational leaders suspected that the educational path utilized by ministers to prepare for ordination and ministry may have had an impact on the desired demonstrated competencies outlined

by the denomination's Ministerial Ability Statements. Applying the outcomes of Vermeulen and Schmidt's study, the minister's development and execution of the demonstrated competencies within the church is influenced by the educational and preparation experience.

Clergy preparation for ordination and ministry in the Church of the Nazarene has been impacted by the evolving landscape in post-secondary education. The relationship between preparation and effectiveness is critical in improving student achievement, according to Okpala, Hopson, Fort, and Chapman (2010). Educational efficacy for ministerial preparation in the Church of the Nazarene was placed at the center of the debate for this study in order to better understand the impact of the changing environment of post-secondary education.

Research Questions

The study was guided by the following questions:

1. To what extent does perceived competency in the Church of the Nazarene's formational objectives (being, knowing, doing) differ between pastors educated in traditional, non-traditional, and blended delivery modes?
2. To what extent does perceived competency in the Church of the Nazarene's curricular objectives (content, competency, character, context) differ between pastors educated in traditional, non-traditional, and blended delivery modes?
3. To what extent does ministerial job satisfaction in the Church of the Nazarene differ between pastors educated in traditional, non-traditional, and blended delivery modes?

Significance of the Study

The complexity of the pastorate today has shifted. While the goal of ministry is service, the process of ordination is a confirmation by the church of the pastoral call. Often, there is little evidence of pastors being fully committed when it comes to their call to ministry. Other life priorities may influence how pastors prepare for ordination and perform in the pastorate (Dr. S. T. Anthony, retired District Superintendent in the Church of the Nazarene, personal communication, August 5, 2017). Gaining a better understanding of the impact of the multiple delivery modes – traditional, non-traditional, and blended – available to clergy in preparation for ordination in the Church of the Nazarene is a primary focus for the Office of Global Education and Clergy Development (Dr. D.R. Copp, Commissioner, Global Education and Clergy Development for the Church of the Nazarene, personal communication, January 24, 2018). The significance of this study is to provide denominational leaders a comprehensive examination of the trends and efficacy of post-secondary education in the twenty-first century and its implications for clergy preparation for ordination.

Overview of Methodology

The objective of the research was to examine attitudes and perceptions of pastors' preparation for ordination and ministry in the Church of the Nazarene in the following key areas: (a) Formational objectives of being, knowing, doing; (b) Curricular objectives of content, competency, character, and context; and (c) Ministerial job satisfaction. To achieve the stated objective, the research was structured using a quantitative and qualitative approach to collect and assess relevant information. The researcher worked with the denomination's research department to modify, pilot, and distribute an existing

survey instrument to clergy ordained since the revision of the MEP in the year 2000. In order to “identify the most information about the topic under investigation” (Leedy & Ormrod, 2016, p. 262), purposive sampling was utilized. Results of the survey were gathered from the ministers completing the survey.

Utilizing the survey instrument, the researcher gathered and assessed quantitative data of Church of the Nazarene ordained and licensed ministers from the sample. Contact information for these ministers was obtained utilizing the denominational database at the Global Ministry Center of the Church of the Nazarene. Permission to conduct the study and distribute the survey was granted by David Wilson, General Secretary of the Church of the Nazarene. Approval was also obtained from the Institutional Review Board of the sponsoring institution.

To ensure that the survey questions were clear and concise, the researcher conducted a pilot study with a small group of ministers to review and discuss the final survey instrument prior to distribution. The ministers who participated in the pilot met the established criteria for the study – ordained since the revision of the MEP in the year 2000. Input from this test group was obtained through email and phone conversations. The feedback was utilized to refine and clarify the content of the survey instrument. The Church of the Nazarene Research Services Department supported the development of the survey questions and final version of the survey instrument. A five-point Likert scale and a ratio scale were used to assess the quantitative portion of the study.

The intent of the research, in part, was to measure attitudes and perceptions regarding clergy preparation to better understand “the processes that underlie human behavior” (Salkind, 2017, p. 160) relative to the ministers’ experience in preparing for

ordination. Qualitative modes were employed with open-ended questions designed to collect information on ministers' observations about their attitudes and perceptions of preparation for ordination and ministry in the Church of the Nazarene.

In order to answer research question one, the survey gathered data on ministers perceived competency of the formational objectives of being, knowing, and doing. The survey also collected data on the effects of traditional, non-traditional, and blended modes of education on ministers' attitudes and perceptions on preparation for ordination and ministry.

In order to answer research question two, the survey gathered data on ministers perceived competency of the curricular objectives of content, competency, character, and context. In addition, the survey gathered data on the effects of traditional, non-traditional and blended modes of education on ministers' attitudes and perceptions about preparation for ordination and ministry.

In order to answer research question three, the survey gathered data on ministers' job satisfaction. Further, data was collected through the survey on the effects of traditional, non-traditional, and blended modes of education on ministers' attitudes and perceptions about preparation for ordination and ministry.

The survey instrument was distributed online to the population by the Research Services Department of the Church of the Nazarene and included an introductory letter from the researcher. As they maintain pastoral contact information, Research Services collected the survey results to ensure confidentiality. An opportunity was provided to participants to provide their names on the survey tool; however, this was not a requirement. If participants expressed an interest to engage in supplemental discussions,

phone conversations were scheduled. These supplemental discussions were administered by the Church of the Nazarene's Research Services Department, in cooperation with the researcher, using a list of questions framed from the open-ended survey questions and subsequent analysis of the qualitative data.

Analysis

Examination of the data was performed using several analytical modes. To measure variability and points of central tendency, descriptive statistics were employed. To examine variations between groups and analyze trends, inferential statistics were used. The open-ended questions were analyzed using qualitative modes such as content analysis to augment the complex, multi-dimensional aspects of the descriptive components of the study (Leedy & Ormrod, 2016, p. 257).

As participation was voluntary and the survey could be completed anonymously, ethical risks to the participants were minimal. Contact information may have been necessary to collect depending on the participants' willingness to engage in subsequent discussions. By providing contact information, answers were at risk of being skewed if the participants were concerned that the answers provided could be interpreted as undesirable or critical toward the Office of Global Education, Nazarene Institutions or the Church of the Nazarene.

Summary

The current study contributed to the limited body of literature regarding the relationship between traditional delivery modes, non-traditional delivery modes, and blended delivery modes on ministers attitudes and perceptions of preparation for ordination and ministry in the Church of the Nazarene by examining the effects of the

various educational delivery modes on the educational focus areas of formational objective of *being*, curricular objective of competency, and designated career outcomes. Existing research (Arbaugh, 2000; McPhee and Söderström, 2012); Ruth & Connors, 2012 suggested there were minimal differences in learning outcomes and student perception between the multiple delivery modes available to students. However, the findings of other studies (Callister and Love, 2016; Hamilton and Tee, 2016; Trawick, Lile, & Howsen, 2010) countered the argument, stating that in some instances there were statistically significant differences in learning outcomes and student perception.

With the evolution of higher education delivery modes as a framework, the researcher surveyed ordained and district licensed ministers about attitudes and perceptions, perceived competencies of formational and curricular objectives, and ministry (career) outcomes with the purpose of enlightening denominational leaders and equipping them to enhance the process and pathway for clergy preparation for ordination and ministry in the Church of the Nazarene.

Chapter II will focus on a comprehensive review of the scholarly literature that provided important foundational elements for this dissertation. The literature helped provide a thorough analysis and understanding of the various elements of traditional, non-traditional, and blended delivery modes and the effects on ministers' attitudes and perceptions, learning outcomes, and career outcomes.

Description of Terms

The following definitions provide specificity to the unique terms used in this study:

Blended enabled. Educational delivery modes that “include instructional media, computer-assisted learning management-systems, and face-to-face aspects of learning

that can deliver further engagement through fixed educator-selected and student-accepted outcomes” (Hamilton & Tee, 2016, p. 22).

Blended enhanced. According to Hamilton and Tee (2016), combinations of learner-focused activities jointly integrated to enrich learning experiences. For example, executive role-plays, multi-user business solution simulations, deep thought problem solving, and interactive virtual-world avatar teachers (Hamilton & Tee).

Blended learning. “Blended learning is a combination of online and face-to-face activities for classroom instruction or other training modalities to help develop new knowledge and skills” (Hilliard, 2015, p. 180).

Church of the Nazarene. The Church of the Nazarene is a Protestant Christian church in the Wesleyan-Holiness tradition. Organized in 1908, the denomination is now home to about 2.5 million members worshipping in more than 29,000 local congregations in 162 world areas (Church of the Nazarene, n.d.).

Clergy. A term used in this study in reference to licensed or ordained Nazarene ministers as defined by the Clergy Development Department of the Church of the Nazarene (Church of the Nazarene, n.d.)

Distance learning. Educational delivery modes that utilize various technologies – interactive TV, online courses, videotapes, and on-line supplemental readings – to provide educational services to students at remote locations (Sussan & Kassira, 2009).

E-learning system. E-learning is learning utilizing electronic technologies to access educational curriculum outside of a traditional classroom. In most cases, it refers to a course, program, or degree delivered completely online (Elearning, n.d.).

Flexible learning. Educational delivery mode that moves learners from being receivers of instructor information, to where learners actively construct their own learning and knowledge-acquisition with the instructor. This vigorous learning systems environment incorporates various learning experiences, and various technologies (Hamilton & Tee, 2016, p. 23).

Hybrid delivery. Interchangeable with blended learning – Most course activity is done online, with some required face-to-face instructional activities, such as lectures, discussions, labs, or other in-person learning activities. (Swenson & Evans, 2003, p. 27).

Ministerial Ability Statements. The Church of the Nazarene's Course of Study is organized as a series of abilities correlated to each curricular area: content, competency, character, and context (Church of the Nazarene, 2016).

Modular Education Program. The Church of the Nazarene's non-degree, validated Course of Study curriculum designed for candidates best served by district-directed delivery of the educational requirements for ordination (Church of the Nazarene, 2016).

Nazarene higher education institutions. The Church of the Nazarene has 11 accredited institutions of higher education on the USA/Canada Region providing opportunities for students to attend a private Christian college or university (Church of the Nazarene website, n.d.).

Non-traditional delivery mode. Non-traditional education refers to learning outside traditional modes such as a college, university or trade school (response.com website, n.d.).

Online courses. All course activity is done online; there are no required face-to-face sessions within the course and no requirements for on-campus activity. Purely online courses totally eliminate geography as a factor in the relationship between the student and the institution. They consist entirely of online elements that facilitate the three critical student interactions: with content, the instructor, and other students (Sener, 2015).

Traditional delivery mode. Course activity is organized around scheduled class meetings. Traditional classroom courses are measured by the number of hours spent in required in-person class meetings in various formats, such as lectures, studios, or workshops or other traditional face-to-face activities, such as laboratories, field trips, or internships (Sener, 2015).

CHAPTER II

REVIEW OF THE LITERATURE

Chapter two will review the existing research on post-secondary education delivery modes: specifically traditional delivery modes, non-traditional delivery modes, and blended delivery modes. The review will examine the three delivery modes and their impact on student learning outcomes and performance, student perceptions and attitudes, and career outcomes and satisfaction. The researchers' determined that there existed a limited body of research specifically relating to the various delivery modes and clergy preparation. Therefore, the intent of Chapter two is to draw correlations between the broader body of research and the expressed concerns of the Church of the Nazarene leadership regarding the efficacy and doctrinal soundness of the Modular Education Program (MEP) and the educational preparedness of clergy (D.R. Copp, personal communication, August 7, 2017). By examining the learning outcomes, attitudes and perceptions, and demonstrated competencies of pastors, denominational leaders may be better equipped to develop and implement more effective educational requirements and delivery modes to ensure a relevant outcome to educational preparedness of clergy.

Learning Outcomes and Student Performance

As the debate over the efficacy of traditional delivery modes, non-traditional delivery modes, and blended delivery modes gained momentum, learning outcomes and student performance were a critical segment of the dialogue. The review of the literature found study results in support of, and in contrast to, the usefulness and value of each delivery mode concerning intended learning outcomes and student performance. The results of the studies may have implications for the examination of clergy preparation when considering research questions one and two: 1.) To what extent does perceived

competency in the Church of the Nazarene's formational objectives (being, knowing, doing) differ between pastors educated in traditional, non-traditional, and blended delivery modes? and 2.) To what extent does perceived competency in the Church of the Nazarene's curricular objectives (content, competency, character, context) differ between pastors educated in traditional, non-traditional, and blended delivery modes? The review of the literature may provide denominational leaders further insight that may influence the future modes of clergy preparation.

Verhoeven and Wakeling (2011) examined learning outcomes and student performance by conducting a study at a large public university to determine the impact of online delivery mode and face-to-face delivery mode on final grades. The participants were 373 students enrolled in an upper-division quantitative methods business core course and divided into eight sections taught by the same instructor over four consecutive fall and spring terms. More than 55% (161) of online students had a success rate statistically lower than that of the 212 face-to-face students. The authors suggested that face-to-face students realized additional benefits from the traditional environment by receiving immediate answers to questions that arose and the routine of meeting twice per week that facilitated a consistent pace in learning new material.

In contrast to Verhoeven and Wakeling's (2011) findings, Callister and Love (2016) examined whether skills-based courses taught online achieved the same outcomes as traditional classroom courses by comparing four classes in negotiations – two traditional classes and two online classes. The results of the study indicated support on both sides of the traditional delivery mode versus non-traditional delivery mode debate. Measuring the performance of 134 students by assessing the results of a final exam, the

analysis indicated students in the online and traditional formats showed no statistically significant differences in their grades. Further, there were no statistically significant differences in overall course grades. The authors concluded that students enrolled in the online course mastered the content of the negotiation class at the same rate as students enrolled in the traditional class. The differences in student scores on the final exam and overall course grades were indiscernible from students who took the course in the classroom format.

