

**Recruiting Clergy for
Canadian Baptist Churches:
A Typological Understanding**

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Canadian Baptist Churches:
A Typological Understanding**

By

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of

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DECLARATIONS

DECLARATION

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree

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STATEMENT 1

This thesis is the result of my own investigations, except where otherwise stated.

Other sources are acknowledged by footnotes giving explicit references. A bibliography is appended.

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SUMMARY

This study explores the calling of Canadian Baptist youth to vocational Christian ministry through the lens of psychological type theory.

The first four chapters set the study in context. Chapter one reviews the historical context of the Canadian Baptist youth mission tour movement. Chapter two examines trends in North American graduate theological education. Chapter three defines a Canadian Baptist cleric through an overview of Canadian Baptist clergy credentialing and ministerial standards. Chapter four reviews psychological type theory.

The following four chapters present data describing potential and actual Canadian Baptist clergy. Chapter five explores the typological identity of Canadian Baptist clergy in the context of other clergy samples. Chapter six probes the demographic identity of the youth who participated in the 2002 youth mission tour known as Tidal Impact. Chapter seven considers the typological identity of the Tidal Impact youth and explores similarities and differences between the youth and the Canadian Baptist clergy. Chapter eight examines the youth's perception of vocational ministry as determined by the Payne Index of Ministry Styles 2.

Chapter nine presents recommendations for the Convention of Atlantic Baptist Churches and Acadia Divinity College concerning the recruitment of Canadian Baptist youth for vocational ministry in light of the previous discussion.

Chapter ten, the conclusion, offers a summary of the argument of this study and recommendations for further research.

LIST OF ABBREVIATIONS

ABU	Atlantic Baptist University
ADC	Acadia Divinity College
ARCT	Associate of the Royal Conservatory, Toronto
ATS	Association of Theological Schools in the United States and Canada
BCOQ	Baptist Convention of Ontario and Quebec
BUWC	Baptist Union of Western Canada
CABC	Convention of Atlantic Baptist Churches (formerly known as United Baptist Convention of the Atlantic Provinces)
CBOMB	Canadian Baptist Overseas Mission Board (formerly known as Canadian Baptist Foreign Mission Board)
CBV	Canadian Baptist Volunteers
CUSO	Canadian University Service Overseas
E	Extraversion
F	Feeling
FTE	Full-time Equivalency
FPTS	Francis Personality Type Scales
GRE	Graduate Record Examination
I	Introversion
IVCF	Inter-Varsity Christian Fellowship
J	Judging
JFPTS	Junior Francis Personality Type Scales
JPO	Joint Pioneer Outreach
LRCT	Licentiate of the Royal Conservatory, Toronto
MBTI	Myers Briggs Type Indicator

MMTIC	Murphy-Meisgeier Type Indicator for Children
MPPP	Ministerial Policies, Procedures and Protocol
N	Intuition
P	Perceiving
PIMS	Payne Index of Ministry Styles
PIMS2	Payne Index of Ministry Styles 2
RCM	Regulations Concerning the Ministry
S	Sensing
SBC	Southern Baptist Convention
T	Thinking
UBCAP	United Baptist Convention of the Atlantic Provinces (later known as Convention of Atlantic Baptist Churches)

INTRODUCTION

Acadia Divinity College is a small theological seminary serving the 550 Canadian Baptist churches located in the four Eastern-most provinces of Canada. Each year the entering class at this graduate-level seminary is less than two-dozen students. Some of these students head toward local church ministry after graduation and some of them do not. Generally, denominational officials report that they do not have enough able ministry candidates to place in churches (McDonald, 2001).

Tidal Impact is one of several major youth programs sponsored by the Convention of Atlantic Baptist Churches, the Eastern-most regional denomination of Canadian Baptists. This youth short-term mission movement began with 69 participants in 1989 and grew to include 1,100 youth and leaders by 2002. The participating teenagers give up a week of their summer vacation and pay money to come and engage in Christian ministry (Fawcett, McDonald and Nysten, 2005).

The disconnect between these youth's apparent interest in ministry involvement and their apparent lack of interest in vocational ministry is striking. Is it possible for Canadian Baptists to address their clergy shortage by constructing a strategy to recruit these youth to vocational ministry? This study was designed to explore this question. Using Jungian type theory as a new paradigm for clergy recruitment, this study explores a new model for Canadian Baptist clergy recruitment in the 21st century.

Chapter one explores the history and philosophy of the Tidal Impact mission tour movement. After examining the roots of the movement in the life and ministry of William

Carey and following the movement's roots through to the Canadian Baptist Overseas Mission Board and beyond, the chapter examines whether this movement is indeed a modern expression of Baptist commitment to mission and ministry and therefore an appropriate setting from which to recruit Canadian Baptist clergy.

Chapter two probes the world of North American graduate level theological education. Following a discussion of the Association of Theological Schools, the agency that accredits these schools, a profile of the institutional characteristics, enrolment, faculty and finances of these schools is presented. This portrait of these schools is important because it is to these schools that potential Canadian Baptist clergy are invited in order to prepare for vocational ministry.

Chapter three discusses how one becomes and maintains one's status as a Canadian Baptist cleric. The chapter starts with a discussion of some Baptist theological beliefs relating to ordination and then examines Baptist polity relating to ordination and eligibility for ordination. Following a discussion of the meaning of ordination status and non-ordained vocational ministry, the chapter ends with an examination of the required steps to ordination and the maintaining of ordination status. This discussion is important because it describes the denominational framework for clerical vocations into which the Tidal Impact youth will be invited. It also clarifies the identity of a Canadian Baptist cleric thus allowing a comparison of this group with the Tidal Impact youth later in the thesis.

Chapter four probes the theoretical foundations for the study. The chapter begins with a history of type theory and a description of the four Jungian functions, two orientations of

energy and two attitudes toward the outside world. The chapter later explores type development and type dynamics followed by an explanation of the type table and a discussion of type theory and adolescents. This chapter lays the theoretical foundation for a comparison of the Canadian Baptist clergy with the Tidal Impact youth. It also provides a theoretic basis upon which to design a strategy for recruiting the Tidal Impact youth to clerical vocations.

Chapter five explores the typological identity of Canadian Baptist clergy. The chapter begins with a discussion of type and occupational groups and then explores the type preferences of various groups of clergy. The chapter ends with an analysis of the type preferences of Canadian Baptist male and female clergy, thus permitting a comparison with the Tidal Impact youth.

Chapter six discusses the design, administration and reaction to the questionnaire. The demographic profile of the youth is then presented. This profile will inform the recruitment strategy set out later in the thesis.

Chapter seven probes the typological identity of the Tidal Impact youth as determined by the Junior Francis Personality Type Scales. The reliability of the instrument is first discussed. This is followed by a discussion of the youths' type preferences that are then compared and contrasted with those of Canadian Baptist clergy. This comparison will inform whether a new strategy for clergy recruitment will need to be developed.

Chapter eight explores the survey results pertaining to the Payne Index of Ministry Styles

2. The background, nature and reliability of the instrument are first probed. This is

followed by a discussion of the survey data that are meant to demonstrate whether the Tidal Impact youth can imagine themselves being attracted to ministry tasks that are in keeping with their expressed typological preferences. The answer to this question will inform whether a recruitment strategy based, at least in part, on psychological type is reasonable and useful.

Chapter nine proposes a comprehensive program to recruit the Tidal Impact youth to clerical roles in Canadian Baptist life. A three-stage process is suggested that focuses on creating and renewing denominational structures to assist the youth from age 17 through their undergraduate years and then on to seminary.

Chapter ten summarizes the argument of this study and makes recommendations for further study.

CHAPTER ONE

YOUTH MISSION TOURS: A CONTEMPORARY EXPRESSION OF AN HISTORIC COMMITMENT

1. Introduction

2. William Carey

- a. Carey and Mission
- b. Carey and Canadian Baptists

3. Canadian Baptist Understanding of Mission

- a. Canadian Baptist Overseas Mission Board
- b. Canadian Baptist Overseas Mission Board and Mission

4. A New Development

- a. New Time Commitment
- b. New Location
- c. New Form
- d. New Missionaries
- e. New Leadership

5. Same Intent

6. Conclusion

1. Introduction

The purpose of this chapter is to identify the research sample for this thesis. This will be accomplished by providing a description of the history and philosophy of the Tidal Impact youth mission tour movement. It will be argued that while the youth mission tour movement is rooted in the historic Baptist commitment to mission, it is a fresh and vibrant expression of the contemporary Canadian Baptist commitment to mission and ministry and therefore an appropriate place from which to recruit future Canadian Baptist ministers.

2. William Carey

In the late eighteenth century the prevailing view among British Baptists was that the Great Commission of Jesus to “Go... and make disciples of all nations” (Matthew 28:19) had been fulfilled by the apostles and no longer applied to the church (Thomas, 1995). This view was challenged in an 82 page booklet published in early 1792 entitled *An Enquiry into the Obligations of Christians to Use Means for the Conversion of Heathens* (Carey, 1792). Though well-reasoned and controversial, the pamphlet did not sell well and the author, an impoverished, youthful, part-time Baptist pastor named William Carey looked for another opportunity to promote his passion for world evangelisation. Several months later the opportunity arose to speak at the Baptist Ministers’ Association in Nottingham and Carey preached a landmark sermon based on Isaiah 54:2-3, arguing that English Particular Baptists should jettison their hyper-Calvinism and embrace the Great Commission as a continuing mandate for action. Carey’s words were persuasive and four months later the Baptist Missionary Society was formed to support Carey and his family

who left on 13 June 1793 for service in India (Estep, 1994; Johnson, 1976; Latourette, 1953; McBeath, 1987).

a. Carey and Mission

Though initially motivated by the thoughts of “conversion of the heathen” (Carey, 1792), Carey’s understanding of mission as being more than Great Commission evangelism (Erickson, 1983) slowly developed following his arrival on the shores of India. Carey, in his naiveté, had hoped that the masses of India would hear his preaching and instantly become Christian believers. What he discovered was indifference or even hostility to his preaching in a society where the social and religious culture was so intertwined with the caste system that a person of stature feared to become a Christian. Carey was thus forced to broaden his practice of mission beyond simple evangelistic preaching in order to gain the right to be heard by meeting the needs of the people among whom he was living (McBeath, 1987).

At first Carey turned his attention to linguistics. Motivated by his desire for nationals to have the Bible in their own language, Carey spent 30 years studying and writing about Bengali, Sanskrit, Marathi, and other languages. As a self-taught linguist, some of Carey’s efforts were more successful than others, although Carey is generally held by Bengali experts to have been the founder of Bengali prose literature (Johnson, 1976; Manschreck, 1964).

Carey also developed an interest in education and agriculture. Before settling in Serampore, Carey opened a school at Mudnabatty, becoming the first European to open an educational institution for children in India (Newman, 1901). Later, Carey and his

colleagues at the Serampore Mission opened a college in 1819. This college, which was chartered by the King of Denmark, was built for the instruction of both Christian and non-Christian youth in Eastern literature and European science. The college opened with 37 students, 18 of whom were non-Christian (Johnson, 1976; Neill, 1964). Carey's keen interest in flora and fauna also prompted him to initiate the organization of an agricultural society to improve utilization of the soil and increase crop yields (Torbet, 1955; Kirkwood, 1985).

Though some have viewed Carey as the father of the mission movement (Cramp, 1869; Jordan, 1980), this is probably not an apt description of Carey's significance. Carey himself knew that he was neither the first missionary, the first Protestant missionary (Zeman, 1978), nor the first missionary of his generation since in his *Enquiry* (1792) he makes reference to the Moravians, David Brainerd and John Elliot. Carey's significance stems from the legacy generated by his commitment to mission. Commenting on Carey, Bishop Stephen Neill (1964) argues, "Carey's work represents a turning point. It marks the entry of the English-speaking world on a large scale into the missionary enterprise – and it has been the English-speaking world which has provided four-fifths of the world's missionaries from Carey until now". While what Neill says is true, Carey's work was also significant in that he was a Baptist pioneer missionary and as such laid a missiological foundation for mission work carried on by his spiritual heirs. Carey became an example of someone who exhibited a passionate commitment to the Great Commission but who grew over time to realize that mission also involved Great Commandment living as well. The focus on Christ's command to "love your neighbour as yourself" (Mt 5:43) involves a willingness to look beyond mere spiritual needs and to begin to see people holistically, providing the practical "this worldly" assistance that Jesus gave to his

contemporaries (Wirt, 1968). In Carey's mind linguistics, education, and agriculture were primarily meant to serve his evangelistic goals (Neill, 1964). Nevertheless his model set the tone for English speaking Baptists, and others, that mission was to be both Great Commission and Great Commandment in approach (Kirkwood, 1985).

One part of the English speaking world where Carey's influence would be felt was the land to become known as Canada. When Carey set sail for India in 1793 there was only one Baptist church in Canada (Wilson, 1980). However, Carey's passion for, and understanding of, mission would eventually influence beliefs and actions of thousands of Canadian Baptists in ways he could not have imagined.

b. Carey and Canadian Baptists

Carey's career was closely followed in what remained of British North America. Baptist historian Edward Saunders (1902) reported that "every item of intelligence from Carey's mission, eagerly read by them, was fuel to the (missions) flame". This keen interest in mission eventually resulted in the 1814 Baptist Association meeting in Chester, Nova Scotia, voting to send its first money for missions to the Canadian auxiliary of the British and Foreign Bible Society. By 1829 there are reports of New Brunswick Baptists making a gift of \$70 to the English Foreign Missionary Society (Fitch, 1911). Canadian Baptist historian Robert Wilson (1980) reports that by 1827 every edition of the *Baptist Missionary Magazine of Nova Scotia and New Brunswick* carried exploits of English missionaries to Maritime Baptists.

A conviction began to grow among Maritime Baptists that they should contribute more than money and prayer to the missionary enterprise, and in 1844 they sent out one of their

own, Richard Burpee, as a missionary to Burma with half of his expenses being covered by the Baptists of New Brunswick and Nova Scotia (Torbet, 1950; Levy, 1946). Burpee's appointment was followed by the 1867 appointment of A.V. Timpany to service among the Telegu people in India. Timpany's appointment was under the American Baptist Missionary Union although his support came from the newly-formed Regular Baptist Foreign Missionary of Ontario and Quebec (Wilson, 1980).

The impact of Carey's vision continued throughout the century and in 1892 Canadian Baptists celebrated the Carey Centennial with a special missions emphasis. This renewed emphasis contributed toward the growth in Canadian Baptist ownership of the mission enterprise and by 1911 Canadian Baptists supported 72 missionaries in India (Orchard, 1922) through their gifts of \$62,724.44 (Fitch, 1911).

3. Canadian Baptist Understanding of Mission

Highly influenced by Carey, Canadian Baptists maintained Carey's Great Commission passion and built upon his Great Commandment practices. Evangelistic preaching was clearly a priority for those leading the mission among India's Telegu nation (McCormick, 1993). Renfree (1988) reports that the missionaries' strategy was that of "village evangelism". The missionaries would travel by ox-cart to a Telegu village, pitch their tent, and invite local inhabitants to "hear the Word of God". Services would continue from early morning until dark and the missionaries would frequently visit 25 or more villages on such tours. Frequently, the missionaries would enlist capable national believers to travel with them and train the nationals to undertake such evangelistic tasks (Renfree, 1988).

In addition to the soul, Canadian Baptists were quite interested in the health of the minds of the Telegu (McCormick, 1993). In 1875 John McLaurin opened a school on the porch of his Kakinda residence. The school generated such interest that the next year his school moved to rented facilities in town and his wife, Mary McLaurin, opened a school for girls. In spite of getting significant resistance from local community leaders because it was not the custom for girls to go to school, McLaurin (1924) reported that the school had over 80 girls enrolled within four years.

The physical health of the Telegu received close attention from Canadian Baptists as well. A. V. Timpany, aware of the desperate medical needs around him, spent some of his furlough time studying at the Toronto School of Medicine and gathering funds for medical instruments from the women of the Toronto Baptist churches. Writing of his concern for the physical needs of the Telegu, Timpany said to his supporters, “We have no end of work here, besides preaching. I have more cases of sick to attend to than an ordinary doctor” (Orchard and McLaurin, 1924).

a. Canadian Baptist Overseas Mission Board

Throughout the late 1800s and early 1900s periodic discussions were carried on between the Maritime Baptists and the Upper Canadian Baptists about the possibility of merging their overseas boards. As early as 1873 when the joint Telegu mission was being considered, the secretary of the Ontario and Quebec society suggested the union of all Canadian Baptists in overseas work, but the Maritimers demurred. In 1887 the Maritimers proposed a merger but this time the Upper Canadians decided not to participate (Renfree, 1988). It was not until the 1907 founding of the Baptist Union of Western Canada in the newly settled Canadian prairie that discussion again ensued

regarding the structure of Canadian Baptist overseas missions. After much debate, the “Canadian Baptist Foreign Mission Board” was incorporated in May 1911, with the term “Foreign” being replaced by “Overseas” in the 1970s. The three founding regional denominational groups and their women’s groups each appointed directors to the pan-Canadian board (Harris, 1976), and were joined in ownership by francophone directors following the founding of the Union d’Eglises Baptistes Francaises au Canada in 1970 (Renfree, 1988).

b. Canadian Baptist Overseas Mission Board and Mission

This new board built upon the successes of the regional boards, increasing the number of missionaries sent out and the number of fields in which they served. By 1935 Canadian Baptists supported 98 missionaries (Carpenter, 1990), and by the late 1940s Canadian Baptists supported 136 missionaries in five fields of work (Torbet, 1950). Mission development in the 1970s and 1980s was driven by two innovative approaches to mission: Joint Pioneer Outreach (JPO) and Task Forces (Keith, 1986). Under the JPO scheme Canadians would partner with nationals as equals and together enter an “unreached” area to engage in evangelism and plant churches (Allaby, 1986). Under the Task Force model, Canadians waited for a national partner to invite the Canadian Baptist Overseas Mission Board (CBOMB) to send personnel for a limited period of time, normally 10 years, to perform a specific function. Frequently these assignments were education or development-related (McCormick, 1993). These two initiatives were received very well by church leaders in many developing countries and soon requests for missionaries came from many new locations. By the late 1980s Canadian Baptist missionaries were serving in 11 countries on four continents (Renfree, 1988).

While late twentieth century Canadian Baptist leaders such as Acadia Divinity College Principal Andrew MacRae (1982), CBOMB Executive Frank Byrne (1982), and veteran missionary Willard Warnock (1982) would hold to the importance of Great Commission mission, they would also argue that Great Commandment mission was an acceptable form of mission in and of itself, whether it led to Christian conversions or not. In this spirit, CBOMB issued a Mission Statement in 1985 which affirmed that “ministries of the soul” such as evangelism and church planting are the “foundation on which our work is built” but that these activities were complemented by ministries that addressed the “needs of the body, mind and society such as health, education and agriculture”.

4. A New Development

By the last quarter of the twentieth century Canadian Baptists witnessed the rise of a new movement which claimed to be a modern expression of the historic Baptist commitment to mission. This new movement involved a new time commitment and organizational format. It also occurred in a new location, involved a new type of missionary, and was not planned or led by mission executives. Was it really mission?

a. New Time Commitment

In anticipation of its 1974 centenary, CBOMB commissioned its recently retired General Secretary, Orville Daniel, to write an historical retrospective. In the final section of *Moving with the Times*, Daniel (1973) identifies short-term mission as a key new development in the Canadian Baptist understanding of mission.

Daniel finds the root of Canadian Baptist interest in short-term missionary service in the Peace Corps, an initiative introduced by an Executive Order from President John F.

Kennedy of the United States of America on 1 March 1961. The Peace Corps was to be a “pool of trained American men and women sent overseas by the United States Government to help foreign countries meet their urgent need for skilled manpower”. Volunteers took a placement test and on the basis of skills, education, and experience were assigned a project in the developing world. Volunteers studied at an American college or university for at least three months before departure to learn the language, history, and customs of the country to which they were assigned. By 1966 the Peace Corps had 12,300 young Americans serving in developing countries throughout the world (Daniel, 1973).

In Canada, only three months after President Kennedy launched the Peace Corps, short-term service overseas was discussed at a meeting of the Canadian Association of Universities and Colleges. The Toronto *Globe and Mail* reported on 8 May 1963 that discussion at this fraternal body of representatives from Canadian public universities resulted in the decision to introduce Canadian University Service Overseas (CUSO). CUSO was similar to the Peace Corps in that, according to the October 1970 *CUSO Bulletin*, it had as its goal to provide “young Canadians of various skills the chance to work in junior positions in developing countries requesting their services”. It was unlike the Peace Corps in that it was conceived and implemented by a non-governmental organization and that, at least in its first few years, was funded entirely by the private sector. Within three years of its founding, CUSO also welcomed participants across a wide age spectrum, unlike the Peace Corps which still only targeted young adults. By 1972 a CUSO pamphlet entitled *CUSO and You* claimed that 1,287 CUSO participants were scattered across 40 countries.

Although a few Canadian Christian denominations, notably the Mennonites, had some involvement in short-term international service prior to the introduction of the Peace Corps and its Canadian counterpart, Daniel (1973) notes that enquiries from Canadian Baptists to CBOMB about short-term overseas service roughly coincided with the introduction of the Peace Corps. At the Board's spring meeting in 1966 the sending of short-term mission volunteers was approved in principle and a medical doctor and his wife were sent to Zaire on a two-year appointment, the first recorded appointment of a Canadian Baptist missionary for a term of less than four years. By 1973, CBOMB had sent 36 people overseas on assignments of less than four years. Robert Berry, Associate Secretary of CBOMB in the 1970s, observed in an interview on 4 December 2002 that the North American interest in short-term overseas service was spurred on in part by the almost daily portrayal of substandard living conditions in the developing world through the new medium of television. Keith (1990) also observed that short-term service was made possible through the twin cultural developments of the ability to travel almost anywhere in the globe in a 24 hour period and the ability to communicate instantly with almost anyone in the world through telephone. The new development of short-term overseas staff was seen as secondary to CBOMB's mandate of sending out career missionaries however, and the board instituted a policy specifying that no more than 10% of the missionary force be comprised of short-term staff (Daniel, 1973).

b. New Location

By the early 1980s significant discussion was occurring among the leadership of Canadian Baptists regarding the future development of the volunteer mission emphasis. Increased interest in volunteering suggested the need for increased staffing, and the appointment of new chief executives allowed for increased cooperation between CBOMB

and the denominational body charged with national ministries in Canada, the Baptist Federation of Canada. Robert Berry, appointed as General Secretary of CBOMB in 1980, proposed to the CBOMB board, in a 1983 document outlining his vision for the future of volunteer missions, the creation of a new agency to be called Canadian Baptist Volunteers (CBV). CBV was to be a cooperative venture between CBOMB, the Federation, and the four regional denominational bodies. The agency would be overseen by a joint committee of representatives from the six supporting bodies and would be based in Toronto but have representatives in the four regions of Canada (Steeves, 1990; Coffin and Matthews, 1987).

In addition to stressing the importance of orientation, mentored supervision, and debriefing for all volunteers, and proposing that there be no minimum time of service or age for missionaries, Berry proposed that a new key missiological principle upon which the new agency was to be developed would be the erasure of a distinction between overseas countries and Canada as locations for mission. Berry wanted CBV to promote and organize short-term mission projects in Canada (Coffin and Matthews, 1987).

Canadian Baptist interest in “home mission”, or mission within Canada, stretches back as far as interest in overseas mission. For instance, Manning’s 1814 plea in Chester, Nova Scotia for the first offering for overseas mission was also accompanied by a plea to financially support a home missionary for Nova Scotia (Levy, 1946). This vision for mission at home resulted in the formation of several home mission societies across Eastern Canada by the mid 1800s, and the formation of a regional Home Mission Board for all of Eastern Canada by 1879 (Renfree, 1988).

Until Berry's proposal, however, national cooperative involvement in mission was restricted to overseas locations through CBOMB, whereas the regional denominational bodies oversaw mission in Canada. Berry's vision for CBV, however, was that it would have a leadership role in short-term mission in Canada. This view of historically cross-cultural mission bodies operating at home was in keeping with recent developments in missiological thought among other North American evangelicals who saw the distinction between "home" and "overseas" beginning to crumble.

In the early 1980s author Lawson Lau (1984) argued that the presence of over 300,000 international students in the United States of America presented a mission opportunity for the American church. Similarly, American missiologist J. Herbert Kane argued that Donald McGavran's popular "Church Growth" concept of world mission, which focused the "supreme task" in world mission being the "effective multiplication of churches" (McGavaran, 1970), should be equally applicable "here at home" (Kane, 1981). American Ada Lum argued that the question for Christians was not "shall I be a missionary, but how shall I be a missionary" illustrating a belief that all North American Christians, no matter whether they lived in North America or overseas were to function as missionaries (Lum, 1982). In Canada, Baptist churchman Leslie Tarr argued in *Faith Today* (1988), the magazine of the Evangelical Fellowship of Canada, that the distinction between foreign and home mission was becoming blurred, especially due to the huge volume of immigrants to Canada from "non-Christian" nations.

Berry's proposal, according to board minutes, was approved by the CBOMB board on 5 October 1987, including the notion of Canada as a new location for nationally-initiated mission. CBV eventually secured approval and funding from the Federation and the four

regional denominational bodies (Coffin and Matthews, 1987), and in late 1987 Heather Steeves, a seminary-trained former CBOMB missionary nurse, was appointed as the first CBV National Coordinator, based in the Toronto headquarters of CBOMB (Steeves, 1998).

c. New Form

The permission for CBV to operate in Canada and the removal of the minimum age restriction for mission involvement opened the door for a new development in Canadian Baptist mission – the youth mission tour.

The first of these summer events, instigated and nurtured by CBV's Heather Steeves, but organized by local groups of pastors and youth pastors, took place in 1989 in south western New Brunswick and attracted 69 youth and leaders (Steeves, 1998).

While somewhat similar mission tour events such as Team Up '96, attracting 145 youth and leaders (Drysdale, 1996), took place in Hamilton, Ontario, and Go Coastal '98, attracting 75 youth and leaders, took place in Vancouver, British Columbia (Steeves, 1998), it was the Maritimers who would most heartily embrace and develop the mission tour concept.

According to the "Answers to Frequently Asked Questions" briefing document which was provided for all Tidal Impact 2002 group leaders in advance of the event, mission tours were generally one-week summer events in which many local churches in a chosen geographic target area invited visiting churches to partner with them in a week of

mission. A local church provided billet accommodations and meals to their partner church in exchange for sharing in the leadership of its ministry events.

As Appendices A and B illustrate, in the mornings, the partners typically led evangelistically-focused programs for children such a Vacation Bible School, Backyard Bible Clubs, or evangelistic outreaches in a park, community center, or low-income housing project. In the afternoon one-third of the groups joined together for a Concert of Prayer to provide prayer support for the other groups who were involved in ministry projects during that afternoon. The groups rotated during the week and on two of the other afternoons the groups took part in evangelistic or social action ministry electives that included activities such as a food drive, serving at a food bank, or sorting used clothing at a clothing bank. Some of the other afternoons included an organized fun event or an afternoon off (Appendix A, Appendix B).

According to the “Answers to Frequently Asked Questions” document for Tidal Impact 2002, in the evenings there was usually a rally for all the teams participating in the mission tour. The rallies included contemporary worship and preaching. On one evening there was generally a fun event and normally in the course of the week there were a couple of blocks of time for the host and visiting churches to spend time together allowing the teenagers and leaders to build friendships and relax (Appendix A, Appendix B).

The extent to which the youth mission tour differed from anything likely conceived of by Orville Daniel is illustrated by the development of the public rally concept which reached its apex at Tidal Impact 2002 in Moncton, New Brunswick. The public rallies were

designed to allow an opportunity for the youth to showcase their ministry involvement of the previous week to their parents, billet hosts, and other interested members of the host community. Organizers rented the largest room in Moncton, the city-owned Moncton Coliseum, to accommodate the youth and their guests. The rally, which attracted over 3,200 attendees on a summer Friday night, made use of two jumbo video screens, a rock concert-style stage, sound system, light show, and smoke making machine, in addition to PowerPoint display of worship song lyrics and a professional-quality video retrospective of the week (Trail, 2002). The rally apparently made an impression on attendees for *Tidings*, the missionary magazine of Atlantic Baptist Women, reported that one person attending the rally was so overwhelmed by the sight of the parade of 1,100 youth and leaders marching into the Coliseum that she “just sat down and cried” (Stairs, 2002).

d. New Missionaries

Although Orville Daniel wrote excitedly in 1973 about the doors of service that he anticipated would open up for “young people” with the development of short-term mission opportunities, it seems clear that he never imagined the involvement of teenagers in mission. His examples of “doctors” and “nurses” and “couples” suggested that his understanding of young people were people in their twenties and thirties (Daniel, 1973).

By 2002, however, the bulk of the missionaries involved with CBV were, in fact, teenagers serving on youth mission tours. A comparison of the number of teenagers involved with Eastern Canadian youth mission programs versus the total number of personnel reported by CBV in their annual report to the mission board demonstrates this to be the case. For instance, in 1995 approximately 450 youth and leaders were registered for Bold and Alive '95 whereas the total number of reported Canadian Baptist Volunteers

that year was 557. By 2002 approximately 1100 teenagers and leaders registered for Tidal Impact whereas the total number of reported Canadian Baptist Volunteers that year was 1,239.

In only 12 years the attendance at the summer youth mission tours grew from 69 to over 1,100 teenagers and leaders (Stairs, 2002, Appendix C). The 1,100 youth and leaders who attended Tidal Impact 2002 represented a number roughly equivalent to one-third of the total weekly youth group attendance in Eastern Canadian Baptist churches (Gardner, 2002).

Atlantic Baptists had seen large groups of young people attend denominational events before. The annual May weekend youth conference known as Springforth, for instance, was attracting over 1,400 students and leaders by 2001 (Gardner, 2002). However, the mission tours were unique in terms of the demands they placed on the participants. The teenagers not only had to give up a week's work to attend the summer event, they also had to pay their own costs, which were roughly equivalent to a week's earnings from an adolescent's summer job. In addition, the youth were expected to train for several months for the ministry tasks they were to undertake.

The mission tours demanded a significant commitment and a new generation of young missionaries rose to the demands placed upon them in increasing numbers.

e. New Leadership

Crucial to the growth and development of the youth mission tour movement was the contemporaneous phenomenon of increased numbers of churches appointing youth

pastors. Historically, youth ministries in Canadian Baptist churches were led by the local church pastor with significant support from laypeople. This leadership model allowed most local churches to provide a Sunday School class for teenagers as well as a weekly meeting that focused on fellowship, frequently held on Friday nights in Eastern Canada (Fawcett, 2000).

However, by the 1980s and 1990s, churches were increasingly turning to paid staff to provide leadership to their youth ministries. The 1984 *Directory of the United Baptist Convention of the Atlantic Provinces* (UBCAP) lists 21 ministers who functioned as junior staff members in a local church, primarily overseeing ministries to teenagers (Thompson, 1984), whereas by 1999 the UBCAP Director of Youth Ministries was reporting that 74 churches employed youth pastors (Fawcett, 2000). This means that approximately 25% of the churches and pastoral fields, in a largely rural denomination, had a paid staff person overseeing its youth ministries (Fawcett, 2000). By 2001, the local church demands for trained vocational youth workers had become so clear that the two institutions of higher education owned by churches affiliated with UBCAP, Atlantic Baptist University in Moncton, New Brunswick and Acadia Divinity College in Wolfville, Nova Scotia, had both designed and implemented training programs for youth ministry staff (McDonald, 2001; Crowell, 2001).

This movement toward the appointment of youth pastors was part of a wider trend in the 1980s and 1990s which saw Baptist congregations investing a greater percentage of their money in local ministry as compared to shared regional, national, or international denominational projects. For instance, even though total local church revenue among churches affiliated with UBCAP increased in the period between 1992 and 2001 from

\$32.75 million to \$36.31 million, giving to the UBCAP United in Mission denominational budget actually decreased from \$2.68 million to \$2.52 million in the same period (Gardner, 2002). UBCAP's sister regional denomination, the Baptist Convention of Ontario and Quebec (BCOQ) reported similar downward trends in receipts, noting in 2001 that in the previous 12 years the BCOQ had lost \$1.7 million in adjusted spending power (Bell, Simmonds, and Soble, 2001).

A key local ministry concern of the churches appears to have been the struggle of the local churches to hold on to their own youth. The loss of allegiance among older adolescents is illustrated in a 1999 local church youth ministry demographics survey conducted among the churches affiliated with UBCAP. This survey demonstrated that for every two 12-14 year old students attending UBCAP youth groups, there was only one 15-18 year old student (Fawcett, 2000). Although formerly identified by the United Nations as a predominantly Christian country, Canada was reclassified in 1998 as a secular society (Johnstone and Mandryk, 2001), reflecting the societal changes which occurred over the previous decades. In response to the attraction of the new secular society, local churches were increasingly turning to professional youth ministry "experts" to increase the attractiveness of its programming for adolescents.

The churches were not merely motivated by fear of loss, however. Popular North American youth ministry authors like Fields (1998), Borgman (1997), and Burns (1988) encouraged churches to structure and carry out their youth ministries to capitalize on the opportunity for rapid spiritual growth in the adolescent years. Typical job descriptions for Baptist youth pastors in Eastern Canada centred on the mandate to assist young people in their spiritual growth. For instance, the job description developed in 1995 for the youth

pastor of Lewisville Baptist Church in Moncton, New Brunswick contained a reminder of the direction given to this staff member by the church's constitution. The youth pastor was to be "responsible to see that programs... are held for teens which effectively present the gospel message and encourage and facilitate their development as mature disciples of Jesus Christ".

Given this mandate and the full-time hours available for planning and leading events, many youth pastors found that their role developed, in part, into that of mission strategist and mission team leader. For many churches, the youth mission tour became a highlight of the youth ministry program. It was a big event that the youth anticipated by raising funds and participating in training programs. For instance, in their 2001 annual reports to the congregation, the youth pastors of Hillside Baptist Church in Moncton, New Brunswick, Kennebecasis Baptist Church in Quispamsis, New Brunswick, and Main Street Baptist Church in Saint John, New Brunswick, all featured the past summer's youth mission tour as a core element of their youth ministry plan.

Youth pastors became the primary leaders of local church youth mission teams. Tidal Impact 2000 registration records indicate that youth pastors led 54 of the 67 mission teams. Similarly, Tidal Impact 2002 registration records indicate that youth pastors led 52 of the 65 mission teams.

In addition, youth pastors became the primary members of the mission tour organizing committees. A listing of the leadership in the briefings documents for mission team leaders records that for the 1989 event, four of five organizers were youth pastors and for the 1995 event, five of six organizers were youth pastors.

A new wind was blowing in the field of mission leadership. Newly called youth pastors were providing the organizational muscle which caused the mission tour movement to grow.

5. Same Intent

Carey practiced a form of mission that contained Great Commission and Great Commandment activity. Were evangelism and social concern central foci of the youth mission tour ethos? Should youth mission tours be correctly understood as a contemporary expression of the historic Baptist commitment to mission?

A cursory reading of primary documents may not clearly reveal this link between the mission tours and historic Baptist priorities. The organizers of Bold and Alive '95, who were the first to publish a mission statement for the event, summarized their goal in the "Facts at a Glance" for the event as: "To equip teens to be bold and courageous disciples of Jesus Christ through the practical application of their faith". Even their advertised theme verses in the same document, Joshua 1:6-8, spoke of the aim of assisting young Christians to become courageous followers of God. Similarly, organizers of Tidal Impact 2002 stated their aim in the "Facts at a Glance" for their event as "to assist Christian teens in becoming mature disciples of Jesus Christ through the practical application and celebration of their faith".

Had the Canadian Baptist understanding of mission shifted from serving others through evangelism and ministries of compassion to an understanding of mission that focused on inner transformation and growth of the missionaries? A closer analysis suggests that

while there is no question that organizers saw youth mission tours as benefiting the missionaries themselves, a large part of the purpose of the mission tours was Great Commission evangelism and Great Commandment social action.

For instance, in a promotional brochure written to attract youth to Bold and Alive '98, the organizers, reflecting on the success of Bold and Alive '95, wrote as follows:

In July of 1995 over 450 teens and leaders descended on southeastern New Brunswick to roll up their sleeves and serve God. Over 1,000 children were reached through simultaneous Vacation Bible Schools and over 2,500 people were touched through ministries in parks, prisons, malls, day cares and hospitals. Garbage was cleaned up, homes were painted, clothing was sorted. Teens proved that they could turn an area upside down for Christ!

Similarly, in *Effective Evangelism in Atlantic Canada* (Fawcett, et. al., 2001), Tidal Impact 2002 organizers wrote: “In addition to training for leadership and involvement for social action, mission tours are also about giving teens front line experience in evangelism”.

Likewise, in a book written primarily as a preparation manual for Tidal Impact 2002 leaders, entitled *Youth Mission Tours*, author Michael McDonald, in describing the rationale for taking a group of youth on a mission tour, writes of evangelism and social action: “...they are two wings of the same bird. You cannot have one without the other. One does not lead to the other or become a means to display the other; rather, one cannot exist without the other. People have material needs to which we should minister, and this ministry should be accompanied by the message of God’s love” (Fawcett and McDonald, 2001).

Even the motto for Tidal Impact 2000 and 2002 events, “Love God. Love Others”, which was published in the respective events’ “Facts at a Glance”, demonstrates that while the inner growth of the participants was viewed as a key element, the commitment to look beyond oneself in service to others remained.

Examination of the schedule for the mission tours makes it clear that the bulk of the time during the week was intended to be dedicated to evangelism and social action. For instance, of the 22 blocks of time (i.e. mornings, afternoon, or evenings) at Bold and Alive ’98, the largest number of blocks, 10, were devoted to activities that were of an evangelistic or social action nature. Five blocks of time were set aside for worship and three for fun events (Appendix B). Similarly, at Tidal Impact 2002, nine of twenty blocks were set aside for evangelism or social action, with seven set aside for worship and two for fun events (Appendix A).

6. Conclusion

The youth mission tour movement in Eastern Canada was clearly different from mission initiatives previously undertaken by Canadian Baptists. A one-week project was short, even by the standards of a group who had embraced “short-term” mission several decades earlier. The focus on ministry “at home”, rather than overseas, was part of a new national understanding of the location for Canadian Baptist mission. The form of the event with worship rallies and organized fun events was unlike any mission event seen to date. The movement involved a younger age of missionaries than Canadian Baptist churches were accustomed to commissioning. Mission strategies and events that were planned and executed by youth pastors rather than mission board staff were also new for Canadian Baptists.

However, the movement, as demonstrated above, can, and should, be clearly understood as a contemporary expression of the historic Canadian Baptist understanding of mission. While the organizers exhibited a concern for the spiritual growth and development of their youth, the same passion for Great Commission and Great Commandment mission that was seen in the ministry of William Carey was still present among Canadian Baptists three centuries later.

The fact that this movement has clear Baptist roots and at the same time is a fresh manifestation designed to involve young people in mission and ministry suggests that the Tidal Impact youth could be a logical pool from which to recruit Canadian Baptist clergy. The next chapter will explore trends in graduate level theological education in North America, for these youth will be invited to participate in this kind of formal preparation as they head toward vocational ministry.

CHAPTER TWO

TRENDS IN NORTH AMERICAN GRADUATE THEOLOGICAL EDUCATION

1. Introduction

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5. Full-time faculty

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7. Conclusion

1. Introduction

The aim of this chapter is to describe briefly the landscape of graduate theological education in North America because the training of Canadian Baptist ministers takes place within this wider context and it is into this educational environment that the Tidal Impact youth would be invited should they express an interest in vocational ministry. Graduate theological education will not be probed to critique the trends but rather to arrive at an understanding of the context in which the training of most North American clergy takes place. This is of interest for this study because it will provide a measurable basis upon which to ascertain whether the kind of educational opportunities offered to the Tidal Impact youth would be attractive to them.

The first section of this chapter describes the Association of Theological Schools in the United States and Canada (ATS), an accrediting body to which most of these schools belong. The second section explores institutional characteristics of the ATS schools such as membership status and affiliation or lack thereof with colleges and universities. The third section explores demographic characteristics of the students and faculty found in these schools. The final section will examine the tuition and fees charged by these schools.

2. Association of Theological Schools

The schools that will be described in this chapter are those accredited by the Association of Theological Schools in the United States and Canada (ATS). The ATS is a membership organization of graduate theological schools in the United States and Canada that conduct post-baccalaureate professional and academic degree programs to educate persons for the practice of Christian ministry and research in the theological disciplines

(Zyniewicz and Aleshire, 1998). Unless otherwise noted, all data in this chapter were obtained from the *Fact Book on Theological Education*, which is published annually by the ATS. Numbers may not add up to 100% due to rounding.

The ATS began in 1918 as a biennial conference for theological schools. In its early days it was known as The Conference of Theological Seminaries and Colleges. By 1936 it had become an Association, adopting quality standards for member institutions. In light of this change in focus it adopted a new name, The American Association of Theological Schools. In 1938 it established a list of accredited schools, and by 1956 it had incorporated and secured a full-time staff. In 1964 the ATS began publication of the journal, *Theological Education*. The *Fact Book on Theological Education* provides data for leaders in theological education with regard to enrolment, salaries, faculty constitution, etc. This annual report has been published since 1969 (Zeigler, 1984). From its beginning, the Association has included schools located in both the United States and Canada and thus in the early 1970s the organization changed its name to The Association of Theological Schools in the United States and Canada to reflect this fact (Zeigler, 1984). By the fall of 2003 there were 243 schools that were either accredited or in the process of being accredited by the ATS (<http://www.ats.edu/contact/about.htm>).

The ATS began chiefly as an association of seminaries representing mainline denominations in North America. After World War II the composition of the Association began to change as increasing numbers of schools from evangelical traditions sought membership. By 1966 the organization became even more inclusive and accepted Roman Catholic seminaries into membership. Seminaries from the Orthodox tradition were admitted starting in 1973 (Pacala, 1998).

According to the ATS, the organization's mission is to "promote the improvement and enhancement of theological schools to the benefit of communities of faith and the broader public" (Meinzer and Merrill, 2003). This mission is fulfilled through four concurrent initiatives. First, the Association is recognized in the United States by the Department of Education and by the non-governmental Council for High Education Accreditation for the accrediting of graduate professional schools of theology (Canada has no official accrediting agency for universities or other schools of higher education). Second, the Association conducts a comprehensive program of leadership education for senior administrators in the schools and administers two major re-granting programs which seek to advance scholarship in the theological disciplines. Third, the Association conducts practical research and hosts conversations on current issues in theological education. Finally, the Association publishes an academic journal, *Theological Education*, and several other publications which serve to enhance and support the above-mentioned roles of the Association (Meinzer and Merrill, 2003).

In 2002, according to statistics reported in the *Fact Book*, the median ATS institution had a head count enrolment of 201 students and a full-time equivalency enrolment of 127 students, with 15 full-time faculty members. The typical institution could draw upon a library of more than 117,000 volumes, possessed long-term investments and an endowment of US\$7,446,000, and had an annual operating budget of US\$3,434,000. The median annual tuition for the Master of Divinity program was US\$8,160.

The 2002 *Fact Book* also indicates that 80% of the schools are denominationally affiliated. Of these, seven out of ten schools are Protestant and three are Roman Catholic or Orthodox. The majority of the unaffiliated schools are Protestant.

3. Institutional Characteristics

a. Schools by membership category and nation

The ATS maintains three membership categories: Accredited Member, Candidate for Accreditation, and Associate Member. Descriptions of each category and the criteria for membership are listed in the *ATS Bulletin 43, Part 1, Constitution and Dues Structure, Article IV* and *Bulletin 43, Part 1, Procedures, Standards and Criteria for Membership*. In short, an Accredited Member is an institution that, after an institutional review on the basis of the Association's standards, is voted by the ATS Commission on Accrediting into Accredited Membership. A Candidate for Accredited Membership is a school that is currently engaged in a self-study as part of its review by the ATS Commission on Accrediting for initial accreditation. An Associate Member is not accredited but has met the requirements for Associate Membership as set forth in the ATS "Constitution" and "Procedures Related to Membership and Accreditation" (ATS Bulletin, Part 1) and is voted into Associate Membership by the accredited member schools at biennial meetings of the Association. An Associate Member either does not meet the qualifications for accreditation or does not wish to be accredited but does desire to affiliate with the ATS and take advantage of some of its resources (<http://www.ats.edu/accredit/abtacc.htm>).

Table 2.01 demonstrates that the number of Accredited Members of the ATS continues to grow. The number of Accredited Members has increased from 196 schools in 1996 to 216 schools in 2002. In addition, there are still schools at both Candidate and Associate status, most of which are in the process of seeking accreditation. This suggests that the number of Accredited Members will continue to grow in the coming years.

The total number of Canadian schools affiliated with the ATS has remained largely stable in the 1996 to 2002 period. In 1996 there were 36 schools affiliated with ATS and by 2002 that number had grown by one, to 37 schools. The number of accredited schools has increased from 25 in 1996 to 31 in 2002. As one would expect, there was a corresponding drop in the number of candidate schools and associate schools as some of these schools became accredited.

The growth in the number of ATS member schools over the life of the organization appears to be due to two phenomena. First and primarily, new graduate-level theological schools were being founded throughout North America during second half of the 20th century. For instance, several Bible Colleges in Western Canada, such as Providence, Prairie, Taylor, and Briercrest added graduate-level theological schools in the 1980s and 1990s that sought accreditation through ATS. Also, several universities affiliated with State Conventions of the Southern Baptist Convention such as Samford, Mercer, Gardner-Webb, Wake Forest, and Baylor founded faculties of theology. Some of these ministerial training programs were initiated in the late 20th century in response to a perceived rightward theological shift in the denomination's six seminaries. In addition, several schools, such as Liberty in Virginia (Schultze, 1993) and Knox in Florida were founded by American megachurches or televangelists (Pacala, 1998) in the 1970s and 80s. Secondly, and to a lesser extent, some schools which have existed for some time have decided to seek accreditation through ATS.

Former ATS Executive Director Leon Pacala suggested the following reasons why increasing numbers of schools sought affiliation with the ATS, resulting in continued organizational growth during what was a period of decline for many religious structures:

First, ATS membership added value as a form of institutional confirmation. The developing culture in North American higher education increasingly forced theological schools to shed the “unaccredited school” label (Ziegler, 1984). Second, membership in the ATS gained value as a form of institutional affirmation. Many ATS schools are small, isolated, and struggling. ATS membership brought a sense of camaraderie and support to struggling schools. Third, the relevance of the ATS was enhanced by the large number of programs it offered to member schools. Fourth, ATS membership gained value as a source of professional relationships for administrators and faculty alike. Finally, the ATS became the administrator of a large number of foundation grants for which member schools were invited to apply (Pacala, 1998).

Table 2.01 Membership Status

Membership Status	1996	1999	2002
Accredited			
United States	171	177	185
Canada	25	29	31
Total	196	206	216
Candidate			
United States	9	3	8
Canada	4	2	3
Total	13	5	11
Associate			
United States	16	20	14
Canada	7	6	3
Total	23	26	17
Totals			
United States	196	200	207
Canada	36	37	37
Total	232	237	244

Source: Zyniewicz and Aleshire, 1998; Willard, 2000; Meinzer and Merrill, 2003.

b. Affiliation

Another way of looking at the landscape of graduate theological education in North America is to examine the issue of affiliation. Affiliation explores the way in which theological schools do or do not associate themselves with the broader world of higher education. The ATS classifies affiliation in one of three ways: *Independent* identifies schools of theology that are freestanding institutions of higher education. While these independent schools may have consortial relationships with colleges or universities, they are not controlled by, or subsumed within, a formal governance structure of a college or university (Zeigler, 1984). *University-affiliated* identifies schools of theology that are integral parts of larger teaching or research universities with multiple professional and graduate programs. *College-affiliated* identifies schools of theology that are related to four-year undergraduate comprehensive college that have limited graduate or professional programs other than the theological school (Meinzer and Merrill, 2003).

Table 2.02 demonstrates that in 2002 there were 156 independent theological schools, 44 theological schools that were affiliated with a university, and 44 schools that were affiliated with a college. This represents a slight decline in the number of independent schools from 1999 but an increase in the number of university-affiliated and college-affiliated schools. In 1996 and previous years the ATS made no distinction between independent and college-affiliated schools in their data collection and reporting.

In 2002 American schools were more likely than Canadian schools to be independent or university-affiliated. Table 2.02 notes that 65.2% of American schools were independent as compared to 56.8% of Canadian schools and 19.3% of American schools were university-affiliated as compared to 10.8% of Canadian schools. Canadian schools were

much more likely to be college-affiliated. Data from ATS demonstrates that 32.4% of Canadian theological schools were affiliated with a college whereas only 15.5% of American theological schools were. The greater likelihood of Canadian schools being college-affiliated may be explained by the fact that a significant number of Bible Colleges in Western Canada have added graduate-level theological programs in the past few decades.

Table 2.02 Affiliation

Affiliation	1996	1999	2002
Independent			
United States	162	138	135
Canada	29	21	21
Total	191	159	156
University-affiliated			
United States	28	32	40
Canada	6	4	4
Total	34	36	44
College-affiliated			
United States	N/A	30	32
Canada	N/A	12	12
Total	N/A	42	44

Source: Zyniewicz and Aleshire, 1998; Willard, 2000; Meinzer and Merrill, 2003.

c. Distribution of schools by Full-time Equivalency

Full-time equivalency (FTE) is a calculation which combines both full and part-time student registration information and converts the total registration information to determine the number of students that would be enrolled if all students were attending school on a full-time basis (Meinzer and Merrill, 2003). Due to the fact that some students attend school on a part-time basis, this number is necessarily lower than the headcount figure which reports the total number of enrolled students. The 2002 *Fact Book* reveals that the three smallest ATS schools have an FTE enrolment of less than 30 and the

three largest schools have an FTE enrolment of more than 2,500. The 10 largest schools are all either affiliated with the Southern Baptist Convention or are non-denominational schools.

Table 2.03 demonstrates that, overall, the size of the schools has remained stable between 1996 and 2002. Slightly more than half of the schools report an FTE of less than 150 students and 5-6% of the schools reported an enrolment of more than 500 FTE students.

By examining the 2002 data, the first year in which FTE data was separated by country, it can be noted that Canadian theological schools are generally much smaller than those schools located in the United States. For instance, 51.4% of Canadian theological schools in 2002 reported that they enrolled less than 75 FTE students as compared to 25.0% of the total North American schools. In addition, 78.4% of Canadian schools enrolled 150 or fewer FTE students as compared to 55.3% of the total North American schools. No Canadian theological school reported an FTE of more than 500 students in 2002 (Meinzer and Merrill, 2003). The largest theological school in Canada in 2002 was Tyndale Seminary, an independent seminary in Toronto with 375.0 FTE students.

Table 2.03 Enrolment Size

Enrolment Size	1996		1997		2002	
	N	%	N	%	N	%
Fewer than 75	67	28.9	64	28.0	61	25.0
75-150	65	28.0	71	31.0	74	30.3
151-300	61	26.3	56	24.5	65	26.6
301-500	21	9.1	22	9.6	23	9.4
501-1000	12	5.1	11	4.8	14	5.7
Over 1000	3	1.3	2	0.98	3	1.2
Not reporting	3	1.3	3	1.3	4	1.6
Total	232	100	229	100	244	100

Source: Zyniewicz and Aleshire, 1998; Willard, 2000; Meinzer and Merrill, 2003.

4. Enrolment

The method of classifying the various degree programs offered by ATS member schools changed significantly in 1995. This makes it impossible to compare data in most of the categories below with data prior to 1996. The first year in which the ATS separated Canadian enrolment data from the North American set was 2002. Where significant, it will be noted below when Canadian statistics differ from that of the entire North American set.

a. Applications, acceptances and enrolments

Table 2.04 reports data for the years 1996, 1999, and 2002. In the table *applications* refers to the number of applications for admission to an academic program, *acceptances* refers to formal notices of admission, and *enrolees* refers to the number of students who enrol after being accepted. *% of apps* refers to the number of applications accepted divided by the number of application received. *% of accep* refers to the number of enrolees divided by the number of applications accepted.

In Table 2.04 basic graduate degrees are divided into three categories. The first, *Ministerial Leadership (M. Div.)*, records data related to the most common degree used by schools to prepare women and men for ministry, the Master of Divinity. The second category, *Ministerial Leadership (Non M.Div.)*, records data for all other basic degree programs designed to prepare people for vocational ministry. The third category, *General Theological Studies*, records data for basic degree programs whose emphasis and intent is to provide academic rather than applied instruction such as research-based Master of Arts programs. *Advanced Ministerial Leadership* reports data related to degree programs

beyond the Master of Divinity level which are designed to enhance the ministerial effectiveness of those involved in vocational ministry. Primarily, this data refers to Doctor of Ministry and Doctor of Missiology programs. Finally, *Advanced Theological Research* reports data for academic programs such as the Doctor of Philosophy, Doctor of Theology, Doctor of Sacred Theology, Master of Sacred Theology, and Master of Theology which are intended to allow the student to study theology at an advanced level (Zyniewicz and Aleshire, 1998). Appendix F lists the ATS-approved degree programs and their abbreviations.

The application data from Table 2.04 clearly indicates that the Master of Divinity is the most popular degree offered by theological schools. Nearly half (49.0%) of the 29,271 students who applied to attend an ATS school in 2002 sought admission to a Master of Divinity program. This is not surprising given that most major denominations, with the exception of some Pentecostal groups, require the Master of Divinity degree as a prerequisite for ordination (McDonald 2001). Table 2.04 shows that the number of people applying for admission to the Master of Divinity degree and degrees related to General Theological Studies continues to increase. However, applications for advanced study in both ministerial leadership and theological research were slightly lower in 2002 than in 1999.

The Canadian data reveals a 5-10% higher acceptance and enrolment rate for all degree classifications (Meinzer and Merrill, 2003). Since there is no appreciable difference in the application process or admission standards between Canada and the United States, the higher acceptance rate and enrolment rate may suggest a less rigorous admission process, a higher quality of applicant, or both.

The percentage of applicants who were offered admission to all three basic degree categories fell slightly between 1996 and 2002. In 1996, for instance, 82.9% of applicants to Master of Divinity programs were offered admission, whereas in 2002, according to Table 2.04, admission was offered to 79.9% of applicants. Meinzer and Merrill (2003) point out that the percentage of applicants who are offered admission to these graduate programs is high given a comparison with other graduate-level professional programs in North America. For instance, according to the University of Toronto's *Provost's Study of Accessibility and Career Choice in the Faculty of Law*, in 2002-2003 the University of Toronto law school admitted only 16.11% of applicants. Even at the undergraduate level significantly lower admission rates are more common. According to the 10 November 2003 issue of the Canadian newsmagazine *Macleans*, only 5.4% of applicants were accepted by Queen's University to study commerce, 5.3% of applicants were accepted by McMaster University to study health sciences, and 5.47% of applicants were accepted by the University of Waterloo to study accounting. While these may be among the more competitive programs in Canada, the low acceptance rates illustrate a selectiveness not observed among theological schools.

Not only is the rate of offered admission high, the applicants' scores on standardized tests are low. The willingness of the theological schools to accept less competent students than other graduate schools was first documented in 1999 when the ATS began tracking the scores obtained by students on the Graduate Record Exam (GRE). The GRE is a standardized test whose results are generally required as a part of a prospective student's application to a wide variety of university graduate programs in North America. The ATS discovered, when comparing the results of theological students with the wider pool of

graduate students, that male students consistently scored below the mean and that women scored slightly above the mean (Wind and Rendle, 2001).

It is possible that this apparent willingness to accept many applicants, some of whom might be considered marginal students, can be explained in part by the fact that most of these schools receive little or no government funding. This means that the theological schools are highly dependent upon tuition revenue and thus are more inclined to accept marginal students. It is also important to note, however, that some schools pre-screen applicants before applications are completed, and that it is the policy of some religious bodies for the seminary to accept individuals whom the religious authority has approved as candidates for ministry (Meinzer and Merrill, 2003). In addition, some theological schools search for evidence of a “call from God” to vocational ministry in the written or interview stage of a prospective student’s application for admission. It is possible that in some cases schools may be willing to accept a less academically able student if they are convinced that he or she has “the call” as well as the gifts and ability to be successful in vocational ministry. The percentage of applicants admitted to degree programs for Advanced Theological Research is much lower than those admitted to basic degree programs suggesting fewer seats and/or a more rigorous admission policy for these programs.

It is interesting to note that with the exception of Advanced Theological Research programs (approximately 63%), 70-84% of those offered admission choose to enrol. It may be that the decision to apply to a theological school is driven by factors such as denominational affiliation or theological conviction. This may result in applicants

applying for admission to only one or two schools that reflects their religious affiliation or beliefs.

Table 2.04 Applications, Acceptances, and Enrolments

	Ministerial Leadership (M.Div.)	Ministerial Leadership (Non M.Div)	General Theological Studies	Advanced Ministerial Leadership	Advanced Theological Research
Applications					
1996	13,133	3,883	4,538	2,321	3,294
1999	13,413	4,318	4,785	2,453	3,274
2002	14,356	4,240	5,222	2,279	3,174
Acceptances					
1996	10,891	3,146	3,670	1,697	1,659
% of apps	82.9	81.0	80.9	73.1	50.4
1999	11,110	3,478	3,799	1,856	1,587
% of apps	82.8	80.5	79.4	75.7	48.5
2002	11,474	3,406	4,064	1,792	1,666
% of apps	79.9	80.3	77.8	78.6	52.5
Enrolees					
1996	8,062	2,510	2,599	1,423	1,109
% of accep	74.0	79.8	70.8	83.9	66.9
1999	8,297	2,715	2,714	1,537	1,014
% of accep	74.7	78.1	71.4	82.8	63.9
2002	8,518	2,596	2,855	1,477	1,050
% of accep	74.2	76.2	70.3	82.4	63.0

Source: Zyniewicz and Aleshire, 1998; Willard, 2000; Meinzer and Merrill, 2003.

b. Full-time Equivalency Enrolment

As Table 2.05 illustrates, enrolment in virtually all degree programs appears to be on the rise. However, as noted above, the number of schools affiliated with the ATS continues to increase slowly but steadily. For instance, in 1996 there were 232 affiliated schools, in 1999 there were 237 affiliated schools and in 2002 there were 244 affiliated schools. The 5.2% increase in the number of member schools between 1996 and 2002 makes the 8.3%

increase in the number of Master of Divinity students in the same period appear much less significant. Similarly, this increase in the number of affiliated schools also makes a 4.2% increase in the FTE enrolment for Advanced Theological Research look less significant. Much of the increase in the FTE enrolment figures can be explained simply due to the fact that more schools chose to affiliate with and seek accreditation from the ATS. In fact, this increase in the number schools may actually mask a slight decline in FTE enrolment in some degree programs of ATS-affiliated theological schools.

Table 2.05 Full-Time Equivalent Enrolment

	Ministerial Leadership (M.Div)	Ministerial Leadership (Non M.Div)	General Theological Studies	Advanced Ministerial Leadership	Advanced Theological Research
1996	22,195	4,953	4,497	3,086	4,859
1999	22,782	5,421	4,685	3,124	4,711
2002	24,042	5,329	5,096	3,283	5,061

Source: Zyniewicz and Aleshire, 1998; Willard, 2000; Meinzer and Merrill, 2003.

c. Full-time Equivalency enrolment by degree category and program

Table 2.06 provides a more detailed glimpse into the enrolment patterns within the categories of degree programs described in Table 2.04. For instance, within the category of Basic Ministerial Leadership (Non-M.Div.) there is an increase in FTE enrolment of 7.6% between 1996 and 2002. This figure, however, does not reveal the considerable FTE fluctuation within degree programs in this category. For instance, while the religious education programs (M.R.E., etc.) and the church music programs (M.C.M. / M.S.M.) have experienced a considerable drop in enrolment, the M.A. programs and M.A.P.S. / M.P.S have experienced FTE gains of 34% and 22% respectively. While the degrees involving Advanced Theological Research and the Doctor of Ministry program continue to experience stable and slightly increasing enrolments, the Doctor of Missiology program and the church music doctoral programs (D.M.A. / D.C.M.) have seen their FTE

cut by nearly half during the period 1996-2002. In a conversation on 10 March 2004 the ATS Director of Communications was unable to suggest reasons for the decline in enrolment in these education, music and doctoral programs.

It is worth noting that the FTE enrolment in certificate programs offered by these theological schools has increased by 53% between 1996 and 2002. This may point to an increase in the number of laypeople who have an interest in pursuing theological education in a non-degree format.

Table 2.06 FTE Enrolment by Degree Category and Program

Degree Category Degree Program	1996	1999	2002
<i>Basic Ministerial Leadership (M.Div.)</i>			
M. Div.	22,195	22,782	24,042
Sub total	22,195	22,782	24,042
<i>Basic Ministerial Leadership (Non-M.Div.)</i>			
M.R.E./M.C.E./M.A. in R.E./C.E.	1,384	1,249	936
M.C.M./M.S.M.	350	283	134
M.A. in (Spec.)	2,747	3,231	3,681
M.P.S./M.A.P.S.	472	656	574
Sub total	4,953	5,421	5,329
<i>General Theological Studies</i>			
M.A./M.A.R./M.T.S./M.A.T.S.	4,497	4,685	5,096
Sub total	4,497	4,685	5,096
<i>Advanced Ministerial Leadership</i>			
D. Min	2,634	2,806	2,901
D. Miss.	212	182	105
Ed. D.	211	110	262
D.M.A./D.C.M.	29	26	15
Sub total	3,086	3,124	3,283
<i>Advanced Theological Research</i>			
Th.M./M.Th./S.T.M.	1,160	1,077	1,171
Th.D./Ph.D./S.T.D.	3,699	3,633	3,890
Sub total	4,859	4,711	5,061
<i>Others</i>			
Certificate	1,438	1,921	2,208
Unclassified	2,445	2,197	2,251
Sub total	3,883	4,118	4,459
<i>Total</i>	<i>43,474</i>	<i>44,843</i>	<i>47,273</i>

Source: Zyniewicz and Aleshire, 1998; Willard, 2000; Meinzer and Merrill, 2003.

d. Enrolment by race or ethnic group

Table 2.07 provides a glimpse of the racial or ethnic make up of ATS-affiliated schools according to head count enrolment. In Table 2.07 individuals are grouped into the five racial or ethnic categories used by the ATS: Asian, Black, Hispanic, Native American, Visa Students, and White. *Visa Students* denotes those who have been admitted to the United States or Canada on a temporary basis to study on a student visa. This would include Canadians studying in the United States and Americans studying in Canada as well as students coming to the United States or Canada from outside of North America (Zyniewicz and Aleshire, 1998).

The vast majority of theological schools are predominantly White in their ethnic/racial composition. In 2002, only 8% of schools associated with the ATS had a student body that was primarily Black, Asian, Hispanic, or significantly multi-racial (Meinzer and Merrill, 2003).

By far, the largest racial or ethnic group studying at an ATS-affiliated school is people who identified themselves as White. According to Table 2.07, in 2002 for instance, 69.1% of the students at ATS schools were White, 11.6% were Black, 7.1% were Asian, and 0.4% were Native American. The racial or ethnic composition of the Visa students is unknown. In 2002, according to United States government estimates, approximately 80.5% of the population were White, 12.5% were Black, 3.8% were Asian, and 0.7% were Native American (<http://eire.census.gov/popest/data/national/tables/asro/NA-EST2002-ASRO-04.php>). This means that ATS schools have a greater percentage of Asians than the societal population and fewer members of other racial or ethnic groups.

All ethnic or racial groups report higher numbers in 2002 as compared to 1996. This means that the trend of declining numbers of White students which was documented in the early 1990s has come to an end (Zyniewicz and Aleshire, 1998). It is impossible to arrive at Canadian specific figures for 2002 since the ethnic background of nearly 40% of the students is unknown. It is unclear why the Canadian schools have been far less likely to report the ethnic or racial background of its students.

Except among Hispanics and Native Americans, women outnumber men in non-M.Div. masters degrees that prepare people for ministry. It is interesting to note that in 2002 there were roughly three times more Asian and Hispanic men than women attending theological school, but roughly equal numbers of Black men and women.

It may be that the attraction of women to non-M.Div. masters degrees that prepare people for ministry is based on the fact they are interested in preparing for ministry but are not interested in pursuing ordination, which normally requires the Master of Divinity degree. Some denominations such as the Southern Baptist Convention (SBC), the largest protestant denomination in the United States, do not permit the ordination of women but would welcome women in their seminaries. Five of the ten largest theological schools in the United States are schools owned by the SBC (Meinzer and Merrill, 2003).

Table 2.07 Head Count Enrolment by Race or Ethnic Group and Gender

<i>Racial/Ethnic Group</i> Degree Category	1996		1999		2002	
	M	W	M	W	M	W
<i>Asian</i>						
M. Div.	1,386	310	1,436	351	1,397	342
Ministerial (Non M. Div.)	146	243	227	314	168	291
General Theological	244	176	253	182	290	217
Advanced Ministerial	850	37	1,040	62	1,099	106
Advanced Research	388	87	396	97	360	110
Others	437	192	340	234	395	230
Total	3,451	1,045	3,692	1,240	3,709	1,296
<i>Black</i>						
M.Div.	1,905	1,239	2,019	1,679	2,150	2,030
Ministerial (Non M.Div.)	183	281	253	380	367	520
General Theological	219	197	310	296	267	321
Advanced Ministerial	510	171	541	187	569	252
Advanced Research	193	78	194	72	208	108
Others	340	234	557	366	646	754
Total	3,350	2,200	3,874	2,980	4,207	3,985
<i>Hispanic</i>						
M.Div.	602	161	605	171	632	189
Ministerial (Non M.Div.)	101	92	135	105	395	141
General Theological	95	66	184	125	139	112
Advanced Ministerial	125	24	189	51	201	31
Advanced Research	78	27	82	29	93	45
Others	287	134	397	183	333	138
Total	1,288	504	1,592	664	1,793	656
<i>Native American</i>						
M. Div.	45	29	50	41	90	61
Ministerial (Non M.Div.)	17	18	11	7	16	14
General Theological	8	7	16	12	11	7
Advanced Ministerial	12	5	12	4	18	6
Advanced Research	8	3	5	3	16	2
Others	21	7	34	23	40	34
Total	111	69	128	90	191	124
<i>Visa Students</i>						
M.Div.	1,195	248	1,443	280	1,459	279
Ministerial (Non M.Div.)	299	300	289	285	281	288
General Theological	376	188	473	222	456	226
Advanced Ministerial	926	105	1,026	130	918	140
Advanced Research	834	168	826	206	915	235
Others	538	266	331	131	454	153
Total	4,168	1,275	4,388	1,254	4,483	1,321
<i>White</i>						
M. Div.	14,588	5,777	14,680	6,388	14,926	6,638
Ministerial (Non M.Div.)	2,673	2,833	2,792	3,225	2,531	3,365
General Theological	2,853	2,392	2,961	2,375	3,178	2,616
Advanced Ministerial	4,611	720	4,289	829	4,391	911
Advanced Research	2,452	939	2,230	827	2,362	881
Others	3,105	2,635	3,851	2,910	3,839	2,980
Total	30,282	15,296	30,803	16,554	31,227	17,391

Source: Zyniewicz and Aleshire, 1998; Willard, 2000; Meinzer and Merrill, 2003.

e. Enrolment by age and gender

According to Table 2.08, head count enrolment at ATS schools continues to rise. In 1996 there were 65,361 people enrolled whereas in 2002 that number had risen to 73,925, an increase of 13%. Again, it is unclear how much of this growth is simply due to the number of ATS-affiliated schools increasing from 232 in 1996 to 244 in 2002.

Age-wise, the largest group of students is under the age of 30. In 2002, for instance, 28.3% of students were under 30 years of age. This compares with 26.7% in 1999 and 26.9% in 1996. The next largest group of students is those age 40-49 which represents 25.8% of the student body in 2002, 24.6% in 1999, and 23.8% in 1996. The percentage of students under 30 and in their 40s then, is slightly increasing, suggesting a slow movement toward a younger student body in the theological schools. This reverses a trend toward an aging student body first noted in the 1980s (Baumgaertner, 1988).

Age does make a difference. The ATS discovered in their *Entering and Graduating Student Questionnaires* in 2001 that younger students were more likely to have an undergraduate background in the humanities, which is the ATS-recommended background for theological study. Younger students are also more likely to report that they have received academic honours and that they are not open to pursue ministry in a congregational or parish setting. Older students are more diverse racially, are more likely to be women, and are more inclined toward ministry in a local church or parish setting (Meinzer and Merrill, 2003).

It may be that older students are more likely to be women since some women may feel freer to pursue educational options after their children are older and more independent. Given the fact that, as noted earlier, Black students are more likely to be women, the

greater likelihood of ethnic diversity among older students may in part explained by the trend of women choosing to study when their children are older. The inclination of older students toward parish ministry could be explained by the fact that their age makes it less likely that they will have the time to gain the vocational experience that is often necessary to acquire professorships, denominational appointments, or to serve in other kinds of sector ministries.

The number of men and women in all age brackets continues to increase with the exception of the 35-39 age grouping in which the number of both men and women decreased slightly between 1999 and 2002. Men outnumber women in all age brackets but the percentage of women in ATS schools continues to increase. In 2002 women made up 35% of the student body compared to 34% in 1999 and 33% in 1996. The proportion of women has increased significantly over the past several decades. For instance, in 1976 women made up only 11.5% of all Master of Divinity students (Baumgaertner, 1988) whereas now women make up about a third (Meinzer and Merrill, 2003). In Canadian schools in 2002 women outnumbered men in the degree categories of General Theological Studies and Basic Ministerial (Non-M.Div.). Overall, men slightly outnumbered women in Canadian schools 53% to 47%.