However, regarding learning outcomes and adding to Verhoeven and Wakeling's (2011) argument, the results of Callister and Love's (2016) study indicated a statistically significant difference in the performance of two interactive activities between online courses and classroom courses. Students in the classroom setting outperformed their online counterparts. Students in the online classes were not mastering the skill of negotiating as well as students in traditional classes. The authors suggested that reduced interactions between students and faculty due to the dynamics of the online courses were important factors that impacted the differences in student performance. This outcome could have implications pertinent to the study of clergy preparation and the efficacy of the MEP.

Prior to Verhoeven and Wakeling's (2011) and Callister and Love's (2016) research, Brown and Liedholm (2002) conducted a quantitative study that examined student scores in three different introductory microeconomics classes - a traditional class, an online class, and a virtual class. The authors found statistically significant differences in the various delivery modes. The results of the study showed that scores on simple test questions were similar for the three classes, but students in the traditional class did much

better on questions involving complex material. Brown and Liedholm noted that some of the disparity in learning outcomes was attributed to the in-class students spending more time on the class work than their online counterparts.

Supporting Brown and Liedholm's (2002) findings, Hamilton and Tee (2016) also discovered similar outcomes when they examined multiple delivery modes – classroom, blended-enabled, blended-enhanced and flexible. Blended-enabled learning consists of a mix of traditional delivery, computer-assisted learning, and instructional media; while blended-enhanced learning adds a combination of executive role plays, multi-solution simulations, deep-thought problem solving, and virtual world avatar teachers to the delivery model. Flexible learning allowed students to move from being only receivers of teacher information, to becoming active participants in developing their own learning and knowledge achievement goals with the teacher. The results indicated blended and flexible learning systems deliver higher learning experiences and outcomes than traditional learning systems. Further, the results indicated statistically significant differences in student learning experiences and student learning outcomes when the teaching mode deployed migrates toward a higher student engagement level, more specifically the blended-enhanced mode and flexible mode.

Correlating the findings of the studies (Brown and Liedholm, 2002; Callister and Love, 2016; Hamilton and Tee, 2016; and Verhoeven and Wakeling's, 2011) could have important inferences to the examination of clergy preparation in the Church of the Nazarene. With the findings supporting both sides of the debate – traditional delivery modes, non-traditional, and blended delivery modes, the concern of denominational leaders about the effectiveness of clergy learning outcomes and performance when

compared to the identified educational objectives were further complicated. A search of the literature uncovered additional support of no statistically significant differences between traditional delivery modes and non-traditional delivery modes of education.

Ruth and Connors (2012) found that differences in performance between students who took distance learning courses and students who took courses in a traditional classroom setting were not statistically significant. The authors added that although there was no statistically significant differences, the results may have indicated that students who had taken an introductory course via distance learning may in fact have outperformed their peers who took the course in a traditional setting.

McPhee and Söderström's (2012) study examined student performance between on-campus learning modes and online learning modes in Scotland and Sweden. Supporting Ruth and Connors (2012) findings, McPhee and Söderström stated the results of their study found no statistically significant differences in student performance either by study mode, length of study or between countries. Both the Scottish and Swedish studies indicated that using a distance learning model for students did not adversely influence grades and suggested both on-campus and online learning modes may be used without any adverse impact on student performance.

Similar to the findings in Ruth and Connors (2012) and McPhee and Söderström's (2012) research, Stack (2015) concluded that, in a criminology course, there were no statistical differences in the learning outcomes of students enrolled in a traditional classroom setting and those enrolled in an online setting based on a series of exams and a final exam at the end of the course. The traditional class had 32 students and the online class had 32 students, as well. Both classes were provided the same learning assignments,

and both were provided discussion opportunities, although in different modalities. The traditional class had dialogue among students and subsequent supporting discussions. The online class had a discussion board of which participation was voluntary. The results of the study indicated no significant difference between exam scores among students enrolled in the traditional class setting and those enrolled in the online class. Stack states, “that the academic performance of online students was the same as that of traditional students” (p. 1).

Preceding Stack’s (2015) study, Arbaugh (2000) examined learning outcomes between traditional classroom-based courses and non-traditional internet-based courses. The results of Arbaugh’s study indicated no statistically significant differences in learning outcomes between classroom-based courses and internet-based courses. The author suggested that student learning may not have been diminished by internet-based courses due to potential higher self-motivation level in the internet-based courses.

Agreeing with Arbaugh’s (2000) findings, Estelami (2016) added that 63% (176) of the 280 students registered in three MBA-level marketing courses found non-traditional courses (online) to be equally efficient as traditional courses (classroom) courses when considering learning outcomes. However, approximately one in five students rated online courses as more efficient and the same proportion viewed them to be less efficient when compared to classroom courses. In terms of the efficiency ratings, the results of Estelami’s study indicated no statistically significant differences between the three courses examined. The author’s results further indicated that while some efficiency through online courses was recognized, the efficiency gain did not translate into more positive instructor ratings or course ratings. Arbaugh noted that course

efficiency measures were evenly distributed, with the largest group perceiving a balance between effort and learning outcomes.

Eom, Wen and Ashill's (2006) research added to the argument that differences between traditional delivery modes and non-traditional delivery modes were not statistically significant in the examination of perceived learning outcomes. The authors found no statistically significant support for a positive relationship between instructor interaction and perceived learning outcomes. When the purpose of online interaction was to create a sense of customization of learning and help students overcome feelings of remoteness, the perception of instructor interaction was important to a student's level of satisfaction; however, it may have had little effect on perceived learning outcomes.

As the debate continued in the traditional delivery mode vs. non-traditional delivery mode debate, Anstine and Skidmore (2005) asserted that there were no statistically significant differences in the learning outcomes of students who took courses in a traditional classroom and those who chose courses in an online setting. The authors conducted a quantitative study that examined learning outcomes and performance of 78 students taking a statistics foundation and managerial economics classes at a Midwestern university. The statistics class had 33 students (12 – traditional, 21 – online), and the managerial economics class had 55 students (27 – traditional, 18 – online). The results of the study indicated in assessing average exam scores, there were no statistically significant differences in learning outcomes for both the statistics and managerial courses in the traditional classroom environment and the online environment. In the review of the literature, the authors noted three specific studies that indicated learning outcomes in online courses were inferior or similar in traditional courses.

In the first study, Harrington (1999) conducted a quantitative study to examine learning outcomes of 94 students enrolled in a statistics course at a Regional university; with 61 students enrolled in a traditional classroom course and 33 enrolled in the online course. The results of the study indicated that students enrolled in the traditional class achieved similar high grades as those enrolled in the online class, with a common characteristic of holding a high grade point average (GPA) coming into the course. However, Harrington pointed out that online students with low GPAs coming into the course earned lower grades than students with high GPAs who took the same course, as well as students in the traditional course, regardless of their GPA. The authors findings implied students can learn statistics successfully in an online course, but some students might require supplemental support or may do better in a traditional format.

In the second study, Cooper (2001) conducted a mixed study – quantitative and qualitative – that surveyed students enrolled in a management computer systems course. The survey groups consisted of 94 students in the traditional class and 37 students in the online class. Thirty-one percent (12) of the online students indicated they would have learned more in the traditional class environment, while 12.5% (13) indicated they learned more in the online class. Cooper examined student grades from the both classes and found that students in the online class learned as much as students in the traditional class.

In the third study, Hiltz, Coppola, Rotter, and Turoff (2000) conducted a three-year longitudinal field study of 26 courses that were part of an undergraduate degree in Information Systems that compared the process and outcomes of learning using an online

environment to those for comparison sections taught in the traditional classroom. A questionnaire was completed by 140 students, disseminated across the following settings: 42 in Individual/Manual-Offline, 42 in Individual/Online, 28 in Groups/Manual-Offline, and 28 in Groups/Online. The authors also conducted a faculty interview to collect qualitative data. The results of the study indicated a statistically significant difference (at .08) in student motivation impacting learning outcomes and noted that those in the individual online setting reported lower levels of motivation than either students working together in a classroom or working in groups online. Hiltz et al. (2000) asked professors to describe how students learn best in virtual classrooms. The professors' responses suggested that online students who were actively involved in the class material learned as much as they would have in a traditional class. However, students who were simply responding to posted material, completing and submitting coursework, or completing similar-type class work did not learn as effectively as their peers.

Anstine and Skidmore (2005) noted that the conflicting information about learning online is not unique. The authors asserted that most studies to date (2005) have yet to determine whether online classes are inferior to their traditional counterparts. Russell (1999) compiled an annotated bibliography of 355 studies on the efficacy of learning outcomes between traditional delivery modes and non-traditional delivery modes of education titled *The No Significant Difference Phenomenon*. According to a peer review, Layton (1999) shared:

The annotated studies are arranged chronologically by year beginning in 1928 and ending in 1998. There are 355 research reports, summaries, and papers cited in which no significance difference was reported between the variables compared.

The compiler reported in the "Introduction" that few studies, if any, were located in which the employment of technology for purposes of providing instruction or teaching was found to be statistically significantly superior in terms of learning to other modes of instruction. Additionally, other forms or modes of instruction were not found to be statistically significantly superior to the employment of technology, especially distance learning, in terms of learners' success. If studies were found, they were excluded from the NSDP work as a result of their being few in number (p. 142).

According to an overview of Russell's work on the website Teacher Certification (n.d.), Russell's work was not attempting to arrive at certain conclusions, but rather a catalogue of existing research that met fundamental criteria for practical dependability. What has occurred more recently beyond Russell's assertions of no significant difference?

Nguyen (2015) conducted a study that examined the results of previous research regarding the effectiveness of online learning by categorizing the findings into positive, negative, mixed, and null findings. Reviewing the studies catalogued on a companion website to Russell's (1999) book, Nguyen found that out of 355 studies relating to distance and online education approximately 92% (327) found that non-traditional delivery modes of education were at minimum as effective, if not more so, than traditional delivery modes of education. The author found that approximately three percent of the studies show the contrary, traditional delivery modes were more effective than non-traditional delivery modes, and about four percent reflected mixed findings.

Means, Murphy, Bakia, and Jones' (2010) analysis of 45 studies, indicated online learning was moderately more effective, on average, than the traditional learning

environment. The authors' noted the overall results could be attributed to the benefit of a blended learning delivery environment, stating "of the 11 individual studies with significant effects favoring the online condition, nine used a blended learning approach" (p. 72). Lack (20013) counters Means et al's assertions, stating:

A holistic look at the literature assembled, yields little, if any, evidence to suggest that online or hybrid learning, on average, is more or less effective than face-to-face learning. Not only do the types of online or hybrid learning involved in the studies in this literature review vary considerably, but so do the kinds of outcomes measured, which range from homework assignment scores and project grades, to exam scores, final course grades, and completion and withdrawal rates. Most studies employ multiple measures of student performance.

Anstine and Skidmore's (2005) suggestion that conflicting evidence exists as to the efficacy of traditional delivery modes vs. non-traditional delivery modes has significant implications to the study of clergy preparation in the Church of the Nazarene.

The results of the studies (Anstine & Skidmore, 2005; Arbaugh, 2000; Callister & Love, 2016; Estelami, 2016; Hamilton & Tee, 2016; Means, Murphy, Bakia, and Jones, 2010; Nguyen, 2015) regarding learning outcomes and student performance had significant implications to this study. Church leaders suspected clergy learning outcomes and performance, when compared to the identified educational objectives and demonstrated competencies outlined in the denomination's Ministerial Ability Statements, may not achieve the desired outcomes. The changing landscape of post-secondary education highlights the concerns about the effectiveness of the MEP program. As the dialogue on learning outcomes and performance provided important insight,

student attitudes and perceptions also influenced the debate on the efficacy of traditional delivery modes, non-traditional delivery modes, and blended delivery modes of education.

Attitudes and Perceptions

Discussion around student attitudes and perceptions was a notable component of the literature review. The review of the literature yielded research discussing the impact of student engagement, student motivators, and student acceptance of the multiple delivery modes of education. Yung-Ming (2012) approached student perception by looking at motivators and intention to utilize e-learning systems. According to Ngai, Poon and Chan (2007), four types of e-learning systems have been developed including learning management system (LMS), learning content management system (LCMS), learning design system (LDS), and learning support system (LSS) utilizing electronic mediums (internet, intranets and extranets) to provide access for learners. Yung-Ming's study examined four quality factors – information quality, service quality, system quality, and instructor quality – based on 483 learners' perceived usefulness (PU), perceived ease of use (PEU), and perceived enjoyment (PE). The results of the study indicated the quality factors had a statistically significant impact on learners' extrinsic motivators (PU and PEOU) and intrinsic motivator (PE), which further facilitated the enhancement of learners' intent to use the e-learning system. The author suggested that to facilitate learners' intention to use the e-learning system, e-learning providers should devote more attention to the enhancement of e-learning quality to make students' learning through the e-learning system useful, easy to use, and enjoyable.

Continuing the discussion of student attitudes and perceptions regarding the traditional learning versus non-traditional learning debate, Allen, Bourhis, Burrell, and Mabry (2002) indicated that replacing the traditional delivery mode with a non-traditional delivery mode would yield a minimal decline in student satisfaction with the quality of the educational process in both traditional and non-traditional delivery modes.

Providing a contrary position, Nguyen and Zhang (2011) found that statistically significant differences existed in perceptions of learning outcomes between students who said they may take a future online course and those who said they may not. The authors' findings revealed the most important indicator negatively affecting student acceptance of online courses was the perception of missing face-to-face-communication with the instructor and classmates. The authors concluded that "a positive learning experience from an online course might create a favorable preference for this type of instructional design and might lead to the acceptance/reuse intention of other online courses in the future" (p. 26).