The increase in the number of women attending theological schools could be due to several factors. First, the number of women earning undergraduate degrees, a requirement for admission to the ATS schools, has increased significantly in the past several decades. For instance, in a publication entitled *25 Years: The Journey Continues*, the Nova Scotia Advisory Council on the Status of Women reports that in the Province of

Table 2.08 Head Count Enrolment by Age and Gender

	1996	1999	2002
Schools Reporting	199	234	242
Age			
Under 22			
Men	246	165	355
Women	116	98	211
Sub total	362	263	566
22-24			
Men	3,664	3,927	4,460
Women	1,891	2,142	2,589
Sub total	5,555	6,069	7,049
25-29			
Men	8,368	8,876	9,302
Women	3,270	3,579	3,985
Sub total	11,638	12,455	13,287
30-34			
Men	6,600	6,803	7,310
Women	2,097	2,314	2,549
Sub total	8,697	9,117	9,859
35-39			
Men	6,393	6,657	6,588
Women	2,493	2,648	2,609
Sub total	8,886	9,305	9,197
40-49			
Men	9,671	10,729	11,305
Women	5,864	6,597	7,068
Sub total	15,535	17,326	18,373
50-64			
Men	4,052	4,768	5,606
Women	3,721	4,533	5,285
Sub total	7,773	9,301	10,891
65 and over			
Men	339	353	444
Women	260	305	402
Sub total	599	658	846
Not reported			
Men	4,406	4,097	2,556
Women	1,910	1,841	1,301
Sub total	6,316	5,938	3,857
Total			
Men	43,739	46,375	47,926
Women	21,622	24,057	25,999
Grand Total	65,361	70,432	73,925

Source: Zyniewicz and Aleshire, 1998; Willard, 2000; Meinzer and Merrill, 2003.

Nova Scotia women earned 44% of all undergraduate and first professional degrees in 1974 whereas they earned 60% in 1999. Secondly, over the past several decades many denominations and churches have become more open to the idea of female clergy perhaps resulting in the willingness of more women to study in a professional theological school in hopes of finding a ministry placement upon graduation (McDonald, 2002).

According to Meinzer and Merrill (2003) the percentage of female students in theological schools varies widely. Some schools report a student body made up almost entirely of women whereas as schools representing religions traditions not hospitable to women in positions of leadership would have a student body almost entirely made up of males.

f. Degree completions

Although data from Table 2.08 demonstrated a continued increase in headcount enrolment in the period 1996-2002, data from Table 2.09 demonstrates a decrease in the number of graduates in the same time period. While there were slight increases in the number of graduates in the General Theological Studies and Advanced Ministerial Leadership categories, the declines in the other categories combined to produce an overall drop in the number of graduates. This overall data shows that while more people are studying at ATS schools, fewer are completing their degree.

An examination of Canadian-specific data indicates a similar trend. Even though total head count enrolment increased from 5,847 in 1998 to 6,643 in 2002, the number of annual graduates dropped from 912 in 1998 to 852 in 2002. It could be that some students enrolled to take courses based on interest and were not planning on completing a degree.

However, a more likely reason may be the increased stress on students resulting from a rapid increase in the amount of student loans born by students. For instance, according to

the Minister of Finance for the Government of Canada, in 1990 the average student debt load of a graduate completing four years of post-secondary education was \$13,000. By the year 2000 it nearly doubled to \$25,000. In 1990 less than eight per cent of students had debts larger than \$15,000. By 2000 almost 40 per cent did (<http://www.fin.gc.ca/budget98/pamph/studpae.html>). The reality that student indebtedness is becoming a greater financial hardship for those who have received loans is illustrated through the rising default rates among Canadian borrowers. In 1990-91, according to the Government of Canada, 20.7% of all student loans in Canada were in default. By 1998-99, the most recent year for which figures are available, that figure had risen to 24.0%. A student loan is determined to be in default when it is in arrears for three months or longer (http://www.hrdc-drhc.gc.ca/student_loans/c/statistics/default.html). This rapid escalation in the amount of debt acquired during one's undergraduate education and the inability of some students to manage their loan repayment schedules may be the cause of some students being unable to finish their graduate studies.

Table 2.09 Degree Completions by Degree Category

	1996	1999	2002
Schools Reporting	199	234	242
M. Div.	6,683	6,643	6,467
Basic Ministerial (non-M.Div.)	2,399	2,470	2,331
General Theological Studies	2,240	2,208	2,309
Advanced Ministerial Leadership	1,308	1,319	1,333
Advanced Theological Research	1,154	1,019	929
Total Completions	13,784	13,659	13,369

Source: Zyniewicz and Aleshire, 1998; Willard, 2000; Meinzer and Merrill, 2003.

5. Full-time faculty

According to the 2002 *Fact Book*, most faculty members teach in one of four fields: Bible (27%), theology and ethics (18%), church history (10%), and practical theology (30%).

The number of people teaching these and other subjects at ATS-affiliated schools continues to grow. In 1996 there were 2,900 faculty members whereas in 2002 there were 3,388. The numbers of faculty members in all racial or ethnic groups continues to increase as does the number of women in all ethnic or racial groups.

Although the pace of change is very slow, the faculty teaching in theological schools continues to become slightly more racially and ethnically diverse. In 1996 White people filled 90% of the faculty offices whereas in 1999 the faculties were 86.6% White. By 2002 White people filled 86% of all faculty offices members.

As the percentage of White professors has declined slightly the percentage of all recorded visible minority faculty members has increased slightly, with the exception of Native American whose numbers are too small to be statistically significant. The percentage of Asian professors has risen from 2.2% to 3.3% and 3.8% in the years 1996, 1999, and 2002. The percentage of Black professors has risen from 5.3% to 5.7% to 6.1%, and the percentage of Hispanic professors has risen from 2.4% to 2.7% to 3.0% in the same time period.

Canadian theological school faculties are much less racially diverse. With the exception of one Black man and 15 Asians, all 272 full-time Canadian faculty members were White in 2002.

Table 2.10 Number of Full-time Faculty by Race/Ethnicity, Rank, and Gender

<i>Racial/Ethnicity</i> Rank	1996		1999		2002	
	M	W	M	W	M	W
<i>Asian</i>						
Professor	22	0	28	2	35	4
Associate Professor	21	4	21	5	27	5
Assistant Professor	12	2	30	8	37	9
Others	2	0	10	1	10	2
Total	57	6	89	16	109	20
<i>Black</i>						
Professor	47	6	50	8	52	10
Associate Professor	36	9	42	16	44	18
Assistant Professor	30	16	34	19	39	25
Others	4	7	7	6	12	7
Total	117	38	133	49	147	60
<i>Hispanic</i>						
Professor	24	1	29	1	36	2
Associate Professor	13	4	16	6	19	5
Assistant Professor	15	4	21	6	27	12
Others	7	1	6	2	0	1
Total	59	10	72	15	82	20
<i>Native American</i>						
Professor	1	0	2	0	2	1
Associate Professor	1	0	0	0	0	0
Assistant Professor	0	0	0	0	0	0
Others	0	0	0	0	0	0
Total	2	0	2	0	2	1
<i>Visa</i>						
Professor	1	0	6	1	7	1
Associate Professor	4	1	7	1	7	2
Assistant Professor	3	0	4	0	9	3
Others	0	0	1	1	0	0
Total	8	1	18	3	23	6
<i>White</i>						
Professor	1,161	147	1,152	173	1,102	201
Associate Professor	491	170	552	180	614	203
Assistant Professor	347	144	417	165	428	169
Others	94	48	109	48	122	65
Total	2,093	509	2,203	566	2,266	638
<i>Race Unknown</i>						
Professor	2	1	5	1	5	1
Associate Professor	0	1	0	1	0	2
Assistant Professor	1	0	3	0	2	2
Others	0	0	0	0	0	1
Total	3	2	8	2	7	6
<i>Total Faculty</i>						
Professor	1,256	154	1,272	186	1,239	221
Associate Professor	566	188	638	209	711	235
Assistant Professor	407	166	509	198	542	220
Others	107	56	133	58	144	76
Total	2,336	564	2,552	651	2,636	752

Source: Zyniewicz and Aleshire, 1998; Willard, 2000; Meinzer and Merrill, 2003.

The number of female faculty members has increased dramatically over the years. According to Baumgaertner (1988), in 1971 there were only 73 women teaching full-time in theological schools. As Table 2.10 demonstrates, by 2002 that number had risen to 752. The percentage of faculty members who are female continues to experience a steady rise. In 1996 women made up 19.4% of faculty members. By 1999 that percentage had risen to 20.3%, and by 2002 the percentage had increased to 22.2%. White females account for most of the growth representing 17.5%, 17.7%, and 18.8% of all faculty members in 1996, 1999, and 2002 respectively. In 2002 in Canada women made up 30.5% of all faculty members.

a. Faculty compensation

As Table 2.11 illustrates, faculty salaries for Professors, Associate Professors, and Assistant Professors in Canadian graduate schools of theology were higher in 2002 than they were in 1999 and 1996. Salary levels for Professors and Assistant Professors were lower in 1999 than they were in 1996 but rebounded again by 2002.

These salaries are generally lower than salaries of similarly ranked professors in the broader Canadian university community. A comparison of 2002 salaries earned by faculty members at the theological schools with similarly ranked faculty members at small, primarily undergraduate, Canadian public universities reveals that Assistant Professors teaching in theological schools earn slightly more (\$58,417 vs. \$56,753) than their university counterparts. However, Associate Professors and Full Professors earned 7% and 20%, respectively, lower than their public university peers. Primarily undergraduate universities pay lower salaries than do larger comprehensive or even larger research universities in Canada (Turk, 2003). The discrepancy in salary between those teaching in theological schools and those teaching in the universities is likely due in part to the fact

that most theological schools do not receive any government funding. Public universities, however, received an average of \$8,963 per student in 2002 from their provincial government (Turk, 2003). In addition, however, there is a widely accepted notion present in Christian higher education in Canada that since the vocation of a professor in a graduate theological school, Bible College, or Christian University is a “ministry” it is acceptable to pay the “minister” below market rates in secular schools.

Table 2.11 Canadian Faculty Compensation by Rank

	1996	1999	2002
Professor	68,839	65,914	74,368
Associate Professor	59,882	61,967	69,255
Assistant Professor	51,020	49,019	58,417

Source: Zyniewicz and Aleshire, 1998; Willard, 2000; Meinzer and Merrill, 2003.

6. Finances

a. Tuition and fees

Like most institutions of higher education, theological schools rely on revenues from diverse sources including gifts, endowments, and tuition. Denominationally-affiliated schools often receive substantial contributions from church sources. In 2002, for the first time, the ATS separated Canadian tuition statistics from the tuition charged by American theological schools. This permits a comparison of tuition costs between Canadian theological schools and Canadian universities.

According to Table 2.12 in 2002-2003 the amount charged for Master of Divinity tuition varies from an average of \$4,673 per year for the smallest ATS schools in Canada to \$8,824 per year charged by the largest ATS schools in Canada. An examination of Table 2.13 shows that when examined by school affiliation, 2002-2003 Master of Divinity

tuition charges at Canadian schools ranged from an average of \$4,880 per year at Independent schools to \$5,188 per year at University-affiliated schools. College-affiliated schools charged on average, \$5,179 per year. These charges are significantly lower than the tuition charged for some graduate programs at Canadian universities. For instance, in 2002, the average annual tuition charged to dental students was \$9,703. Medical students paid \$8,062 per year (Turk, 2003). However, some university students paid less than the theological students in 2002. For instance, law students paid \$5,020, undergraduate engineering students paid \$3,880, and undergraduate arts students paid \$3,608 per year (Turk, 2003).

Charging dental or medical students more for tuition than theological students seems reasonable given the traditional higher earning potential in the medical and dental fields. However, the rationale for theological students paying higher tuition than law or engineering students does not seem readily apparent given the traditionally high salaries received by lawyers and engineers in Canada (<http://atlanticzone.workopolis.com/servlet/Content/robmag/20020222/RO8SALA>). It appears that in Canada, tuition charges at theological schools are not set in relation to future earning potential but rather based on the amount the educational market can bear.

Table 2.12 Tuition and Fees Charged by Degree Programs at Canadian Schools

<i>Degree Category</i> FTE Enrolment Size	2001-2002	2002-2003
<i>M. Div. (per year)</i>		
Less than 75	4,627	4,673
75-150	4,720	4,852
151-300	5,660	5,135
301-500	8,353	8,824
501-1000	0	0
More than 1000	0	0
<i>Advanced Ministerial Leadership (full program)</i>		
Less than 75	14,810	11,970
75-150	12,680	13,922
151-300	24,750	19,342
301-500	0	0
501-1000	0	0
More than 1000	0	0
<i>Advanced Theological Research (per year)</i>		
Less than 75	7,115	7,474
75-150	5,961	6,735
151-300	0	0
301-500	0	0
501-1000	0	0
More than 1000	0	0

Source: Association of Theological Schools, 2002; Meinzer and Merrill, 2003.

Table 2.13 Tuition and Fees Charged at Canadian Schools by School Affiliation

<i>Degree Category</i> Affiliation	2001-2002	2002-2003
<i>M. Div. (per year)</i>		
University	4,670	5,188
Independent	4,614	4,880
College	5,469	5,179
<i>Advanced Ministerial Leadership (full program)</i>		
University	12,849	12,863
Independent	13,276	14,065
College	17,470	15,700
<i>Advanced Theological Research (per year)</i>		
University	5,125	5,228
Independent	6,377	7,428
College	6,984	7,459

Source: Association of Theological Schools, 2002; Meinzer and Merrill, 2003.

7. Conclusion

The portrait of graduate theological education in North America then is of a movement which largely consists of underpaid White men teaching other White men in small, expensive schools with stable enrolments that have lower admission standards than their secular counterparts.

Not all schools fit this portrait and parts of this portrait are slowly but surely changing. Women now make up a significant minority of students. The percentage of visible minorities is small but continues to grow. However, the movement faces significant challenges. The cost of obtaining a theological education is high in comparison to many university programs, especially for a field with relatively low earning potential following graduation. This reality may be a key cause for the fact that fewer students who commence theological studies are graduating. It is also possible that the low graduation rates are in part due to the low admission standards of the schools themselves. Few university graduate programs consistently admit up to 80% of their applicants. Perhaps a more rigorous screening process at admission time would result in higher retention and graduation rates.

In general, North American graduate level theological education does not appear to be healthy or vibrant. Many schools are small and struggling. Enrolment is stable at best. Many of the students attracted to these schools are marginal in academic ability. The faculty compensation levels are low. This area of higher education could use a good dose of energy, vitality, and quality. It does not appear that these are the kinds of schools that would attract the youth who are involved in Tidal Impact.

Having examined the status of theological education, the next chapter will seek to identify how one becomes and maintains one's status as a Canadian Baptist cleric. This will be done in order to define who Canadian Baptist clergy are to provide the basis for comparison with Canadian Baptist adolescents later in the thesis.

CHAPTER THREE

CLERGY IN THE CANADIAN BAPTIST CONTEXT

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1. Introduction

The purpose of this chapter is to explore the Canadian Baptist understanding of ordination, clergy credentialing, and ministerial standards to discover how someone prepares, becomes accepted, and maintains their status as an ordained cleric in the Canadian Baptist context. This will be done in order to identify the denominational framework for vocational ministry preparation and credentialing into which the Tidal Impact youth will be invited. In addition, it is also important to define who Canadian Baptist clergy are to provide the basis for comparison with Canadian Baptist adolescents later in the thesis.

2. Some Baptist Theological Beliefs Relating to Ordination

The Baptist view of ordination is best understood in light of a brief overview of four key doctrines that Baptists traditionally highlight. First, with regard to the Church, Baptists believe that every person who repents of sin and trusts in Jesus Christ as Saviour becomes a member of the Church (Erickson, 1985; Strong, 1907; McNutt, 1935). A leading Baptist theologian from the United States of America, Millard Erickson (1985), suggests that Baptists see evidence for this “Believers Church” doctrine throughout the Bible, most significantly in three key Pauline images. One image is that of the church being “the people of God” (2 Corinthians 6:16). This image emphasizes God’s initiative in choosing people, a theme seen clearly throughout the Old Testament where God not only chose a people but actually created them from the seed of Abraham (Genesis 12, 13). Another image of the church is that of “the body of Christ” (1 Corinthians 12:27). This image emphasizes that the church is the locus of Christ’s activity now, in the same way that his physical body was during his earthly ministry. In addition, there is the image of the church being “the temple of the Holy Spirit” (1 Corinthians 3:16-17) highlighting the

notion that it is the Holy Spirit who brought the church into being and that it is the Holy Spirit who continues to indwell the church and breathe life into it.

Second, with respect to the doctrine of the Priesthood of all Believers, Baptists have affirmed that each Christian believer is capable of relating to God directly without need of a special intermediary both at the initiation of the Christian life and in its continuation. Baptists traditionally find support for this notion in Romans 5:1-5 where Paul states that the Christian believer has access to God through Jesus Christ with no mention of any other intermediary. Similarly, in 1 Timothy 2:5, the Bible states that Jesus is the mediator between God and the believer. Finally, in Hebrews 4:14-16 it is noted that the Great High Priest, Jesus, has “passed through the Heavens” to function as a priest on behalf of humans forever (Eastwood, 1962; McEachern, 1980; Clifford, 1959).

A third key doctrine highlighted by Baptists is the idea of congregational church government in which the local congregation is the seat of authority. Basic to this understanding of church government are the notions of autonomy and democracy. By autonomy Baptists mean that the local church is independent and self-governing, and that no external power can dictate courses of action by the local church (Hiscox, 1894). By democracy Baptists mean that every member of the local congregation can have a vote in its affairs and that it is the individual members who possess and exercise authority (Pieper, 1953). Most Baptists do, however, believe in entering into voluntary cooperative denominational arrangements or affiliations which visibly display the unity present within the invisible church, promote Christian fellowship on a wider basis, and enable ministry and service in a more effective fashion than does the local church alone (Hiscox, 1894; Pieper, 1953; Mullins, 1917).

Fourth, Baptists frequently highlight the doctrine of spiritual gifts. Like many other Christians, Baptists believe that the New Testament teaches that the Holy Spirit bestows certain special gifts upon Christian believers within the body of Christ. A listing of at least some of these gifts can be found in Romans 12:6-8, 1 Corinthians 12:4-11, Ephesians 4:11 and 1 Peter 4:11. These gifts are all important (1 Corinthians 12:22-26) and are given by the Spirit to whomever He wills (1 Corinthians 12:11) for the purpose of edifying the whole body (1 Corinthians 12:7). The notion of gifting for service suggests that members of the body of Christ are set aside for particular ministries. Some of these ministries and offices are listed in Ephesians 4:1, including pastor (Erickson, 1985; Southard, 1957).

This listed office of “pastor” is generally understood by Baptists as denoting someone who is responsible for the overall leadership of a local congregation including the pastoral care and teaching of the congregation’s members and adherents. Although the New Testament does not speak of full-time paid congregational leaders, Baptists do not see this status as being inconsistent with New Testament teaching but rather view vocational ministry as freeing up a pastor for more effective service to a congregation. Baptists understand the clergy to be members of the body of Christ who are commissioned for special service within the body including administering the ordinances and who are primarily equippers of others for ministry (McNutt, 1935). Some clergy are viewed as having special and unique ministries such as serving on denominational staff (Strong, 1907). Because of their belief in the Priesthood of all Believers, Baptists do not see clergy as being admitted to a superior priestly calling by virtue of ordination, but merely set apart to a more intense specialized ministry within the church (McEachern, 1980). The

minister is chosen by the local congregation in accordance with the Baptist understanding of congregational church government and upon a congregation vote by the church members, all of whom it is believed can be guided by the Holy Spirit because of their converted status (Cherry, 1965).

3. Baptist Polity and Ordination

Baptists maintain that ordination is a recognition of a personal sense of the call of God to vocational ministry (Cherry, 1965; Southard, 1957; McEachern, 1980; Clifford, 1959). Baptists have identified at least five key proofs of an individual's call to vocational ministry. First, there is an intense desire. This mystical long-lasting feeling of compulsion sometimes comes during an individual's conversion but most often at a later time. This inescapable inner sense of ought may defy complete description but nevertheless is an essential qualification for ordination (McEachern, 1980; Southard, 1957; Pattison, 1907; Clifford, 1959). Secondly, there is the evidence of converging circumstances. These circumstances are different for each person but often revolve around the supernatural provision of means and opportunity for training (Thomas, 1974; Pattison, 1907). Thirdly, there is some indication of qualifications. These qualifications may be physical qualities that provide stamina for the demands of vocational ministry or even intellectual ability that allows a candidate for ministry to complete the required educational steps leading to vocational ministry. Other qualifications may include conducting oneself in keeping with lifestyle standards expected for those wishing to be ordained (Adams, 1945; Southard, 1957). Fourthly, there ought to be approval from those who know the candidate. Other Christian believers, particularly those with experience in Christian leadership, should be able to "confirm the call" along with the members of the candidate's home church (McEachern, 1980; Pattison, 1907; Clifford, 1959). Finally,

there should be some evidence of God's blessing on the candidate's ministry. While "blessing" is a somewhat nebulous standard, Baptists do expect ministry results. Results are normally measured through new converts to Christianity and Christian believers who deepen their faith in Christ (Pattison, 1907; Thomas, 1974).

In the Baptist tradition, because of its understanding of congregational church government, the authority to ordain on the basis of this call is understood to exist in the local church. However, ordination is not understood as recognizing an individual's call to the ministry of that local church only, or even into the Baptist denomination only, but rather into the ministry of the whole church of God (Cherry, 1965; McNutt, 1935). Thus, it has been Baptist custom to invite representatives from sister churches to participate in examining a candidate for ordination. This wider participation signifies the local church's understanding that it is important for the denomination as well as the local church to recognise that God has called this particular person as a minister within His church, and that it is in association with other churches that the local assembly seeks the Holy Spirit's leading prior to proceeding with ordination (Cherry, 1965; McEachern, 1980; McNutt, 1935).

4. Eligibility for Ordination

Can all who profess having "a call" be ordained? Is the status of ordination open to all Baptists? Baptists have struggled in the twentieth century with the question of ordination for two groups of people: women and homosexuals.

a. Women

The ordination of women to vocational ministry in the Christian church has been a subject of great controversy, especially in the late twentieth century. Discussion among evangelicals in North America appears to have reached a peak in the 1980s and 1990s, fuelled largely by two books by Fuller Theological Seminary's Paul Jewett: *Man as Male and Female* (Jewett, 1975) and *The Ordination of Women* (Jewett, 1980). In this second book Jewett argued that "a partnership of the sexes is the Christian ideal for all of life..." and that "...women should share in all aspects of the church's life and mission including ordination". Countless volumes followed both in favour, including Mickelsen (1986), Grenz (1995), Hull (1987) and Bilezikian (1985), and opposed, including Foh (1980), LaHaye (1982), and Piper (1991). As primarily evangelical denominations, the Conventions and Unions associated with Canadian Baptist Ministries also wrestled with the question of the ordination of women throughout the later part of the twentieth century, echoing the discussion in the wider evangelical world.

Each of the Conventions and Unions currently examine women for ordination. The Convention of Atlantic Baptist Churches (CABC), which was formerly known as the United Baptist Convention of the Atlantic Provinces, states in its Regulations Concerning the Ministry (RCM) that "Both male and female candidates shall be examined for ordination". The Baptist Union of Western Canada (BUWC) in Ministerial Policies, Procedures and Protocol (MPPP) states that the Union's accrediting categories pertain to "ministry by men and women". Although the Baptist Convention of Ontario and Quebec (BCOQ) in its Accreditation, Ordination, Commissioning and Induction Procedures and Guideline or "Blue Book" does not comment directly on women being eligible for ordination, language describing the steps to ordination which refers prospective

ordination candidates with questions to “his/her Area Minister” suggests that the denomination wrote the guidelines without concern for gender.

Within each Convention and Union the subject of the ordination of women has been associated with controversy. Although the CABC’s predecessor organizations were ordaining women prior to 1900 (Griffin-Alwood, 1987), the issue has been raised on the floor of the annual denomination meeting as recently as 1987. Minutes from that Assembly indicate that a motion was made by two male CABC ministers, Rev. Lindsay Taylor and Rev. Rick Hayden, urging that “the Examining Council be directed in keeping with Biblical principles, no longer to examine women for ordination to pastoral ministry.” This motion was defeated by a 570 to 149 vote (Thompson, 1988).

The question of the ordination of women in the BCOQ resulted in an appointment of a Working Group on Equality in Ministry that presented its report to the Division of Pastoral Resources of the BCOQ on 16 April 1993 following five years of labour. The report identified Muriel Carder’s 1947 ordination as the first ordination of woman by the BCOQ, and went on to identify a multitude of barriers that have existed for those who have sought to follow in her footsteps. Page after page of recommendations ensued both to assist women achieve the credential of ordination and to experience the same freedom of clerical career development afforded to men. The BCOQ Assembly accepted the report’s recommendations “in principle” on 9 June 1995 according to the 1996 Yearbook, but in spite of the hopes of the report’s authors, little progress appears to have been made by women desiring to serve as ordained clerics among Canadian Baptists. The *2003 Directory of the Convention of Atlantic Baptist Churches*, for instance, lists only 21 ordained women who serve in a pastoral role. This represents approximately 7% of all

ordained individuals. Similarly, the *2002 Baptist Convention of Ontario and Quebec Directory* reported 25 ordained women who serve in a pastoral role, representing approximately 8% of all ordained individuals.

b. Homosexuals

Some Christian denominations in Canada have struggled with whether or not to ordain practising homosexuals. For instance, the Canadian newsmagazine *Macleans* reported on 20 January 2003 that the New Westminster Synod of Anglican Church in Canada voted to allow their Bishop, Michael Ingham, to be the first Anglican Bishop in Canada to ordain practising homosexuals. Similarly, the United Church of Canada has been wrestling publicly with the issue since a ten-member task force presented its report, *In God's Image...Male and Female*, to the 1980 meeting of the General Council in Halifax, Nova Scotia (Riordon, 1990). This report which recommended the ordination of practising homosexuals launched a discussion which resulted in the 2000 General Council rescinding its 1960 resolution condemning homosexuality as sinful and agreeing to work toward the "full integration of homosexuals into the life of the church" including ordination (Koop, 2001).

Canadian Baptists have reached different conclusions than their sister denominations. None of the Conventions and Unions knowingly ordains practising homosexuals. The CABC is the clearest on the issue, noting in the RCM that "known practising homosexuals (including lesbians) shall not be eligible to appear for examination for ordination". Elsewhere in the RCM, when discussing standards for recognizing the previous ordination of an individual who wishes to affiliate with the CBAC, the RCM states that the Convention "shall not recognize the ordination of practising

homosexuals...” These guidelines are in keeping with resolutions passed by the Convention Assembly, the denomination’s annual meeting to which its constituent churches send delegates. In 1987 the Assembly voted that “this Convention urge its member churches and Associations not to grant licences to preach or ordain practising homosexuals...” (Thompson, 1988). The Assembly voted in 1996 to reaffirm this 1978 resolution (Gardner, 1997). Likewise the BCOQ 1989 Yearbook reports that the 1988 Assembly, while not commenting on ordination specifically, adopted a resolution that stated “homosexual practice is sinful” and “we believe that the good of society is served by upholding heterosexuality in law and public policy”.

5. Meaning of Ordination Status

While ordination in Baptist polity may primarily signify the recognition of a call of God to vocational ministry by a local congregation and its sister churches, the status of ordination is also recognition of having reached an accredited status in the eyes of peers. In the same way that a union or guild may carry a list of recognized or licensed tradesmen, most religious denominations, including most Baptist groups, maintain a list of accredited ministers. This list is normally published annually in a denominational directory and denotes both acceptance by a group of vocational peers and grants the minister the permission to use the title “Reverend” thus providing instant recognition or authority.

In addition to recognition from the minister’s own community of faith, ordination also affords the clergyperson recognition from the state in the areas of marriages and taxation. Upon obtaining ordination status and being placed on a denomination’s list of accredited ministers, the minister is eligible to perform marriages in the province in which he or she

resides or apply to perform marriages in other provinces; a privilege normally reserved for ordained clergy. In the Province of New Brunswick, for instance, one must be a cleric of a “recognized church or religious denomination” to have permission to solemnize a marriage, according to the Province of New Brunswick Marriage Act. With regard to the Government of Canada’s income tax practices, Line 231 of the T1 General Form allows clerics to deduct the fair rental value of their private home or parsonage when calculating their net income for the purpose of determining the amount of income tax owed, provided the claim does not exceed one third of their gross income. While in certain special circumstances it may be possible for a non-ordained individual to claim the clergy residential deduction, it is clear from the questions concerning ordination status on Form T1223 from the Canada Customs and Revenue Agency, which accompany this claim, that this privilege is normally reserved for ordained clergy.

6. Non-ordained Vocational Ministry

In all three Conventions and Unions there are those serving in full-time vocational ministry who are not ordained ministers but fall into other categories of accreditation. Some are candidates for ordained ministry who are in ministry training. Such individuals are permitted either as seminarians, or as recent seminary graduates who are completing the requirements for ordination, to serve as the pastor of a church or field of churches. In fact, as noted below, ordination candidates are required to complete an internship year in a local church prior to ordination. Each Convention and Union also makes allowances for lay pastors to provide vocational pastoral leadership.

The CABC, for instance, offers a comprehensive three-year part-time, weekend taught, course of study leading to recognition as a “Lay Pastor”. Such a course of study, according to the pamphlet *Lay Pastors Training Program*, is intended to provide

...the encouragement, care and growth of churches in need of lay pastoral leadership, through the provision of approved laypersons, trained and equipped as lay preachers and lay pastors, thereby strengthening the life of our denomination and advancing the Kingdom of God.

The BCOQ, according to its Blue Book, provides a category of recognition called “Commissioned Workers” for those who meet minimum ordination standards but do not wish to be ordained or who show “marked ability and aptitude for the full-time ministry” but who lack formal educational preparation or who are “recognized and commended by their church or Association in a particular area of ministry”. Similarly the BUWC according to its MPPP has categories of recognition called Licensed Pastor, Mandated Youth Pastor or Mandated for Ministry to recognize those non-ordained individuals who serve as a pastor of a congregation, a youth pastor, or in a ministry broader than that of a local congregation, such as a camp director.

The BUWC in its MPPP also recognizes a Licensed Minister of Music who possesses a Bachelor’s degree in music and who holds an Associate of the Royal Conservatory, Toronto designation (ARCT) or Licentiate of the Royal Conservatory, Toronto (LRCT) designation. As in the case of a Licensed Pastor, Mandated Youth Pastor, or someone Mandated for Ministry, this designation is revoked when the individual leaves the church or ministry in which they are serving but may be reinstated upon application should that individual secure a ministry position in another BUWC church or in another ministry setting.

Within Baptist polity and practice, since the local church calls its own pastor, it is possible for a church to call an individual to provide pastoral leadership who is neither on the track to ordination nor listed in any denominational category of recognition. The 2003 Directory of the CABC lists 25 such individuals or roughly 7% of total active ministers and the 2002 Directory of the BCOQ lists 102 ministers in this category or nearly one third of active ministers. However, most of these clerics serve in primarily “ethnic” or non-Caucasian churches. With the exception of ethnic pastors then, the vast majority of would-be ministers then pursue the road to ordination and accreditation.

7. Road to Ordination

For each of the Conventions and Unions the road to ordination begins with local church membership. This affirms the traditional Baptist understanding that ordination comes at the request of, and at the hand of, the local church. For instance, in its RCM the CABC states that “A candidate for ordination shall have been a member in good standing of a Baptist Church in fellowship with Canadian Baptist Ministries for at least one year before receiving full recognition from the Examining Council.”

Following formal affiliation with a local congregation, the individual seeking ordination is then invited to seek recognition as a candidate for ministry from that congregation. This Licence to Minister is granted by vote of the congregation at a duly called business meeting, normally upon recommendation of the congregation’s Board of Deacons following an interview. According to the CABC’s pamphlet “Procedures for Ordination”, the vote is meant to communicate to the candidate as well as the denomination’s credentials committee, that the congregation affirms that person’s “sense of call to ministry”. In a Church Leaders’ Interview Worksheet the BCOQ spells out for

congregational leaders what kind of questions they should ask the potential candidate for ministry before granting recognition. Interview questions concern topics such as the candidate's personal religious conversion and prayer habits, as well as questions about interpersonal relationships, ministry gifts and skills, and personality morality. Similarly, the CABC recommends in RCM that candidates seeking congregational recognition should "demonstrate leadership ability and relate well to people", and they should also "demonstrate progress in biblical knowledge, spiritual growth, understanding of the ministry and Baptist beliefs." In the CABC, individuals who have obtained this congregational recognition may carry the title "Licentiate" before their name to indicate that they are a candidate for ordained ministry. The BUWC and the BCOQ no longer use the term Licentiate but, like the CABC, require annual renewal of this congregation recognition until the candidate for ministry achieves the next stage of recognition.

In RCM the CABC lists the next stage of recognition as an Association Licence to Minister. An Association is a grouping of Baptist churches located in the same county or in several adjacent counties. Cooperating together, these churches sponsor local shared ministries such as summer camps or hospital chaplaincies. The Association also has a role to play in the credentialing of ministers. Candidates for ordained ministry in the CABC are required to appear before a committee appointed by the association to be examined as to "suitability for ministry and loyalty to the aims and activities of the Convention".

Normally this level of recognition takes place during the candidate's seminary training. Candidates are eligible to appear as long as a year has passed since they were granted a local church Licence to Minister, they have had a "period of satisfactory ministry" in a local church, and they are making progress with the "academic preparation for the work of the ordained ministry". The topics for questions to be asked of the candidate by the

committee concerning “suitability” for ministry are virtually identical to those topics recommended for scrutiny by the local church leadership considering a candidate’s request for a local church Licence to Minister. According to the BCOQ’s Blue Book, there is no Association Licence *per se* in the BCOQ. The candidate for ministry though is required to meet with the Association Ministry Committee annually during his or her seminary studies to inform the Committee as to the candidate’s academic progress and to receive counsel and encouragement with regard to the ordination process. There is no step comparable to the Association Licence to Minister in the BUWC.

Each of the Conventions and Unions have a credentials committee charged with the task of approving a ministerial candidate’s path toward ordination, offering “care” during the ordination process, and recommending examination for ordination. According to the BUWC’s MPPP, ministerial candidates with a local church recognition may appear before the BUWC’s Ministerial Credentials Committee upon a vote of his or her home church and the approval of the Area Minister, who is the denomination’s staff person responsible for a geographic grouping of churches. The BCOQ restricts visits with their Credentials Committee to individuals about to graduate from seminary who have completed the earlier steps in the ordination process. The CAB’s Board of Ministerial Standards and Education normally invites visits from those who have obtained a local church Licence to Minister during their undergraduate training as well as during their final year of seminary training.

According to the BUWC MPPP, the normal education standard for ordination is a four year Bachelor of Arts degree from an accredited university followed by a three year Master of Divinity degree from a seminary accredited by the Association of Theological

Schools. The regulations for the CABC and the BCOQ are identical. None of the denominations specify where the Arts degree is to be taken which is noteworthy given the fact the CABC owns an undergraduate university in Moncton, New Brunswick called Atlantic Baptist University (Gardner, 2002). All three denominational groups are very clear on their preferred seminaries though. The BCOQ Blue Book recommends the BCOQ seminary, McMaster Divinity College in Hamilton, Ontario. The CABC in its RCM recommends its seminary, Acadia Divinity College in Wolfville, Nova Scotia, and the BUWC recommends in MPPP its seminary, Carey Theological College in Vancouver, British Columbia. Each denomination lists the other's seminaries as acceptable alternatives. Each denomination also makes clear the candidates for ministry are required to complete one or two courses in Baptist History and Polity, normally during the course of their Master of Divinity degree. For specialized ministries the denominations make some exceptions to their educational requirements. The CABC in its RCM allows prospective Ministers of Education to substitute the two-year Master of Religious Education degree for the Master of Divinity and allows prospective Ministers of Church Music to complete one year of seminary and one year of church music training at the masters degree level in place of the Master of Divinity. Similarly, the BCOQ in its Blue Book allows prospective Ministers of Youth and Ministers of Education to substitute a Master of Religious Education for the Master of Divinity degree. The BUWC makes similar allowances in its MPPP. All denominational groups require those ordained under "lesser" standards to upgrade their credentials to Master of Divinity level should they desire to serve as a Solo Pastor or Senior Pastor.

Each of the denominational groups reduces the educational requirements in special circumstances, normally related to age. For instance, the BCOQ Blue Book mentions that

a Bachelor of Theology from Acadia Divinity College, an accredited Bible College, or a three year non-graduating program of studies from McMaster Divinity College may be an acceptable educational standard in certain circumstances for the BCOQ. Similarly the CABC in its RCM and the BUWC in its MPPP specifically note reduced education requirements for older candidates for ministry. The BUWC may allow the completion of a certificate programme at Carey Theological College to satisfy ordination requirements for those past 34 years of age. For those past 44 years of age the denomination may accept one full year of studies at Carey Theological College or a directed reading course supervised by the Principal of the seminary. The CABC may allow a Bachelor of Theology program as minimum educational requirement for those over 35, and for those over 55 may allow the completion of a two year non-graduating certificate at Acadia Divinity College as a satisfactory minimum standard.

In addition to age as a variable, a candidate's ethnicity may result in a different educational standard for ordination. For instance, the BUWC writes in MPPP that "Special candidates serving in ethnic congregations may not be able to meet minimum requirement. Concessions are permissible in special circumstances..." Similarly, the BCOQ Blue Book notes that if the Cultural Advisory Group, which reports to the Credentials Committee, "receives evidence and assurance of the candidate's personal, spiritual, academic, and cultural qualifications for ministry within their particular ethnic, cultural or language group, they will inform the candidate and the Credentials Committee of their recommendation or endorsement". No such provision for alternate standards due to ethnicity is outlined by the CABC which ministers to a region with little cultural or ethnic diversity.

Following seminary graduation, a candidate for ordination is normally assisted by the denomination in finding a ministry position in a local church or multi-church charge. During this first year in vocational ministry the candidate is required to enter into an approved mentoring relationship with a nearby veteran pastor who has been approved by the Executive Minister, the chief executive officer of the denomination. This year of internship is designed, according to the CABC Internship Manual to provide “support, encouragement, fellowship, counsel, and accountability to Interns prior to ordination”. Mentors are encouraged to discuss issues of pastoral practice with interns such as pastoral visitation, worship planning, special services, relationships with church boards, and challenges in ministry. In addition, an Internship Committee of three to five people from the candidate’s church is to be appointed to monitor the progress and development of the candidate during his or her first year of ministry. Similar internship expectations exist in both the BUWC and the BCOQ.

Following satisfactory completion of the internship experience, candidates for ministry are eligible to be examined for ordination at the request of the local church and upon recommendation of the credentials committee. The BCOQ’s Blue Book requires that an oral ordination exam of the candidate for ministry take place in the church where the candidate is pastoring. The exam is to be conducted by leaders from neighbouring churches in the Association who, while focusing their questions on matters related to theology and practice of ministry, are free to quiz the prospective ordinand on all facets of life and faith. In both the BUWC and the CABC the request for an examination for ordination still comes from the local church which has called the candidate as pastor, but the ordination exam is conducted at the denominational level with representatives from all Associations present along with denominational staff and elected officials, and the heads

of the denomination's educational institutions. In RCM the CABC makes clear that the standard for answering questions is the Bible, "in all matters of doctrine candidates must substantiate their position by primary reference to the Scriptures". According to the CABC's pamphlet "Procedures for Ordination", prior to appearing before the examining council the candidate must submit a 2,500 word statement describing his or her "conversion, call to ministry and doctrinal beliefs along with one's understanding of Baptist distinctives and the ordinand's intended relationship to the denomination". The BUWC requires a similar written statement.

Each of the Conventions and Unions sponsor an annual new pastors and spouses orientation event. The purpose of the event is to describe the services offered to the churches and pastors by the denomination and to allow the new pastors an opportunity to get to know members of the denomination's staff. According to the BCOQ's Blue Book, the credentials committee will not recommend the candidate for ordination until this orientation event has been attended. No such requirement exists in the BUWC and the CABC.

8. Maintaining Ordination Status

Ordinarily, ordination is regarded as a life-long status in keeping with the Baptist understanding that ordination is the result of God's call on someone's life for the duration of his or her life, not for a season (McEachern, 1980). For instance, the BCOQ Blue Book states that ordination is both open, meaning that ordination status and accreditation is retained without regard to changes of place and ministry, and "life-long unless removed for disciplinary reasons". Although neither the BUWC nor the CABC explicitly state in their procedural guidelines that the status is life-long, both groups report categories of

accreditation for retired pastors, demonstrating that ordination is not lost upon the cessation of active vocational ministry. In addition, the Convention and Unions offer to retired clergy some of the same benefits as active clergy. For instance, the CABC recognizes retired ministers by granting them automatic delegate status to the denomination's annual meeting, the same right which is granted to active clergy (Gardner, 2002).

Although ordination is intended to be a life-long status there are four reasons, other than death, why a Canadian Baptist minister's ordination status may be lost. The first reason a minister may lose accreditation is if he or she chooses no longer to serve as a vocational minister and instead enters a "secular calling". Each of the Conventions and Unions appear to be flexible with regard to an individual leaving vocational ministry, recognizing that some only leave for a season and thus hard and fast guidelines are not laid out in their procedural manuals. The BUWC MPPP states that individuals leaving vocational ministry "shall have their case reviewed...as to whether their names shall or shall not remain on the list of accredited pastors". The CABC RCM uses similar language and notes that the review "will be done with notice and right of appeal...". Secondly, a minister can lose ordination status and accreditation if he or she enters Christian work outside the denomination. Again, the Conventions and Unions use the word "may" in this situation, denoting that the decision on whether a minister can maintain accreditation when he or she leaves ministry within the denomination is a judgement made by the credentials committee. There are several examples of ordained individuals in the CABC 2003 *Directory*, for instance, who have retained their status while ministering as unaffiliated evangelists or while working in campus ministries such as Inter-Varsity Christian Fellowship, but there appear to be no examples of individuals retaining accreditation with

the CABC who have left to minister with another denomination. Dual accreditation is not normally permitted. Thirdly, the BCOQ Blue Book points out that an individual may lose ordination status for “clear reasons of incompetence”. Neither the CABC nor the BUWC specifically indicate this possibility. Finally, individuals may lose their ordination credentials for reasons of moral failure.

High profile sexual misconduct and ethical misconduct by clergy in North America over the past 20 years, including scandals associated with American Pentecostal evangelists Jimmy Swaggart and Jim Bakker, has led many denominations to spell out carefully their response to the breaching of biblical standards for clergy morality. The 1968 CABC Yearbook, which contains the RCM, makes no comment about clergy “moral failure”, whereas the 2003 *Yearbook* devotes four pages to the subject. More dramatically, the BUWC MPPP devotes 23 of its 50 pages to a discussion of moral failure and the denomination’s response to such failure. Moral failure discussions in the regulations of each of the denominations appear to deal almost exclusively with concerns surrounding sexual activity. Sexual misconduct is defined by the CABC in RCM as “any sexual contact outside the marriage relationship between a minister, pastor, or candidate for ministry, and his/her parishioner, counselee, colleague, employee, or any other person”. The CABC further states that the clergyperson is in a position “to exert power over a person under his or her pastoral care” and therefore no sexual contact is proper and that “clergy should view themselves as holding professional status continually”. Each of the denominations, while having appeal processes and exhibiting due concern for careful investigation of any allegation by the credentials committee, make very clear that clergy who break the standards will be punished and in many situations will lose their credentials permanently. The BUWC in MPPP, for instance, states that the credentials

committee “has the authority to delist a pastor...”. The CABC states in RCM that “if the misconduct is considered a wilful breeching of sexual ethical behaviour, the board may suspend his/her credentials indefinitely”. Sexual misconduct is taken very seriously by Canadian Baptists.

9. Conclusion

Canadian Baptists then understand a cleric to be a heterosexual or celibate homosexual male or female Christian believer who is a member of a church, gifted for vocational ministry, called by God, and set aside for special service by a local church. This person must have received recognition by his or her home congregation, as well as the churches of the denomination, and must have completed the prescribed educational and experiential steps outlined by the denomination. Upon receiving the peer and state recognition inherent in the ordination process, the cleric must demonstrate competence, continue to perform their ministry, normally within the confines of the denomination, and avoid moral failure to maintain accredited ordination status.

This chapter has defined how one becomes and maintains one’s status as a Canadian Baptist cleric. This provides an understanding of the world into which the Tidal Impact youth are being invited. It also forms a basis for understanding the Canadian Baptist clergy who are compared with the Tidal Impact youth later in the thesis. The next chapter will provide a theoretic foundation for the comparison of Canadian Baptist clergy and the Tidal Impact youth and a theoretic foundation for the design of a strategy to recruit the Tidal Impact youth as clergy.

CHAPTER FOUR

THEORETICAL FOUNDATIONS

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1. Introduction

This chapter describes the theoretical foundations for the comparison of Canadian Baptist clergy and the Tidal Impact youth and the theoretical foundations for a strategy to recruit these youth as clergy. In doing so, this chapter will discuss the Jungian understanding of psychological type as expressed through the research tradition of Isabel Briggs Myers and Katharine Briggs by providing a brief history of type theory followed by a description of the four functions, two orientations, and the two attitudes found in type theory. This will be followed by a concise discussion of type development and type dynamics. The chapter will then conclude with a description of how type tables are to be understood followed by a brief description of the use and effectiveness of type theory with adolescents.

2. History of Type Theory

a. Defining Type Theory

Type theory refers to the understanding of psychological type as proposed by Carl Jung (1875-1961), interpreted by Katherine Briggs (1875-1968) and her daughter Isabel Briggs Myers (1897-1980), and expressed by Leslie Francis (b. 1947). Jungian type theory was developed over a period of many years as Jung gradually refined the descriptive elements of the system and the dynamic interaction of the elements (Spoto, 1995). Myers and Briggs further defined the understanding of type by providing neutral descriptions of the types and by clarifying the rationale underlining the dynamic interactions that Jung had hypothesized (Myers, et al., 1998). Francis, also using Jungian thought as his basis, developed a personality assessment tool, similar to the one developed by Myers and Briggs but significantly shorter, that could be circulated within both the academic and

leadership communities to allow typological research to be conducted with ease and effectiveness (Francis, 2005).

b. Ancient Times

Discussions of typology date back to ancient times. Oriental astrologers classified character in terms of four trigons, corresponding to the four elements: earth, water, fire and air. Each of these four trigons contained three signs of the zodiac. For instance, the air trigon contained Aquarius, Gemini, and Libra. According to oriental astrology, whoever was born under one of these aerial signs developed a temperament and fate that was understood to be “airy” in nature. Remnants of this system of thought are preserved in modern day astrology (Sharp, 1987). Closely connected with this astrological scheme is a physiological typology proposed by ancient Greek medicine in which individuals were classified as phlegmatic, sanguine, choleric, or melancholic. These classifications were based on bodily secretions. Though these descriptions of personality are still used today (LaHaye, 1993, 1996) they have been largely rejected by the contemporary medical community as unhelpful and erroneous (Sharp, 1987).

c. Jung

Jung’s own model of typology grew out of his extensive review of historical thoughts about type as found in literature, mythology, aesthetics, philosophy, and psychopathology. In his foreword to the first Swiss edition of *Psychological Types* (1971, p.xi), which contains his scholarly research and a detailed summary of his conclusions, he writes:

This book is the fruit of nearly 20 years work in the domain of practical psychology. It grew gradually in my thoughts, taking shape from countless impressions and experiences of a psychiatrist in the treatment of nervous illnesses, from intercourse with men and women of all social levels, from my personal dealings with friend and foe alike, and finally, from a critique of my own psychological peculiarities.

Whereas earlier classifications of type were based on observations of temperamental or emotional behaviour patterns (Edwards, 1993), Jung's model is concerned with the movement of psychic energy and the way in which one preferentially orients oneself to the outside world (Sharp, 1987). Jung initially described individual differences in personality as stemming from one's preference for extraversion or introversion (Quenk, 2000b). According to Jung (1971), extraverts are people whose energy is primarily directed outwardly toward people and events in the external environment, whereas introverts are people whose energy is primarily directed inwardly toward the thoughts and experiences on the inner life.

In the ten years following his initial focus on introversion and extraversion Jung concluded that this dichotomy did not alone account for all the observable differences in human personality. Jung (1971, p.6) wrote:

What struck me now was the undeniable fact [that] while people may be classed as introverts or extraverts, this does not account for the tremendous differences between individuals in either class. So great, indeed, are these differences that I was forced to doubt whether I had observed correctly in the first place. It took nearly ten years of observation and comparison to clear up this doubt.

During this ten-year period of study and reflection Jung subdivided his initial extravert and introvert types into eight sub-types by adding two opposite processes to his descriptive system, each of which had two opposite functions. He called the two opposite

perceiving functions *sensation* (which Briggs and Myers called *sensing*) and *intuition*. He called the two opposite judging functions which *thinking* and *feeling* (Moore, 1988). A more complete description of these pairs of psychological opposites will follow later in this chapter.

d. Briggs and Myers

Katherine Briggs's interest in type began out of her curiosity regarding how people achieved excellence in their lives (Quenk, 2000b). As a wife of a researcher at the Michigan Agricultural College and mother of a home-schooled child, Briggs developed an interest in research and in learning new things without the benefit of formal education (Edwards, 1993). She instilled in her daughter, Isabel, the notion that she "could do things without formally studying them" (Lawrence, 1988) and together mother and daughter set out on a life-time exploration of psychological type without the benefit of formal training in psychology (Kirby, 1999).

In 1917 Isabel Briggs, by then a student at Swarthmore College in Pennsylvania, brought a boyfriend home to meet her parents. Katherine Briggs observed that though Clarence (Chief) Myers was a remarkable young man, he was unlike anyone else in the family (McCaulley, 1980). In an attempt to understand the young man who would become her son-in-law, Katherine Briggs read biographies extensively over the next few years in an effort to develop her typology (Quenk, 2000b). By 1918 Isabel Briggs had graduated from Swarthmore and she and Clarence Myers were married. Shortly thereafter mother and daughter began to devote considerable energy toward studying normal human behaviour. This interest in the typology of psychologically healthy individuals was in contrast to Jung's interest in clinical populations (McCaulley, 1990).

After several years of developing their own thoughts on type, Briggs and Myers discovered Jung's *Psychological Types* in 1923 when it was first published in English (Quenk, 2000b). Much to their surprise they discovered that their beliefs about type were very similar to Jung's (Myers and Myers, 1995). After studying Jung's thought for some time and testing their developing views on family and friends, Briggs and Myers postulated the addition of a fourth pair of opposites, judging versus perceiving (Saunders, 1991). While Jung did not refer to this fourth dichotomy, Briggs and Myers felt that it was implicit in his thought (Myers and Myers, 1995). Jung had written (1971) about his belief that each type possessed a dominant function and an auxiliary function which would support and complement the dominant function. Briggs and Myers believed that the addition of this fourth pair of opposites would assist them in clearly identifying a type's dominant and auxiliary function (Saunders, 1991).

Briggs's and Myers's early thoughts on psychological type were published in the *New Republic* magazine. The first article, *Meet Yourself: Using the Personality Paint Box*, was printed in 1926, and the second article, *Up From Barbarism*, appeared in 1928. Shortly thereafter they began work on a self-reporting type indicator to assist people in discovering their own typological identity (Spoto, 1995). They viewed this indicator as being important because they believed it would increase understanding between individuals and lead to the constructive use of human differences (Kirby, 1999). They also believed that an understanding of type would lessen conflict in relationships between both individuals and governments as people grew to understand and appreciate differences in personality (McCaulley, 1980).

The early models of the *Myers-Briggs Type Indicator* (MBTI) were first used in the 1940s and following further development, the instrument gained scholarly acceptance and was used extensively for research purposes by the 1960s (McCaulley, 1990). By 1976 the instrument was listed in the catalogue of Consulting Psychologists Press which made it available for use by counsellors, academic advisors, career counsellors, and many other individuals. This ease of availability resulted in the MBTI being administered to over one million people by 1979 (Quenk, 2000b), and by 2002 the instrument was used extensively throughout the world, being administered in 16 languages to over two million people per year (www.capt.org).

e. Francis

After several decades of carrying out extensive typological research utilizing the MBTI, a British researcher and professor, Dr Leslie Francis, devoted considerable energy to developing the Francis Personality Type Scales (FPTS). Like the MBTI, this instrument was designed to be a tool for carrying out research on psychological type. However, it was designed to be a shorter instrument than the MBTI thus allowing greater ease in self-reporting by the research subjects (Francis, 2005). This instrument, which like the MBTI, assumes the presence of four pairs of psychological opposites (Francis and Robbins, 2002), is also rooted in Jungian thought (Craig, Francis, Bailey and Robbins, 2003) and is designed to help individuals discover their psychological type (Francis, 2005) and to help researchers discover type preferences for groups of people. For the purposes of this study a junior version of the FPTS was used, given that the research subjects for this study were adolescents. The Junior Francis Personality Type Scales (JFPTS) is identical to the FPTS except that in a few situations some of the vocabulary was altered to include words and expressions that would be more familiar to the younger subjects.

3. Four Functions

a. Preferences and Opposites

Psychological type theory maintains that what appear as chance variations in human behaviour are not due to chance at all, but are the logical result of a few basic observable preferences (Myers and Myers, 1995). As noted above, these preferences make up four dichotomies, each consisting of two opposite preference poles (Quenk, 2000b). These four dichotomies are known as *functions*, *attitudes*, and *orientations*. The poles represented on the sensing – intuition dichotomy and the thinking – feeling dichotomy are usually referred to as functions. The poles represented on the extraversion – introversion dichotomy are usually referred to as orientations of energy. The poles represented on the judging – perceiving dichotomy are usually referred to as attitudes toward the outside world (Myers, 1998).

All of the opposite poles of human personality reflect valuable and normal ways to use one's mind. The preference for a particular function, orientation or attitude is innate and thus there can be no right or wrong preference (Quenk, 2000b). According to Myers (Myers and Myers 1995), each of these preferences is a fork in the road of human development and determines which of two contrasting forms of human excellence a person will pursue. The amount of excellence depends on an individual's own energy, aspirations and drive, but the kind of excellence is determined by the innate preferences that direct them at each fork in the road (Hirsh and Kise, 2000).

Since individuals have an innate disposition toward one pole of each dichotomy (Quenk, 2000b), individuals use both poles at different times but not both at once and not with equal ease (Myers, 1998). While someone can develop skill in using their non-preferred

preference pole, when they use the preferred pole they feel natural, competent, and energetic, whereas when they use the non-preferred pole greater effort is required and they tend to feel awkward (Jung, 1971). For most people, the preference for one pole over its opposite will emerge early in life, forming the foundation of one's personality (Kroeger and Thuesen, 1988).

As individuals use preferences in each of these areas people develop what Jung and Myers referred to as a *psychological type*. By this they meant an underlying personality pattern resulting from the dynamic interaction of an individual's type, environmental influences, and an individual's choices (Myers, 1998). The interests, values, needs, and habits of mind that result from interaction of any set of preferences tend to produce a recognizable set of traits (Myers and Myers, 1995) and each set of traits, or *type*, is unique because it is made up of a particular combination of preferences and it uses psychological energy in a unique manner (Quenk, 2000b). People tend to develop behaviours, skills, and attitudes associated with their type and each type has its own potential strengths and potential weaknesses (Myers, 1998).

The basis of Jung's comprehensive theory of type is that everyone uses four basic *functions* called sensing (S), intuition (N), thinking (T), and feeling (F). These four functions are functions as related to consciousness, meaning that any one of the four functions can be conscious in a particular individual. The function that has the greatest amount of conscious energy at its command is said to be the dominant function and this dominant function determines the degree of consciousness of the other three. Jung (1971) stated that he distinguished these functions from one another because they cannot be

related to one another and thus type theory assumes that many aspects of mental activity can be subsumed under one of these four categories (Myers, et. al., 1998).

b. Two Perceiving Functions: Sensing (S) and Intuition (N)

When he referred to the perceiving process using his term, *perception*, Jung was referring to all the ways people take in information and become aware of things, people, events, or ideas (Baab, 1998). Perception includes information gathering, the seeking of sensation or inspiration, and the selection of a stimulus to attend to. Jung divided all perceiving activities into two categories, sensing and intuition, which he labelled *irrational functions*. By using the term irrational, Jung did not mean something illogical or unreasonable (Sharp, 1987), rather that these functions are not under rational control and are attuned to the broad flow of information (Hirsh and Kise, 2000). These functions are not constrained by rational direction such as limiting the flow of information or an attempt to select from the information received (Myers, et al., 1998). It is important to note that in type usage intuition is commonly abbreviated as *N*, since introversion is abbreviated *I* (Myers and Myers, 1995).

Sensing types tend to live in the present (Ackerman, 1992). They pay attention to “what is” (Hirsh and Kise, 2000) by using the five senses – taste, sight, touch, hearing, smell – (Edwards, 1993), as well as all other body-senses, such as inner ear receptors and muscles and joints (Newman, 1986c). Their desire is to become aware of facts and details occurring in the present (Quenk, 2000b). Newman (1986b) argues that sensing is intimately tied to a bodily experience.

Sensors tend to trust information gleaned from their own experience over the verbal or written reports of others (Myers and Myers, 1995). They prefer to deal with incoming information in as realistic, factually orientated, and practical a way as possible (Oswald and Kroeger, 1996). People who prefer sensing like to take in information that is tangible and requires little interpretation (Kroeger and Thuesen, 1988).

The chief concern for a sensor is the actual state of affairs as it exists in the here and now (Michael and Norrisy, 1984). They are normally observant about the specifics of what is going on around them and are especially attuned to practical realities (Myers, 1998).

Sensors tend to trust what is known and can be verified and often develop memories that are specific, detailed, literal, and complete (Quenk, 2000b). Sensors tend to be practical people (Ross, 1986) who prefer to make decisions on observable facts and normally consider speculating on an unknown future as a pointless distraction from what is important (Francis, 1997).

Sensors handle detail and routine well, seldom make errors of fact, and prefer to use routines to accomplish their tasks (Edwards, 1993). Sensing types often have a high regard for tradition and a profound respect for institutional memory and the record keeping necessary to maintain a connection with the past (Baab, 1998).

Sensing types tend to choose work which involves sequential activity (Baab, 1999), requires attention to detail, the practical application of knowledge and skills, and concrete measurable outcomes (Provost, 1990). People with a preference for sensing tend to enjoy leisure activities that explore the senses such as cooking or bodybuilding (Provost, 1990).

Sensors with an interest in religion tend to possess clearer boundaries between what they understand to be secular or sacred, demonstrate a preference for orthodox belief, and see the modification of one's personal belief as undesirable (Francis, James and Ross, 1997; Francis and Jones, 1999a). They tend to view religious doubts as a sign of weakness, and would define sin as wrongdoing (Ross, 1992a). Religious sensors tend to place a high value on traditional religious practices such as attending worship (Francis and Jones, 1999b).

The psychological opposite of sensing is intuition. Intuitive types tend to live in the future (Ackerman, 1992). They pay attention to what could be (Hirsh and Kise, 2000) by looking at patterns and meanings that are believed to be implicit in the current reality (Quenk, 2000b). Intuition, in contrast to sensing, is predominantly not a bodily experience (Newman, 1986b), but rather a mental, unconscious process (Jung, 1971). Intuitive types tend to trust hunches that come up from their unconscious (Myers and Myers, 1995) after taking in information through a sixth sense, or gut feeling (Edwards, 1993).

Intuitives are interested in the meaning of the reality before them (Oswald and Kroeger, 1996) rather than cold, hard data. People who prefer intuition enjoy focusing on the big picture, observing the relationships and connections between facts and objects (Jung 1971). Intuitives enjoy grasping patterns and are especially attuned to seeing new possibilities (Myers, 1998). The chief concern is with the great potential and new possibilities in both the external world and the inner world of spirit and ideas (Michael and Norrisey, 1984).

Intuitives enjoy thinking figuratively (Kroeger and Thuesen, 1988) and symbolically (Jung, 1971). They may have difficulty memorizing and using facts without putting them into an interesting context, and may consider acquiring, remembering, and using facts to be a distraction which inhibits the free flow of ideas (Quenk, 2000b).

Intuitives tend to be dreamers (Ross, 1986) who prefer learning something new or doing something familiar in a new way. They are patient with complexity but may overlook details and learn best by getting the big picture and working down to the details (Edwards, 1993).

Intuitive types, because of their orientation to future possibilities, are likely to be concerned with questions of meaning and purpose and can become easily bored with the minutia of day to day life (Baab, 1998).

Intuitives tend to enjoy work assignments which require innovative problem solving and carry responsibilities that are less defined and more ambiguous (Provost, 1990). For their leisure time intuitives tend to prefer activities that focus on novelty, imagination, and discovery such as art classes, reading or writing fiction, or photography (Provost, 1990).

With regard to religious belief, intuitives demonstrate comfort with complex theological systems, welcome new religious insights, and view the modification of one's theological position as healthy and natural (Francis, James and Ross, 1997; Francis and Jones, 1999a). They also are often less disturbed by religious doubts and would tend to define sin as being inauthentic rather than wrongdoing (Ross, 1992a). Intuitives tend to give

great value to experimental aspects of spirituality such as witnessing a beautiful sunset (Francis and Jones, 1999b).

c. Two Judging Function: Thinking (T) and Feeling (F)

The two judging functions are used to determine what will be done with the data gleaned by the perceiving functions (Michael and Norrisey, 1984). Jung used the terms *thinking* and *feeling* in specialized ways to refer to apperceptive or *rational functions* (Ross, Weiss and Jackson, 1996). By rational functions he meant functions that can be personally directed, and functions that are based on a reflective, linear process that coalesces into a particular judgement and are in accord with the laws of reason (Sharp, 1987). These rational functions both appraise or evaluate information taken in through the perceiving functions and limit the irrational perceiving functions (Myers, et. al., 1998). Each person uses both thinking and feeling judgement but will generally feel more comfortable with using one over the other (Baab, 1999). According to Jung (1971), both thinkers and feelers have emotions and can think critically. Jung's use of these terms were meant to distinguish one's preference for one decision-making process over another equally valid decision-making process.

Thinking judgement motivates one to ask questions, confront what is believed to be untrue, and strive for consistency and coherence (Baab, 1999). People who use thinking judgement tend to look at the logical consequence of a choice or action (Myers, 1998) with the goal of arriving at an objective truth (Quenk, 2000b). Judgements are often made based on the principles of cause and effect (Myers, et. al., 1998) and thinkers are able to mentally detach themselves (Kroeger and Thuesen, 1988) from a situation and consider the consequences objectively, thus making logical, linear decisions (Oswald and Kroeger,

1996). Thinkers tend not to get involved in a situation personally and strive for justice, clarity (Kroeger and Thuesen, 1988), and impartiality (Quenk, 2000b).

Thinkers derive energy from critiquing and analyzing what is wrong with something so they can solve the problem (Ross, 1986). They value truthfulness over tact and generally assume that the conclusions of others are wrong until they themselves have arrived at the same conclusion through logical analysis (Myers and Myers, 1995). Often their goal is to derive a standard or principle that will apply in similar situations (Myers, 1998).

Thinkers tend to be good at organizing facts and ideas into a logical sequence that make the argument clearly, resulting in an equally clear conclusion (Myers and Myers, 1995). Thinkers attempt to convince people of the truth of their position through the presentation of a true/false understanding of principles and ideas (Stricker and Ross, 1964b; Hirsh and Kise, 2000).

More often men are thinkers than women (Myers and Myers, 1995). Some researchers suggest that as many as two-thirds of men prefer to use thinking judgment (Baab, 1999).

In work, thinking types value brevity and fairness and usually enjoy working with things and ideas rather than people (Edwards, 1993). They tend to be drawn to vocations requiring decision making rather than jobs in the social arts (Myers and Myers, 1995). Thinkers often find pleasure in jobs that require thoughtful analysis of data and then placing that data in logical order (Provost, 1990). Thinkers often report that they have a greater need to achieve advancement than be appreciated (Ackerman, 1992).

With regard to religion, thinkers tend to approach sacred texts through a particular principle of interpretation rather than looking for resonance with their own personal values (Ross, 1992b). Thinkers tend to understand sin as a matter of personal incongruity rather than the absence of harmony and caring actions (Ross, 1992b).

In Jungian thought, feeling is the psychological opposite of thinking. Feeling judgement is a process of making decisions that looks at the implication of the decision on people (Baab, 1999). Jung's use of the term *feeling* has little connection with how the term is currently used in Western culture. Jung was not referring to using emotion to make a decision (Jung, 1971), but instead he meant that people who use feeling judgement to make a decision tend to consider what is important to them and to others involved in a situation (Harbaugh, 1988). Decisions are made based on values (Edwards, 1993). When feelers make a decision they are able to place themselves mentally into the situation to identify with everyone so they can make decisions based on their subjective values (Kroeger and Thuesen, 1988) about honouring people (Myers, 1998) rather than based on logic alone (Oswald and Kroeger, 1996).

Feelers are energized by appreciating and supporting others and they look for qualities to praise (Myers, 1998). They have a tendency to identify and empathize with other's emotional pain (Quenk, 2000b) and may even assume their pain (Kroeger and Thuesen, 1988).

Feelers enjoy pleasing people and are often sympathetic individuals (Francis, 1997) who value tact over truthfulness and are likely to agree with those around them, assuming that the statements and conclusions of others are probably correct (Myers and Myers, 1995).

While they can readily recognize logical principles and objective criteria for decision making (Quenk, 2000b), these criteria can easily be set aside since the goal of a feeler is to create harmony (Ross, 1986) and treat each person as a unique individual (Kroegeer and Thuesen, 1988). The impact of their decision on people is extremely important to the feeler (Fearn, Francis, and Wilcox, 2001).

Feelers may have difficulty formulating a clear argument and conclusion and may ramble, providing more information than the thinker deems necessary (Myers and Myers, 1995). Feelers tend to try to convince people of the reliability of their ideas and principles through an appeal to human need (Hirsh and Kise, 2000).

More women are feelers than men (Myers and Myers, 1995). Some writers suggest that as many as two-thirds of women prefer feeling judgment (Baab, 1998).

In their work, feeling types tend to enjoy working with people and want to be treated as a person with legitimate feelings and needs (Edwards, 1993). They tend to be drawn to the social arts rather than professions which require executive-level decision making (Myers and Myers, 1995). Feelers often enjoy work that provides an opportunity for personal expression that brings meaning to deeply held values (Provost, 1990). Feelers often report that they have a greater need to be appreciated at work than to achieve advancement (Ackerman, 1992).

With regard to religion, feelers tend to value harmony over consistency, and sensitivity over objectivity (Ross, 1992b). They are drawn to messages of compassion and unity. In addition, feelers tend to be drawn to forms of prayer that are relational, and spiritual

practices that are rooted in the past and associated with events of emotional significance (Ross, 1992b).

4. Two Orientations of Energy: Extraversion (E) and Introversion (I)

To many laypeople *extraversion* means sociable and *introversion* means shy. However, Jung's concept is different and much broader than what is spoken of colloquially (Borg and Shapiro, 1996). A significant portion of Jung's *Psychological Types* (1971) is devoted to discussing the historical development, and describing the characteristics of, the extraversion and introversion orientations. Myers, et. al. (1998) point out that in his description Jung understood extraversion and introversion to be orientations of energy. Shapiro and Alexander (1975) argue that another key to understanding the Jungian distinction between extraversion and introversion is the relative emphasis given to the object and subject of the experience. In a moment of experience the extravert may lose sense of himself as a subject, whereas the introvert remains aware of his experience upon the object of his experiencing. Introverts experience the difference between what is there and what they experience (Ross, Weiss and Jackson, 1996).

In the extraverted orientation energy is produced through engagement with the outer environment (McCaulley, 1990) of people (Baab, 1998) and objects (Jones and Francis, 1999). This energy and attention flows out from the individual to the objects and people in the environment (Quenk, 2000a). The extraverted individual desires to act on the environment (Myers and Myers, 1995), affirm its importance, and increase its effect (Myers, et. al., 1998). An extravert's focus is on the breadth and variety of experiences in

the world (Quenk, 2000a) and they scan the outer environment for stimulation (Francis, 1997).

Extraverts enjoy variety and action (Borg and Shapiro, 1996) and sometimes get caught up in whatever is happening around them (Carlyn, 1977) because they derive pleasure from spending physic energy (Harbaugh, 1988). They are often good at remembering faces and names and enjoy meeting new people (Kroeger and Theusen, 1996).

An extravert can become impatient with long, slow jobs (Francis, 1997). They enjoy working in the company of other people and often show more interest in how people are doing the job than in the job itself (Harbaugh, 1988). Extraverts are energized by contact with large numbers of people (Oswald and Kroeger, 1996). They enjoy frequent interruptions and telephone calls since they find that spending too much time without external activity can result in fatigue and low motivation (Quenk, 2000b).

Extraverts prefer a quick pace to life (Provost, 1990). They readily take the initiative in work and relationships (Myers, 1998) and they like to act decisively and quickly even when it may not be wise to do so (Francis, 1997). They tend to act first and reflect later (Edwards, 1993) and thus extraverts enjoy a trial and error approach to learning new skills (Quenk, 2000b).

Extraverts prefer to learn a task by talking it through with other people. They also process new ideas by talking them out (Ackerman, 1992). Extraverts offer their thoughts freely (Hirsh and Kise, 2000) and many find that they frequently regret having made a remark

before thinking through the consequences of their comments (Oswald and Kroeger, 1996).

Extraverts report that they have many friends (Oswald and Kroeger, 1996) and are often viewed by others as friendly (Ackerman, 1992), gregarious, and sociable (Kroeger and Thuesen, 1988). They usually prefer face to face or a phone conversation over communicating in writing. Extraverts like input from others (Edwards, 1993) and they often find that their own ideas become clarified after they receive verbal input from others (Francis, 1997). In their leisure time extraverts may choose team sports, large social events, or other group events (Provost, 1990), that offer a high level of physical activity and expressiveness (Myers, 1998).

With regard to religion, extraverts emphasize fellowship with others (Ross, Weiss, and Jackson, 1996). They prefer active works of service, large group worship and study experiences (Francis, Penson, and Jones, 2001), and visiting the sick and homebound (Baab, 1999).

In contrast to extraverts, introverts draw psychic energy from their environment toward inner experience and reflection (Quenk, 2000b). Unlike extraverts, they are more inclined to collect energy for their own use (Kroeger and Thuesen, 1988) rather than dispense energy on others (Francis and Jones, 1999a). An introvert desires to stay focused on their internal, subjective state as long as possible (Myers, et. al., 1998) since they are energized by the inner world of reflection (Ross, Weiss and Jackson, 1996) and ideas (Baab, 1998). Introverts possess a strong desire to detach themselves from the world around them (Carlyn, 1977).

Introverts are interested in the clarity of concepts, ideas, and the recollected experience (Myers and Myers, 1995). They enjoy a thoughtful contemplative detachment that accompanies solitude (Harbaugh, 1988) and privacy (Myers, et. al., 1998) and they value the depth and intensity of private reflection (Quenk, 2000b). The focus of introverts is upon ideas (Jones and Francis, 1999) rather than the outside environment (Myers and Myers, 1995).