Adding to the discussion of the effects of traditional delivery and non-traditional delivery modes on attitudes and perceptions, the effect of the various educational delivery paths on student satisfaction was further examined. Although Eom et al. (2006) found no statistically significant differences in learning outcomes, they revealed that all of the antecedent constructs hypothesized to affect user satisfaction were statistically significant, suggesting that course structure, instructor feedback, self-motivation, learning style, interaction, and instructor knowledge and facilitation affected the perceived satisfaction of students who took online courses. The study examined satisfaction and learning outcome perceptions of 397 students who completed at least one online course at

a large Midwestern university in the United States, utilizing a 42-question survey. Of the six antecedent variables hypothesized to affect the perceived learning outcomes, only instructor feedback and learning style were statistically significant. The authors found that user satisfaction was a statistically significant predictor of learning outcomes. They suggested online education may be a better means of instruction if it is targeted to learners with specific learning styles (visual and read/write learning styles) and with timely, meaningful instructor feedback of various types.

Nguyen and Zhang (2011) examined the effects of the distance learning environment, delivery modes, and technology on student perceptions and acceptance. The authors found that students who would not take a similar online course in the future are those who had more negative perceptions regarding the effects of the distance learning environment on their learning process and less satisfaction with their recent learning outcomes. In contrast, students who would take a similar online course were those who had less negative perceptions of their learning process and more satisfaction with their recent learning outcome. Nguyen and Zhang determined that students who had a satisfactory outcome demonstrated a tendency to take a similar online course in the future, indicating that preference for and acceptance of online courses increased with positive experiences in recent courses taken.

According to Pittman and Edmond (2016), student engagement and performance may have impacted attitudes and perceptions of classroom delivery modes, online delivery modes, and hybrid delivery modes. The authors' conducted a two-year longitudinal study that investigated 97 students' perceptions of how well computer-based learning modes (MyAccountingLab, Blackboard Collaborate, and Blackboard

Assessment) improved outcomes in accounting courses at both the undergraduate and graduate level. The results of the study indicated that a traditionally taught live-lecture format increased comprehension and yielded better academic performance than a hybrid section of the same course. The findings indicated that even with some challenges in using computer-based learning modes, students perceived computer-based learning modes as effective means for increasing comprehension of accounting topics. The authors concluded the use of technology provided higher levels of engagement and acceptance.

Comparing student perceptions of traditional delivery modes and non-traditional delivery modes, Campbell and Swift (2006) examined multiple courses within the business discipline, undergraduate and graduate level of instruction, and onsite and remote locations. The authors found that perceptions about distance learning delivery did not differ across courses within one broad discipline. Further, student perceptions about distance learning classes did not vary across the level of instruction. Campbell and Swift indicated that there were statistically significant differences in student perception regarding onsite locations and remote locations and suggested that on-site students were more distracted by the distance learning technology (compressed video) and may need extra assistance in becoming familiar with the distance learning setting. The authors made a notable observation that remote students were attracted to distance learning delivery because it provided an opportunity to take courses where no other alternatives were available. This observation may have implications for the examination of clergy preparation in the Church of the Nazarene due to the 278% increase in ministers pursuing non-traditional educational paths. In the Church of the Nazarene, access to the MEP and online courses provides an acceptable alternative in completing the educational

requirements for ministry, without the need to relocate to attend Bible College or Seminary (Dr. S. T. Anthony, retired District Superintendent in the Church of the Nazarene, personal communication, August 5, 2017).

Adding to Campbell and Swift's (2006) dialogue, Becker, Kehoe, and Tennent (2007) conducted a quantitative study that examined the extent to which learning styles influence tertiary students' preferences for flexible delivery and assessment methods in higher education. The authors utilized a voluntary self-administered questionnaire that was distributed to 1,980 students during class sessions in three courses and was provided to external students via mail and electronically. The response rate was 45% (891 responses). The results of the study indicated learning styles did not appear to influence students' level of preference overall for flexible delivery methods and assessment approaches. Eighty percent (684) of the students reported that they did not prefer all course delivery to be online. Almost 33% (294) of respondents had a preference for read/write learning and the second highest percentage of respondents preferred a kinesthetic approach to learning. The authors suggested the overall spread of results may have implications for the students' acceptance levels of flexible delivery, engagement, and assessment methods in the courses. The findings overall indicated expectations were changing relative to delivery and assessment in higher education.

Borstorff and Lowe (2007) conducted a qualitative study in order to examine student attitudes and perceptions toward distance education courses. The authors' administered a questionnaire to 113 business students at a southeastern university. The results of the study indicated that 88% (99) students expressed a positive experience in the e-learning environment, and 79% (89) students indicated they would recommend e-

learning courses to peers. While 88% (99) students indicated they would participate in e-learning courses in the future, concerns were expressed over the lack of communication with the instructor and other students. The authors' stated:

Electronic learning has advanced to the point of being a major component of the curriculum in many institutions of higher education. The advantages from both the student and institutional perspectives were significant, and many of the disadvantages could be reduced or eliminated as technologies continue to advance, and adequate training and planning is implemented by institutions (p. 26).

The results of this research may have implications for church leaders as they consider the future of clergy preparation in the Church of the Nazarene.

Contributing an additional component to the argument, Mohamed et al.'s (2011) research examined 257 students' intention to enroll in an online course and the associated perceived risk, focusing on five dimensions: performance risk, time-loss risk, social risk, psychological risk, and source risk. The results of the study showed that even though online education had become more common and well accepted, perceived risk still occurred and was associated with the decision of whether or not to enroll in such courses. The authors suggested the availability of a reliable scale provided opportunity to look in depth at various important questions concerning online education.

Some learners preferred blended instruction rather than either classroom learning or online learning according to Owston, York, and Murtha (2013) who conducted a quantitative study at a comprehensive urban university in Toronto, Canada to examine the relationship between students' perceptions in a blended learning environment and

their performance. The researchers administered a questionnaire to 1,147 students, yielding 577 responses. “Student perceptions were assessed in four areas considered important to the university: overall satisfaction with blended learning, convenience afforded by blended learning, sense of engagement in their blended course, and views on learning outcomes” (p. 3). The results of the survey indicated a statistically significant relationship between perceptions and grades. When compared with lower performing students, higher performing students conveyed greater satisfaction with the blended learning environment and expressed a preference for the blended format over the solely classroom or solely online format. The authors’ stated:

High achievers also found blended courses more convenient, more engaging, and they felt that they learn key course concepts better than in other traditional face-to-face courses they have taken. An implication of the study is that low achievers may not be able to cope with the blended environment as well their high achieving peers. Therefore, when scaling up blended learning institutions may want to consider offering students a choice of whether to enroll in blended or fully face-to-face course sections where feasible, especially in subject areas that students find difficult (p. 1).

Supporting Owston, York, and Murtha’s (2013) findings, Huang (2016), studied blended learning delivery and particularly the interdependencies between classroom learning and online learning. The results of Huang’s study indicated that 58.8% or 174 of the 296 student participants preferred a blended English course to classroom instruction or online learning alone. However, 33.4% or 99 of the students favored the classroom interaction aspect of instruction over online learning. Although students preferred the

blended format, classroom instruction played a statistically significant role in the learning context. Owston, York, and Murtha's and Huang's findings highlight the challenge that leaders in the Church of the Nazarene are facing with clergy preparation – with the multiple delivery paths available to ministers - which delivery path, or combination thereof, best prepares clergy for ordination? Further, how do the multiple delivery paths impact the vocational outcomes and job satisfaction of the pastor?

Career Outcomes and Job Satisfaction

The review of the literature indicated that career outcomes and success may also be impacted, in part, by the quality and efficacy of the educational experience. Judge, Cable, Boudreau, and Bretz (1995) conducted a quantitative study to examine the level to which demographic, human capital, motivational, organizational, and industry/region variables predicted executive career success. "Career success was assumed to comprise objective (pay, ascendancy) and subjective (job satisfaction, career satisfaction) elements" (p. 2). The authors surveyed 3,581 U.S. executives with 1,388 responding. The results indicated that the objective variables of demographic, human capital, motivational, and organizational variables explained the statistically significant variance in career success and satisfaction. The findings correlating closely to this study were the impact of educational level and type of degree had on the prediction of financial success.

Judge, Cable, Boudreau, and Bretz (1995) further noted that a measurable difference in executive compensation was the quantity of education executives achieved. The authors found that over a period of 20 years, an earnings gap of \$150,000 existed between executives with a graduate degree and executives with only an undergraduate degree. Another interesting result was the larger compensation received by executives

who graduated from Ivy League universities, and executives who earned a law degree earned considerably higher compensation than their counterparts without a law degree. Judge et al.'s study provides a unique contribution to the examination of clergy preparation. What is the impact of the quantity and quality of education on a pastor's ministry career success, job satisfaction, and earnings potential?

Complementing Judge et al.'s (1995) study, Vermeulen and Schmidt (2008) conducted a quantitative study and examined the responses to a survey of 3,324 graduates at a Dutch university. The authors asserted that learning outcomes showed a statistically significant relationship with success in the initial phase of graduates' careers. The authors outlined three components that explained the effect of university education on career success: staff-student and student-student interaction, student learning outcomes in relationship to career success, and the effects of extra-curricular activities on graduates' careers. Vermeulen and Schmidt's study did not consider the relationship between traditional and non-traditional delivery modes; however, the authors expressed that elements outlined in their study explained the effects of university education on career success may be applicable to both face-to-face delivery modes and distance learning delivery modes.

Vermeulen and Schmidt (2008) further hypothesized that career success would result from a four-tier process and asserted that the quality of the learning environment would influence student motivation to learn. Increased student motivation would inspire academic achievement and the desire to engage in extra-curricular activities. In turn, extra-curricular participation would aid students in developing job-related proficiencies. Lastly, the learning outcomes of students and their mastery level of job competencies

would be determinants of career success. The results of the study supported the authors' hypothesis indicating a statistical significance of the influence of university education on career success. Vermeulen and Schmidt emphasized that during one's career, the effect of learning outcomes decreased whereas the impact of extra-curricular activities increased. This phenomenon may be due to the networks that students create during their extra-curricular activities and which may become increasingly effective during graduates' careers.

The results of Vermeulen and Schmidt's (2008) study could have important implications to the examination of clergy preparation in the Church of the Nazarene. Denominational leaders suspected that the educational path utilized by ministers to prepare for ordination and ministry may have had an impact on the desired demonstrated competencies outlined by the denomination's Ministerial Ability Statements. Applying the outcomes of Vermeulen and Schmidt's study, the minister's development and execution of the demonstrated competencies within the church may be influenced by the educational and preparation experience.

Conclusion

The research and study of traditional delivery modes, non-traditional delivery modes, and blended delivery modes of higher education have been in existence, in some form, for the past 90 years. The findings in a large portion of the research have landed on both sides of the debate. Researchers have asserted that there were no statistically significant differences in traditional, non-traditional, and blended learning environments; yet other researchers found that statistically significant differences plausibly existed. Educational efficacy for ministerial preparation in the Church of the Nazarene was placed

at the center of the debate for this study in order to better understand the impact of the changing environment of post-secondary education.

Summary

The objective of the literature review was to synthesize the history and construct of traditional delivery modes, non-traditional delivery modes, and blended delivery modes in post-secondary education. More specifically, the focus was to examine the impact the multiple delivery modes on student learning outcomes and performance, student attitudes and perceptions, and career outcomes and job satisfaction as related to clergy preparation. Chapter III addressed the methodologies that were used to answer the three research questions presented herein.

CHAPTER III

METHODOLOGY

To best prepare clergy for ministry and ordination in the Church of the Nazarene, the need to examine ministerial students' mindsets, aptitudes, and preferences in a variety of areas was important. To that end, the current study considered the effects of multiple educational delivery pathways on a pastor's learning outcomes, attitudes, and demonstrated competencies. By examining the learning outcomes, attitudes and demonstrated competencies of pastors, denominational leaders may be better equipped to develop and implement more effective educational requirements and delivery modes to ensure a relevant outcome to educational preparedness of clergy.

In order to better understand the breadth of ministerial students' mindsets, aptitudes, and preferences, the researcher identified three key questions:

1. To what extent does perceived competency in the Church of the Nazarene's formational objectives (being, knowing, doing) differ between pastors educated in traditional, non-traditional, and blended delivery modes?
2. To what extent does perceived competency in the Church of the Nazarene's curricular objectives (content, competency, character, context) differ between pastors educated in traditional, non-traditional, and blended delivery modes?
3. To what extent does ministerial job satisfaction in the Church of the Nazarene differ between pastors educated in traditional, non-traditional, and blended delivery modes?

Research Design

Clergy preparation for ordination and ministry in the Church of the Nazarene has been impacted by the evolving landscape in post-secondary education. The relationship between preparation and effectiveness is critical for improving student achievement, according to Okpala, Hopson, Fort, and Chapman (2010). Educational efficacy for ministerial preparation in the Church of the Nazarene was placed at the center of the debate for this study in order to better understand the impact of the changing environment of post-secondary education.

The researcher conducted an applied research project using a mixed-methods design, which commenced by gathering quantitative data via survey from district licensed and ordained pastors in Church of the Nazarene. According to Salkind (2017), survey research provides an effective method for sampling and is beneficial in examining the constructs of opinions, preferences, beliefs, and attitudes. Additionally, one can learn more about a larger population by surveying a sample of that population, which is often referred to as a descriptive survey (Leedy & Ormrod, 2016). The survey used for this study was focused specifically on the Church of the Nazarene's formational objectives, curricular objectives, and the impact on clergy job satisfaction.

With guidance from the Research Services Department at the Church of the Nazarene's Global Ministry Center (GMC), the researcher adapted a 93-item survey instrument as shown in Appendix A consisting of 91 Likert-type questions and two open-ended questions. According to Mitchell & Jolley (2012), there are distinct advantages to including both Likert-type and open-ended questions in a survey instrument. Likert-type items are assumed by most psychologists to yield interval data and hold the potential of

powerful statistical analysis. Open-ended questions help mitigate the risk of putting words in participants' mouths and also increase the opportunity to discover the beliefs behind responses to the fixed-alternative questions.

In order to answer research question one, formational objectives for Nazarene clergy, as outlined in the Church of the Nazarene's Sourcebook for Ordination: USA/Canada Region, there were three questions designed to address each of the three formational objectives: (a) Being, (b) Knowing, and c.) Doing. With the intent to identify participants perceptions of their competencies relative to the formational objectives, 23 Likert-type items were outlined. This section compromised pages 2 - 3 of the survey instrument.

In order to answer research question two, curricular objectives for Nazarene clergy, as outlined in the Church of the Nazarene's Sourcebook for Ordination: USA/Canada Region, there were four questions designed to address the four curricular objectives: (a) Content, (b) Competency, (c) Character, and (d) Context. To identify participants perceptions of their competencies around the curricular objectives, 52 Likert-type items were developed by the researcher with the assistance of the Research Services Department at the GMC. This section of the survey compromised pages 3 through 7.

In order to answer research question three, new survey questions were written by the researcher with the guidance of the Research Services Department at the GMC. These questions constituted page 8 of the survey and examined ministry and job satisfaction of the participants.

Before publishing, the researcher conducted a pilot survey compromised of six pastors to review and discuss the final instrument. These pastors were ordained Nazarene

pastors from the Midwest of the United States. Feedback from this pilot group was obtained via responses to the survey, as well as through email correspondence. The feedback was used to clarify and refine the content of the instrument. The research department at the Global Ministries Center of the Church of the Nazarene aided in the final revision of the survey instrument.

To convey additional clarification to the study, the researcher employed qualitative methods via two open-ended questions that sought responses from participants as to positive and negative experiences that influenced how they responded to the survey questions. Leedy & Ormrod (2016) asserted that qualitative research was valuable when the purpose of a study focused on “phenomena that are occurring in the real world, while capturing the complexity of those phenomena” (p. 251). The two open-ended questions served to clarify the attitudes and perceptions of the participants by collecting data from individuals who have direct exposure and experience to the phenomena (Creswell, 2013).

Participants

The primary participants in this study were the district-licensed or ordained ministers in the USA and Canada regions of the Church of the Nazarene who were ordained in 2000 or later. The denominational database at the Global Ministry Center of the Church of the Nazarene (GMC) was utilized to provide the contact information for the participants. The sample in this study was the group of pastors who completed the survey instrument.

Purposive sampling was used, as the researcher sent a survey to the entire population of 4,474 ordained or district licensed clergy in the USA/Canada Region of the Church of the Nazarene. Suppositions were generalized from the 579 clergy completing

the survey, a response rate of 12.9%. Of the 579 respondents, 402 (69%) were male and 177 (31%) were female. Approximately 301 (52%) reported having served or were currently serving as lead pastor, while 151 (26%) reported having served or were currently serving as an associate pastor. The remaining participants, 127 (22%) reported serving in a variety of ministry roles such as chaplain, evangelist, educator, and administrative leadership.

Of the 579 licensed and ordained ministers participating in the survey 232 (40%) hold earned undergraduate degrees, 203 (35%) hold earned master's degrees, and 23 (4%) doctorate degrees, while 121 (21%) reported holding a high school diploma or some college. Of the 579 respondents, 452 (78%) reported attending a Nazarene college or university. Germane to this study, 230 (40%) reported earning their degree exclusively through a traditional classroom delivery mode, while 61 (11%) indicated earning their degree solely via an online delivery mode. The majority of respondents, 288 (50%) reported completing their degree through a blended delivery mode. Providing an additional level of detail, the blended delivery mode data are outlined in Table 1.

Table 1

Blended Delivery Mode Classification

	Number of Responses	Percentage of Responses
Mostly classroom, some online	151	52%
Mostly online, some classroom	71	25%
Even mix of classroom and online	66	23%

Data Collection

After receiving the required permission from the General Secretary of the Church of the Nazarene, the survey was emailed to the potential participants identified two separate times, with an initial email sent on January 17, 2019, and the final email reminder to all participants was sent on January 31, 2019. According to Salkind (2017), gaining a very broad view of the topic of study, providing a greater ability to generalize to the larger population. In addition, Salkind asserts that survey research provides an efficient way to collect data, as well as sending a reminder in an attempt to get those potential recipients who may not have responded initially. The Research Services Department of the Global Ministries Center distributed the survey, including an introduction letter from the researcher, which outlined the purpose of the study and disclosed any known risks. When participants opened the survey link they were required to select a response to consent to participate in the study, which allowed them to continue.

Analytical Methods

To examine and interpret the data gathered by the study, the researcher used parametric analytical methods, specifically between-subjects Analysis of Covariance (ANCOVA). Salkind (2017) asserts that ANCOVA is used to equalize any initial differences that may exist. The author further suggests that ANCOVA testing is particularly useful in the design of a quasi-experiment when random assignment cannot simply occur, but information exists relative to variables that may impact the final outcome and on which people may contrast.

Descriptive research, according to Salkind (2017), aids the researcher in “understanding events that are occurring in the present and how they may relate to other factors” (p. 148) and is designed to describe the relationships that exist within the data. As such, descriptive statistics were used in this study. The researcher sought to identify the frequencies in responses to each of the three research questions relative to minister’s attitudes and perceived competency of the Church of the Nazarene’s formational objectives, curricular objectives, as well as ministry/job satisfaction.

Another significant component to this study was an analysis of correlations between ministers educated in traditional delivery modes, non-traditional delivery modes, and blended delivery modes and their perceived competency in the formational and curricular objectives. When examining research question one (perceived competency in the formational objectives) and research question two (perceived competency in the curricular objectives), the correlations were particularly critical in understanding the impact of the various delivery modes and how ministers viewed their aptitude. Leedy and Ormrod (2016) assert that while “correlation does not necessarily indicate causation” (p. 234), they do argue that finding a correlation in data is similar to discovering a signpost that provides further insight into the type of relationship that may exist. However, the authors warn that the findings by themselves will not adequately answer the question.

The survey instrument for this study included two open-ended questions that provided an opportunity for the participants to contemplate and share how positive educational experiences and negative educational experiences influenced their responses to the survey questions. Qualitative research, according to Salkind (2017), studies the practices that underlie human behavior. Leedy and Ormrod (2016) state that in qualitative

research the researcher “cannot simply skim across the surface but must rather dig deep to get a complete understanding of the phenomenon that is being studied” (p. 251). The authors add that qualitative research assists the researcher in developing a meaningful depiction of a complicated and multilayered setting. The mixed-methods research design was advantageous in providing a vigorous avenue in which to better understand the data collected in the study.

Limitations

The researcher identified possible limitations in the study. First, only ordained or district licensed ministers in the USA and Canada regions of the Church of the Nazarene who were ordained after the year 2000 were surveyed and examined. Including the remaining population of Nazarene pastors may have provided additional insight to the study. Secondly, only Nazarene educational paths were analyzed for the study. While the study focus was directed toward outcomes for ordination in the Church of the Nazarene, studying other denominations may provide additional perspective.

Summary

To better understand the impact of this study on clergy preparation in the Church of the Nazarene, this chapter outlined the key research design methods and procedures, as well as the characteristics of the population and data collection methods. The researcher explored the analytical methods employed to analyze the data and answer the three research questions. Lastly, limitations to the study were discussed.

Chapter three presented information that is critical in considering the data and the results that will be discussed in chapter four. Chapter four will outline the results of the study, answer each of the three research questions, and offer suggestions for further

research, as well as recommend strategies for denominational leaders to enhance the preparedness of clergy for ordination and ministry in the Church of the Nazarene.

CHAPTER IV

FINDINGS

The data gathered in this study supported the concerns of the Church of the Nazarene leaders regarding the efficacy of clergy learning outcomes and performance when compared to the identified educational objectives and demonstrated competencies outlined in the denomination's Ministerial Ability Statements – an array of studies and practicums that develop the range of abilities and capabilities desired of ministers preparing for ordination and ministry in the Church of the Nazarene (Church of the Nazarene, 2016b). Further, the data collected formed an impression of the perceptions and attitudes of licensed and ordained ministers in the Church of the Nazarene regarding the relationship of the multiple educational delivery modes to student attitudes and perceptions about preparation for ordination, perceived competencies of the formational objectives and curricular objectives, and ministry (career) outcomes of pastors who were ordained after the year 2000.

The idea of evolving educational delivery modes and its impact on student perceptions and attitudes is a regular topic in dialogues about the efficacy of modern post-secondary education, as demonstrated in the literature review. The researcher was predominantly interested in exploring whether the implications of such an evolution in educational delivery modes may be impacting the way clergy have been prepared for ordination and service as a minister in the Church of the Nazarene. Specifically, the researcher hypothesized that licensed and ordained ministers may have strong perceptions and attitudes regarding their preparedness to effectively serve in the role of minister. The hope was that this study would provide information that would assist Church leaders in

developing strategies to enhance the preparedness of clergy for ordination and ministry.

To this end, three research questions were identified:

1. To what extent does perceived competency in the Church of the Nazarene's formational objectives (being, knowing, doing) differ between pastors educated in traditional, non-traditional, and blended delivery modes?
2. To what extent does perceived competency in the Church of the Nazarene's curricular objectives (content, competency, character, context) differ between pastors educated in traditional, non-traditional, and blended delivery modes?
3. To what extent does ministerial job satisfaction in the Church of the Nazarene differ between pastors educated in traditional, non-traditional, and blended delivery modes?

Demographically, of the 579 licensed and ordained ministers represented in the survey 402 (69%) were male and 177 (31%) were female. Culturally, 530 (91.5%) identified as white, with the remaining 49 (8.5%) respondents identifying nearly consistently across the following cultural groups: Asian 1%, Black, African American 1%, Hispanic, Latino(a) 3%, Haitian 0.5%, Native American 1%, and Other 2%. Further, understanding the type of ministerial role, the respondents were currently assigned was of important interest, as well. As such, 301 (52%) respondents indicated they were in the role of pastor; 151 (26%) were in associate pastor roles; 23 (4%) were serving as chaplains; 17 (3%) indicated holding roles as an educator; 3 (0.5%) were evangelists; 12 (2%) were unassigned, a designation in the Church of the Nazarene of not currently holding a ministerial role within the denomination; and 3 (0.5%) indicated they were currently not in ministry. The remaining 69 (12%) respondents indicated "other" to

reflect roles in business, counselor, denominational leadership, general church assignment, missionary, nonprofit, and district administration.

Table 2

Demographics of Study Participants

Gender	
male	69
female	31
Cultural Group	
Asian	1
Black, African American	1
Hispanic, Latino(a)	3
Haitian	0.5
Korean	0
Native American	1
White	91.5
Other	2
Primary Ministerial Role	
Pastor	52
Associate Pastor	26
Chaplain	4
Educator	3
Evangelist	0.5
Unassigned	2
Other	12
Currently not in ministry	0.5
All values reported as a percentage	

In summary, the licensed and ordained ministers in this study were predominately white males and full-time pastors who completed some of their education at a Nazarene university or college; most earned a degree there. Of the 368 predominately white males in the role of pastor, 199 (54%) hold earned undergraduate degrees, 173 (47%) hold earned master's degrees, and 18 (5%) hold an earned doctorate degree. In contrast, of the

579 licensed and ordained ministers participating in the survey 232 (40%) hold earned undergraduate degrees, 203 (35%) hold earned master's degrees, and 23 (4%) hold earned doctorate degrees.

Table 3

Educational Summary of Study Participants

	All Respondents	Primarily White Male Pastors
Educational Degree Earned		
Undergraduate Degree	40	54
Master's Degree	35	47
Doctorate Degree	4	5

All values reported as a percentage

The following findings help explain the perceptions and attitudes of licensed and ordained ministers in the Church of the Nazarene regarding the relationship of the multiple educational delivery modes to student attitudes and perceptions about preparation for ordination, perceived competencies of the formational objectives and curricular objectives, and ministerial job satisfaction of pastors who were ordained after 2000.

Findings

Perceived Competency in the Formational Objectives (being, knowing, doing)

The first research question sought to identify how the perceived competencies in the Church of the Nazarene's formational objectives (being, knowing, doing) differ between pastors educated in traditional, non-traditional, and blended delivery modes. To achieve this, the researcher employed a 93-item survey instrument consisting of 91

Likert-type questions and two open-ended questions. With the intent to identify participants perceptions of their competencies relative to the formational objectives, the survey instrument outlined 23 Likert-type items that identified and prioritized on a five-point scale (1 = *not well*, 5 = *very well*) the three formational objectives of Being, Knowing, and Doing. Due to the number of questions representing each formational objective, participant scores were averaged together to represent one overall score for each formational objective of Being, Knowing, and Doing per participant.