Introverts are private people (Myers, 1998). They guard their emotions carefully (Oswald and Kroeger, 1996). They prefer to think things out carefully before presenting an opinion (Harbaugh, 1988) and thus they often appear to be wise people who possess significant depth of thought (Kroeger and Thuesen, 1988).

Introverts are reflective people (Borg and Shapiro, 1996) who prefer to think first and then act (Edwards, 1993). Sometimes the introvert may reflect so long that that an opportunity is missed (Francis, 1997). Their pace of conversation and action is slow (McCaulley, 1990), however the introvert will take the initiative when an issue or situation is very important to them (Myers, 1998).

Introverts prefer communicating in writing (Myers, 1998), particularly if the subject is unpleasant (Francis, 1997) and many value the presentation of a fine, nuanced statement (Edwards, 1993). After carefully considering an issue the introvert may or may not share their conclusion (Oswald and Kroeger, 1996) since, in contrast to the extravert, it takes little effort for introverts to keep what they are thinking to themselves (Quenk, 2000b).

Introverts enjoy quiet (Ackerman, 1992). They are fatigued by contact with large numbers of people (Oswald and Kroeger, 1996). They prefer to work individually rather than in large groups (Francis, 1997) and thus generally choose vocations where they can work independently or one on one with time for careful reflection before acting. They prefer to set their own standards (Hirsh and Kise, 2000) and may be slow to try something new without understanding it fully and completely (Hirsh and Kise, 2000).

Introverts usually appear reserved at first (Ackerman, 1992). In his *Two Essays on Analytical Psychology*, Jung (1971) wrote that introversion is normally characterized by a “hesitant, reflective, retiring nature that keeps to itself”. Introverts tend to have fewer friends and choose these friends very carefully (Provost, 1990). Their leisure time tends to focus on activities that are more solitary such as running, reading, or meditating (Provost, 1990).

With regard to religion, introverts value opportunities for reflection (Ross, Weiss, and Jackson, 1996). Introverts report that they enjoy activities such as praying alone (Francis, Penson and Jones, 2001), attending silent retreats, writing thoughts and feelings in a journal, and exploring the deeply held values that come from religious faith (Baab, 1999).

5. Two Attitudes to the Outside World: Judging (J) and Perceiving (P)

Although, as noted earlier, Jung never specifically mentioned a judging versus perceiving attitude toward the outer world, understanding the dichotomy has become a foundational element of type theory since it was proposed and used by Myers and Briggs in the early forms of the MBTI (McCaulley, 1990). The dichotomy has two uses. First, in conjunction with the E- I dichotomy it identifies which of the two preferred functions is

the dominant function or auxiliary function. A description of this role will follow later in this chapter. Second, the J – P dichotomy describes identifiable orientations to the outside world (Myers, et. al., 1998). It is important to note that in type theory the expression *judging* does not mean *judgemental* but rather refers to an individual who prefers to exercise judgment or make decisions in the outer world.

In their approach to life, judges prefer to have a settled plan in place and display a preference for closure. They believe that life should be willed and decided (Myers and Myers, 1995). Perceivers, on the other hand, approach life in a flexible and spontaneous manner, keeping plans and organization to a minimum (Francis, 1997). They believe that life should be experienced and understood (Myers and Myers, 1995).

Judgers enjoy coming to conclusions (Ross, Weiss, and Jackson, 1996). They are more decisive than curious (Myers and Myers, 1995). Since they prefer to make correct decisions rather than take in more information (Baab, 1998) they often work to limit their experiences and defend against experiences they view as unnecessary (Oswald and Kroeger, 1996). They choose to select the best thing for them and then experience it (Hirsh and Kise, 2000).

A person who prefers judging enjoys feeling in control of their life (Quenk, 2000b) as well as situations and events they face (Borg and Shapiro, 1996). They tend to approach life in a systematic manner (Francis and Jones, 2000a) in order to try to avoid last minute stresses (Ackerman, 1992). They tend to be methodical and like to schedule projects so that each step gets done on time (Carlyn, 1977). Judges are self-regimented (Francis, Penson, and Jones, 2001) and enjoy setting and meeting deadlines (Baab, 1998). In fact

they may deliberately start a project early so that their own self-imposed deadlines can be met earlier than planned (Quenk, 2000a). They tend to be very self-disciplined and purposeful (Oswald and Kroeger, 1996). Judgers like to complete a project and they work best when they can plan their steps in advance and follow their charted course of action (Harbaugh, 1988). They prefer to tackle one issue at a time (Hirsh and Kise, 2000), close the file, and then remove the issue from their minds (Myers and Myers, 1995). Judging types are goal oriented and often use lists and agendas to structure their day as well as their long-term future (Kroeger and Thuesen, 1988). They like structure and prefer to stick to their established plans (Provost, 1990). This may cause them to resent interruptions which cause them to alter their plans (Francis, 1997).

People who prefer judging dislike ambiguity (Edwards, 1993). They enjoy coming to conclusions and making judgments (Quenk, 2000b) as quickly and efficiently as possible (Quenk, 2000a) and thus are often viewed by others as decisive (Oswald and Kroeger, 1996). Many judgers are not hesitant about sharing their conclusions with others, even if their judgement is unsolicited (Myers and Myers, 1995). They like to have issues and plans settled (Baab, 1999) and thus resist putting off decisions and tend to be content or relaxed once they have made a decision about an issue or a person (Edwards, 1993). They enjoy closure and predictability. They dislike discovering new information that may cause them to revisit their conclusions (Francis, 1997). Because they like to start tasks as quickly as possible (Harbaugh, 1988), they may decide to act more quickly than they should (McCaulley, 1990).

Perceiving is the psychological opposite of judging. A perceiving orientation involves the habitual use of one of the perceiving functions when interacting with the outside world

(Quenk, 2000a). In contrast to judgers, perceivers prefer a flexible, spontaneous way of being in the world (Ross, Weiss, and Jackson, 1996). They are more curious than decisive (Myers and Myers, 1995). Their main goal is to experience life rather than control it (Edwards, 1993). They also want to understand life and adapt to it (Borg and Shapiro, 1996; Carlyn, 1977).

Perceivers take great pleasure in starting something new (Myers and Myers, 1995). They love variety (Ackerman, 1992). They like to experience many things and then select the best thing (Hirsh and Kise, 2000). However, they may start too many projects and have difficulty completing them (Kroeger and Thuesen, 1988) or they may find that they overschedule themselves (Ackerman, 1992). They tend to postpone unpleasant tasks and give their attention to assignments that are more enjoyable (Francis, 1997), and they want to know all about a new task before they begin it and may desire to postpone something new until they explore many options (Myers and Myers, 1995). Without conscious effort, it is difficult for perceivers to start a project far in advance of the deadline (Kroeger and Thuesen, 1988) operate within set schedules, and be orderly and methodical in approaching goals (Quenk, 2000a).

People who prefer perceiving are usually flexible and easy going (Fearn, Francis, and Wilcox, 2001). They respond to the needs of the moment (Myers, 1998) and are often uncomfortable with much structure and planning (Provost, 1990). They are masters at dealing with unplanned and unexpected happenings (Harbaugh, 1988). Perceiving types adapt well to changing situations (Hirsh and Kise, 2000) and are at home with a *wait and see* attitude (Kroeger and Thuesen, 1988). They enjoy encountering new information (Quenk, 2000b) or changes in their life situation and have little difficulty in adapting their

plans to accommodate the newly acquired information (Oswald and Kroeger, 1996). They are excited about being aware of all the options (Edwards, 1993). However, they are slower to come to conclusions (Baab, 1998) and may have difficulty making decisions since they may feel that they do not have enough facts at hand (Francis, 1997) or that a better option than the one currently under consideration (McCaulley, 1990).

Perceivers like to know what others are doing and are interested to see how it turns out (Myers and Myers, 1995). They are open-minded and tolerant individuals who recognize that there can be a variety of legitimate standards (Myers and Myers, 1995).

Perceivers do not want to miss out on anything (Harbaugh, 1988) and thus they are delighted to be involved in many projects and leisure activities simultaneously (Hirsh and Kise, 2000). Their leisure activities tend to be less planned than the judger and many perceivers find it easy to interrupt work with play (Provost, 1990).

Unlike judgers who make a list of things they intend to complete in short order, perceivers may make lists but usually as a way of seeing the possibilities in front of them, possibilities which may or may not be acted upon (Francis, 1997). Perceivers work best under pressure and generally accomplish a lot at the last minute under the pressure of a deadline since they are energized by their resourcefulness in adapting to the demands of the moment (Myers, 1998).

6. Type Development

Jung believed that though one's type is innate, type develops over time and that there are predictable stages in one's type development. He proposed that there is a hierarchy of

functions that describe each person's personality at any stage of life (Jung, 1971) and that this hierarchy of dominant, auxiliary, tertiary, and inferior functions permits and encourages the kind of development and adaptation necessary at each stage of human development (Myers, 1998). A description of the hierarchy of functions can be found later in this chapter.

a. Children

Type theory assumes that children are born with a predisposition to prefer some functions over others. Children are innately motivated to use their dominant function and to a somewhat lesser degree their auxiliary function and they become more skilful and adept at using these functions (Myers, et. al., 1998). Jung believed a key component of type development during childhood is the differentiation of both the dominant and auxiliary functions. By this he meant that children learn to operate their primary and auxiliary functions independently, in a way that allows these function to be exercised apart from other functions (Jung, 1971). As this differentiation occurs over time, it leads naturally to a feeling of competence and pleasure at using these preferred functions and allows the child to develop the surface traits, behaviours, and skills associated with these functions (Myers and Myers, 1995). While differentiation occurs the child will normally neglect the development of the opposite functions. This begins to set them apart from other children who are subconsciously focusing on developing their minds and thought patterns according to other primary and auxiliary functions to which they are innately drawn (Jung, 1971).

b. Adolescence to Adulthood

As a person moves from childhood to adolescence and on to adulthood, they continue to exercise their dominant and auxiliary functions (Quenk, 2000b). The use of these

functions continues to provide greater enjoyment than the use of the less developed functions (Provost, 1990). Differentiation continues and for those in a normal state of psychological health a clearer sense of human identity emerges (Jung, 1971). Myers (Myers and Myers, 1995) spoke of the first half of life as a time of specializing in which the individual devotes a great deal of energy to one's dominant and auxiliary functions.

c. Midlife

During midlife many people experience a desire to complete their personalities and gradually add the previously neglected tertiary and inferior functions to their list of useful functions (Baab, 1999). In the second half of life individuals move away from being a specialist and become more comfortable with becoming a generalist with regard to the use of type (Myers, et. al., 1998). The increased use of the less preferred functions allows individuals to add new perspectives and experiences that may have not been fulfilling during earlier stages of life (Provost, 1990). The use of these less preferred functions necessarily means the direction of less energy to one's preferred functions (Corlett and Millner, 1993). However, the theory does not view this as a change in one's type but rather the natural, healthy psychological development (Quenk, 2000a) since type theory assumes that one's type does not change over time but becomes more complete and fully developed over time (Kroeger and Thuesen, 1988).

d. Biology and Environment

There is a growing body of evidence to suggest that type stems from one's biology rather than one's environment, leading to the conclusion that type is universal, meaning that personalities of all human beings are structured in accordance with type dichotomies (McCaulley, 1990). Advocates for the use of type theory point out that the MBTI is

currently used successfully in many different countries and cultures. In fact, the only culture to date that the writers of the American *MBTI Manual* (1998) point out where the tool is not useful is in collectivist cultures where there is little permission for people to develop a sense of individual identity. By 1998, the MBTI had sufficient reliability and validity evidence to be sold commercially in 16 languages (Myers, et. al., 1998). All four dichotomies and all 16 types are recognized in non-western cultures, however the way in which these preferences are expressed may differ from the way they are expressed in western cultures (Myers, et. al., 1998).

In spite of the prevailing view in the type community that one's psychological type is determined by biology, there is still a recognition that one's environment, such as friends and family, plays a huge role in healthy type development (Myers, et. al., 1998).

Environment is important because it can either foster or suppress one's natural preferences (Myers and Myers, 1995). For those whose environment reinforces activities that are less comfortable, less satisfying, and less motivating, it is very difficult to acquire skill with one's natural preferences (Myers and Kirby, 1994). This may cause someone to feel less content and less competent since they are out of touch with their best gifts (Quenk, 2000b).

7. Type Dynamics

When individuals discover their psychological type, they are not only discovering which of the preference poles of four psychological dichotomies they prefer, they are also discovering the information needed to understand their type dynamics (Quenk, 2000b). In

type theory each four letter type description (i.e. ENTJ) stands for a complex set of dynamic relationships between the preferences (Myers, et. al., 1998).

a. Background

Jung (1971) argued that the psychological energy available to the four functions does not go anywhere without being directed. This direction comes from the extraverted or introverted attitude. An extraverted attitude directs sensing, intuition, thinking or feeling outward toward people, things, and action, whereas an introverted attitude directs a function toward inner ideas, experiences, and reflection (Quenk, 2000a).

Jung (1971) believed that if all of one's energy was used in one direction then that individual would be unbalanced. Thus, his type theory postulates a balance of energy use. Jung believed that even though extraverts prefer the outer world, they do not spend all of their energy there. Similarly, introverts do not spend all of their psychic energy on the inner world of ideas and experiences (Sharp, 1987). Jung proposed a model (1971), which was further developed by Myers (Myers and Myers, 1995), to understand how the mental functions operate by postulating that each person possessed a superior or dominant function as well as an auxiliary function, a tertiary function, and finally, an inferior function.

Since each of these functions directs energy in a different path, Jung (1971) believed that it is practically impossible for anyone to develop all four functions at the same time. Instead, an individual experiencing healthy type development will first differentiate the function that comes most naturally (McCaulley, 1990). Jung (1971) wrote that it is the

more or less complete identification with the most favoured, and hence most developed, function that gives rise to psychological types.

b. Dominant Function

According to type theory, a person's dominant function provides the major theme for orienting one's life (McCaulley, 1990). Jung (1971) wrote that as a general rule, a man identifies more or less completely with the most favoured, and hence the most developed, function. Myers (Myers and Myers, 1995) referred to this dominant function as the "captain of the ship" which guides an individual through life, exerting its influence over work, play, and other life choices (Provost, 1990). The dominant function indicates a type's central core and is the most important and most used part and the basis for motivation (Myers, 1998). Jung (1971) believed that the dominant function is generally used in the direction of one's preferred orientation. For instance, if an extraverted person's dominant function is sensing, then the sensing would be extraverted. Conversely, if an introverted individual's dominant function was thinking, then the thinking would be introverted.

c. Auxiliary Function

To counterbalance the dominant function, Jung (1971) proposed the existence of an auxiliary function that is in every respect different from the nature of the primary function. This auxiliary function contributes balance to the dominant in two ways. First, the auxiliary function must be the other kind of mental function not used by the dominant (Baab, 1998). For instance, if the dominant is a judging function, either thinking or feeling, then the auxiliary must be one of the perceiving functions, either sensing or intuition (Quenk, 2000b). Secondly, the auxiliary function is used in the direction of the

non-preferred orientation. Thus, if a person's dominant function is introverted then the auxiliary would be extraverted and *vice versa* (Myers, et. al., 1998). Due to this psychological structure there is a balance between taking in information and making decisions based on that information, and a balance that allows an individual the comfort and facility to live both in the world within and the outside world (Myers and Myers, 1995). While this notion of psychological balance does not mean that the auxiliary and dominant are equal, it does mean that the presence of well developed type should allow an adult who has experienced normal or healthy type development to function well in the culture in which he or she may live (Provost, 1990).

d. Tertiary Function

Individuals also use functions that do not appear explicitly in their four letter type description (Baab, 1998). One of these, the third or, tertiary, function is the opposite of the auxiliary in that if one's auxiliary is intuition then one's tertiary will be sensing or *vice versa*. Similarly, if one's auxiliary is a judging function then one's tertiary will be the opposite judging function (Myers and Myers, 1995). Jung, however, did not provide clear direction with regard to the attitude of the tertiary function. Myers and Briggs hypothesized that the tertiary function operated in the less preferred orientation (Myers and Myers, 1995) but there does not appear to be universal agreement within the type community as to the attitude of this function (Quenk, 2000b).

e. Inferior Function

Finally, type theory postulates the existence of a fourth, or *inferior*, function in the hierarchy of energy (Quenk, 2000a). This fourth function is called inferior in contrast the dominant function which Jung (1971) referred to as the *superior* function. This fourth

function is inferior only in the sense that it is last in accessibility or conscious control (Sharp, 1987). Jung (1971) believed that the psychic energy claimed by the dominant function is taken from the inferior function thus causing it to lay dormant (von Franz, 1971) and thus when it appears the inferior function is usually exaggerated or extreme, inexperienced or immature, and undifferentiated or categorical (Quenk, 2000b). Many Jungians give attention to this fourth function since it is the least conscious and thus the most likely source of difficulty or growth (McCaulley, 1990). Quenk (2000b) wrote that the inferior function generally appears during periods of illness, fatigue, stress, and life transitions for purposes of compensation for overuse of one's preferred functions. This inferior function utilizes the function opposite of the dominant function in the least preferred orientation of extraversion or introversion (Myers and Kirby, 1994). So, for instance, if one's dominant is extraverted sensing then one's inferior function will be introverted intuition. Similarly, if one's dominant is introverted feeling then one's inferior function will be extraverted thinking.

f. Identifying the Hierarchy of Functions

The following steps for identifying the hierarchy of functions is adapted from the American *MBTI Manual* (Myers, et. al., 1998). The example assumes that someone possesses the type description *ENTJ*:

Step #1: Look at the last letter of the four letter type description. The J or P will identify whether the judging or perceiving function is extraverted. In this example the J indicates that the individual's judging function, in the case their thinking, is extraverted.

Step #2: In type dynamics one function that appears in the four letter description is extraverted and the other is introverted. Thus in this example, the intuition must be introverted because the thinking is extraverted.

Step #3: The first letter of one's type description reveals which orientation, extraversion or introversion, is preferred and thus helps identify the dominant function. In this case extraversion is preferred and thus the dominant function must be thinking.

Step #4: The auxiliary function is easily discovered by default since it is always the other function that is present in the four letter description and is used in the opposite orientation. Thus, in the example, if the dominant function is extraverted thinking then the auxiliary function must be introverted intuition.

Step #5: To discover the tertiary and inferior functions one needs to remember that the tertiary is the opposite of the auxiliary, and the inferior is the opposite of the dominant. Thus, in the example, if the auxiliary is intuition, then the tertiary will be sensing. Due to lack of clarity in type literature it is difficult to state whether this sensing is introverted or extraverted. Finally, if the dominant function in the example is extraverted thinking then the inferior will be completely opposite, namely, introverted feeling.

8. The Type Table

a. Background

The type table, which presents the 16 types in logical arrangement, was designed by Isabel Myers to provide a clear way to understand whole types as well as the particular

combination of preferences occurring in groups (McCaulley, 1990). If one develops a familiarity with the type table one can quickly recognize which types predominate in a sample and which types occur infrequently in a sample (Myers and Myers, 1995). An extensive collection of type tables of vocational groups and other groupings of individuals can be noted in the *Atlas of Type Tables* (MacDaid, McCaulley and Kainz, 1991). What follows is a description of the placement of each of the preferences and the rationale given by Myers, et. al. in the American *MBTI Manual* (1998).

b. Understanding The Type Table

Table 4.01 provides a complete illustration of all 16 types arranged on the type table. The rationale for these arrangements follows:

Table 4.01

ISTJ	ISFJ	INFJ	INTJ
ISTP	ISFP	INFP	INTP
ESTP	ESFP	ENFP	ENTP
ESTJ	ESFJ	ENFJ	ENTJ

Introverted types appear on the first and second row of the type table and extraverted types appear on the third and fourth row. Commenting on her choice of placement as illustrated in Table 4.02, Myers suggested, tongue in cheek, that the introverts were more likely to have their heads up in air and the extraverts to have their feet on the ground.

Table 4.02

I
E

As seen in Table 4.03, sensing types are placed in the two left hand columns and intuitive types are placed in the two right hand columns, the same order of the S – N dichotomy.

Table 4.03

S	N
---	---

Thinking types are displayed on the two outer columns and feeling types on the two inside columns as noted in Table 4.04. Myers suggested that this placement would be easy to remember since feeling types, who typically have a greater need for affiliation, would be surrounded by other types whereas thinking types are in the outer column with unpeopled space beside them.

Table 4.04

T	F	F	T
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Judging types were placed on the top and bottom rows and perceiving types in the two middle rows as seen in Table 4.05. Myers suggested that putting the perceiving types in the middle rows gave them boundaries which judging types are so fond of providing.

Table 4.05

J
P
P
J

While the combining of two of the four mental functions into temperaments as seen in Table 4.06 is extensively discussed by Keirsey and Bates (1984), it does not imply type dynamics. It still, however, provides an important referential point for discussion.

Table 4.06

ST	SF	NF	NT
----	----	----	----

Combining E and I with J and P does provide practical insights into type dynamics. These preference combinations, which are displayed in the four rows (Table 4.07), identify particular type dynamics present in four letter descriptions. For instance, EJ types are those whose share the characteristic of having a dominant function that is an extraverted judging one. These combinations can provide practical insights into the group one is studying through the data present on the type table.

Table 4.07

IJ
IP
EP
EJ

Finally, a display of data by quadrant (Table 4.08), while not useful for type dynamic purposes, can be a helpful referential point for discussion.

Table 4.08

IS	IS	IN	IN
IS	IS	IN	IN
ES	ES	EN	EN
ES	ES	EN	EN

9. Type Theory and the Adolescent

Type theory has been used in research with many different vocational groupings including managers (Cabral and Joyce, 1991), health care professionals (Jain and Lall, 1996; Schewchuk and O'Connor, 1995), educators (Wicklein and Rojewski, 1995; Wubbenhorst, 1991), accountants (Descouzis, 1989; Satava, 1996), and religious professionals (Francis, Payne and Jones, 2001). In addition, type theory has been used in

research with many different age levels including university students (Hozik and Wright, 1996; Levy and Ridley, 1987; Landrum, 1992), graduate students (Nauss, 1972; Silberman, Freeman, and Lester, 1992), and adults (Nordvik, 1996; Francis, Payne and Jones, 2001). But what about adolescents? Can type theory be used in research with adolescents?

Type theory is commonly used in research with children as young as seven. The Murphy-Meisgeier Type Indicator for Children (MMTIC), an instrument which is based on Jungian type theory, is recommended for use with children who are seven to thirteen years old (Fourqorean, Meisgeier, and Swank, 1990). *The MMTIC Manual* (Meisgeier and Murphy, 1987) states that the instrument uses a reading level of 2.0 using a modified Fry system with the exception of one or two items, and that the questions are based on situations common to children attending school in a variety of cultures.

The American *MBTI Manual* states that the MBTI is written at a seventh grade level based on reading norms in the United States of America, suggesting that it is intended for use for those twelve years of age or older. Elsewhere in the *MBTI Manual* it is stated that the MBTI is appropriate for young people fifteen years of age or older and that the instrument can be used with those twelve to fourteen years of age. The use of the MBTI with younger clients harkens back to the early days of the development of the MBTI when Myers conducted most of her initial research on high school students (McCaulley, 1990). Myers and McCaulley (1985) suggest that while reliability for younger clients may be lower than those of adults due to issues of type development, reliability is still acceptable. In addition, peer review journals have published articles based on type research conducted on high school students and adolescents as young as twelve including

Mills and Parker (1998), Schneider, Ehrhart and Ehrhart (2002), and Lundberg, Osborne and Miner (1997), Mills (1993), Kaufman, Kaufmann and McLean (1993), Harrison and Lester (2000), and Olszewski-Kubelius and Kuliecke (1989) suggesting that the academic community views the use of type theory with adolescents as entirely appropriate.

In light of the tradition of developing research instruments for children and adolescents based on Jungian type theory, and the publication of the results of these studies in peer-reviewed scholarly journals, it seems entirely appropriate to use a junior version of the Jungian-based Francis Personality Type Scales in a group research context with adolescents.

10. Conclusion

This chapter has set the stage for future chapters in this thesis by providing a description of the theoretical foundations for the comparison of Canadian Baptist clergy and the Tidal Impact youth and the theoretical foundations for a strategy to recruit these youth as clergy. Through a discussion of a history of type theory, the four functions, and two orientations, and two attitudes found in type theory, as well as type development, type dynamics, and the use of type tables, a foundation has been laid to allow the reader to understand and appreciate both the nature of the questionnaire as well the discussion contained in further chapters.

The next chapter explores the psychological type of Canadian Baptist clergy in order to provide a basis for comparing and contrasting the psychological type of the Tidal Impact youth surveyed for this study.

CHAPTER FIVE

CANADIAN BAPTIST CLERGY: TYPOLOGICAL IDENTITY

1. Introduction

2. Psychological Type and Occupational Groups

3. Psychological Type and Clergy

a. American Protestant Ministers

- i. Extraversion and Introversion
- ii. Sensing and Intuition
- iii. Thinking and Feeling
- iv. Judging and Perceiving
- v. Whole Type

b. American Priests and Monks

- i. Extraversion and Introversion
- ii. Sensing and Intuition
- iii. Thinking and Feeling
- iv. Judging and Perceiving
- v. Whole Type

c. American Clergy

- i. Extraversion and Introversion
- ii. Sensing and Intuition
- iii. Thinking and Feeling
- iv. Judging and Perceiving
- v. Whole Type

d. Church in Wales Male Clergy

- i. Extraversion and Introversion

- ii. Sensing and Intuition
- iii. Thinking and Feeling
- iv. Judging and Perceiving
- v. Whole Type

4. Male Canadian Baptist Clergy: Dichotomous Preference

- a. Extraversion and Introversion
- b. Sensing and Intuition
- c. Thinking and Feeling
- d. Judging and Perceiving
- e. Whole Type

5. Female Canadian Baptist Clergy: Dichotomous Preference

- a. Extraversion and Introversion
- b. Sensing and Intuition
- c. Thinking and Feeling
- d. Judging and Perceiving
- e. Whole Type

6. Discussion

7. Conclusion

1. Introduction

The purpose of this chapter is to provide a description of the psychological type of Canadian Baptist clergy as determined by the Francis Personality Type Scales (FPTS). This profile of Canadian Baptist clergy will permit a comparison of the typological similarities and differences between the Tidal Impact youth and Canadian Baptist clergy later in the thesis. The discussion of the typological identity of Canadian Baptist clergy will be preceded by a brief discussion of the psychological type of occupational groups and especially Christian clergy. This discussion will allow an exploration of whether the psychological type of Canadian Baptist clergy is similar to, or different from, that of other clergy.

2. Psychological Type and Occupational Groups

Psychological type theory suggests that psychological type may exert a significant influence on the type of vocation people choose for themselves (Francis, 2005). While it is true that all sixteen types can, and do, work in a variety of occupations (Myers, McCaulley, Quenk and Hammer, 1998), the data would suggest that certain types are drawn to certain vocations (Francis, Payne and Jones, 2001).

For instance, based on discussion contained in the previous chapter, it is reasonable to assume that those attracted to accounting would exhibit a preference for introversion, sensing, thinking and judging. As Francis (2005) suggests, introversion predisposes people to working alone for long periods of time, sensing predisposes people to care about facts and details, thinking predisposes people to fight for objective clarity and judging predisposes people to seek order and organization. Recent studies of accountants

(Jacoby, 1981; Descouzis, 1989; Satava, 1996) have indeed discovered that the most prevalent type among accountants is ISTJ.

Similarly, it is reasonable to assume that those attracted to teaching young children would exhibit a preference for extraversion, sensing, feeling and judging. As Myers (1998) suggests, extraversion predisposes people to work well with groups for long periods of time, sensing predisposes people to care about their immediate surroundings, feeling predisposes people to nurture and encourage the vulnerable and judging predisposes people to seek order and structure. Recent studies of the teachers of young children (Schurr, Henriksen, Moor and Wittig, 1993; Reid, 1999) have indeed discovered that most prevalent type is ESFJ.

Other recent studies within the discussion of the relationship between type and vocation have given attention to managers (Cabral and Joyce, 1991; Oswick and Mahoney, 1993), health care professionals (Jain and Lall, 1996; Schewchuk and O'Connor, 1995) and educators (Wubbenhorst, 1991; Wicklein and Rojewski, 1995). These studies have also concluded that people drawn to certain vocations tend to exhibit similar type preferences. A broader summary of such research can be noted in the *Myers-Briggs Type Indicator Atlas of Type Tables* (Macdaid, McCaulley and Kainz, 1986), *Manual: A Guide to the Development and Use of the MBTI, Appendix D* (Myers and McCaulley, 1985), *Career Report Manual* (Hammer and Macdaid, 1992), various articles published in the *Journal of Psychological Type* and in the *Association of Psychological Type Conference Proceedings*.

3. Psychological Type and Clergy

In the same way that type appears to influence those drawn to secular vocations, it is reasonable to assume that certain types are drawn to clerical vocations. One would be inclined, for instance, to suspect an overrepresentation of feeling types due to the pastoral nature of parish ministry (Ross, 1993). One might also suspect an overrepresentation of judging types, given the fact that many churches only have one full-time staff person who is responsible for the administrative leadership of a parish (Ross, 1995). What does the research suggest? Are these two assumptions correct and do different Christian denominations attract leaders of different psychological type? The psychological type of the following groups of clergy will be explored since data are both available and relevant: American Protestant ministers, American priests and monks, American clergy and Church in Wales male clergy.

a. American Protestant Ministers

Table 5.01 is a type table representing the type profile of 1,554 Protestant ministers in the United States of America reported by Macdaid, McCaulley and Kainz (1986) in their *Atlas of Type Tables*. Male ministers make up 94% of this sample and female ministers make up 6% of the sample. These data were collected in 1985 by Randall Ruppert as part of his doctoral research at New York University. Percentages on this and other tables in this chapter may not add up to 100% due to rounding.

Table 5.01 American Protestant Ministers n = 1,554

<p>ISTJ n = 65 % = 4.2</p> <p>++++</p>	<p>ISFJ n = 160 % = 10.3</p> <p>+++++</p> <p>+++++</p>	<p>INFJ n = 161 % = 10.4</p> <p>+++++</p> <p>+++++</p>	<p>INTJ n = 63 % = 4.1</p> <p>++++</p>
<p>ISTP n = 9 % = 0.6</p> <p>+</p>	<p>ISFP n = 35 % = 2.3</p> <p>++</p>	<p>INFP n = 137 % = 8.8</p> <p>+++++</p> <p>++++</p>	<p>INTP n = 25 % = 1.6</p> <p>++</p>
<p>ESTP n = 7 % = 0.5</p>	<p>ESFP n = 42 % = 2.7</p> <p>+++</p>	<p>ENFP n = 211 % = 13.6</p> <p>+++++</p> <p>+++++</p> <p>++++</p>	<p>ENTP n = 34 % = 2.2</p> <p>++</p>
<p>ESTJ n = 68 % = 4.4</p> <p>++++</p>	<p>ESFJ n = 199 % = 12.8</p> <p>+++++</p> <p>+++++</p> <p>+++</p>	<p>ENFJ n = 255 % = 16.4</p> <p>+++++</p> <p>+++++</p> <p>+++++</p> <p>+</p>	<p>ENTJ n = 83 % = 5.3</p> <p>+++++</p>

Note: + = 1% of sample

i. Extraversion and Introversion

From Table 5.01 it can be observed that American Protestant clergy were more likely to report being extraverted (57.9%) than introverted (42.1%). These results indicate that the American Protestant clergy were more likely than a nationally representative sample of American males to indicate a preference for extraversion. Since male ministers make up 94% of this sample of American Protestant ministers, this group will be compared and contrasted with a nationally representative sample of American males. According to

Myers, McCaulley, Quenk and Hammer, (1998) American males in a national sample indicate a greater preference for introversion (54.1%) over extraversion (45.9%).

ii. Sensing and Intuition

The data also reveal that American Protestant clergy were more likely to be intuitives (62.4%) than sensors (37.6%). These results indicate that the American Protestant clergy were far more likely than a nationally representative sample of American males to indicate a preference for intuition. According to Myers, McCaulley, Quenk and Hammer (1998) American males in the national sample indicate a far greater preference for sensing (71.7%) over intuition (28.3%).

iii. Thinking and Feeling

The American Protestant clergy indicated that they are far more likely to be feelers than thinkers. The data demonstrate that 77.2% of the clergy said they preferred to use feeling judgement and 22.8% of the clergy said they preferred to use thinking judgement.

American males in a nationally representative sample indicated that 43.5% preferred to use feeling judgement whereas 56.5% preferred to use thinking judgement (Myers, McCaulley, Quenk and Hammer, 1998). Comparing the two groups suggests that the American Protestant clergy were more likely than the nationally representative sample of American males to indicate a preference for feeling.

iv. Judging and Perceiving

American Protestant clergy were far more likely to be judges than perceivers. Table 5.01 shows that 67.8% of the clergy said they were judges, whereas 32.2% said they were perceivers. American males in the nationally representative sample indicated that 52.0%

of them preferred judging whereas 48.0% preferred perceiving (Myers, McCaulley, Quenk and Hammer, 1998). Comparing the two groups suggests that the American Protestant clergy were more likely than the nationally representative sample of American males to indicate a preference for judging.

v. Whole Type

The three most frequent types among American Protestant clergy according to Ruppert are ENFJ (16.4%), ENFP (13.6%) and INFP (10.4%). These three types make up 40.4% of the sample, whereas according to Myers, McCaulley, Quenk and Hammer (1998) these three types make up only 12.1% of a nationally representative sample of males in the United States of America.

b. American Priests and Monks

Table 5.02 is a type table representing the type profile of 219 Roman Catholic priests and monks in the United States of America reported by Macdaid, McCaulley and Kainz (1986) in their *Atlas of Type Tables*. The sample is made up entirely of males. These data were collected between 1971 and June 1984 from MBTI records submitted to the Center for Applications of Psychological Type in Gainesville, Florida for computerized scoring.