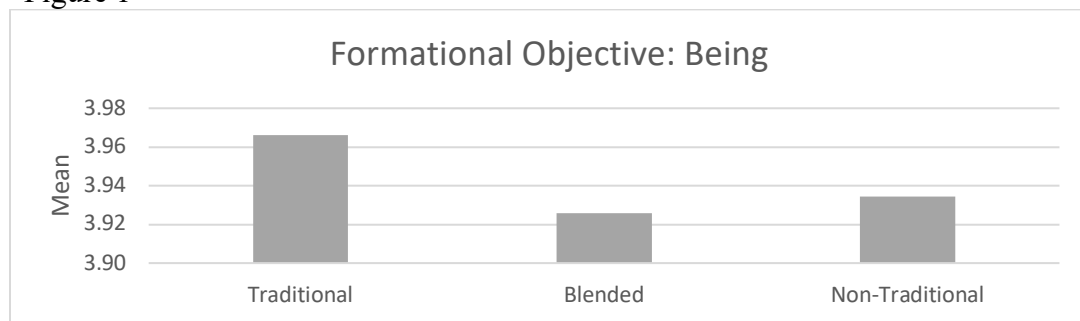
The results of the ANCOVA test indicated there was no significant difference in the formational objective of Being between the delivery modes of traditional, non-traditional, and blended delivery modes, controlling for age and gender. Refer to Table 4 and Figure 1.

Table 4

Formational Objective: Being

Delivery Mode	Mean	Std. Deviation	N
Traditional	3.97	0.77	230
Blended	3.93	0.75	288
Non-Traditional	3.93	0.90	61

Figure 1



Conducting the analysis for the formational objective of Knowing, the results of the ANCOVA test indicated there was a significant difference [$F(2, 574) = 4.489$], $p = 0.012$, between the delivery modes of traditional, non-traditional, and blended delivery, controlling for age and gender. An independent samples t-tests further showed that there was a significant difference between Traditional ($M = 4.14$, $SD = 0.60$) and Blended Learning ($M = 4.00$, $SD = 0.60$) education types for the formational objective of Knowing, $t(516) = 2.687$, $p < .007$. These results indicate that the perceived competencies of ministers were higher for those who completed their educational requirements through the traditional delivery mode than those who completed their educational requirements through the blended delivery mode.

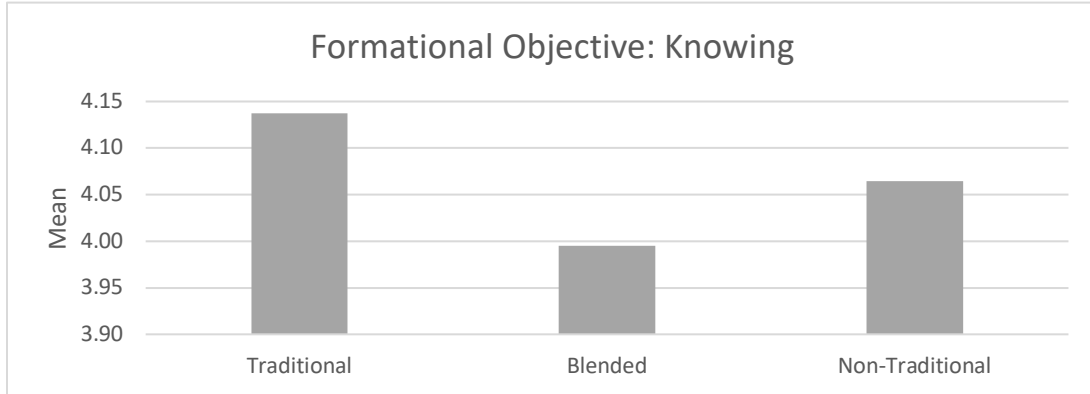
The independent samples t-tests showed that there was not a significant difference between traditional and non-traditional delivery modes for the formational objective of Knowing. Further, independent samples t-tests also showed that there was not a significant difference between blended delivery mode and non-traditional delivery mode for the Knowing formational objective. Refer to Table 5 and Figure 2.

Table 5

Formational Objective: Knowing

Delivery Mode	Mean	Std. Deviation	N
Traditional	4.14	0.60	230
Blended	4.00	0.60	288
Non-Traditional	4.06	0.64	61

Figure 2



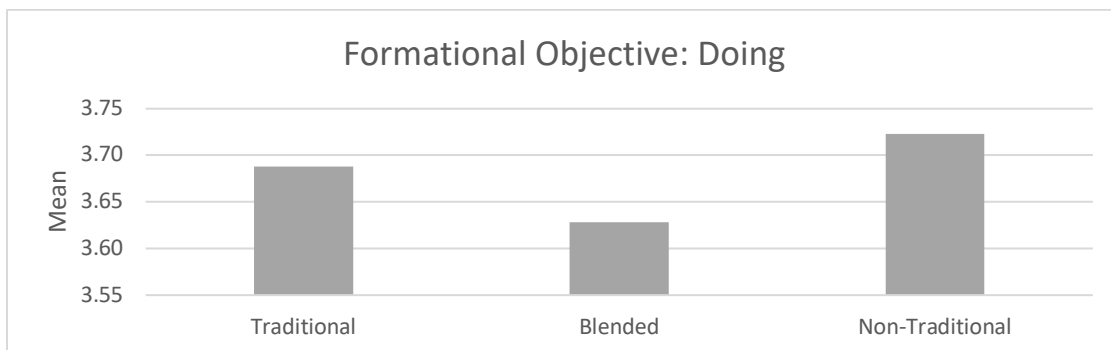
The results of the ANCOVA test indicated there was no significant difference in the formational objective of Doing between the delivery modes of traditional, non-traditional, and blended delivery, controlling for age and gender. Refer to Table 6 and Figure 3.

Table 6

Formational Objective: Doing

Delivery Mode	Mean	Std. Deviation	N
Traditional	3.69	0.71	230
Blended	3.63	0.69	288
Non-Traditional	3.72	0.77	61

Figure 3



Summarizing the results of research question one, participants perceived competency in two of the three formational objectives (Being, Doing) did not significantly differ amongst pastors educated in traditional, non-traditional, or blended delivery modes. In contrast, participants perceived competency in the formational objective of Knowing indicated a significant difference amongst pastors educated in traditional, non-traditional, or blended delivery modes. The perceived competencies of these pastors were higher in the formational objective of Knowing for those educated in a traditional classroom versus those educated in the blended delivery mode.

Perceived Competency in the Curricular Objectives (content, competency, character, context)

The second research question sought to identify how the perceived competencies in the Church of the Nazarene's curricular objectives (Content, competency, character, context) differ between pastors educated in traditional, non-traditional, and blended delivery modes. Again, to achieve this the researcher employed a 93-item survey instrument consisting of 91 Likert-type questions and two open-ended questions. With the intent to identify participants perceptions of their competencies relative to the curricular, the survey instrument outlined 52 Likert-type items that identified and prioritized on a five-point scale (1 = *not well*, 5 = *very well*) the four curricular objectives of content, competency, character, and context. Due to the number of questions representing each curricular objective, participant scores were averaged together to represent one overall score for each curricular objective of content, competency, character, and context per participant.

Running the analysis for the curricular objective of Content, the results of the ANCOVA test indicated there was a significant difference [$F(2, 574) = 3.405$], $p = 0.034$, between the delivery modes of traditional, non-traditional, and blended delivery, controlling for age and gender. An independent samples t-tests further showed that there was a significant difference between traditional ($M = 4.06$, $SD = 0.65$) and blended learning ($M = 3.90$, $SD = 0.68$) education types for the curricular objective of Content, $t(516) = 2.767$, $p < .006$. The results indicate that the perceived competencies of ministers were higher for those who completed their educational requirements through the traditional delivery mode than those who completed their educational requirements through the blended delivery mode.

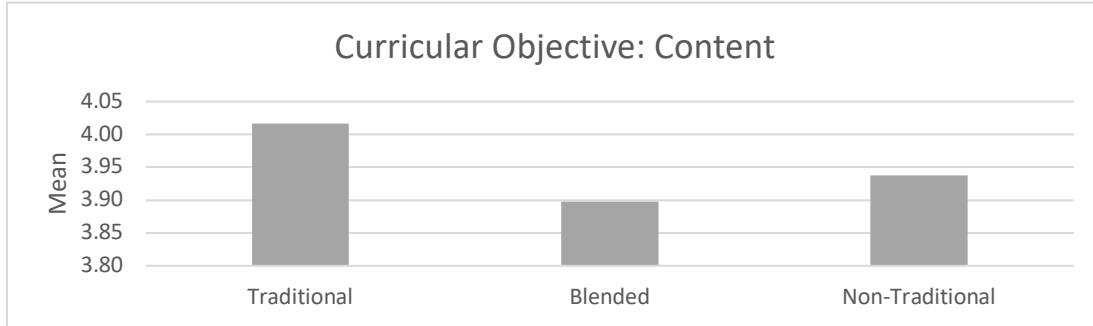
The independent samples t-tests showed that there was not a significant difference between traditional and non-traditional delivery modes for the curricular objective of Content. Further, independent samples t-tests also showed that there was not a significant difference between blended delivery mode and non-traditional delivery mode for the Content curricular objective. Refer to Table 7 and Figure 4.

Table 7

Curricular Objective: Content

Delivery Mode	Mean	Std. Deviation	N
Traditional	4.02	0.65	230
Blended	3.90	0.68	288
Non-Traditional	3.94	0.74	61

Figure 4



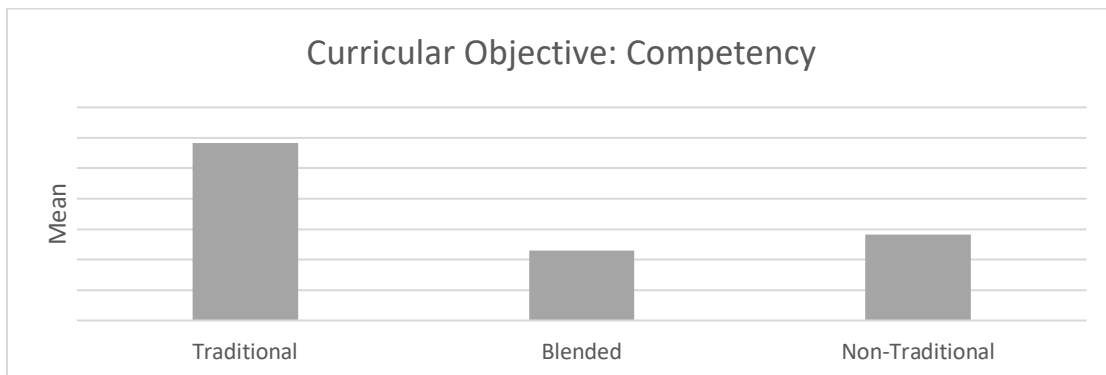
The results of the ANCOVA test indicated there was no significant difference in the curricular objective of Competency between the delivery modes of traditional, non-traditional, and blended delivery, controlling for age and gender. Refer to Table 8 and Figure 5.

Table 8

Curricular Objective: Competency

Delivery Mode	Mean	Std. Deviation	N
Traditional	3.42	0.79	230
Blended	3.35	0.78	288
Non-Traditional	3.36	0.89	61

Figure 5



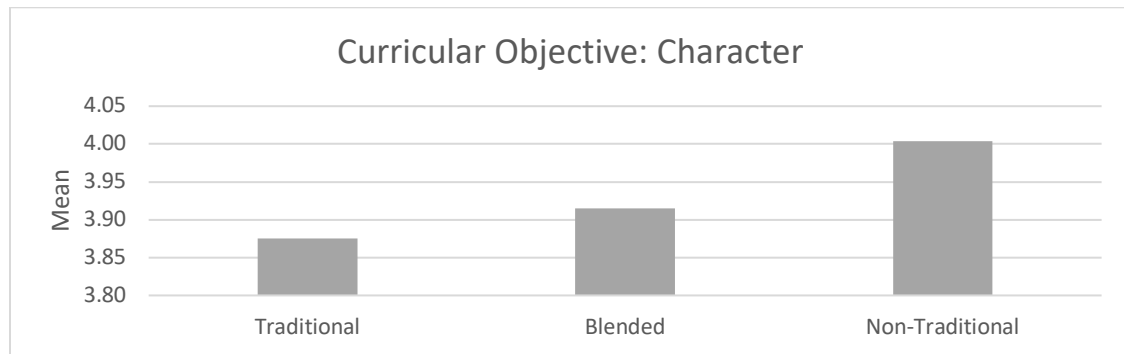
The results of the ANCOVA test indicated there was no significant difference in the curricular objective of Character between the delivery modes of traditional, non-

traditional, and blended delivery, controlling for age and gender. Refer to Table 9 and Figure 6.

Table 9

Delivery Mode	Mean	Std. Deviation	N
Traditional	3.87	0.52	230
Blended	3.92	0.52	288
Non-Traditional	4.00	0.52	61

Figure 6



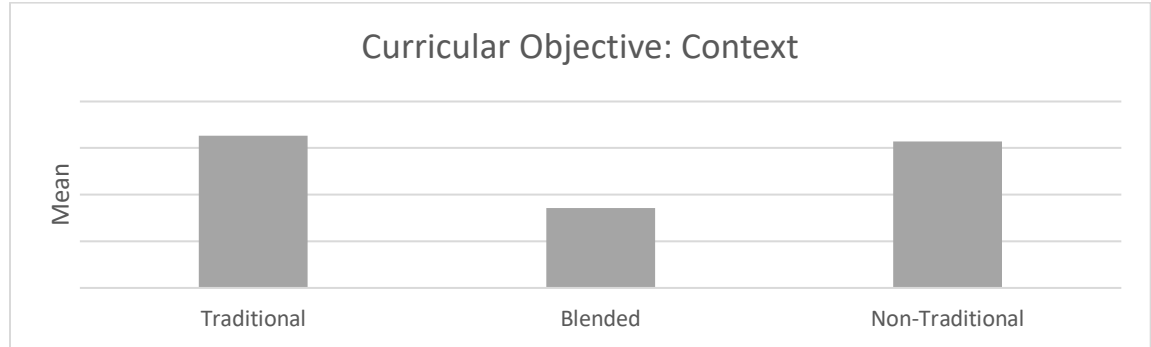
The results of the ANCOVA test indicated there was no significant difference in the curricular objective of Context between the delivery modes of traditional, non-traditional, and blended delivery, controlling for age and gender. Refer to Table 10 and Figure 7.

Table 10

Curricular Objective: Context

Delivery Mode	Mean	Std. Deviation	N
Traditional	3.46	0.92	230
Blended	3.39	0.83	288
Non-Traditional	3.46	0.89	61

Figure 7



Summarizing the results of research question two, participants perceived competency in three of the four curricular objectives (Competency, Character, Context) did not significantly differ amongst pastors educated in traditional, non-traditional, or blended delivery modes. In contrast, participants perceived competency in the curricular objective of Content indicated a significant difference amongst pastors educated in traditional, non-traditional, or blended delivery modes. The perceived competencies of these pastors were higher in the curricular objective of Content for those educated in a traditional classroom versus those educated in the blended delivery mode. The results indicated there was not a significant difference between traditional and non-traditional delivery modes for the curricular objective Content, nor was there a significant difference between the blended and non-traditional delivery modes.

Perception of Ministerial Job Satisfaction of Pastors

The third research question sought to identify if the perception of ministerial job satisfaction of pastors who were ordained after the year 2000 differ between pastors educated in traditional, non-traditional, and blended delivery modes. To achieve this the researcher employed a 93-item survey instrument consisting of 91 Likert-type questions

and two open-ended questions. With the intent to identify participants perceptions of their satisfaction relative to their ministerial vocation, the survey instrument outlined 9 Likert-type items that identified and prioritized on a five-point scale (1 = *strongly disagree*, 5 = *strongly agree*) the participants satisfaction in their vocational role as pastor. Due to the number of questions representing research question three, participant scores were averaged together to represent one overall ministerial job satisfaction score per participant.

The results of the ANCOVA test indicated there was no significant difference in the perceived ministerial job satisfaction between the delivery modes of traditional, non-traditional, and blended delivery, controlling for age and gender. Refer to Table 11 and Figure 8.

Table 11

Delivery Mode	Mean	Std. Deviation	N
Traditional	3.73	0.57	230
Blended	3.78	0.49	288
Non-Traditional	3.85	0.51	61

Figure 8



In summary, the results of research question three suggested participants perceived job satisfaction did not significantly differ amongst pastors educated in traditional, non-traditional, or blended delivery modes.

Gleaning Greater Understanding of Pastors' Perceptions and Attitudes

To better understand participants perceptions while completing the survey, the researcher included two open-ended questions for conveying these thoughts and ideas. The outcomes of these questions provided a richer understanding for Church leaders as they seek to develop strategies to enhance the preparedness of clergy for ordination and ministry. The analysis of these two open-ended questions was organized by each survey question, then by each delivery mode.

Positive Experiences that Influenced Participant Responses

For survey question 12 “What were some of the positive educational experiences that influenced your responses to the above questions?”, the researcher sought to identify affirming examples of the experiences of pastors considering the delivery mode used to complete their educational requirements for ordination.

Traditional delivery mode

Of the 230 participants utilizing the traditional delivery mode, 184 responded to survey question 12. From this sample, two participants were removed as their responses were uninformative (e.g., responding with “yes”), and 22 participants were removed because their responses did not have clear themes. This resulted in a total sample of 162.

There were seven major themes identified: professors, cross-cultural experience, real-world experience, community, well-rounded classes, critical thinking, and theological education.

Within the Professors theme, major themes that emerged were caring, mentors, background, and discussions. Many respondents stated that their professors care not only about their education, but also about them as a person; these professors became influential mentors to them. The respondents felt that they benefited from having professors who had or currently were working in the ministry. This made their teaching not only academic, but also pragmatic. Furthermore, their professors' real-world experience helped them understand what it would be like working in the field. Respondents enjoyed and learned from the discussions that were allowed in the classroom with the professors and fellow students. These discussions created a collaborative learning environment where students contributed to the learning experience.

Within the cross-cultural theme, major themes that surfaced were enhancing their own learning, learning from others, awareness of diversity, understanding cultural differences, and opportunities for thoughtful discussions. Respondents believed that the learning experience was enriched because of the natural interaction and dialogue that took place within the classroom. The ability to interact and learn from peers from other cultures, as well as professors from other cultures created an opportunity for understanding and awareness of the diverse cultures represented.

Several sub-themes emerged within the real-world experience theme that added to the positive experience of the respondents. There were opportunities to preach and hold internships that offered practical and applicable real-world learning. Utilizing tangible

ministry situations to further solidify learning outcomes and gain practical ministry experience. The combination of academics and ministerial internships enhanced the respondents' education and preparation for ordination and ministry.

Within the theme of community, learning together and relationships were dominant with the respondents. Developing life-long friends and colleagues, while learning together from a variety of professors. Learning together took place within a community that goes beyond words on a page or through a screen that developed critical social skills needed for ministry. Collaboration and engaging debate enhanced the learning experience. Comradery evolved into relationships with fellow men and women pursuing the same degree, who were preparing for the same vocation created a connectedness that is life-long.

Another theme that emerged was well-rounded classes. Respondents noted the strong classes in preaching, theology, and practical ministry. The courses were taught by seasoned men and women who were faithful followers of Christ and passionately sought to prepare their students for service. The example and experience demonstrated by pastoral teachers were grounded with a solid biblical background and overview of all parts of scripture. Receiving well-balanced exposure to education from a Christian perspective as well as a non-Christian perspective at a Christian college created a comprehensive learning experience.

Critical thinking was the sixth theme that surfaced from the traditional delivery mode responses to question 12. Academically rigorous courses and probing professors helped form critical thinking skills, while equipping pastors with biblical and theological knowledge. Learning how to think critically and theologically about social, political, and

cultural issues as opposed to accepting prevailing and conventional evangelical positions encompassed the thoughts of the respondents. These skills and learnings also flowed to other areas of the respondents' lives, not just academically or vocationally. Respondents felt better prepared for ministry and life, overall.

The theological education was prominent in the responses. The themes that permeated this general theme were biblical instruction, church history, theological formation, and denominational beliefs. The respondents expressed an appreciation of the Wesleyan tradition and the influence of such on the Church of the Nazarene. Another area of impact for the respondents was the deep teaching of holiness and life application.

Non-traditional delivery mode

Of the 61 participants utilizing the non-traditional delivery mode, 47 responded to survey question 12. From this sample, six participants were removed as their responses did not have clear themes. This resulted in a total sample of 41. There were six major themes identified. The first three were the same as traditional respondents: professors, cross-cultural experience, real-world experience. In addition, non-traditional respondents cited interactions, course structure, and personal development as major themes.

As with the traditional respondents, the impact of professors, cross-cultural learning, and real-world experience was a prevalent theme for non-traditional respondents. Professors were engaging and helpful, while also being available when students had questions. The theme of cross-cultural learning allowed for a better understanding of how the cultures around us are changing, and how to assimilate those changes in communicating the gospel effectively across cultural lines. The cohort model

allowed for frequent dialogue with people of different perspectives. Although the interaction with others was very difficult in the online environment, it provided a much more culturally rounded learning environment. Real-world experience through supervised ministry opportunities and internships allowed for practical application of course learnings.

The theme of interactions was a prominent theme for non-traditional respondents. Respondents largely felt that they were able to effectively interact with professors and other students in an online environment. In the online setting, there is a freedom to speak openly and share concerns, observations, or questions without the fear of being wrong in front of others. The continuous interactions among the professor and other students were more open and freer than what many experienced in traditional classroom settings. There is a boldness in the non-traditional setting, with a greater level of honesty that may be lacking in the traditional setting. In addition, respondents felt there was a more meaningful interaction with professors in the non-traditional setting than in the traditional setting. Multiple communication methods like text, voice, and video conferencing enhanced the connection with the professor and allowed more one on one contact than in traditional setting.

The non-traditional respondents cited that a positive outcome of their learning was course structure. The courses followed a structure that naturally built upon each other and provided a solid entry and preparedness for ministry. The overall structure also provided a good foundation or continued, life-long learning. Along with a well-rounded educational experience, the course structure provided a very good focus on the theological and doctrinal foundations of the church in general, and Church of the

Nazarene. Coupled with theoretical and practical components, the course structure also provided a holiness missional approach to teaching, educating, and growing one's faith.

Blended delivery mode

Of the 288 participants utilizing the blended delivery mode, 232 responded to survey question 12. From this sample, nine participants were removed as their responses were uninformative (e.g., writing "?"), and 12 participants were removed because their responses did not have clear themes. This resulted in a total sample of 211. There were nine major themes identified. Seven of the themes the same as both the traditional and non-traditional respondents: professors, cross-cultural experience, real-world experience, community, critical thinking, course/program structure, and theology. In addition, blended respondents cited online courses were more engaging, and small class size, of which both will be discussed in the subsequent paragraphs.

The blended respondents indicated that the online courses were more engaging. The online portion of the blended learning encouraged deeper engagement in discussions and critical thinking, rather than simply showing up for class in the traditional delivery mode. Online courses required greater ownership and discipline on the part of the learner. The online courses provided an opportunity to interact with students outside of North America, which created a more positive learning outcome. Respondents offered that dialogue and interaction were enhanced in the online delivery mode, while traditional classroom interaction was limited to a few students who monopolized the discussion. While the traditional classes provided for better interpersonal relationship development and communication, the discipline required in the online classes yielded better learning

outcomes. In contrast, there were some respondents in the blended category who preferred traditional, in-person classroom setting over online learning. The idea is that face-to-face, live conversations, debate, and dialogue enhances the learning experience far greater than the online delivery mode.

The theme of small classes was prominent with the blended respondents, as well as the practical application and experience gained while serving in a pastoral assignment while completing the educational requirements for ordination. Respondents indicated that smaller class sizes offered great opportunities for discussion and learning, which aided in internalizing and retaining the course topics. Several respondents indicated they were in a ministry assignment while completing their education. This allowed for practical and real time application, which enhanced the learning experience. In addition, some respondents revealed that the development of self-awareness and practical ministry skills was also an outcome of smaller class sizes.

Negative Experiences that Influenced Participant Responses

For survey question 13 “What were some of the negative educational experiences that influenced your responses to the above questions?”, the researcher sought to identify supporting examples of the experiences of pastors considering the delivery mode used to complete their educational requirements for ordination.

Traditional delivery mode

Of the 230 participants utilizing the traditional delivery mode, 174 responded to survey question 13. From this sample, five participants were removed as their responses

were uninformative (e.g., writing “not sure”), and five participants were removed because their responses did not have clear themes. This resulted in a total sample of 164. There were seven major themes identified: professors, lack of pragmatism, lack of cultural context, preparation for ordination, spiritual formation, and educational evolution.

Within the major theme of professors, respondents indicated dissatisfaction with some professors. In contrast to the positive statements, some felt the professors only cared about the grade, rather than the student. Some respondents noted that a few professors were focused on academia more than preparing people for ministry. Further, some stated reservations about the sincerity and authenticity with some professors as there seemed to be a disconnect with practical application in their life and ministry. Respondents suggested that many professors and teachers were poor role models regarding Christian conduct, while others were unprepared and were not experts in the field of study. The overall theme was unprepared, out-of-touch, insincere, and somewhat uncaring facilitators who were unskilled to teach, inspire, and prepare men and women for ministry.

Lack of pragmatism was another major theme in the responses of the participants in areas such as administration (finances, budgeting, day-to-day operations), practical church leadership, conflict resolution, and developing and executing a vision for the local church. Respondents expressed their confidence in understanding doctrine, theology, and preaching, but their education was lacking in these other critical areas of church and people management. Another practical area of the pastorate, counseling people and staff, was absent from the educational path. Respondents clearly outlined in their responses the

lack of practical training and preparation in the areas of ministerial leadership outside of preaching.

Another major theme emerging from the responses was the lack of cultural context. The expressed perception was a lack of gender diversity, cultural sensitivity, as well as ethical and socially relevant topics. Some respondents believed there was too much focus on conservative bible interpretation, evangelical preaching, and current Nazarene beliefs; thus, lacking a balance of cultural relevance. The perceived lack of cultural diversity and cultural sensitivity was applied to the professors and the curriculum alike. The curriculum seemed to lack cross-cultural and multi-cultural awareness, theological and historical depth, as well as liturgy and worship. Respondents also expressed concerns about perceived implicit biases that were expressed in various contexts throughout their educational process, as well as the lack of discussion about how implicit biases may impact pastoral ministry.

Within the theme of preparation for ordination there were just a few comments, but inside the context of this research project they are very relevant. The respondents implied that little direction was given during the education process to prepare for the requirements for ordination. Some felt ill prepared, indicating the need for more counseling skills and administrative skills. It appeared the focus of the education journey was placed on the reason and purpose for entering ministry (the why), with little to no attention given to the practical steps and logistics of day-to-day ministry (the how). The overarching theme throughout the responses was that greater emphasis was placed on the what, why, when of ministry, with a lesser emphasis on the how and when.

Within the theme of spiritual formation emerged concern and passion for the lack of focus on developing the character, spirit, and mind of those preparing for ministry. The educational system (both the course of study and district training centers) tend to focus on information rather than character. One respondent expressed that “there is a serious lack of spiritual accountability that risks producing pastors who know all the right things to say and do without demonstrating the character and desire to seek continual growth in Christ”. Another respondent conveyed that the sheer lack of focus and intention on the spiritual formation of pastors is stunning. The educational path in the Church of the Nazarene attempted to shape ministry acumen and theological framework but not the character and spirit of the minister. One other respondent expressed that “in the midst of academic development, spiritual development was challenging. Rhythms of spiritual development, while talked about and studied, were not fully developed or expected”.