Table 5.02 American Priests and Monks n = 219

ISTJ n = 20 % = 9.1 +++++ +++++	ISFJ n = 21 % = 9.6 +++++ +++++	INFJ n = 34 % = 15.5 +++++ +++++ +++++ +	INTJ n = 7 % = 3.3 +++
ISTP n = 1 % = 0.5	ISFP n = 11 % = 5.0 +++++	INFP n = 18 % = 8.2 +++++ +++	INTP n = 7 % = 3.2 +++
ESTP n = 1 % = 0.5	ESFP n = 2 % = 0.9 +	ENFP n = 28 % = 12.8 +++++ +++++ +++	ENTP n = 6 % = 2.7 ++
ESTJ n = 8 % = 3.7 +++++	ESFJ n = 20 % = 9.1 +++++ +++++	ENFJ n = 30 % = 13.7 +++++ +++++ +++++	ENTJ n = 5 % = 2.3 ++

Note: + = 1% of sample

i. Extraversion and Introversion

From Table 5.02 it can be observed that American Roman Catholic priests and monks were less likely to report being extraverted (45.7%) than introverted (54.3%). According to Myers, McCaulley, Quenk and Hammer (1998) this sample of American Roman Catholic priests and monks closely resembles a nationally representative sample of American males in which 45.9% indicated that they prefer extraversion and 54.1% indicated that they have a preference for introversion.

ii. Sensing and Intuition

The data also reveal that the priests and monks were more likely to be intuitives (61.6%) than sensors (38.4%). According to Myers, McCaulley, Quenk and Hammer (1998) this sample of American Roman Catholic priests and monks does not resemble a nationally representative sample of American males where 28.3% indicated that they prefer intuition and 71.7% of males indicated that they have a preference for sensing.

iii. Thinking and Feeling

The data from Table 5.02 also reveal that the priests and monks indicated that they are far more likely to be feelers than thinkers. The data demonstrate that 74.9% of the American Catholic clergy said they preferred to use feeling judgement and 25.1% said they preferred to use thinking judgement. According to Myers, McCaulley, Quenk and Hammer (1998) this sample of American Roman Catholic priests and monks does not resemble a nationally representative sample of American males where 56.5% indicated that they prefer thinking and 43.5% of males indicated that they have a preference for feeling.

iv. Judging and Perceiving

The American Catholic clergy were far more likely to be judges than perceivers. Table 5.02 shows that 66.2% of the clergy said they were judges whereas 33.8% reported that they were perceivers. According to Myers, McCaulley, Quenk and Hammer (1998) a nationally representative sample of American males indicates that 52.0% prefer judging and 48.0% prefer perceiving. The American Catholic clergy were more likely to prefer judging and less likely to prefer perceiving than the population at large.

v. Whole Type

The three most frequent types among American Catholic clergy are INFJ (15.5%), ENFJ (13.7%) and ENFP (12.8%). These three types make up 42.0% of the sample, whereas according to Myers, McCaulley, Quenk and Hammer (1998) these three types make up only 14.6% of a nationally representative sample of the population of the United States of America.

c. American Clergy

Table 5.03 is a type table representing the type profile of 1,319 clergy from a wide range of denominations in the United States of America reported by Oswald and Kroeger (1996) in their book *Personality Type and Religious Leadership*. The sample is made up of both male and female clergy from the following denominations: Presbyterian, Episcopal, Lutheran, United Church of Christ, Roman Catholic, Disciples of Christ, American Baptist, Southern Baptist, United Methodist, Swedenborgians and Mennonites. These data were collected prior to 1988.

Table 5.03 American clergy n = 1,319

ISTJ n = 89 % = 6.6 +++++ ++	ISFJ n = 113 % = 8.5 +++++ ++++	INFJ n = 100 % = 7.6 +++++ +++	INTJ n = 58 % = 4.3 ++++
ISTP n = 13 % = 0.9 +	ISFP n = 43 % = 3.2 +++	INFP n = 74 % = 3.6 ++++	INTP n = 25 % = 1.8 ++
ESTP n = 9 % = 0.6 +	ESFP n = 43 % = 3.2 +++	ENFP n = 153 % = 11.6 +++++ +++++ +++	ENTP n = 33 % = 2.5 +++
ESTJ n = 93 % = 7.1 +++++ ++	ESFJ n = 163 % = 12.4 +++++ +++++ ++	ENFJ n = 161 % = 16.1 +++++ +++++ +++++ +	ENTJ n = 97 % = 7.3 +++++ ++

Note: + = 1% of sample

i. Extraversion and Introversion

From Table 5.03 it can be observed that American clergy were more likely to report being extraverted (59.4%) than introverted (40.6%). According to Myers, McCaulley, Quenk and Hammer (1998) this sample of American clergy does not resemble a nationally representative sample of American males and females in which only 49.3% indicate that they prefer extraversion and 50.7% indicate that they have a preference for introversion.

ii. Sensing and Intuition

The data reported in Table 5.03 also reveal that American clergy were more likely to be intuitives (55.3%) than sensors (44.7%). According to Myers, McCaulley, Quenk and

Hammer (1998) a nationally representative sample of American males and females indicates that the population at large has a greater preference for sensing (73.3%) and a lesser preference for intuition (26.7%) than the American clergy.

iii. Thinking and Feeling

The American clergy indicated that they are far more likely to be feelers than thinkers.

The data demonstrate that 67.1% of the clergy said they preferred to use feeling judgment whereas only 32.9% of the clergy said they preferred to use thinking judgement.

According to Myers, McCaulley, Quenk and Hammer (1998) a nationally representative sample of American males and females indicates that the population at large has a greater preference for thinking (40.2%) and a lesser preference for feeling (59.8%) than the American clergy.

iv. Judging and Perceiving

As noted earlier, American clergy were far more likely to be judges than perceivers.

Table 5.03 also shows that 69.0% of the clergy said they were judges whereas 31.0% said they were perceivers. According to Myers, McCaulley, Quenk and Hammer (1998) a nationally representative sample of American males and females indicates that the population at large has a greater preference for perceiving (46.9%) and a lesser preference for judging (55.5%) than the American clergy.

v. Whole Type

The three most frequent types among American clergy according to Table 5.03 are ENFJ (16.1%), ESFJ (12.4%) and ENFP (11.6%). These three types make up 40.1% of the sample, whereas according to Myers, McCaulley, Quenk and Hammer (1998) these three

types make up only 29.9% of a nationally representative sample of the population of the United States of America.

d. Church in Wales Male Clergy

Table 5.04 is a type table representing the type profile of 427 male stipendiary clergy from the Church in Wales reported by Francis, Payne and Jones (2001). In 1999 there were 610 non-retired male stipendiary clergy in the Church. These data were collected over an eight-year period either through participation in a ministry training course or in response to a postal survey. Of the total participants in this survey 13% were in their twenties, 20% in their thirties, 34% in their forties, 25% in their fifties, and 8% in the their sixties.

Table 5.04 Church in Wales Male Clergy n = 427

ISTJ n = 42 % = 9.8 +++++ +++++	ISFJ n = 87 % = 20.4 +++++ +++++ +++++ +++++	INFJ n = 27 % = 6.3 +++++ +	INTJ n = 24 % = 5.6 +++++ +
ISTP n = 4 % = 0.9 +	ISFP n = 17 % = 4.0 ++++	INFP n = 33 % = 7.7 +++++ +++	INTP n = 16 % = 3.7 ++++
ESTP n = 7 % = 1.6 ++	ESFP n = 12 % = 2.8 +++	ENFP n = 38 % = 8.9 +++++ ++++	ENTP n = 9 % = 2.1 ++
ESTJ n = 19 % = 4.4 ++++	ESFJ n = 55 % = 12.9 +++++ +++++ +++	ENFJ n = 25 % = 5.9 +++++ +	ENTJ n = 12 % = 2.8 +++

Note: + = 1% of sample

i. Extraversion and Introversion

From Table 5.04 it can be observed that male stipendiary clergy from the Church in Wales were less likely to report being extraverted (41.5%) than being introverted (58.5%). According to Kendall, Carr and Moyle (2002) a nationally representative sample of males living in the United Kingdom indicates that the male population at large has a greater preference for extraversion (46.9%) and a lesser preference for introversion (53.1%) than the Church in Wales male clergy.

ii. Sensing and Intuition

The data in Table 5.04 also reveal that the Church in Wales male clergy were more likely to be sensors (56.9%) than intuitives (43.1%). According to Kendall, Carr and Moyle (2002) a nationally representative sample of males living in the United Kingdom indicates that the male population at large has a greater preference for sensing (76.5%) and a lesser preference for intuition (23.5%) than the Church in Wales male clergy.

iii. Thinking and Feeling

The data from Table 5.04 also reveal that the male Church in Wales clergy indicated that they are far more likely to be feelers than thinkers. The data demonstrate that 68.9% of these men said they preferred to use feeling judgement and 31.1% of them said they preferred to use thinking judgement. According to Kendall, Carr and Moyle (2002) a nationally representative sample of males living in the United Kingdom indicates that the male population at large has a greater preference for thinking (45.9%) and a lesser preference for feeling (54.1%) than the Church in Wales male clergy.

iv. Judging and Perceiving

Male stipendiary clergy from the Church in Wales were far more likely to be judges than perceivers. Table 5.04 shows that 68.1% of the clergy said they were judges whereas 31.9% reported that they were perceivers. According to Kendall, Carr and Moyle (2002) a nationally representative sample of males living in the United Kingdom indicates that the male population at large has a greater preference for perceiving (41.7%) and a lesser preference for judging (58.3%) than the Church in Wales male clergy.

v. Whole Type

The three most frequent types among male stipendiary clergy from the Church in Wales according to Table 5.04 are ISFJ (20.4%), ESFJ (12.9%) and ISTJ (9.8%). These three types make up 43.1% of the sample, whereas according to Kendall, Carr and Moyle (2002) these three types make up 39.0% of the United Kingdom representative sample.

4. Male Canadian Baptist Clergy: Dichotomous Preference

The next section of this chapter proposes to examine the psychological type of male Canadian Baptist clergy and contrast their type preference with that of the previously cited clergy samples.

Table 5.05 is a type table representing the type profile of male Canadian Baptist clergy as reported by Lloyd in her ongoing Ph.D. at the University of Wales, Bangor.

Table 5.05 Male Canadian Baptist Clergy n = 390

<p>ISTJ n = 58 % = 14.3</p> <p>+++++</p> <p>+++++</p> <p>++++</p>	<p>ISFJ n = 48 % = 11.9</p> <p>+++++</p> <p>+++++</p> <p>++</p>	<p>INFJ n = 26 % = 6.4</p> <p>+++++</p> <p>+</p>	<p>INTJ n = 29 % = 7.2</p> <p>+++++</p> <p>++</p>
<p>ISTP n = 4 % = 1.0</p> <p>+</p>	<p>ISFP n = 5 % = 1.2</p> <p>+</p>	<p>INFP n = 11 % = 2.7</p> <p>+++</p>	<p>INTP n = 6 % = 1.5</p> <p>++</p>
<p>ESTP n = 3 % = 0.7</p> <p>+</p>	<p>ESFP n = 19 % = 4.7</p> <p>+++++</p>	<p>ENFP n = 24 % = 5.9</p> <p>+++++</p> <p>+</p>	<p>ENTP n = 13 % = 3.2</p> <p>+++</p>
<p>ESTJ n = 30 % = 7.4</p> <p>+++++</p> <p>++</p>	<p>ESFJ n = 71 % = 17.5</p> <p>+++++</p> <p>+++++</p> <p>+++++</p> <p>++</p>	<p>ENFJ n = 25 % = 6.2</p> <p>+++++</p> <p>+</p>	<p>ENTJ n = 18 % = 4.4</p> <p>++++</p>

Note: + = 1% of sample

a. Extraversion and Introversion

From this overview it can be observed that the male Canadian Baptist clergy were slightly more likely to report being extraverted than introverted. Table 5.05 reveals that 52.1% of the male clergy indicated that they were extraverted as compared to 47.9% of the male clergy who indicated that they preferred introversion. This result suggests that, with regard to this dichotomous preference, the male Canadian Baptist clergy more closely resembled their American clerical counterparts than their Welsh colleagues.

b. Sensing and Intuition

The data also reveal that male Canadian Baptist clergy were much more likely to be sensors (61.0%) than intuitives (39.0%). This preference is opposite to that of American clerical groups cited earlier in this chapter but similar to the Church in Wales clergy.

c. Thinking and Feeling

Male Canadian Baptist clergy indicated that they are more likely to be feelers than thinkers. The data demonstrate that 58.7% of the male clergy said they preferred to use feeling judgement and 41.3% of the male clergy said they preferred to use thinking judgement. This preference is very much in keeping with the preference noted in other clergy surveys.

d. Judging and Perceiving

Male Canadian Baptist clergy were far more likely to be judgers than perceivers. Table 5.05 shows that 78.2% of the male clergy said they were judgers whereas 21.8% said they were perceivers. Again, this preference is very much in keeping with the preference noted in other clergy surveys.

e. Whole Type

The three most frequent types among male Canadian Baptist clergy according to Table 5.05 are ESFJ (17.5%), ISTJ (14.3%) and ISFJ (11.9%). These three types make up 43.7% of the sample. This sample of male Canadian Baptist clergy shares the same three most frequent types as the male Church in Wales clergy (Table 5.04) and none of the same three most frequent types noted among American Protestant clergy and American Catholic clergy in Tables 5.01 and 5.02. Male Canadian Baptist clergy and the sample of

American clergy noted in Table 5.03 both share ESFJ as one of their three most frequent types.

5. Female Canadian Baptist Clergy: Dichotomous Preference

The next section of this chapter proposes to examine the psychological type of female Canadian Baptist clergy and contrast their type preference with that of the male Canadian Baptist clergy and previously cited clergy samples. Table 5.06 is a type table representing the type profile of female Canadian Baptist clergy as reported by Lloyd.

Table 5.06 Female Canadian Baptist Clergy n = 57

ISTJ n = 7 % = 12.7 +++++ +++++ ++	ISFJ n = 13 % = 23.6 +++++ +++++ +++++ +++++ +++++	INFJ n = 4 % = 7.3 +++++ ++	INTJ n = 6 % = 10.9 +++++ +++++ +
ISTP n = 0 % = 0	ISFP n = 1 % = 1.8 ++	INFP n = 7 % = 12.7 +++++ +++++ +++	INTP n = 1 % = 1.8 ++
ESTP n = 0 % = 0	ESFP n = 0 % = 0	ENFP n = 4 % = 7.3 +++++ ++	ENTP n = 0 % = 0
ESTJ n = 1 % = 1.8 ++	ESFJ n = 4 % = 7.3 +++++ ++	ENFJ n = 6 % = 10.9 +++++ +++++ +	ENTJ n = 1 % = 1.8 ++

Note: + = 1% of sample

a. Extraversion and Introversion

From this overview it can be observed that the female Canadian Baptist clergy were far more likely to report being introverted than extraverted. Table 5.06 reveals that only 29.1% of the female clergy indicated that they were extraverted as compared to 70.9% of the female clergy who indicated that they preferred introversion. This result is in sharp contrast to the male Canadian Baptist clergy in the sample who indicate a slightly greater preference for extraversion (52.1%) over introversion (47.9%). A test of significance comparing the males' preference for extraversion over introversion with the females' preference for introversion over extraversion revealed that the result was significant ($p < .001$). In their preference for introversion Canadian Baptist female clergy are more similar to male stipendiary clergy in the Church in Wales and the American Roman Catholic priests and monks than they are to their fellow Canadian Baptist colleagues.

b. Sensing and Intuition

The data also reveal that female Canadian Baptist clergy were less likely to be sensors (47.3%) than intuitives (52.7%). Again, this result differs significantly from the data reported by the Canadian Baptist males in the sample. The females indicate a slight preference for intuition while the male clergy indicate a fairly strong preference for sensing (61.0%) over intuition (39.0%). A test of significance comparing the males' preference for sensing over intuition with the females' preference for intuition over sensing revealed that the result was not significant. The preference of the females for intuition again suggests that the female Canadian Baptist clergy are more like the American Protestant and Catholic clergy cited in studies above than they are their Canadian Baptist counterparts.

c. Thinking and Feeling

Female Canadian Baptist clergy indicated that they are even more likely to be feelers than their male counterparts. The data demonstrate that only 29.1% of the female clergy said they preferred to use thinking judgement and 70.9% of the female clergy said they preferred to use feeling judgement. Table 5.05 indicates that 58.7% of the male clergy said they preferred to use feeling judgement and 41.3% of the male clergy said they preferred to use thinking judgement. A test of significance comparing the males' and females' preference for feeling over intuition revealed that the result was not significant. The preference for feeling among the female Canadian Baptist clergy mirrors what was seen in all the other clergy samples cited above.

d. Judging and Perceiving

Like their male counterparts, female Canadian Baptist clergy were far more likely to be judges than perceivers. Table 5.06 shows that 76.4% of the female clergy said they were judges whereas 23.6% said they were perceivers. Canadian Baptist male clergy reported that 78.2% of them were judges whereas 21.8% said they were perceivers. A test of significance comparing the males' and females' preference for judging over perceiving revealed that the result was not significant. The preference for judging among the female Canadian Baptist clergy mirrors what was seen in all the other clergy samples cited above.

e. Whole Type

The three most frequent types among female Canadian Baptist clergy according to Table 5.06 are ISFJ (23.6%), ISTJ (12.7%) and INTJ (12.7%). These three types make up 49.0% of the sample, making this group the most homogeneous of all clergy groups noted

in this study. This sample of female Canadian Baptist clergy shares two of the three most frequent types as the male stipendiary clergy from the Church in Wales noted in Table 5.04 (ISFJ and ISTJ), one of the same three most frequent types noted among American protestant and American Catholic clergy in Tables 5.01 and 5.02 (INFJ) and none of the same most frequent types noted among American clergy noted in Table 5.03. Female and male Canadian Baptist clergy both share ISFJ and ISTJ as two of their three most frequent types.

6. Discussion

It has been noted in the type tables above that each group of clergy who were studied exhibited a strong preference for both feeling and judging. This result was expected, given the nature of the clerical role, and in this respect both Canadian Baptist male and female clergy bear a strong resemblance to the above samples of Protestant and Catholic clergy from the United States and the United Kingdom.

Canadian Baptist female clergy exhibited a strong preference for introversion (70.9%) and in this respect were similar to both Roman Catholic priests and monks (54.3%) and clergy in the Church in Wales (58.5%). Canadian Baptist female clergy also exhibited a strong preference for intuition (52.7%) and in this respect resembled the sample of American Protestants (62.4%), Roman Catholic priests and monks (61.6%) and American clergy (55.3%).

Canadian Baptist male clergy exhibited a strong preference for sensing and in this respect were similar to the male clergy of the Church in Wales (56.9%). Canadian Baptist male clergy also exhibited a slight preference for extraversion (52.1%) and in this respect

resembled both the sample of American Protestant ministers (57.9%) and American clergy (59.4%).

Perhaps what is most striking in the above data is the degree to which female and male Canadian Baptist clergy differ. While both exhibit a strong preference for feeling (58.7% male; 70.9% female) and judging (78.2% male; 76.4% female), they differ strongly on the other dichotomous scales. For instance, males exhibit a slight preference for extraversion (52.1%) whereas females exhibit a strong preference for introversion (70.9%). Similarly the males exhibit a preference for sensing (61.0%) whereas the females exhibit a preference for intuition (52.7%).

With regard to whole type, Canadian Baptist male and female clergy share two of the same three most frequent types: ISTJ (14.3% male; 12.7% female) and ISFJ (11.9% male; 23.6% female). This observation tempers the above paragraphs by reminding the reader that though the females overall exhibit a preference for intuition, the two most common whole types, representing 36.3% of the females in the sample, are sensing types. In addition, although the Canadian Baptist male clergy exhibit a preference for extraversion (52.1%), two of the males' top three whole type preferences are introverted types (ISTJ and ISFJ) that together represent 26.2% of the sample.

While overall then, Canadian Baptist male and female clergy appear quite different with regard to the sensing-intuition dichotomous scale and the extraversion-introversion dichotomous scale, the males and females share two of the three most common whole types which together represent 26.2% of the males and 36.3% of the females.

7. Conclusion

Having examined the type preferences of occupational groups, including clergy, it is clear that certain vocations or subsets of vocations tend to attract people with similar type preferences. It was discovered that males with a certain type preference and females with a different type preference were attracted to clerical roles in Canadian Baptist life. The significant differences and similarities between male and female Canadian Baptist clergy lead to the question of the identity of the chief sample for this study. Do the male and female Tidal Impact participants resemble the Canadian Baptist clergy who share their gender? The next chapter will explore the demographic identity of the adolescents, preparing the way for an analysis of their typological identity in the following chapter.

CHAPTER SIX

MISSION TOUR PARTICIPANTS: WHO ARE THEY?

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5. Conclusion

1. Introduction

The aims of this chapter are to describe how the research questionnaire was set up and administered, and to provide an overview of the sample population. This chapter will first describe the factors related to the administration and design of the survey in order to demonstrate that the survey corresponds to the generally held social scientific principles regarding the design and administration of such surveys. This chapter will then examine the participants' reaction to the survey in order to identify the percentage of those who completed the survey and speculate on why some chose not to complete the instrument. Finally, the chapter will outline the demographic data gleaned from the survey in order to describe briefly the home life, school performance, religious background, and public and private religious practices of the sample.

2. Questionnaire Design and Administration

a. Questionnaire Design

The design of the questionnaire took place in three stages.

First, a draft questionnaire was drawn up by the researcher utilizing questions contained in previous British surveys of adolescents and clergy. In addition some new questions were formulated by the researcher. These questions were then discussed with Professor Leslie Francis who had designed the British surveys.

Second, a number of Baptist teenagers from the Saint John, New Brunswick area who had registered for Tidal Impact were contacted in person by the researcher and were asked to examine the draft questionnaire and comment on the clarity of the questions contained in

the survey. They were invited to circle all of the questions they found to be unclear. The teenagers identified three groups of unclear questions. The first group contained big words they did not understand. These two dozen questions were rewritten in order to be more understandable to adolescents, primarily by substituting smaller words for larger words which conveyed a similar meaning. A second group of 10-12 questions, which were also identified by the teenagers, were deemed to be difficult to understand due to Britishisms, or expressions infrequently used in Canada but readily used in Britain. In an attempt to seek counsel to make these questions more readily understandable for the respondent, the researcher used e-mail to contact Dr Douglas Mantz, a professor of English at Atlantic Baptist University in Moncton, New Brunswick. Professor Mantz is a native Canadian who, for over a decade, has spent several months each year conducting research at the University of Oxford and thus he is familiar with both Canadian and British English usage. Professor Mantz was invited to examine the Britishisms contained in the draft survey and suggest Canadian expressions which might convey a similar meaning. After receiving input from Professor Mantz several changes to the draft of the questionnaire were made in order to achieve greater clarity for the respondents. A third small group of questions were deemed unclear due to the differences in church polity and practices between most Canadian Baptist churches and churches affiliated with the Church in Wales, the denomination in which some of the questions were first used. In an attempt to arrive at questions which gleaned similar data whilst asking questions that would be readily understandable by the adolescents in attendance at Tidal Impact, a number of people involved in senior leadership positions among Canadian Baptists were invited to make suggestions regarding a Canadian Baptist counterpart to the practice or structure indicated in the unclear questions. After receiving feedback from a variety of

individuals the researcher then arrived at language and phraseology deemed appropriate for the sample.

Third, the researcher met with Professor Francis to consult him on the recommendations for the final text of the survey.

b. Questionnaire Contents

The questionnaire was entitled “Today’s Youth Speak: Full-time Christian Ministry” and was printed as a 24 page booklet on 12 sheets of white 8.5 by 11 inch paper. Questions were arranged in three parts that were printed on 21 pages. The front cover contained instructions for completing the survey. The reverse side of the front cover was blank and the back cover invited the youth to make helpful comments about the survey and thanked them for their participation. The survey may be viewed in its entirety in Appendix E.

On the front cover the youth were told that the survey was being sponsored by Acadia Divinity College where the researcher serves as Director of the Youth Ministry Program. The decision was made to identify the survey with Acadia University rather than the Convention of Atlantic Baptist Churches, which also employs the researcher and sponsors Tidal Impact, for two reasons. First, identifying a school that exists to train ministers as the sponsor of a survey regarding vocational ministry seemed appropriate. Second, it was felt that identifying the questionnaire with an academic institution and its scholarly research might encourage the youth to take their participation in the survey a little more seriously. In the instructions found on the front cover the youth were asked to answer all the questions as honestly and accurately as possible and were assured that the information they shared would be treated as confidential.

The questionnaire contained 300 questions and was divided into three sections labelled Part 1, Part 2, and Part 3. The respondents were asked to complete all questions. Part 1 contained 29 questions on six pages. In this section the youth were asked basic questions about themselves, their schooling, their church, their spiritual habits, and their parents. Nine of the questions required a simple “yes” or “no” response with the remaining 20 questions inviting the youth to choose from between three and eight possible responses. The questions were pre-coded tick boxes.

Part 2 contained a slightly modified version of the Francis Personality Type Scales. The Junior Francis Personality Type Scales (JFPTS) contained modifications designed to “canadianize” the content and to make the words and concepts easier for young people to understand. This section, four pages in length, contained 80 pairs of characteristics from which the youth were instructed to choose one characteristic per pair which “is closer to the real you”. The characteristics were Jungian psychological opposites and were meant to help the researcher identify the respondent either as an Extrovert or Introvert, a Sensor or Intuitive, a Thinker or Feeler, or a Judger or Perceiver. The pairs were presented in 20 groups of four. For a full description of Jungian psychological opposites please see chapter four.

The longest section, Part 3, was found on pages 13 through 23 and contained a canadianized version of the Payne Index of Ministry Styles (PIMS). These questions, collectively known as the Payne Index of Ministry Styles 2 (PIMS 2), were somewhat modified from the original PIMS as described earlier in this chapter. The section included instructions inviting the youth “to imagine that you have responded to God’s call to become a minister” and then asked them: “How would you feel working as a pastor in a

church?” This section contained 191 statements to which the youth were invited to respond using a five-point Likert rating scale indicating that they Agree Strongly (AS), Agree (A), were Not Certain (NC), Disagree (D), or Disagree Strongly (DS).

c. Securing Approval

Several steps were required to secure approval for conducting a survey of Christian youth in order to discern their interest in vocational ministry.

First, the Executive Minister, who is the chief executive officer of the Convention of Atlantic Baptist Churches (CABC), was approached and he was greatly supportive of the proposed research and survey.

Second, approval was then sought from the Youth Working Group of the CABC. This group serves as an advisory body to the researcher who is employed by the CABC as Director of Youth and Family Ministries. The working group agreed that the research would be useful and suggested that the questionnaire could be included as part of the Tidal Impact program.

Third, approval was sought from the two Tidal Impact local arrangements committees. Both the Saint John, New Brunswick and Moncton, New Brunswick committees agreed to include the survey as part of the event.

Finally, the Atlantic Baptist Youth executive was asked to grant approval to include the administration of the questionnaire as part of the concert of prayer program, an element of Tidal Impact for which they had responsibility. The executive is made up of ten Baptist

high school and university students who are elected by their peers to provided leadership at various youth events in Atlantic Canada. The executive voted to allow some of their program time at Tidal Impact to be used for the administration of the questionnaire.

e. Questionnaire Administration

The students and leaders who attended Tidal Impact for the week were divided into two groups of roughly equal size, with one group of approximately 550 people based in Moncton, New Brunswick and the other group of nearly 550 people based in Saint John, New Brunswick. The groups came together twice during the week for public worship rallies, venues that were not deemed appropriate for the administration of a survey. This meant that the groups would have to be surveyed separately.

As noted earlier, those providing leadership to the event recommended that the surveys be administered during the afternoon when groups of youth attended a concert of prayer. The large groups based in each of the two cities were divided into three smaller groups of approximately 150 to 200 people and were labelled Groups A, B, and C as noted in Appendix A. These smaller groups rotated between three afternoon events: park ministry, where the youth performed Christian songs, drama skits, and puppet presentations in a public park; ministry electives which were primarily ministries of social concern that the youth took part in such as helping at a soup kitchen or food bank; and a concert of prayer. A concert of prayer is an event that combines singing with a guided prayer experience.

A key reason why the local arrangements committees recommended the concert of prayer as an appropriate venue for administering the survey was that they felt the youth were unlikely to be able to pray for the whole two and a half hours set aside for the concert of

prayer. The Atlantic Baptist Youth executive, which was responsible for the oversight of the concert of prayer, agreed with the view of the local committees, and they included the survey as well as an election of their new executive as part of the concert of prayer program. The agreed-upon afternoon program for all three afternoons in both cities was as follows:

1:30 Doors open (quiet compact disc playing), surveys given out by Atlantic Baptist Youth executive as people enter

2:00 Administer survey

2:30 Welcome, announcements, and introduction to concert of prayer

2:35 Worship

2:50 Start prayer time

3:40 Worship

3:55 Election for new executive members

4:15 Dismiss

The researcher administered the surveys in Saint John at the three concerts of prayer. Another researcher, Janet Lloyd, administered the survey during the three concerts of prayer in Moncton that were occurring at the same time as the concerts of prayer in Saint John.

In order to ensure that the youth and leaders received the same instructions for completing the questionnaire, the researcher prepared a PowerPoint presentation for the youth and met in advance of Tidal Impact to brief Janet Lloyd on its contents. The content of the presentation is presented in Appendix D. Though the respondents were handed the

booklet as they entered the room set aside for the concert of prayer, they were asked to wait for instructions before answering the questions. By way of instructions, they were first told that the afternoon would include a survey, a concert of prayer, and an election. The youth were then told that the survey was sponsored by the youth ministry department of Acadia Divinity College and was designed to find out their thoughts about full-time vocational Christian ministry. The youth were then told that the survey was confidential so they should not talk to one another during the survey and they were instructed to take their time and answer all questions. Finally, the respondents were told to raise their hands if they had any questions and also to raise their hands when they had completed the questionnaire and were ready for it to be collected.

3. Reactions to the Questionnaire and the Response Rate

The total number of questionnaires returned wholly or partially completed was 943. Of the 943 surveys, the youth completed 753 and leaders completed 190. According to the registration records for the event there were 792 youth and 252 leaders registered (for a total paid attendance of 1044), indicating that 95% of the youth and 75% of the leaders at Tidal Impact filled out a questionnaire. Returned questionnaires were individually coded in Microsoft Excel. The data were then analyzed using the SPSS 11.0 for Windows statistical package (SPSS Inc., 2001).

There are a number of possible reasons why not all of the surveys were completed.

First, some of the youth and leaders exercised their option not to take part in the survey.

Second, some of the youth and leaders simply ran out of time and could not complete all of the questions in the allotted time. This was especially true for the 3% of attendees whose mother tongue was not English.

Third, environmental factors may have played a part. The week of Tidal Impact was one of the hottest weeks of the summer of 2002 in New Brunswick, with temperatures approaching 30 degrees Celsius nearly every day. The air conditioning in the room in which the survey was administered in Moncton broke down on Monday afternoon before the survey was administered and was not repaired until the next day. The room in which the survey was administered in Saint John did not have air conditioning at all and was uncomfortable for most respondents. Consequently, some of the youth may have had difficulty staying focussed.

Fourth, some grew weary due to the length of the questionnaire and simply decided not to complete the survey. A frequent comment on the back page of the survey was “The survey was too long!”.

Finally, others may have been frustrated due to their expectation of what was to occur at the concert of prayer and did not complete the questionnaire. None of the participants were told in advance that a survey would precede the concert of prayer and thus some felt that the survey was taking time away from prayer and worship.

4. Who Are These Youth? Exploring the Demographic Data

The remaining portion of this chapter is designed to provide a snapshot of the 753 youth who completed a survey at Tidal Impact 2002. This portrait of the sample is obtained from the demographic data from Part 1 of the surveys completed by the youth during Tidal Impact. This data will be reported in the following categories: the sample, home, school, religious background, public religious practices, and private religious practices. In this analysis percentages have been rounded to the nearest whole number. Percentages of .4% or below were rounded down and percentages of .5% or above were rounded up and thus percentages do not always add up to 100%.

a. The Sample

i. Gender

The Tidal Impact youth were asked to identify whether they are male or female.

Table 6.01 What is your gender?

Gender	Total %
Male	35
Female	65

Given the results from other surveys of Baptist youth in Eastern Canada, it was not surprising that there were more females (65%) than males (35%) in attendance at Tidal Impact 2002. For instance, in a survey of youth groups affiliated with the Convention of Atlantic Baptist Churches (CABC) in 1999, Fawcett (2000) discovered that females outnumbered males by nearly two to one. Likewise, in a survey conducted at the Springforth youth conference in May 2002, 59% of the attendees in Grades 9-12 reported that they were female (Fawcett and Linkletter, 2003). Both Tidal Impact and Springforth

are sponsored by the CABC. The greater number of young females present at these events mirrors the greater interest shown by the mothers of the Tidal Impact attendees in worship attendance and church involvement as noted below in Tables 6.10, 6.11, 6.12, and 6.13.

ii. Age

The youth were asked to indicate their age at the time of Tidal Impact.

Table 6.02 How old are you?

Age	Male %	Female %
12 and under	10	9
13	17	18
14	16	25
15	13	19
16	20	13
17	15	11
18	9	6

The vast majority of the males (66%) and females (75%) were 13, 14, 15 or 16 years old. The smaller number of attendees 12 years old and under (10% of males, 9% of females) may be due to the fact that Grade 6 students in New Brunswick are generally included in church youth groups whereas Grade 6 students in all other Eastern Canadian provinces are not. This results from the fact that New Brunswick schools organize their older grades by middle school (Grades 6-8) and high school (Grades 9-12) groupings rather than by junior high school (Grades 7-9) and high school (Grades 10-12) groupings like the other provinces on Canada’s east coast. It is also possible that parents or youth leaders of some 12 year olds thought that they may be too young to attend a week-long event and thus 12 year olds may not have been included in some of the church mission teams.

The percentage of attendees for each age band drops after age 16 for males and age 15 for females. A likely explanation for there being fewer youths with each succeeding year of

age is that once a student is 16, he or she is legally allowed to seek summer employment in Canada. With the steady rise in the cost of post-secondary education in Canada it is likely that some youth, as they get older and closer to university entrance, face more encouragement from their parents to seek employment in the summer rather than attend a week-long summer event like Tidal Impact. It has also been demonstrated that in Eastern Canada, church youth group attendance drops off significantly in high school (Fawcett, 2000).

iii. Place of Residence

The youth were asked where they lived.

Table 6.03 Where do you live?

Place of Residence	Male %	Female %
Newfoundland	3	1
Prince Edward Island	6	2
New Brunswick	57	60
Nova Scotia	26	27
Quebec	0	1
Ontario	7	5
Alberta	0	2
Other Canadian Province/Territory	0	0
United States	1	2
Europe	0	0

While Tidal Impact participants came from a variety of Canadian provinces including Newfoundland (3% of male, 1% of female), Prince Edward Island (6% male, 2% female), Quebec (0% male, 1% female), Ontario (7% male, 5% female) and Alberta (0% male, 2% female), the vast majority originated from New Brunswick (57% male, 60% female) and Nova Scotia (26% male, 27% female). The fact that most of the youth originated from New Brunswick was not a surprise. The hosting area for Tidal Impact 2002 was southern New Brunswick and thus every visiting youth mission team needed to be hosted by a

church from New Brunswick. In addition, according to the *2002 Directory of the Convention of Atlantic Baptist Churches*, 242 of the 550 churches that are members of the CABC are located in New Brunswick. The fact that Nova Scotia was the home province to many of the youth could be due to the fact that the previous Tidal Impact, held in 2000, had been in Nova Scotia and thus many of the youth from that locale were familiar with the event. In addition, 280 churches of the 550 churches affiliated with the CABC are located in Nova Scotia, providing a large base of local churches from which to recruit youth mission teams to attend Tidal Impact.

iv. Mother Tongue

The youth were asked to identify the first language they learned after birth.

Table 6.04 What is your mother tongue?

Language	Male %	Female %
English	97	95
French	2	3
Other	1	2

As Table 6.04 demonstrates, almost all of the attendees (97% male, 95% female) spoke English as their mother tongue. This is not surprising given the fact that although Tidal Impact had a French-speaking track called *Fort et Fier*, Tidal Impact was largely an English event with all of the evening rallies and other large events being conducted in English. In addition, there are very few Protestant French-speaking churches in Eastern Canada from which to draw participants.

b. Home

i. Parents Divorced or Separated

Those surveyed were asked whether their parents had been divorced or separated.