The theme of educational evolution emerged from the responses to survey question 13. Many of the respondents commented on the amount of time that has passed since their days of educational preparation for ministry. The perception of the respondents indicated a focus on compassionate ministry and evangelism, but little to no emphasis on pastoral counseling, ethics in evangelism, contemporary awareness regarding church practices, or the social and cultural conflicts facing society and churches today. While some respondents indicated they felt positive about their course of study, after taking the survey they realized that very few of the survey topics were adequately covered. Further, perception from respondents was that some areas were skimmed over due to the amount of material and lack of time. Concerns about pressing through the programs, covering material with minimal in-depth discussion, and the idea

of meeting educational requirements for ordination was perceived as lessening the potential impact and value of the preparation process. A final perception on the theme of educational evolution was a response that indicated that people who prepare for ordination utilizing a non-degree conferring path are often viewed in a lesser light and as uneducated compared to those who earned a degree.

Non-traditional delivery mode

Of the 61 participants utilizing the non-traditional delivery mode, 46 responded to survey question 13. From this sample, six participants were removed as their responses did not have clear themes. This resulted in a total sample of 40. There were six major themes identified that were nearly identical to those themes discussed: professors, cross-cultural awareness and context, course and program structure, real-world experience and training, interactions with professors and peers, and critical thinking. Fewer but similar responses were provided by the respondents relative to these themes. While similar, several responses were particularly noteworthy and added context to the overall responses and perceptions of the respondents. Several respondents stated a desire to have practical training in counseling, administrative tasks, interpersonal skills required to lead volunteers and church members, discipleship, and the overall expectations of the local church. A respondent indicated that “there is a fine line in teaching students how to think versus what to think. While there was no issue theologically speaking, there were one or two professors that attempted to steer students into their way of thinking, one going so far as to tell the class ‘this is how you must perceive and think about this class’. Another

respondent expressed that district level courses did not encourage critical thinking and or the exploration of ideas.

Blended delivery mode

Of the 288 participants utilizing the blended delivery mode, 216 responded to survey question 13. From this sample, four participants were removed as their responses were uninformative (e.g., writing “not sure”), and ten participants were removed as their responses did not have clear themes. This resulted in a total sample of 202. There were six major themes identified that were nearly identical to those themes already discussed: professors, cross-cultural awareness and context, course and program structure, real-world experience and training, interactions with professors and peers, and critical thinking. Fewer but similar responses were provided by the respondents relative to these themes. While once again similar, several responses were particularly striking and added context to the overall responses and perceptions of the respondents. One respondent expressed that they did not feel prepared to handle a church budget or to lead board meetings. A course on church operations and management would have provided better preparation for ordination and ministry. In addition, another respondent conveyed that a course that included how to conduct weddings and funerals would have provided a practical foundation in this area. Further, courses in organizational leadership within the church would have provided stronger foundational preparation. “The theological preparation was well done, but the leadership preparation was lacking.” Lastly, one respondent summed up what many respondents were expressing when they stated “The overarching negative quality of the course of study is its nearly absent content of practical

preparation for ministry. Theology and doctrine were well covered; whether they were well taught is another issue. However, as our district's secretary for ministerial studies, the conversations had with numerous pastors and students confirms this lacking. The absence of preparation for issues like pastoral counseling, avoiding and/or confronting crisis, ministerial problem solving, working with staff, creating teams, and the issue of speaking knowledgeably on issues such as these were completely absent from my educational preparation.”

Summary

The results of this study presented a complex depiction of pastors’ perceptions of competency and preparation for ordination in the Church of the Nazarene. In analyzing the data for the formational objectives of being, knowing, and doing there was not a significant difference in the perceived competencies of being and doing between pastors educated in traditional, non-traditional, and blended delivery modes. In contrast, the data indicated that there was a significant difference in the perceived competency of knowing between pastors educated in traditional, non-traditional, and blended delivery modes. Specifically, there was a significance difference between the traditional delivery mode and the blended delivery mode for knowing, and no significant difference between traditional and non-traditional delivery modes.

In analyzing the data for the curricular objectives of content, competency, character, and context there was not a significant difference in the perceived competencies of competency, character, and context between pastors educated in traditional, non-traditional, and blended delivery modes. In contrast, the data indicated that there was a significant difference in the perceived competency of content between

pastors educated in traditional, non-traditional, and blended delivery modes. Specifically, there was a significance difference between the traditional delivery mode and the blended delivery mode for content, and no significant difference between traditional and non-traditional delivery modes for competency, character, and context.

In analyzing the data for job satisfaction there was not a significant difference in the perceived job satisfaction between pastors educated in traditional, non-traditional, and blended delivery modes. The education mode chosen was inconsequential to the overall perceived job satisfaction of pastors participating in this study. However, incorporating two open-ended questions allowed the researcher to gain a deeper understanding of the participants perceptions and attitudes relative to the efficacy, value, and outcomes of their education and preparation for ordination and ministry. Chapter five will further explore and outline the conclusions gleaned from the results of this body of research, as well as provide recommendations to address the implications for Church leaders as they seek to develop strategies to enhance clergy preparation in the Church of the Nazarene.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

Introduction

The purpose of the current study was to examine the trends, outcomes, and efficacy of multiple educational delivery modes – traditional on-campus delivery, non-traditional (online and distance) delivery, and blended (hybrid) delivery – for ministerial students in the Church of the Nazarene in order to recommend strategies to enhance the preparedness of clergy for ordination and ministry. The results of this study presented a multifaceted representation of pastors’ attitudes and perceptions of competency and preparation for ordination in the Church of the Nazarene. Some of the findings from this body of research aligned with some of the conclusions outlined in the literature review, offering similarities with some of the attitudes and perceptions of the participants in this study.

Conclusion

In answer to research question one, to what extent does perceived competency in the Church of the Nazarene’s formational objectives (Being, knowing, doing) differ between pastors educated in traditional, non-traditional, and blended delivery modes the participants noticeably expressed that their competency level was impacted by the educational delivery mode chosen. For the formational objective of Knowing the delivery mode chosen, impacted participants perception of their learning and competency. The traditional delivery mode enhanced the participants level of confidence in their competency of the Knowing objective, while the differences for the objectives of Being and Doing were statistically insignificant. The results of research question one similarly aligns with the outcomes of the studies examined in the literature review. The results of

the research landed on both sides of the debate as to the efficacy of traditional delivery modes and non-traditional delivery modes. Brown and Liedholm (2002) noted that some of the differences in learning outcomes was attributed to the traditional classroom students spending more time on the class work than their online counterparts. Further, results of the study showed that scores on simple test questions were similar for the three classes, but students in the traditional class did much better on questions involving complex material. In contrast, Anstine and Skidmore (2005) asserted that there were no statistically significant differences in the learning outcomes of students who took courses in a traditional classroom and those who chose courses in an online setting.

Based on the limited body of research, coupled with the outcomes of the studies landing on both sides of the debate, the researcher surmised the outcome of research question one for the formational objectives rest in the context of each objective. The theme of the formational objectives of Being and Doing are subjective in nature with descriptions like loving, exhibiting, exemplifying, leading, facilitating, and equipping. While the theme of the formational objective of Knowing is objective in nature with descriptions focused on knowledge and academic understanding. The results of research question one, indicating a significant difference in the perceived competency of the Knowing objective aligns with Brown and Liedholm's (2002) assertion that students in the traditional delivery mode performed better with material involving complex topics where knowledge and academic understanding are the primary desired outcome.

Research question two, to what extent does perceived competency in the Church of the Nazarene's curricular objectives (Content, competency, character, context) differ between pastors educated in traditional, non-traditional, and blended delivery modes,

explored participants attitudes and perceived competency towards the curricular objectives. For the curricular objective of Content, the delivery mode chosen influenced participants perception of their learning and competency. The traditional delivery mode enriched the participants level of confidence in their competency of the Content objective, while the differences for the curricular objectives of Competency, Character, and Context were statistically insignificant.

The results of research question two similarly aligns with the outcomes of the studies reviewed in the literature. As with research question one, the results of the research reviewed landed on both sides of the debate as to the efficacy of traditional delivery modes and non-traditional delivery modes. Stack (2015) concluded that there were no statistical differences in the learning outcomes of students enrolled in a traditional classroom setting and those enrolled in an online setting based on a series of exams and a final exam at the end of the course. In contrast, the results of Callister and Love's (2016) study indicated a statistically significant difference in the performance of two interactive activities between online courses and classroom courses. Students in the classroom setting outperformed their online counterparts. The study findings throughout the literature review consistently demonstrated both sides of the debate – no statistical differences and statistical differences between the traditional delivery mode and the non-traditional delivery mode. The blended delivery mode was represented in the same manner throughout the review of literature.

As with research question one and based on the incomplete body of research, coupled with the outcomes of the studies landing on both sides of the argument, the researcher concluded the outcome of research question two for the curricular objectives

finds its foundation in the context of each curricular objective. The theme of the curricular objectives of Competency, Character, and Context were subjective in nature with descriptions including the ability to lead, oversee, envision, and prepare. While the theme of the curricular objective of Content was objective in nature with descriptions focused on the ability to describe, articulate, identify, and demonstrate the accrued knowledge and academic understanding of that same knowledge. The results of research question two indicated a significant difference in the perceived competency of the Content objective aligns with of Callister and Love's (2016) study which suggested a statistically significant difference in the performance of two interactive activities between online courses and classroom courses. Students in the classroom setting outperformed their online counterparts.

The results of research questions one and two provided a better understanding of the participants perceived competencies and attitudes regarding the outcomes of their educational preparation for ordination based on the delivery mode pursued. The researcher would conclude that the information gathered to answer the first two research questions revealed a clear distinction between ministers' perception of their competencies and performance based on the chosen delivery mode. The objective academic knowledge and application of the subject matter was enhanced in the traditional classroom settings, as opposed to the online and blended delivery modes. The subjective components of the formational and curricular objectives were not enhanced based on the pursued delivery mode.

Research question three, to what extent does ministerial job satisfaction in the Church of the Nazarene differ between pastors educated in traditional, non-traditional,

and blended delivery modes, explored ministers' perception of how satisfied they were in the role of minister. The responses in this portion of the survey instrument revealed that the educational delivery mode pursued did not influence the participants perceived satisfaction as a minister. The researcher suspects there may be other contributing factors that influence a minister's perception of job satisfaction. Rather than the delivery mode pursued, it is suggested that the quantity and quality of the degree may play a role. Judge, Cable, Boudreau, and Bretz's (1995) quantitative study suggested that larger compensation was received by executives who graduated from Ivy League universities, and executives who earned a law degree earned considerably higher compensation than their counterparts without a law degree. The results of Judge, et al.'s study align with one participant's comment that often there is an informal focus on the educational delivery mode chosen by a minister. Pastors who earned a certificate of ministry, while fulfilling all the requirements for ordination, are often viewed as inferior and as uneducated in contrast to a minister who earned a degree to fulfill the educational requirements for ordination.

Recommendations

To best prepare clergy for ministry and ordination in the Church of the Nazarene, the current study considered the effects of multiple educational delivery modes on a pastor's learning outcomes, attitudes, and demonstrated competencies. Throughout the examination of the data and participants responses, the sentiments of the ministers gave impetus to denominational leaders in order to better equip them in the development and implementation of more effective educational requirements and delivery modes to ensure a relevant outcome to educational preparedness of clergy.

The researcher concedes to the limitations of the study. One limitation was that only ordained or district licensed ministers in the USA and Canada regions of the Church of the Nazarene who were ordained after the year 2000 were surveyed and examined. Including the remaining population of Nazarene pastors may have provided additional insight to the study. The second limitation was that only Nazarene educational paths were analyzed for the study. While the study focus was directed toward outcomes for ordination in the Church of the Nazarene, studying other denominations may provide additional perspective.

To that end, the researcher's first recommendation is to cultivate an open dialogue with the pastors who participated in the study to further garner insight into the input provided in the survey instrument. The open and candid comments of these pastors may be of interest and potential concern to denominational leaders as they assess the outcomes of this study and its impact on clergy preparation. Restating denominational leaders' concern that the shift away from utilizing Nazarene higher education institutions, coupled with an increase in the use of non-traditional delivery modes, has created concern for leaders in the Church of the Nazarene regarding the quality, efficacy, and doctrinal soundness of the educational preparedness of clergy (D.R. Copp, personal communication, August 7, 2017). The results of the study, in part, have provided support to the concerns expressed. Developing a better understanding of pastors' sentiments about their educational preparedness and the subsequent impact on their ministry may foster a creative dialogue in considering alternatives in the preparation process for ordination.

The researcher also recommends that the open dialogue be extended to all pastors in the USA and Canada regions of the Church of the Nazarene. Although the response rate of participants for this study was strong at 579 respondents, this is a representative sample of 17% of those who were invited to participate. Given the eternal impact of a pastor's work on the souls and lives of the congregants, leaders may benefit from the additional input of the remaining 83% of clergy. Further expanding this recommendation, the researcher suggests that this critical dialogue be fostered with the other world areas in which the Church of the Nazarene has a presence.

While this study had a narrow focus to a specific region in the Church of the Nazarene and one of the recommendations was to expand dialogue of the research topic throughout the Church of the Nazarene, it may be beneficial to expand this research outside of a single denomination. Researching the attitudes and perceptions of clergy and their preparation for ministry and ordination in other denominations may provide a deeper understanding of the issues and opportunities in enhancing clergy preparation in the Church of the Nazarene.

The implications of this study offer an opportunity for denominational leaders in the Church of the Nazarene to examine the various pathways in fulfilling the educational requirements for ordination. To keep pace with the changing educational environment, the Church of the Nazarene adopted a revised course of study in 1997 that could be fulfilled through various paths: universities, Bible college, seminary, a directed (distance) study program, and District training centers. A future study focusing on these five educational pathways may provide additional insight as to the efficacy of these pathways

to help determine and recommend enhancements to the educational requirements for ordination.