Table 6.05 Have your parents been divorced or separated?

Parents Divorced/Separated	Male %	Female %
Yes	20	20
No	80	80

While 20% of the males and females reported that their parents had been divorced or separated, 80% said they had not. Males and females were equally as likely to have divorced parents. Statistics Canada (www.statscan.ca) reports that 37.7% of marriages in Canada end in divorce with the vast majority of these divorces involving dependant children. This suggests that the youth attending Tidal Impact are more likely than the youth of the general population to come from homes that have not experienced divorce.

ii. Parental employment

The youth were asked whether their fathers and mothers have a job.

Table 6.06 Does your father have a job?

Father Employed	Male %	Female %
No	4	4
Yes, full-time	90	88
Yes, part-time	3	4
Retired	2	2
Don't know	2	1

While 2% of males and 1% of females, according to Table 6.06, replied that they do not know whether their father has a job and a further 2% of males and females indicated that

their father is retired, the vast majority reported that their father is employed with 90% of males and 88% of females indicating that he is employed full-time and a further 3% of males and 4% of females indicating that he is employed part-time. Only 4% of the males and females said that their father is not employed.

Mothers, according to Table 6.07, were much less likely to be employed with nearly five times as many youth (19% male; 18% female) reporting that their mothers do not have a job as compared to their fathers. Mothers are much more likely to be employed part-time (25% male, 27% female) than fathers, and much less likely to be employed full-time (53% male, 52% female) than the fathers (90% male, 88% female). Only a small percentage of the youth (1% male, 1% female) did not know whether their mother has a job or indicated that their mother is retired (2% male, 1% female).

Table 6.07 Does your mother have a job?

Mother Employed	Male %	Female %
No	19	18
Yes, full-time	53	52
Yes, part-time	25	27
Retired	2	1
Don't know	1	1

c. School

i. Average Grade

The respondents were asked to report their academic performance in school.

Table 6.08 On your report card, what is your average grade?

Grade	Male %	Female %
A 80% or higher or "A"	53	73
B 70% - 79% or "B"	29	21
C 60% - 69% or "C"	12	5
D 50% - 59% or "D"	5	1
F 49% or lower or "F"	0	0

An astounding 53% of males and 73% of females indicated that their average grade was in the “A” category, with the next largest group (29% male, 21% of female) reporting an average grade in the “B” category. Very few of the youth reported grades at the “C” or “D” level. It is not clear whether church youth groups generally attract high achievers or whether this event attracts high achievers from within the various youth groups, however it is clear that the invitation to be involved in a mission event such as Tidal Impact has a strong appeal for academically-able Christian youth, especially those who are female. The event’s appeal to the academically-able youth is not surprising since many of the groups require a study and rigorous preparation program as part of their team’s preparations for Tidal Impact.

It is not likely that summer school programs, which provide an opportunity for students to attempt to pass courses that they did not pass in the normal school year, had an effect on the attendance of less academically-able students. This is due to the fact that most summer school programs would have taken place during July and not the month of August when Tidal Impact was held.

ii. School Program

Respondents were also asked what school program they were enrolled in.

Table 6.09 What school program are you in?

Program	Male %	Female %
English	62	51
Early French Immersion	10	16
Late French Immersion	19	24
French	3	6
Other	4	3

The data indicates that 29% of males and 40% of females were enrolled in either early or late French immersion whereas 62% of males and 51% of females reported that they were enrolled in an English program. The remaining students were either enrolled in a French program or another type of program.

Early French immersion programs in Eastern Canada start in Grade 1, whereas late French immersion programs generally start in Grade 6 or 7, depending on the province of residence. Both programs are intended to assist native English speakers develop a high level of French language proficiency. According to the official web site of the French immersion advocacy group Canadian Parents for French (<http://www.cpfnb.com/>), 27% of the students in the New Brunswick public school system in 2002 were enrolled in French immersion, the highest percentage of any province in Canada. Thus Tidal Impact attracted a disproportionately high percentage of students from French immersion programs which are generally recognized as more demanding academic programs than the English-based programs. Again, the data highlights the attraction of this event for high achievers, especially females.

d. Religious Background

i. Parents as Worshipers

The youth were asked whether or not their fathers and mothers attend Sunday worship regularly.

Table 6.10 Does your father attend Sunday worship regularly?

Father Attend Worship	Male %	Female %
Nearly every week	65	60
At least once a month	6	7
Sometimes	8	8
Once or twice a year	9	9
Never	12	17

The vast majority of the youth (65% male, 60% female) reported that their father attended Sunday worship nearly every week. The data demonstrated that 6% of males and 7% of females replied “At least once a month”, 8% of males and females replied “Sometimes”, 9% of males and females replied “Once or twice a year”, and 12% of males and 17% of females replied “Never”. For some unclear reason, males were more likely (65%) than females (60%) to have fathers who attended Sunday worship nearly every week and conversely, females (17%) much more likely than males (12%) to have fathers who never attended Sunday worship.

Table 6.11 Does your mother attend Sunday worship regularly?

Mother Attend Worship	Male %	Female %
Nearly every week	80	73
At least once a month	3	4
Sometimes	9	6
Once or twice a year	4	7
Never	5	9

As noted in Table 6.11, the vast majority of the males (80%) and females (73%) indicated that their mothers attended Sunday worship nearly every week. The remaining youth reported that their mothers attend worship at least once a month (3% male, 4% female), sometimes (9% of male, 6% female), or once or twice a year (4% male, 7% female). Only 5% of males and 9% of females said their mothers never attend Sunday worship. Mothers are much more likely than fathers to be regular worship attendees with 83% of males and 77% of females reporting an attendance frequency of at least once a month or greater for the mothers, whereas only 71% of males and 67% of females reported a similar frequency rate for their fathers.

ii. Parent as Church Leader

Those surveyed were asked whether their father or mother has a leadership or teaching role in their church.

Table 6.12 Does your father have a leadership or teaching role in your church?

Father Church Leadership	Male %	Female %
Yes	37	33
No	63	66

Table 6.12 reveals that 63% of the males and 66% of the females replied that their father does not have a teaching or leadership role in their church, with the remaining youth (37% male and 33% female) indicating that he does. Males (37%) were slightly more likely to have fathers who are active in local church life than males (33%).

Table 6.13 Does your mother have a leadership or teaching role in your church?

Mother Church Leadership	Male %	Female %
Yes	40	43
No	60	57

With regard to their mother, 60% of the males and 57% of the females replied that their mother is not active in providing leadership in their local church or in teaching in a program sponsored by their local church. The remaining youth indicated that their mothers are leaders or teachers in their church. Slightly more females (43%) than males (40%) reported that their mothers are active in leadership or teaching roles. It appears that it is much more likely that the mothers (40% male, 43% female) rather than the fathers (37% male, 33% female) of the Tidal Impact youth are involved in leadership and teaching roles in the local church. This higher level of local church involvement by mothers mirrors the higher level of church attendance by mothers as reported in Table 6.11.

iii. Parents as Pastor

The youth were asked to indicate whether their father or mother serves as a pastor or minister.

Table 6.14 Is your father a pastor or minister?

Father a Pastor	Male %	Female %
Yes	9	9
No	91	91

The data demonstrated that 9% of the youth reported that their father was a pastor or minister with the remaining youth (91%) responding that their father was not a pastor or minister. Only 1% of the males and females indicated that their mother was a pastor or

minister as noted in Table 6.15. One would expect that the percentage of youth with a mother serving as a pastor or minister would be significantly lower than the percentage of youth whose father was a pastor or minister since the *2003 Directory of the Convention of Atlantic Baptist Churches* indicates that only 7% of all ordained CABC ministers are female.

Table 6.15 Is your mother a pastor or minister?

Mother a Pastor	Male %	Female %
Yes	1	1
No	99	99

e. Public Religious Practices

i. Denomination

The respondents were asked to indicate what denomination their youth group belonged to.

Table 6.16 What denomination does your youth group belong to?

Denomination	Male %	Female %
Anglican	2	0
Associated Gospel Churches (AGC)	1	0
Baptist	94	95
Wesleyan	0	1
Other	4	4

The vast majority of youth at Tidal Impact (94% male, 95% female) indicated that their youth group belonged to a Baptist denomination, with 2% of males reporting an affiliation with an Anglican church, 1% of males reporting an affiliation with an Associate Gospel Church, and 1% of females reporting an affiliation with a Wesleyan church. The data demonstrated that 4% of males and females said their youth group was

affiliated with another denomination. The large percentage of Baptists may be explained by several factors.

First, Statistics Canada (www.statscan.ca) reports that, according to the 2001 Census, Baptists are the largest Protestant denomination in New Brunswick and Nova Scotia, the provinces of origin of 86% of attendees.

Second, and perhaps most importantly, the event was sponsored by the Convention of Atlantic Baptist Churches and thus Baptists may have felt a stronger relationship with the event. Perhaps churches of other denominations felt hesitant about attending an event sponsored by Baptists.

Third, events of this type had been cultivated as part of the Baptist youth ministry culture over the previous decade. This allows Baptist youth groups to anticipate and prepare for such an event whereas many youth groups in other denominations may not have been aware of Tidal Impact or anticipating it with the same level of excitement.

ii. Baptist Group

Youth who had indicated that their youth group belongs to a Baptist denomination were asked to identify what Baptist group their youth group is affiliated with.

Table 6.17 If your youth group is Baptist, to which of the following groups does it belong?

Baptist Group	Male %	Female %
Baptist Convention of Ontario and Quebec	2	3
Baptist Union of Western Canada	0	2
Convention of Atlantic Baptist Churches	58	58
Independent Baptist	2	1
Union of French Baptist Churches	0	2
Don't know	37	35

The data demonstrated that 2% of the males and 1% of the females reported an affiliation with an Independent Baptist church that is not aligned with any formal Baptist denomination and 2% of the males and 3% of the females reported an affiliation with a church that holds membership in the Baptist Convention of Ontario and Quebec. It appears that the youth from western Canada (1% according to Table 6.03) know that their church is part of the Baptist Union of Western Canada (BUWC) and that the youth from the largely French-speaking province of Quebec (1% according to Table 6.03) know that their youth group belonged to the Union of French Baptist Churches. However, only 58% of the males and females indicated that their church belongs to the Convention of Atlantic Baptist Churches (CABC) even though 91% of attendees, according to Table 6.03, reported that they were from the four Atlantic Provinces. This apparent inability of CABC-affiliated youth to identify their denomination may be explained by the fact that the denomination changed its name from United Baptist Convention of the Atlantic Provinces to Convention of Atlantic Baptist Churches in 2000 (Gardner, 2002). Colloquially, most CABC churches had been known as “United Baptist” churches and without an option on the survey containing the phrase United Baptist, perhaps many Atlantic Baptist youth did not recognize their own denomination. It is also possible that, especially in some of the rural areas in Eastern Canada, the youth see their youth group as a community youth group rather than a group affiliated with a specific denomination and

thus they were unsure how to answer the question. In addition, some of the youth may simply not know what denomination their group is affiliated with if it is not stressed by their youth group leaders.

iii. Church Location

The youth were asked to indicate where their church building is located.

Table 6.18 Where is your youth group's church building located?

Church Location	Male %	Female %
City	43	43
Suburb	11	8
Town	24	24
Village	14	16
Rural	8	8

The sample was nearly equally divided between city and suburban youth (54% male, 51% female) versus youth from small towns, villages, and rural areas (46% male, 48% female).

iv. Youth Pastor

The respondents were asked to indicate whether their church employs a youth pastor to oversee their church's ministry to youth.

Table 6.19 Does your youth group have a paid youth pastor?

Paid Youth Pastor	Male %	Female %
Yes	81	81
No	20	19

The vast majority of the youth (81% of the males and females) indicated that the youth ministry at their church is led by a paid professional. This number is incredibly high since

while over 204 churches affiliated with the Convention of Atlantic Baptist Churches report having a youth group (Gardner, 2002), only 66 of these churches had paid staff in 2002 to oversee their youth ministry (Fawcett and Linkletter, 2003). Thus only 32% of CABC churches with youth groups employ a youth pastor and only 12% of the 550 CABC churches employ a youth pastor. The Tidal Impact program then attracts a disproportionate number of youth groups that are overseen by youth pastors. This may be explained simply by the fact that helping a group prepare for a week-long mission trip and leading a group of youth on such a trip requires a significant amount of time and dedication. Many churches may not have a volunteer youth leader or pastor who is prepared or able to lead such an undertaking.

v. Sunday Worship Attendance

The youth were asked whether they attend Sunday worship in their church.

Table 6.20 Do you attend Sunday worship?

Sunday Worship Attendance	Male %	Female %
Nearly every week	90	88
At least once a month	3	4
Sometimes	7	7
Once or twice a year	0	1
Never	1	1

The vast majority of the youth (90% male, 88% female) indicated that they attend Sunday worship in their church nearly every week. This figure is even higher than the 81% of the students participating in the Grade 9-12 Springforth youth conference in 2002 who reported that they attend Sunday worship nearly every week (Fawcett and Linkletter, 2003).

This figure is also vastly higher than the church attendance pattern of adolescents in the general Canadian population. According to the Statistics Canada publication *Youth in Canada* (3rd edition), in 1999 only 17% of 15-19 year olds in Canada attend religious services at least once a week. The high level of commitment to Sunday worship on the part of the Tidal Impact youth may be explained in part by the nature of the event itself. The invitation to teach the Christian faith to children, participate in social action programs, and engage in large group worship (Fawcett and McDonald, 2001) likely has a greater appeal to frequent church goers than to those who are infrequent church attendees. The high level of Sunday worship attendance also may be explained by the fact that some groups would have required regular Sunday attendance for those teens who wanted to be a part of their Tidal Impact team.

vi. Same Church / Youth Group

The youth were asked to indicate whether they attended Sunday worship in the same church where they attended youth group.

Table 6.21 Do you attend Sunday worship in the same church you attend youth group?

Same Church/Youth Group	Male %	Female %
Yes	91	88
No	9	12

Most of the youth (91% male and 88% female) indicated that they attended a youth group in the same church as the one they worshiped in on Sunday. Since 99% of the youth reported (Table 6.20) that they attended Sunday worship somewhere, it is likely that those who said they did not attend worship in the same church as their youth group either come from churches which do not have a youth group, or come from churches which do not

have a group where that particular youth feels comfortable attending, or that their parents prefer that they attend elsewhere.

vii. Youth Group Attendance

The youth were asked how long they have attended their youth group.

Table 6.22 How long have you been attending your youth group?

Youth Group Attendance	Male %	Female %
1 year or less	21	20
2 years	20	21
3 years	17	23
4 years	13	14
5 years	9	8
6 years or more	20	13

The Tidal Impact youth reported a remarkable loyalty to their youth group. As noted on Table 6.02, 43% of the males and 52% of the females in attendance at Tidal Impact were either 12, 13 or 14 years of age. Thus it would be impossible for about half of the youth attending Tidal Impact to have reported attending their youth group for 4 years or more. In addition, if Tidal Impact youth are generally representative of the Canadian population, one can assume that a significant number of them do not live in the same locale from the time they are 12 until they are 18, given the fact that Statistics Canada (www.statscan.ca) reports that 14.3% of Canadians moved in 2001 alone. Thus when the youth report, according to Table 6.22, that 42% of the males and 35% of the females have attended their youth group for 4 years or more they are making a remarkable statement about loyalty to their youth group. This loyalty may suggest that the quality of the youth programs are strong in the local churches and that in a secularizing culture Christian youth find support for their chosen faith through their youth groups. The greater

likelihood of males having attended their youth group for 4 years or more is probably explained by the fact that, as noted in Table 6.02, the males were generally older than the females.

viii. Baptism

The youth were asked whether they have been baptized, and were given instructions to check as many boxes as applied.

Table 6.23 Have you been baptized?

Baptism	Male %	Female %
Yes, as a baby	20	26
Yes, as a child	33	32
Yes, as a teenager	36	36
Yes, as an adult	1	0
No	18	18

The vast majority of the youth (82% of both males and females) who attended Tidal Impact indicated that they had been baptized. This percentage is much higher than the 75% baptism rate reported by the youth attending the 2002 Springforth youth conference (Fawcett and Linkletter, 2003). As might be expected at an event that was mainly comprised of youth from Baptist churches, most stated that they had been baptized either as a child (33% male, 32% female) or as a teenager (36% male, 36% female). A surprising number of the youth stated that they had been baptized as a baby (20% male, 26% female) given the fact that very few of the youth attending Tidal Impact, according to Table 6.16, indicated that they were from youth groups representing denominations that engaged in the practice of paedobaptism. This suggests that a significant minority of youth in Baptist youth groups were born into families who, at the time of their birth, had their primary religious affiliation with denominations that practice infant baptism such as

churches from the Roman Catholic, Anglican, or Presbyterian tradition. It appears likely that due to existence of very few youth groups in these traditions in Eastern Canada, some teenagers and/or their families who have an interest in a church youth group experience migrate to some Baptist churches.

ix. Christian Club

The youth were asked whether they attended a Christian club at their school.

Table 6.24 Do you attend a Christian club at your school?

School Christian Club Attendance	Male %	Female %
Nearly every week	10	15
At least once a month	7	5
At least once a semester	2	3
Occasionally	10	14
Never	71	64

While 17% of males and 20% of females reported attending a Christian club meeting at their school either “Nearly every week” or “At least once a month”, the vast majority of the youth (71% male, 64% female) indicated that they never attend a Christian Club in their school.

The only Christian organization in Atlantic Canada that organizes and supports Christian clubs in the public school system is Inter-Varsity Christian Fellowship (IVCF). In a conversation on 16 June 2003 with the New Brunswick / Prince Edward Island Divisional Director, the researcher discovered that IVCF sponsored clubs in approximately 60% of the high schools and 20% of the middle schools or junior high schools in the Atlantic Provinces. These clubs involve a total of approximately 340 students. Given that 185 youth at Tidal Impact indicated an affiliation with one of these Christian clubs, it would

appear that over half of the teenagers involved in IVCF in Atlantic Canada attended Tidal Impact.

The fact that a large percentage “Never” attended a Christian club meeting at their school is not entirely surprising given that Christian clubs generally appear in high schools, and only rarely in junior high or middle schools and thus one would expect that many of those 14 or under would not have access to such a club at school. In addition, some of the lunch time club meetings may occur when other extra curricular activities involving the youth may take place. Also, since the clubs are youth-led some of the youth may not find the program as interesting or stimulating as their local church youth groups which tend to be adult led with significant input from the youth.

Males were more likely (71%) than females (64%) to report having never attended a Christian club at school. It is possible that the peer pressure not to identify oneself publicly as a Christian in a public school setting is more acutely felt by males than females.

x. Springforth

The youth who attended Tidal Impact were asked whether they had attended the annual Springforth weekend youth conference three months earlier which was also sponsored by the Convention of Atlantic Baptist Churches. A comparison of the registration records from both events indicate that of the 85 churches registered for Tidal Impact only 38 had also registered for Springforth. Since Springforth is a weekend event it would not be likely that youth groups from provinces other than New Brunswick, Nova Scotia, and Prince Edward Island would attend due to the distance and travel times involved.

According to Table 6.03, only 11% of males and 11% of females were not from these three provinces.

Table 6.25 Did you attend the Springforth youth conference in Moncton this past May?

Springforth Attendance	Male %	Female %
Yes	51	39
No	50	62

Only 51% of the males and 39% of the females indicated that they had been a part of the 1550 youth and leaders who attended Springforth (Gardner, 2003). Males (51%) were much more likely than females (39%) to have been at both events. It is unclear to the researcher what would explain the greater likelihood of males attending both events.

f. Private Religious Practices

i. Prayer Frequency

Respondents were asked if they prayed by themselves.

Table 6.26 Do you pray by yourself?

Prayer Frequency	Male %	Female %
Nearly every day	59	69
At least once a week	22	18
At least once a month	5	4
Occasionally	12	8
Never	2	1

The youth reported frequent involvement in the spiritual discipline of prayer. The data demonstrated that 59% of males and 69% of females indicated that they prayed “Nearly every day”, whereas 22% of males and 18% of females indicated that they prayed “At least once a week”. Again, this rate of response was considerable higher than the Grade 9-

12 youth surveyed three months earlier at the Springforth youth conference where only 59% of the youth reported praying nearly every day (Fawcett and Linkletter, 2003).

Females who attended Tidal Impact (87%) were slightly more likely than males (81%) to indicate that they prayed once a week or more often perhaps reflecting a greater interest in Christian spiritual practices as can also be noted in Tables 6.23, 6.24, 6.27 and 6.28.

ii. Bible Reading Frequency

The Tidal Impact youth were asked how frequently they read their Bible.

Table 6.27 Do you read the Bible by yourself?

Bible Reading Frequency	Male %	Female %
Nearly every day	16	23
At least once a week	28	30
At lease once a month	17	14
Occasionally	29	28
Never	10	5

The youth reported that they are much less likely to read their Bible than to pray. The data demonstrated that 56% of males and 47% of females reported that they read their Bible “At least once a month”, “Occasionally” or “Never”. Only 44% of males and 53% of females reported reading their Bible “Nearly every day” or “At least once a week”.

Females were more likely than males to read their Bible frequently, perhaps reflecting their greater interest in, or success with, academics as noted in Table 6.08. Perhaps a lack of modeling, clear teaching from youth leaders about the importance of Bible reading, or lack of encouragement at home may explain the infrequent Bible reading by the youth. It is also possible that with the prevalence of television, video games, and other common video-based technology that many teenagers simply do not read anything very often.

iii. Tongues

The youth were asked if they had ever spoken in tongues.

Table 6.28 Have you ever "spoken in tongues"?

Tongues	Male %	Female %
Yes	11	13
No	89	87

Very few of the youth (11% male, 13% female) reported having engaged in the practice of speaking in tongues. This is in keeping with the generally-held suspicion of such experiences within the Atlantic Baptist community. Many of the youth have probably not been exposed to the practice or encouraged to seek after such an experience.

5. Conclusion

This chapter has described how the questionnaire was set up and administered and has included a summary of the demographic profile of the population sample. In this chapter it was noted that the youth who attended Tidal Impact are primarily young, English-speaking, teenage females who live on Canada's east coast. Few of these youth have experienced the pain of their parents divorcing and most of their mothers and fathers are employed. When it comes to schooling, these youth are likely to be top performers who demonstrate a higher interest in French immersion programs than the general population. Concerning their religious background, it has been noted that their fathers and mothers are likely to attend worship weekly but neither be teachers or leaders in the church nor members of the clergy. When it comes to public religious practice, these primarily Baptist youth are likely to be baptized. They also tend to be long-term attendees of their church youth group and be active in the public worship of the church where they attend youth

group. Their youth group, which is equally likely to be located in an urban/suburban area or in a small town/village/rural area, tends to be overseen by a paid youth pastor. Though they are active in a local church youth group, these youth are unlikely to be active in a Christian club in their school. Finally, regarding private spiritual practices, these youth are highly likely to engage in the spiritual practices of private prayer, and Bible reading. They are not likely to speak in tongues.

The youth attending Tidal Impact are very impressive in several ways. First, they are academically able. Secondly, their enthusiasm for their faith is clear as exhibited by their commitment to public and private religious practices. Finally, the simple fact that they would give up a week of their summer vacation and pay to be involved in service to others is in itself commendable. The churches who commissioned these youth and the parents who raised them can be proud of the selfless nature of these able and committed young people. The academic and spiritual profiles of these youth suggest that they could, on the whole, be considered candidates for vocational ministry. Thus the development of a strategy to recruit these youth as Canadian Baptist clergy seems wise.

The following chapter will describe these youths' psychological type as determined by a revised Francis Personality Type Scales and compare and contrast their type with the psychological type of Canadian Baptist clergy. This comparison will allow consideration of whether a new strategy for clergy recruitment is necessary and if so, how type informs the nature of the strategy.

CHAPTER SEVEN

TIDAL IMPACT YOUTH: TYPOLOGICAL IDENTITY

1. Introduction

2. Junior Francis Personality Type Scales Reliability

- a. Extraversion
- b. Introversion
- c. Sensing
- d. Intuition
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3. Males' Type: Dichotomous Overview

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5. Sex Differences Tested

- a. Extraversion and Introversion
- b. Sensing and Intuition
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- d. Judging and Perceiving

6. Comparing Tidal Impact Males with Male Canadian Baptist Clergy

- a. Extraversion and Introversion
- b. Sensing and Intuition
- c. Thinking and Feeling
- d. Judging and Perceiving
- e. Whole Type

7. Comparing Tidal Impact Females with Female Canadian Baptist Clergy

- a. Extraversion and Introversion
- b. Sensing and Intuition
- c. Thinking and Feeling
- d. Judging and Perceiving
- e. Whole Type

8. Discussion

9. Conclusion

1. Introduction

The purpose of this chapter is to provide a description of the Tidal Impact youths' psychological type as determined by the Junior Francis Personality Type Scales (JFPTS), and to compare their typological data with the typological data of Canadian Baptist clergy which was reported in chapter five. This comparison will permit an examination of the typological similarities and differences between some potential Canadian Baptist clergy and actual Canadian Baptist clergy. This discussion will be preceded by an examination of the reliability of the JFPTS. The chapter will end with a discussion of some practical observations based on the typological comparison of the two samples.

2. Junior Francis Personality Type Scales Reliability

It is important to ensure the reliability of an instrument in order to be confident that the result is both consistent and dependable. It is the aim of this section to examine the internal consistency of the JFPTS to ascertain whether the instrument is reliable, that is, whether independent items on a scale which classify the same behaviour actually correlate with one another.

To obtain the data presented below, the data from the JFPTS administered at Tidal Impact 2002 were analysed by the SPSS 11.0 for Windows statistical package using the reliability and correlation routines (SPSS Inc., 2001).

In order for each of the four JFPTS indices to be considered internally consistent, items on the four scales must correlate satisfactorily with other items on the same preference scale. An item is reliable to the extent that it is correlated with other independent items on

a scale that are classifying the same behaviour (Stricker and Ross, 1963). For instance, if an individual selects an item that is meant to indicate a preference for extraversion, then that individual should also be more likely to select other items on the instrument which indicate a preference for extraversion. Within the social scientific academic community it is held by some that an alpha coefficient (Cronbach, 1951) of 0.70 or above indicates acceptable statistical internal consistency (Kline, 2000). However, there are others who argue that a level of 0.65 (DeVellis, 2003) is more appropriate. For purposes of this study the later viewpoint will be adopted.

What follows is a discussion of the relationship between the overall scores and the individual items which contribute to the scores. There is a debate in test construction between broadly conceived constructs reflected in relatively low item-rest of test correlations versus more tightly defined constructs reflected in higher item-rest of test correlations (Kay, 2000). Generally, instruments rooted in Jungian thought view the latter model as more desirable, in part because the more tightly defined constructs generate higher alpha coefficients (Francis and Jones, 1999b). The question for the JFPTS is not only what alpha coefficient do the scales produce, but also would the scales of the instrument generate a higher alpha coefficient if the constructs were more tightly defined through the deletion or improvement of items that show relatively low item-rest of test correlations? While there are no absolute criteria for assessing when items cease to contribute usefully to a scale intending to measure a tightly defined construct, a threshold of 0.30 is generally considered appropriate (Francis and Jones, 1999b). Within scales that achieve satisfactory alpha coefficients above DeVellis' (2003) threshold of 0.65 it remains nonetheless expected and acceptable to find item-rest of test correlations ranging

widely from 0.1 in order to utilize the full sampling of indicators representative of a broad domain.

a. Extraversion

Table 7.01 provides detailed information for the extraversion scale that is intended to identify individuals who are energized by the outer world of people and things. The table lists each item on the scale and indicates what percentage of the people selected that item. It also lists the item-rest of test correlation for each item, which expresses the relation between the individual items and the sum of the remaining items within each scale (Francis and Jones, 1999b). As noted above, an alpha coefficient of 0.8464 suggests a more than adequate level of scale homogeneity. The item that received the highest correlation on this scale is concerned with preferring “Talkative” to “Quiet” (0.5750). The item with the lowest correlation concerned “Speak before thinking” to “Think before speaking” (0.2520). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising the two items scoring below the 0.30 level may strengthen the scale.

Table 7.01 Extraversion: Reliability Analysis

Item	Item - rest of test r	Item Endorsement %
Bored with own company	.2557	25
Talkative	.5750	36
Talk about things first	.3595	38
Have lots of friends	.4118	58
An extravert	.5009	65
Pick up on latest craze quickly	.4124	44
An open person	.5410	58
Easy to get to know	.4723	82
Like parties	.4432	76
Happier working in groups	.4579	59
Like to talk	.5108	57
Being with others brings you to life	.4831	77
Being on your own tires you	.3543	48
To do things with the crowd	.5057	57
Speak before thinking	.2520	47
Easy to talk to new people	.4487	60
Prefer to work in large groups	.3993	30
Talk through problems with others	.3310	59
Have lots of different interest	.3138	77
People get to know you quickly	.5206	65

Alpha = 0.8464

b. Introversion

Table 7.02 provides detailed information for the introversion scale that is intended to identify individuals who are energized by the inner world of ideas. An alpha coefficient of 0.8464 suggests a very acceptable level of scale homogeneity. The item that received the highest correlation on this scale concerned preferring “Quiet” to “Talkative” (0.5750). The item with the lowest correlation concerned preferring “Think before speaking” to “Speak without thinking” (0.2520). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising the two items scoring below the 0.30 level may strengthen the scale.

Table 7.02 Introversion: Reliability Analysis

Item	Item - rest of test r	Item Endorsement %
Content with own company	.2557	75
Quiet	.5750	36
Think about things first	.3595	38
Have a few close friends	.4118	42
An introvert	.5009	35
Pick up on the latest craze slowly	.4124	56
A private person	.5410	42
Difficult to get to know	.4723	19
Dislike parties	.4432	24
Happier working alone	.4579	41
Like to listen	.5108	43
Being with too many people tires you out	.4831	24
Feel being on your own energizes you	.3543	52
To do things on your own	.5057	43
Think before speaking	.2520	47
Hard to talk to new people	.4487	41
Prefer to work in small groups	.3993	70
Think through problems alone	.3310	41
Have a few really deep interests	.3138	23
People get to know you slowly	.5206	35
Alpha = 0.8464		

c. Sensing

Table 7.03 provides detailed information for the sensing scale which is intended to identify individuals whose preference is for perceiving through the five senses. An alpha coefficient of 0.6922 suggests an acceptable level of scale homogeneity. The item that received the highest correlation on this scale concerned preferring “Practical” to “Inventive” (0.4123). The item with the lowest correlation concerned preferring “Easy to concentrate” to “Difficult to concentrate” (0.0913). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising the items scoring below the 0.30 level may strengthen the scale.

Table 7.03 Sensing: Reliability Analysis

Item	Item - rest of test r	Item Endorsement %
Interested in facts	.2687	35
Practical	.4123	55
Tried and trusted paths	.3664	50
Like to keep things as they are	.2859	44
A realist	.3397	43
Focus on the here and now	.1208	55
Down to earth	.3259	78
Matter of fact	.4044	37
Prefer to make	.2175	58
Concerned with details	.1990	60
Dislike solving new problems	.1349	30
You see things as they are	.2982	51
Distrust new ideas	.2096	13
To work things out step by step	.2516	56
Like to stick with familiar things	.3345	38
Easy to concentrate	.0913	65
Like to do one thing at a time	.3119	56
Trust experience	.2888	73
Prefer to do	.2780	67
Hunches are not trustworthy	.1358	51
Alpha = .6922		

d. Intuition

Table 7.04 provides detailed information for the intuition scale which is intended to identify individuals whose preference is for perceiving through theories, ideas, images, and associations. An alpha coefficient of 0.6922 suggests an adequate level of scale homogeneity. The item that received the highest correlation on this scale concerned preferring “Inventive” to “Practical” (0.4123). The item with the lowest correlation concerned preferring “Difficult to concentrate” to “Easy to concentrate” (0.0913). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising the items scoring below the 0.30 level may strengthen the scale.

Table 7.04 Intuition: Reliability Analysis

Item	Item - rest of test r	Item Endorsement %
Interested in ideas	.2687	65
Inventive	.4123	45
New and novel ways	.3664	50
Like to change things	.2859	56
A dreamer	.3397	57
Focus on the future	.1208	45
Up in the air	.3259	22
Imaginative	.4044	63
Prefer to design	.2175	42
Concerned with the big picture	.1990	40
Like solving new problems	.1349	70
You see things as they might be	.2982	49
Like coming up with new ideas	.2096	87
To get a general idea	.2516	44
Like to try new things	.3345	62
Difficult to concentrate	.0913	35
Like to do many things at once	.3119	44
Trust inspiration	.2888	28
Prefer to dream	.2780	33
Hunches are trustworthy	.1358	51

Alpha = 0.6922

e. Thinking

Table 7.05 provides detailed information for the thinking scale which is intended to identify individuals whose preference is for judging through objective logic. An alpha coefficient of 0.6828 suggests an adequate level of scale homogeneity. The item which received the highest correlation on this scale concerned preferring “Fair minded” to “Warm hearted” (0.5042). The item recording the lowest correlation was concerned with preferring “It is easy to be impartial” to “It is hard to be impartial” (0.0896). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising the items scoring below the 0.30 level may strengthen the scale.

Table 7.05 Thinking: Reliability Analysis

Item	Item - rest of test r	Item Endorsement %
Concerned with justice	.2497	44
Truth seeking	.2379	63
Thinking	.2658	48
Tend to correct others	.3335	25
Tend to be sceptical	.3390	23
Find it easy to be objective	.1143	59
Hard	.2804	16
Truthful	.1745	42
Make decisions on logic	.2120	33
Fair minded	.5042	20
Test people	.3226	27
It is easy to be impartial	.0896	50
Care about others rights	.3985	14
To be firm	.4024	15
Find it hard to show your emotions	.1941	42
Difficult to relate to others	.2695	17
Prefer debate	.3011	33
Find it hard to be sympathetic	.3294	19
Do what you think is right	.1864	60
It is better to be right than liked	.1369	54
Alpha = 0.6828		

f. Feeling

Table 7.06 provides detailed information for the feeling scale which is intended to identify individuals whose preference is for judging through subjective interpersonal values. An alpha coefficient of 0.6828 suggests an adequate level of scale homogeneity. The item that received the highest correlation on this scale concerned preferring “Warm hearted” to “Fair minded” (0.5042). The item recording the lowest correlation was concerned with preferring “It is hard to be impartial” to “It is easy to be impartial” (0.0896). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising the items scoring below the 0.30 level may strengthen the scale.

Table 7.06 Feeling: Reliability Analysis

Item	Item - rest of test r	Item Endorsement %
Concerned with harmony	.2497	56
Peace seeking	.2379	37
Feeling	.2658	52
Tend to encourage others	.3335	75
Tend to be trusting	.3390	77
Find it hard to be objective	.1143	42
Sensitive	.2804	84
Considerate	.1745	59
Make decisions on values	.2120	67
Warm hearted	.5042	80
Trust people	.3226	73
It is hard to be impartial	.0896	50
Care about others feelings	.3985	86
To be kind	.4024	85
Show your emotions easily	.1941	58
Easy to relate to others	.2695	83
Prefer agreement	.3011	68
Find it easy to be sympathetic	.3294	81
Do what you feel is best for others	.1864	40
It is better to be liked than right	.1369	46
Alpha = 0.6828		

g. Judging

Table 7.07 provides detailed information for the judging scale which is intended to identify individuals who prefer to extravert thinking or feeling rather than sensing or intuition. For such individuals the outer world is planned and orderly. An alpha coefficient of 0.7948 suggests a very acceptable level of scale homogeneity. The item which received the highest correlation on this scale concerned preferring “Organized” to “Disorganized” (0.5452). The item recording the lowest correlation concerned preferring “Make decisions quickly” to “Put off making decisions” (0.0841). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising the items scoring below the 0.30 level may strengthen the scale.