A final recommendation would be to analyze the survey data based on the level of education completed by the participants. Stratifying the data by education level may provide additional implications to denominational leaders as they seek to enhance the process of education and preparation for ordination and ministry in the Church of the Nazarene. In addition to analyzing education level data, an examination of the other demographic data may further aid program enhancement.

Summary

This study assessed the trends, outcomes, and efficacy of multiple educational delivery modes for ministerial students in the Church of the Nazarene. This study emerged from the expressed concerns of denominational leaders regarding the efficacy of the current Modular Education Program (MEP). This study examined the relationship of the multiple educational delivery modes to student attitudes and perceptions about preparation for ordination, perceived competencies of the formational objectives and curricular objectives, and ministry job satisfaction of pastors. While the majority of the results of the study indicated no statistically significant differences between educational delivery modes, this study adds to the limited body of research that may better equip denominational leaders in assessing and enhancing the preparedness of clergy for ordination and ministry.

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Appendix A

Survey Instrument

Church of Nazarene – Ministry Preparation Survey

1. What is your highest level of education in any field?

Less than high school diploma
High school diploma or GED
Some college
Vocational school certificate/degree
2-year (Associates) college degree
4-year (Bachelors) college degree
Masters or Doctoral degree

2. Regarding your educational **path to ordination**, please check all that apply.

Took courses through a Nazarene district center
Took courses through a Nazarene Bible College extension program
Earned an undergraduate degree in religion or other ministry-related field
Earned a Master's degree in religion or other ministry-related field
Earned a Doctoral degree in religion or other ministry-related field

3. Have you ever attended a Nazarene college, university, or seminary? ☐ Yes ☐ No
[If "Yes" pop-up]

Which one (check all that apply)
A Nazarene college or university outside of the USA/Canada Region
A Nazarene seminary outside of the USA/Canada Region
Ambrose University
Eastern Nazarene College
MidAmerica Nazarene University
Mount Vernon Nazarene University
Nazarene Bible College
Nazarene Theological Seminary
Northwest Nazarene University
Olivet Nazarene University
Point Loma Nazarene University
Southern Nazarene University
Trevecca Nazarene University

4. Which of the following best describes how you completed the educational **requirements for ordination** (traditional classroom learning or online learning)?

All classroom learning
Mostly classroom learning, but some online learning
An even mix of classroom learning and online learning
Mostly online learning, but some classroom learning
All online learning
None of these describe how I completed the educational requirements for ordination (please describe):

5. How well did your ministerial education prepare you in the following areas:
Please respond to each item using the following scale: 1: Not well, 2: A Little Well, 3: Somewhat Well, 4: Well, 5: Very Well

Church of the Nazarene Educational Objectives: Being	1	2	3	4	5
Loving God with all the heart, soul, mind, and strength and neighbor as oneself as expressed in Christian holiness	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Enjoying an abiding sense of God's call	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Exhibiting compassion, patience, and perseverance	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Exemplifying humility, gentleness, and sensitivity to others	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Evidencing wisdom, discernment, vision and commitment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

6. How well did your ministerial education prepare you in the following areas:
Please respond to each item using the following scale: 1: Not well, 2: A Little Well, 3: Somewhat Well, 4: Well, 5: Very Well

Church of the Nazarene Educational Objectives: Knowing	1	2	3	4	5
A knowledge of the Holy Scripture and methods of interpretation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
An understanding of Christian theology and especially the place of Christian holiness within it	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A knowledge of the Wesleyan theological heritage and traditions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A knowledge of the disciplines of the spiritual life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
An understanding of the significance, forms, and place of Christian worship in the community of faith	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
An understanding of Christian personal and social ethics	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
An understanding of the dynamics of the human life, groups within the local church and society, including marriage and family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
A knowledge of the operation of the polity and practice of the Church of the Nazarene	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

7. How well did your ministerial education prepare you in the following areas:
Please respond to each item using the following scale: 1: Not well, 2: A Little Well, 3: Somewhat Well, 4: Well, 5: Very Well

Church of the Nazarene Educational Objectives: Doing	1	2	3	4	5
Thinking prayerfully about personal, familial, and congregational development	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Leading the people of God in worship, mission, and service	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Equipping the saints for the work of ministry	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Preaching the Word of God with clarity in a culturally appropriate fashion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Teaching by word and example	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Evangelizing the lost	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Listening with care and discretion	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Facilitating the ministry of all the people of God at the local level	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Organizing the local congregation as needed and appropriate	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Pursuing lifelong learning	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

8. How well did your ministerial education prepare you in the following areas:
Please respond to each item using the following scale: 1: Not well, 2: A Little Well, 3: Somewhat Well, 4: Well, 5: Very Well

Church of the Nazarene Educational Objectives: Ability Statements CONTENT	1	2	3	4	5
OLD TESTAMENT					
CN1 Ability to identify the literary structure, the theological concepts and main storyline of the Old Testament.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CN2 Ability to describe the historical and cultural contexts of the major sections of the Old Testament.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
NEW TESTAMENT					
CN3 Ability to identify the literary structure, theological concepts and main storyline of the New Testament.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CN4 Ability to describe the historical and cultural contexts of the New Testament including an ability to Biblically affirm pastoral leadership of men and women within the Church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

INTERPRETATION OF SCRIPTURE	1	2	3	4	5
CN5 Ability to describe the development of the canon and the historical and theological influences resulting in contemporary translations.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CN6 Ability to exegete a passage of Scripture using contextual, literary, and theological analysis.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
THEOLOGY (General)	1	2	3	4	5
CN7 Ability to articulate the Nazarene Articles of Faith.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CN8 Ability to demonstrate an understanding of theological reflection, including its sources, its historical development, and its Wesleyan contemporary expressions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
DOCTRINE OF HOLINESS	1	2	3	4	5
CN9 Ability to articulate the doctrine of holiness from a Wesleyan perspective.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CHURCH HISTORY	1	2	3	4	5
CN10 Ability to tell the story of Christian history and the development of creeds and major doctrines.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CN11 Ability to describe the mission and practice of the Church throughout its history.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
THE HISTORY AND POLITY OF THE CHURCH OF THE NAZARENE	1	2	3	4	5
CN12 Ability to identify the formative influences of the American Holiness Movement and the Church of the Nazarene.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CN13 Ability to identify and explain the significance of the major events, and male and female figures in the Church of the Nazarene.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CN14 Ability to identify the directives of the Manual of the Church of the Nazarene that pertain to the organization and ministry of the local, district, and general church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

9. How well did your ministerial education prepare you in the following areas:
Please respond to each item using the following scale: 1: Not well, 2: A Little Well, 3: Somewhat Well, 4: Well, 5: Very Well

Church of the Nazarene Educational Objectives: Ability Statements COMPETENCY	1	2	3	4	5
ORAL AND WRITTEN COMMUNICATION					
CP1 Ability to communicate publicly through multiple methods (oral, written, media, etc.) with clarity, and creativity, utilizing gender inclusive language.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

MANAGEMENT, LEADERSHIP, FINANCE, AND CHURCH ADMINISTRATION	1	2	3	4	5
CP2 Ability to oversee ministry using management skills including servant leadership, conflict resolution, administration, and team building.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CP3 Ability to cultivate, cast, and strategically implement vision.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CP4 Ability to lead evangelistically through preaching, modeling and equipping others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
ANALYTICAL THINKING	1	2	3	4	5
CP5 Ability to reason logically for discernment, assessment, and problem solving.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CONGREGATIONAL CARE AND COUNSELING	1	2	3	4	5
CP6 Ability to provide pastoral and spiritual care for individuals and families, discerning when referral to professional counseling is required.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
EFFECTIVE EVANGELISM AND DISCIPLESHIP	1	2	3	4	5
CP7 Ability to lead evangelistically through preaching, modeling and equipping others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CP8 Ability to lead in discipling and assimilating new converts into the Church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CHRISTIAN EDUCATION	1	2	3	4	5
CP9 Ability to describe and apply knowledge of human development in leading people to Christian maturity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CP10 Ability to envision and implement Christian education in the local church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
WORSHIP	1	2	3	4	5
CP11 Ability to envision, order, and participate in contextualized, theologically grounded worship and to develop and lead appropriate services for special occasions (i.e. wedding, funeral, baptism, and Lord's Supper).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
MINISTRY EMPHASIS (Preaching/Chaplain)	1	2	3	4	5
CP12 Ability to prepare, and deliver biblically sound sermons using appropriate techniques and skills demonstrating cultural sensitivity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CP13 Ability to develop sermons in various forms (evangelistic, pastoral care, doctrinal teaching, lectionary, etc.).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CP14 Ability to assess the strengths and weaknesses of current homiletical models in light of enduring theological and contextual perspectives.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

MINISTRY EMPHASIS (Christian Education/Children/Youth/Adults)	1	2	3	4	5
CP15 Ability to prepare and lead discipleship ministries that are biblically sound, age-appropriate, intergenerational, and culturally sensitive.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CP16 Ability to assess contemporary approaches to ministry in light of enduring theological and contextual perspectives.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
MINISTRY EMPHASIS (Compassionate Ministry)	1	2	3	4	5
CP17 Ability to prepare and lead compassionate ministries that are biblically sound and culturally sensitive.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CP18 Ability to exegete a community utilizing a Wesleyan paradigm for hospitable engagement.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
MINISTRY EMPHASIS (Music)	1	2	3	4	5
CP19 Ability to prepare and lead a music ministry that is biblically sound, utilizing appropriate techniques and skills demonstrating cultural sensitivity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CP20 Ability to assess contemporary approaches to church music in light of enduring theological and contextual perspectives.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
MINISTRY EMPHASIS (Administration)	1	2	3	4	5
CP21 Ability to manage and implement biblically sound church administration utilizing appropriate techniques and skills demonstrating cultural sensitivity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CP22 Ability to assess and implement contemporary approaches to administration in light of enduring theological and contextual perspectives.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. How well did your ministerial education prepare you in the following areas:

Please respond to each item using the following scale: 1: Not well, 2: A Little Well, 3: Somewhat Well, 4: Well, 5: Very Well

Church of the Nazarene Educational Objectives: Ability Statements CHARACTER	1	2	3	4	5
CHRISTIAN ETHICS					
CH1 Ability to apply theological and philosophical ethics to nurture faithful living in the Christian community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CH2 Ability to discern and make ethical decisions in the midst of a complex and/or paradoxical context within a Wesleyan framework	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CH3 Ability to practice a moral pastoral leadership, informed by philosophical and theological ethics.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
SPIRITUAL FORMATION					
CH4 Ability to pursue holy character (Christlikeness) by practicing faith formation and the classic Christian disciplines as means of grace.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CH5 Ability to locate, understand, and use resources for individual and corporate spiritual formation.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

PERSON OF THE MINISTER	1	2	3	4	5
CH6 Ability to articulate his or her call from God to ministry as affirmed by the Church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CH7 Ability to demonstrate a realistic self-understanding including personal strengths, gifts, weaknesses, and areas of needed growth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CH8 Ability to practice holistic stewardship (mutual submission in gender relationships, sexual purity, marriage and family, personal finance, professional conduct, practicing Sabbath, etc.).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

11. How well did your ministerial education prepare you in the following areas:

Please respond to each item using the following scale: 1: Not well, 2: A Little Well, 3: Somewhat Well, 4: Well, 5: Very Well

Church of the Nazarene Educational Objectives: Ability Statements CONTEXT	1	2	3	4	5
ANTHROPOLOGY AND CROSS-CULTURAL COMMUNICATION					
CX1 Ability to understand, appreciate, and work sensitively with cultures and sub-cultures.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CX2 Ability to identify and apply the principles of cross-cultural communications.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CONTEMPORARY CONTEXT AND SOCIAL ENVIRONMENT	1	2	3	4	5
CX3 Ability to discern sociological dynamics, (including the power dynamics of gender, age and ethnicity) and to apply that information to specific ministry settings.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CX4 Ability to analyze and describe congregations and communities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
HISTORICAL CONTEXT					
CX5 Ability to place the ministry context in light of the large schemes of world and national history.	1	2	3	4	5
CX6 Ability to analyze and describe the ministry context in light of its local history.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
MISSIONS	1	2	3	4	5
CX7 Ability to understand and articulate the biblical, historical, and theological bases for Christian mission.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
CX8 Ability to describe basic missiological principles and to apply them to the development of ministry in the local church.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

12. What were some of the positive educational experiences that influenced your responses to questions 5 through question 11

13. What were some of the negative educational experiences that influenced your responses to questions 5 through 11.

14. Considering your current or most recent ministry assignment rate the following statements.
Please respond to each item using the following scale: 1: Strongly disagree, 2: Disagree, 3: Neutral, 4: Agree, 5: Strongly

Ministry / Job Satisfaction	1	2	3	4	5
I feel equipped to perform my job/ministry assignment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I enjoy my ministry assignment/job.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I receive appropriate support from denominational leaders.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I can see myself pastoring for the remainder of my career	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am fairly compensated for the work I do.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am likely to look for another job or ministry assignment in the near future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
My education prepared me well for my assignment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am equipped to handle the stress of my job.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Overall, I am satisfied with my job/ministry assignment.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Demographics: Please tell us about yourself.

15. In what year were you born?

16. What is your gender?

- ☐ Female
☐ Male

17. Which cultural group best describes you? (You may check more than one.)

Asian

Black, African American

Hispanic, Latino(a)

Haitian

Korean

Native American

White

Other (please specify): _____

18. What is your primary ministerial role?

Pastor

Associate Pastor

Chaplain

Educator

Evangelist

Unassigned

Other (please describe):: _____

End of Survey – Thank you for your participation.