Table 7.07 Judging: Reliability Analysis

Item	Item - rest of test r	Item Endorsement %
Efficient	.3525	41
Punctual	.3312	29
To be in control	.1482	54
Make decisions quickly	.0841	55
Organized	.5452	63
Take deadlines seriously	.4857	61
Happy with certainty	.2861	87
Wanting to plan ahead	.3417	81
Find working to timetables helpful	.4935	65
Happy with routine	.4176	73
Dislike working under pressure	.1221	54
You do your best to work in advance	.4036	60
Prefer to organize information	.3806	55
Things to be structured	.4679	59
Prefer to act on decisions	.3879	63
Easy to finish what you begin	.3270	67
Dislike the unexpected	.2704	39
Find making lists helpful	.4134	68
Like to be well prepared	.4940	82
Having your time organized is good	.4927	71
Alpha = 0.7948		

h. Perceiving

Table 7.08 provides detailed information for the perceiving scale which is intended to identify individuals who prefer to extravert sensing or intuition rather than thinking or feeling. For such individuals the outer world is spontaneous and flexible. An alpha coefficient of 0.7948 suggests an acceptable level of scale homogeneity. The item that received the highest correlation on this scale concerned preferring “Disorganized” to “Organized” (0.5452). The item recording the lowest correlation concerned preferring “Put off making decisions” to “Make decisions quickly” (0.0841). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising the items scoring below the 0.30 level may strengthen the scale.

Table 7.08 Perceiving: Reliability Analysis

Item	Item - rest of test r	Item Endorsement %
Relaxed	.3525	60
Flexible	.3312	71
To be adaptable	.1482	46
Put off making decisions	.0841	45
Disorganized	.5452	37
Feel relaxed about deadlines	.4857	39
Happy with uncertainty	.2861	13
Not wanting to plan ahead	.3417	19
Find working timetables irritating	.4935	35
Unhappy with routine	.4176	27
Work best under pressure	.1221	46
You do your best work at the last minute	.4036	40
Prefer to gather information	.3806	45
Things to be open ended	.4679	41
Prefer to act on impulse	.3879	37
Difficult to complete things	.3270	33
Like the unexpected	.2704	62
Find making lists a waste of time	.4134	32
Find being too prepared unhelpful	.4940	18
Having your time organized is annoying	.4927	29

Alpha = 0.7948

i. Conclusion regarding reliability

All eight scales scored an alpha coefficient in excess of the desired 0.65 level. Thus the JFPTS should be viewed as a reliable instrument. As noted above, all scales contain some items which detract from, rather than contribute toward, homogeneity of the indices. It may be wise to experiment with this instrument, by attempting to improve or delete some items that show relatively low item-rest of test correlations. Reassessing or revising items that failed to achieve an item-rest of test correlation of at least 0.30 would enhance the psychometric properties of the instrument.

In addition, it may also be wise to conduct a test-retest reliability assessment. In this assessment, the reliability of the instrument is examined by administering the instrument to a sample population. Later this same instrument is administered to the same sample to

discover if the sample recorded the same response. Since, like other instruments rooted in Jungian thought (Myers, McCaulley, Quenk, Hammer, 1998), the JFPTS assumes that type is innate and therefore not changeable under normal circumstances, the test-retest assessment would assist greatly in determining the reliability of the instrument.

3. Males' Type: Dichotomous Overview

Table 7.09 is a type table representing the type profile of 274 males who attended Tidal Impact 2002 and returned a completed questionnaire.

Table 7.09 Tidal Impact Males n = 274

ISTJ n = 10 % = 3.6 +++	ISFJ n = 19 % = 6.9 +++++ +	INFJ n = 18 % = 6.6 +++++ +	INTJ n = 15 % = 5.5 +++++
ISTP n = 6 % = 2.2 ++	ISFP n = 8 % = 2.9 ++	INFP n = 23 % = 8.4 +++++ +++	INTP n = 8 % = 2.9 ++
ESTP n = 4 % = 1.5 +	ESFP n = 12 % = 4.4 ++++	ENFP n = 47 % = 17.2 +++++ +++++ +++++ ++	ENTP n = 11 % = 4.0 ++++
ESTJ n = 2 % = 0.7 +	ESFJ n = 49 % = 17.9 +++++ +++++ +++++ ++	ENFJ n = 33 % = 12.0 +++++ +++++ ++	ENTJ n = 9 % = 3.3 +++

Note: + = 1% of sample

a. Extraversion and Introversion

Table 7.09 demonstrates that the Tidal Impact males were more likely to prefer extraversion to introversion. The data show that 60.9% of the males indicated that they preferred extraversion as compared to 39.1% who said they preferred introversion. Although data exist for various groups within Canadian society, no type data exist for the Canadian population at large (Casas, 1990). Thus it is not possible to compare the Tidal Impact males with the larger Canadian male population. It is possible, however, to compare this sample of Tidal Impact males with nationally representative population samples of males from the United States of America and the United Kingdom. It should be noted, however, that the Tidal Impact sample only contains data for individuals aged 12-18, whereas that nationally representative sample from both the United States of America and the United Kingdom contains data for individuals of all ages. No nationally representative samples exist only for adolescents. Jungian theory (Jung, 1971) suggests that type preferences remain stable throughout life, however there is some debate in the social scientific community that suggests that a preference for extraversion is strongest during adolescence (Myers, McCaulley, Quenk and Hammer, 1998). The strength of preference for extraversion among the Tidal Impact males is unusual when compared to national population samples. For instance, in a nationally representative sample of males in the United States of America reported by Myers, McCaulley, Quenk and Hammer (1988), only 45.9% of the males indicated that they preferred extraversion. Similarly, in a nationally representative sample of males in the United Kingdom, Kendall, Carr and Moyle (2002) report that only 46.9% of the males preferred extraversion. The males' preference for extraversion is not surprising given the nature of the event where these data were collected. In essence, the youth were invited to sign up for an event which invited them to spend a week with over 1,000 other people, chiefly in large group events and, if

they were part of a visiting youth group, to stay for a week in the home of someone they had not yet met. For many introverts who generally prefer quiet and solitude this may not have been an appealing invitation. The question these data cannot answer is whether church youth groups chiefly attract extraverts, or whether the Tidal Impact event attracts a disproportionately high percentage of extraverts from church youth groups.

b. Sensing and Intuition

The data show that the males were more likely to prefer intuition to sensing. Table 7.09 illustrates that 59.9% of the males reported that they preferred intuition and that 40.1% of the males reported that they preferred sensing. This preference for intuition is unusual when compared with societal norms in Western countries. For instance, in the United Kingdom, only 26.9% of males prefer intuition (Kendall, Carr and Moyle 2002), and in the United States only 28.3% of males prefer intuition (Myers, McCaulley, Quenck and Hammer 1988). The males' preference for intuition is somewhat surprising given the fact that an event such as Tidal Impact provides an opportunity for a young person to "make a difference here and now" which is an ideal that often appeals to sensors. In addition, given the fact that conservative churches generally attract sensors (Macdaid, McCaulley, and Kainz, 1986), it is surprising that there were a high percentage of intuitive males at Tidal Impact. Could it be that it is the parents of these young people who are the sensors attracted to conservative religion, and that the young people have not yet reached the stage of life where they are able to decide to what church they will belong? It is also possible that the larger number of male intuitives present at the event may be explained, in part, due to the strong preference for intuition on the part of the senior leaders, both of whom were male. Both Rob Nylén and the researcher, who did extensive promotion among the youth of Eastern Canada, have a strong preference for intuition and thus

perhaps like-minded youth may have been disproportionately attracted to an event they promoted.

c. Thinking and Feeling

The males were more likely to prefer feeling to thinking. Table 7.09 demonstrates that 76.3% of the males preferred feeling whereas 23.7% preferred thinking. Again, the type profile of the males at Tidal Impact does not resemble the male population in some Western national samples. According to Kendall, Carr and Moyle (2002), only 35.2% of males in the United Kingdom prefer feeling judgment. According to Myers, McCaulley, Quenck and Hammer (1988), only 43.5% of the males in the United States indicated a preference for using feeling judgment. The males' preference for feeling does not come as a surprise. Virtually all the data reported by Macdaid, McCaulley, and Kainz (1986) with respect to religious vocations illustrate that those involved in providing leadership to religious movements are far more likely to be feelers than thinkers. In responding to the invitation to be involved in Tidal Impact the youth may not have been signing up for vocational ministry *per se* but they were signing up to provide leadership in a program requiring substantial hands-on ministry and thus it would be logical to assume that they would, for the most part, be feelers.

d. Judging and Perceiving

Table 7.09 shows that the males were more likely prefer judging (56.6%) to perceiving (43.4%). Only in the greater preference for judging do the Tidal Impact males resemble the wider society. According to Kendall, Carr and Moyle (2002), 54.7% of males in the United Kingdom prefer judging, and according to McCaulley, Quenck and Hammer (1988), 52.0% of American males prefer judging. The males' preference for judging is very much in keeping with what Macdaid, McCaulley, and Kainz (1986) discovered when

surveying those who were involved in vocational ministry and, thus, not an unexpected result from this sample. In addition, many of the churches require preparation programs for Tidal Impact that are self-directed with many final and intermediate deadlines and other factors that would likely be much more attractive for judgers as opposed to perceivers. Could it be that this preparation program serves as a roadblock to perceivers ever getting to the Tidal Impact event?

e. Whole Type

According to Table 7.09, the three most frequent types among the Tidal Impact males are ESFJ (17.9%), ENFP (17.2%) and ENFJ (12.0%). These three types make up 47.1% of the sample.

4. Females' Type: Dichotomous Overview

Table 7.10 is a type table representing the type profile of the 479 females who attended Tidal Impact 2002 and returned a completed questionnaire.

Table 7.10 Tidal Impact Females n = 479

ISTJ n = 14 % = 2.9 ++	ISFJ n = 93 % = 19.4 +++++ +++++ +++++ ++++	INFJ n = 36 % = 7.5 +++++ ++	INTJ n = 9 % = 1.9 +
ISTP n = 2 % = 0.4 ++	ISFP n = 6 % = 1.3 +	INFP n = 15 % = 3.1 +++	INTP n = 12 % = 2.5 ++
ESTP n = 2 % = 0.4	ESFP n = 10 % = 2.1 ++	ENFP n = 63 % = 13.1 +++++ +++++ +++	ENTP n = 11 % = 2.3 ++
ESTJ n = 6 % = 1.3 +	ESFJ n = 117 % = 24.4 +++++ +++++ +++++ +++++ ++++	ENFJ n = 77 % = 16.0 +++++ +++++ +++++ +	ENTJ n = 7 % = 1.5 +

Note: + = 1% of sample

a. Extraversion and Introversion

Table 7.10 demonstrates that the females at Tidal Impact prefer extraversion. The data show that 61.0% of the females prefer extraversion whereas 39.0% prefer introversion.

This strength of preference for extraversion is higher than some Western national population samples. For instance, in a nationally representative sample of females in the United States of America reported by Myers, McCaulley, Quenck and Hammer (1988), only 52.5% of the females indicated that they preferred extraversion. Similarly, in a nationally representative sample of females in the United Kingdom, Kendall, Carr and

Moyle (2002) report that only 57.3% of the females preferred extraversion. As noted earlier, the length and public nature of the event would have likely been more appealing to extraverted females.

b. Sensing and Intuition

The data show that the females were more likely to prefer sensing to intuition. Table 7.10 illustrates that 52.1% of the females reported that they prefer sensing and that 47.9% of the females reported that they prefer intuition. The preference for sensing among females is common in many Western countries and can be observed to a far greater degree than among the Tidal Impact females. For instance, among the general population in the United Kingdom, 79.3% of females prefer sensing (Kendall, Carr and Moyle 2002) and in the United States 74.9% of females prefer sensing (Myers, McCaulley, Quenck and Hammer 1988). It is possible that the invitation to make a difference here and now in people's lives would have been especially appealing to the female with a preference for sensing.

c. Thinking and Feeling

The females were more likely to prefer feeling to thinking. Table 7.10 shows that 86.9% of the females preferred to use feeling judgment whereas 13.1% said they preferred to use thinking judgement. Again, as with their preference for sensing, the Tidal Impact females' preference for feeling does resemble the female population in the society at large in some Western countries. According to Kendall, Carr and Moyle (2002), 70.4% of females in the United Kingdom prefer feeling judgment. According to Myers, McCaulley, Quenck and Hammer (1988) 75.5% of the females in the United States indicate a preference for using feeling judgment. As noted with the Tidal Impact males, the

invitation to minister to children and the less fortunate may have been especially appealing to feelers.

d. Judging and Perceiving

Table 7.10 shows that the females were more likely to prefer judging (74.8%) to perceiving (25.2%). This preference for judging over perceiving echoes what is observed from a national representative sample of females in both the United Kingdom and the United States. In the United Kingdom, Kendall, Carr and Moyle (2002) report that 61.5% of females prefer judging, and according to Myers, McCaulley, Quenck and Hammer (1988) 56.2% of American females prefer judging. As noted earlier, the nature of the preparation process for this event may have made the overall experience more appealing to those who prefer judging.

e. Whole Type

According to Table 7.10, the three most frequent types among the Tidal Impact females are ESFJ (24.4%), ISFJ (19.4%) and ENFJ (16.0%). These three types make up 59.8% of the sample, making the female sample even more homogenous than the sample of the male Tidal Impact youth.

5. Sex Differences Tested

Having examined the typological identity of both the Tidal Impact males and females, even a cursory glance makes it clear that there are some typological differences between the males and females. How significant are these typological similarities and differences? A chi-square test and a test of significance were performed on the data, comparing males

to females to ascertain the level of significance, if any, for the differences observed between the two groups. These tests reveal several noteworthy results.

a. Extraversion and Introversion

The data reveal that 60.9% of the Tidal Impact males indicated a preference for extraversion and 39.1% indicated a preference for introversion. The data also reveal that 61.0% of the Tidal Impact females indicated a preference for extraversion and 39.0% indicated a preference for introversion. When these preferences were compared there were no significant differences between the males and females ($\chi^2 = 0.0, p = \text{NS}$).

b. Sensing and Intuition

The data reveal that 59.9% of the Tidal Impact males indicated a preference for intuition and 40.1% indicated a preference for sensing. The data also reveal that 52.1% of the Tidal Impact females indicated a preference for sensing and 47.9% indicated a preference for intuition. When these preferences were compared it was discovered that the result was significant ($\chi^2 = 9.9, p > .01$). This result suggests that it is moderately significant and unlikely to be accidental that the Tidal Impact males and females differ in the way they do with regard to how they take in information. The Tidal Impact males are more likely than the females to prefer intuition, while the females are more likely than the males to prefer sensing.

c. Thinking and Feeling

The data reveal that 76.3% of the Tidal Impact males indicated a preference for feeling and 23.7% indicated a preference for thinking. The data also reveal that 86.9% of the Tidal Impact females indicated a preference for feeling and 13.1% indicated a preference

for thinking. When these preferences were compared it was discovered that the result was significant ($x^2 = 13.9, p = 0.000$). The Tidal Impact females have a much greater preference for feeling than the males. This is not surprising in the light of well-established sex differences on the thinking-feeling index (Myers, McCaulley, Quenck and Hammer 1988). There is something about the Tidal Impact program that so strongly attracts both males and females that prefer to use feeling judgment. Perhaps it is the concept of giving up a week of one's summer vacation and paying money to come somewhere and serve that has a strong appeal to those who tend to be motivated out of sense of compassion and concern for others. It remains unclear whether the youth groups from which the Tidal Impact teams come are mainly comprised of feelers or whether the Tidal Impact event itself attracts a disproportionate percentage of feelers from the youth groups.

d. Judging and Perceiving

The data reveal that 56.6% of the Tidal Impact males indicated a preference for judging and 43.4% indicated a preference for perceiving. The data also reveal that 74.8% of the Tidal Impact females indicated a preference for judging and 25.2% indicated a preference for perceiving. When these preferences were compared it was discovered that the result was significant ($x^2 = 26.7, p < .001$). The reason why Tidal Impact females tended to prefer judging to a greater degree than the males is unclear. However, the overall preference of this group for judging over perceiving is not surprising, given that those who are attracted to religious vocations tend to prefer judging (Macdaid, McCaulley and Kainz, 1986). In addition, it could also be that a structured week of activity during summer vacation appeals more to those who prefer judging. It may also be that the training programs sponsored by some churches to prepare their Tidal Impact teams appeal

more to those who prefer judging since these programs often include assignments with deadlines.

6. Comparing Tidal Impact Males with Male Canadian Baptist Clergy

The next section of this chapter proposes to examine the similarities and differences between the Tidal Impact males and male Canadian Baptist clergy.

a. Extraversion and Introversion

The Tidal Impact males reported a strong preference for extraversion (60.9%) over introversion (39.1%). In this respect they resembled the Canadian Baptist male clergy who also preferred extraversion (52.1%) to introversion (47.9%). A test of significance comparing the Tidal Impact males' preference for extraversion over introversion with the Canadian Baptist male clergy's similar preference for extraversion over introversion revealed that the result was significant ($x^2 = 5.2, p < .01$).

b. Sensing and Intuition

The Tidal Impact males reported a preference for intuition (59.9%) over sensing (40.1%). In this respect they differed from the Canadian Baptist male clergy who preferred sensing (61.0%) to intuition (39.0%). A test of significance comparing the Tidal Impact males' preference for intuition over sensing with the Canadian Baptist male clergy's preference for sensing over intuition revealed that the result was significant ($x^2 = 28.1, p < .001$).

c. Thinking and Feeling

The Tidal Impact males reported a very strong preference for feeling (76.3%) over thinking (23.7%). In the same way the Canadian Baptist male clergy reported a

preference for feeling (58.7%) over thinking (41.3%). A test of significance comparing the Tidal Impact males' preference for feeling over thinking with the Canadian Baptist male clergy's similar preference for feeling over thinking revealed that the result was significant ($x^2 = 22.1, p < .001$).

d. Judging and Perceiving

The Tidal Impact males reported a preference for judging (56.6%) over perceiving (43.4%). In this way they resembled the Canadian Baptist male clergy who indicated a preference for judging (78.2%) over perceiving (21.8%). A test of significance comparing the Tidal Impact males' preference for judging over perceiving with the Canadian Baptist male clergy's similar preference for judging over perceiving revealed that the result was significant ($x^2 = 35.4, p < .001$).

e. Whole Type

The three most common types found among the Tidal Impact males were ESFJ (17.9%), ENFP (17.2%) and ENFJ (12.0%). The Canadian Baptist male clergy reported only ESFJ as one of their three most common types.

7. Comparing Tidal Impact Females with Female Canadian Baptist Clergy

The next section of this chapter proposes to examine the similarities and differences between the Tidal Impact females and female Canadian Baptist clergy.

a. Extraversion and Introversion

The Tidal Impact females also reported a strong preference for extraversion (61.0%) over introversion (39.0%). These females differed from the female Canadian Baptist clergy who demonstrated a strong preference for introversion (70.9%) over extraversion (29.1%). A test of significance comparing the Tidal Impact females' preference for extraversion over introversion with the Canadian Baptist female clergy's contrasting preference for introversion over extraversion revealed that the result was significant ($\chi^2 = 20.6, p < .001$).

b. Sensing and Intuition

The Tidal Impact females reported a preference for sensing (52.1%) over intuition (47.9%). The Tidal Impact females' preference for sensing differed from the Canadian Baptist female clergy who reported a preference for intuition (52.7%) over sensing (47.3%). A test of significance comparing the Tidal Impact females' preference for sensing over intuition with the Canadian Baptist female clergy's contrasting preference for intuition over sensing revealed that the result was significant ($\chi^2 = 0.5, p < .05$).

c. Thinking and Feeling

The Tidal Impact females reported a very strong preference for feeling (86.9%) over thinking (13.1%). In the same way the Canadian Baptist female clergy reported a preference for feeling (70.9%) over thinking (29.1%). A test of significance comparing the Tidal Impact females' preference for feeling over thinking with the Canadian Baptist female clergy's similar preference for feeling over thinking revealed that the result was significant ($\chi^2 = 10.0, p < .01$).

d. Judging and Perceiving

The Tidal Impact females reported a preference for judging (74.8%) over perceiving (25.2%). In this way they resembled the Canadian Baptist female clergy who also indicated a preference for judging (76.4%) over perceiving (23.6%). A test of significance comparing the Tidal Impact females' preference for judging over perceiving with the Canadian Baptist female clergy's similar preference for judging over perceiving revealed that the result was not significant ($\chi^2 = 0.1, p = \text{NS}$).

e. Whole Type

The three most common types found among the Tidal Impact females were ESFJ (24.4%), ISFJ (19.4%) and ENFJ (16.0%). The Canadian Baptist female clergy also reported ISFJ as one of their three most common types.

8. Discussion

This chapter will conclude with some discussion based on the above data.

First, both the Tidal Impact males and females and the Canadian Baptist male and female clergy share a preference for feeling and judging. In this respect they resemble the other groups of clergy examined in this study and virtually all studies of individuals with a full-time religious vocation (Ross, 1993). This clear FJ preference among the Tidal Impact youth also mirrors other studies of lay adherents (Ross, 1993) and raises several key questions:

- Does the Tidal Impact event tend to draw FJs from the participating youth groups or are the youth groups themselves disproportionately filled with FJs?

- If the event disproportionately draws FJs from youth groups, what can be done better to attract Ts and Ps?
- If the youth groups disproportionately draw FJs from the wider population, what can be done in order to attract Ts and Ps?
- Assuming that *like attracts like* and that churches want youth groups to grow, how can denominational staff remind clergy, and especially youth pastors, to make sure that non-FJs are sufficiently represented among teams of local church youth leaders?
- If the event disproportionately attracts FJs from the youth groups and clergy recruitment is the goal, how do the divinity college and the denomination connect with prospective clergy who are not FJs?

Second, both the Tidal Impact males and females have a preference for extraversion. If the goal is to have a pool from which to recruit clergy this is a good thing, for in the evangelical tradition vocational ministry appears to be largely an extraverted activity (Ross, 1993). In their preference for extraversion the youth resembled the male Canadian Baptist clergy but were highly unlike the female Canadian Baptist clergy, 70.9% of whom reported a preference for introversion. What might explain the strong preference for introversion among Canadian Baptist female clergy? The women who currently occupy clerical roles in Canadian Baptist life were pioneers. As noted in chapter three, Canadian Baptists were not always sure they wanted to welcome women as ministers, and thus the women who currently occupy clerical roles in Canadian Baptist life are among the first generation of women to do so. Is it possible to assume that there is something in the make up of an introvert that affords one the self-reliance, determination and distance from the

outside world to proceed with one's vocational goals in a difficult or hostile environment? Or, is it possible to conclude that Canadian Baptists were more open to accepting introverted women as candidates for vocational ministry because they found them less threatening? Regardless, the overwhelming presence of introverted female clergy in Canadian Baptist life, in contrast to the strong preference for extraversion among ministry-interested young people, suggests that there are few extraverted female role models who the young women can look to as an example in vocational ministry.

Third, with regard to the sensing-intuition scale, the Tidal Impact males and females differed in their preference as did the male and female Canadian Baptist clergy. Interestingly enough, the Tidal Impact males, in their preference for intuition (59.9%), resembled the Canadian Baptist female clergy (52.7%), and the Tidal Impact females, in their preference for sensing (52.1%), resembled the Canadian Baptist male clergy (61.0%). The presence of a preference for sensing among these two groups is not a surprise. As Ross (1993) notes, the more conservative a Christian denomination is, the greater the likelihood is that its leadership and the adherents will demonstrate a preference for sensing. In addition, the invitation to participate in Tidal Impact as well as to join the clergy is an invitation to make a difference in people's lives here and now. It is no surprise that sensors are attracted to such an invitation. Perhaps the key question for both the Tidal Impact male sample and the Canadian Baptist female clergy sample is what explains their preference for intuition? Perhaps the female clergy's preference for intuition can be explained in the same way that their preference for introversion might be. Perhaps there is something in the preference for intuition that provides vision and creativity for the pioneer or there is something in the preference for intuition that makes a woman minister more acceptable to Canadian Baptist people? The preference for intuition

among the Tidal Impact males is a little more difficult to understand. Perhaps the males are not as theologically conservative as the Tidal Impact females and the Canadian Baptist clergy and thus are more likely to be intuitives. Another possibility is that it could be the parents of these youth who are the “conservative sensors” and that the male children of these sensors have not yet found themselves in their more “natural” long-term religious family.

Fourth, with regard to whole type, the Tidal Impact males (17.9%), females (24.4%) and the Canadian Baptist male clergy (17.5%) all share the same most prevalent type, ESFJ. Not one of the three most common types claimed by the female Canadian Baptist clergy is an extraverted type. Commenting on ESFJs, Myers, McCaulley, Quenk and Hammer (1998) observe that people see them as:

- Sociable, outgoing, enthusiastic and energetic
- Organized and orderly
- Committed to preserving traditions
- Valuing family and social ties.

It is easy to see how an ESFJ could be attracted to both an event like Tidal Impact and the life of a Canadian Baptist minister. Participating in Tidal Impact and living the life of a Baptist minister both involve being part of a community that often speaks of itself in terms of familial language and where people are often accepted and welcomed based on their family connections; Canadian Baptists are, sometimes to a fault, committed to preserving orthodoxy and traditions; Canadian Baptists tend to value structure and order; and many of the young and their leaders are attracted to events like Tidal Impact that are energetic and enthusiastic. If this is what is attracting the largest group of Tidal Impact

males and females and male Canadian Baptist clergy to ministry involvement, what is it about ministry that attracted the female Canadian Baptist clergy? Almost one quarter (23.6%) of the female Canadian Baptist clergy indicated that they were ISFJs. ISFJs share three of the same four letters with ESFJs, and though there are key differences between the types, they nevertheless share key characteristics. Commenting on ISFJs, Myers, McCaulley, Quenk and Hammer (1998) observe that people see them as:

- Putting the needs of others, especially family members, ahead of their own
- Quiet, serious and conscientious
- Considerate, good caretakers
- Honouring commitments, preserving traditions.

In many ways then, the female Canadian Baptist clergy have “signed up” for the same ministry experience as the other groups. While the attraction may not have been to the enthusiastic and energetic nature of the ministry, the focus on tradition and family appear to define the appeal for both the largest group of the female clergy as it has for the largest group of male clergy and the youths.

Finally, as noted earlier, to some degree there is significant gender reversal taking place between the clergy and the Tidal Impact youth. With regard to the extraversion-introversion scale and the sensing-intuition scale, the male clergy more clearly resemble the female youth, and the female clergy more clearly resemble the male youth. This is not entirely unusual. Earlier researchers, including Francis and Musson (1999) have documented that sometimes male and female clergy show opposite preference normative to their gender in the population at large. This reality, though, may make it challenging to

recruit clergy from a pool of youth when they find it difficult to see themselves in the typological identity of their leaders of the same gender.

9. Conclusion

In this chapter it was discovered that the Junior Francis Personality Type Scales is a reliable instrument and that the typological portrait of the Tidal Impact youth gleaned from this instrument can be considered to present an accurate portrait of these youth. When the typological portrait of the Tidal Impact males and females were compared with male and female Canadian Baptist clergy it was discovered that while they shared some similar characteristics, these groups also differed in significant ways. This suggests that if these youth are to be recruited to vocational ministry a newly designed recruitment strategy may need to be employed. Before one designs such a strategy though, the question of whether these youth can even imagine themselves enjoying and performing ministry tasks needs to be addressed. This is the subject of the next chapter.

CHAPTER EIGHT

ADOLESCENTS' PERCEPTIONS OF CHRISTIAN MINISTRY

1. Introduction

2. Payne Index of Ministry Styles 2: Background and Nature

- a. Early Studies
- b. Francis and Rodger
- c. Payne Index of Ministry Styles
- d. Payne Index of Ministry Styles 2

3. Payne Index of Ministry Styles 2: Reliability

- a. Extraversion
- b. Introversion
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- e. Feeling
- f. Thinking
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- h. Perceiving
- i. Conclusion About Reliability

4. Payne Index of Ministry Styles 2: Correlations with Psychological Type

5. Conclusion

1. Introduction

The purpose of this chapter is to provide a description of the Tidal Impact youths' preference for ministry style as determined by the Payne Index of Ministry Styles 2 (PIMS2), and to compare their ministry style preference with their typological data which was reported in chapter seven. This comparison will lead to an exploration of whether youth of a particular psychological type can imagine themselves being attracted to ministry styles that are similar to their type. An overview of the background and nature of PIMS2 as well as an examination of the reliability of PIMS2 will precede this discussion.

2. Payne Index of Ministry Styles 2: Background and Nature

a. Early Studies

Many attempts have been made to understand and to conceptualize the ways in which clergy interpret and express the nature of their ministry. One of the most established traditions concerned with individual differences in ministry begins with an analysis of the variety of roles which clergy fill. This research tradition can be traced back to groundbreaking studies by Blizzard (1955, 1956, 1958a and 1958b) who distinguished between six clerical roles: teacher, organizer, preacher, administrator, pastor and priest. Later Nelsen, Yokley and Madron (1973) identified five clerical roles: traditional, counseling, administration, community problem solving and Christian education. Reilly (1975) identified six clerical roles: priest and teacher, prophet, pastor, administrator, organizer and priest-ritual. Ranson, Bryman and Hinings (1977) identified seven clerical functions: pastor, celebrant, preacher, counselor, leader, administrator and official/representative. Most recently Robbins and Francis (2000) spoke in terms of ten

clerical roles: administrator, sacraments, leader in the community, evangelist, leader of public worship, pastor and counselor, preacher, spiritual director, teacher and visitor.

b. Francis and Rodger

In 1994 Francis and Rodger suggested that individual differences in clerical role preferences might be a projection of more basic individual preferences in personality. Francis and Rodger spoke in terms of seven clerical roles: administrator, celebrant of sacraments, community leader, leader of public worship, pastor and counselor, preacher and teacher. To test their theory, they administered their seven-item clergy role inventory alongside the short form Revised Eysenck Personality Questionnaire (Eysenck, Eysenck and Barrett, 1985). Eysenck viewed normal and abnormal human behavior as being part of the same continuum (Eysenck and Eysenck, 1991). Using factor analysis, he developed three dimensions, extraversion-introversion, neuroticism-stability and psychoticism-non-psychoticism, to measure human personality. Extraversion-introversion refers to a person's tendency to seek stimulation and novelty. For instance, a highly extraverted person demonstrates a low level of arousal and this accounts for his or her seeking of stimulation. In contrast, an introvert demonstrates a high level of arousal and so actively seeks less stimulation. Thus, the extravert would be more likely to have many friends, to prefer change and to take chances than someone who scores high on the introversion scale. Neuroticism-stability refers to a person's tendency to become excited and emotional. For instance, when prompted by external stimuli, a highly neurotic person is not likely to have control over their own reactions. In contrast, the stable individual has a stronger ability to control emotion when faced with unexpected external stimuli. Thus, a highly neurotic person would be more likely to be anxious, moody and depressed than someone who scores high on the stability scale. Psychoticism-non-psychoticism refers to

a how a person relates to others. For instance, when prompted by external stimuli, a highly psychotic person would be more likely to be aggressive, cruel and insensitive. In contrast, a non-psychotic person is more likely to be peaceful and empathic.

The Revised Eysenck Personality Questionnaire was designed to measure one's personality by determining where an individual would fall on these three dimensions (Eysenck, Eysenck and Barrett, 1985). The data from Francis and Rodger, collected from 170 male Anglican clergy engaged in stipendiary ministry, demonstrated that the priorities given to community leader, preacher and administrator were all significantly related to differences in personality as measured by the Revised Eysenck Personality Questionnaire. For instance, clergy who scored high on the extraversion scale tend to give a higher priority to the role of community leader, and clergy who record a high level of neuroticism tend to give a lower priority to the role of preacher. In addition, clergy who had high score on the psychoticism scale tend to give lower priority to administration. In 2000 Robbins and Francis replicated and extended this study using the Revised Eysenck Personality Questionnaire alongside their ten-item clergy role inventory among 565 female Anglican clergy who were engaged in stipendiary ministry. Their data demonstrated that extraversion shaped the importance given to the roles of evangelist and leader in the local community.

c. Payne Index of Ministry Styles

Payne (2001) adopted a different starting point for analysis of individual differences in the ways clergy interpret and express the nature of their ministry. Payne's starting point was rooted in the concepts of individual differences proposed by Jungian psychology and expressed through the Myers-Briggs Type Indicator (Myers, McCaulley, Quenk, and

Hammer, 1988). Payne spoke in terms of *ministry styles* rather than *ministry roles*. This extrapolation of Jungian personality theory to ministry styles built upon an earlier research tradition that extrapolated from Jungian personality theory to learning styles (Francis and Fearn, 2001). Payne devised a collection of statements to operationalize each of the eight Jungian functions. As Francis and Payne (2002, p.127) noted,

Payne had a clear rationale for developing an *a priori* measure of ministry style derived from Jungian type theory rather than developing an empirically derived account of styles of ministry preferred by clergy of different personality types. Payne accepted that one's preferred ministry style may be a function of not only internal preferred personality type but also a range of external influences concerned with the way in which ministry is shaped and profiled within different traditions. The Payne Index of Ministry Styles (PIMS), therefore, has the potential of exploring discrepancies between personality types and ministry styles and the extent to which personality types are projected onto ministry styles.

Payne tested the PIMS on a random sample of 191 clergymen serving in full-time parochial ministry within the Church in Wales. With the exception of introversion, Payne discovered that all eight indices of ministry style correlated positively and negatively with the anticipated Myers-Briggs Type Indicator (MBTI) scale. For instance, the extraversion ministry style correlated positively with the MBTI extraversion scale and negatively with the MBTI introversion scale. The failure of Payne's introversion style to correlate with the MBTI introversion scale was likely determined, at least in part, by the constraints placed upon clergy due to the ministry expectations on the part of church-goers and those in the community (Francis and Payne, 2002).

d. Payne Index of Ministry Styles 2

Since this current study was concerned with the recruitment of Canadian Baptist adolescents to clerical roles, it was felt that it was important to ascertain the viewpoints of

these youth toward various ministry functions commonly performed by clergy. Since the Jungian type of the adolescents was already being probed, it was felt that it would be appropriate to attempt to extrapolate Jungian personality theory to ministry styles built upon the PIMS research model. This would allow the researcher to determine whether adolescents of a particular psychological type were attracted to ministry styles that are in keeping with their type.

Thus the longest section of the survey, Part 3, which was found on pages 13 through 23 of the questionnaire, contained a revised version of the Payne Index of Ministry Styles (PIMS). These questions, collectively known as the Payne Index of Ministry Styles 2 (PIMS2), were somewhat modified from the original PIMS. Some of the language was “canadianized” and the vocabulary was adjusted for a younger audience as described in chapter six. The section included instructions inviting the youth to “imagine that you have responded to God’s call to become a minister” and then asked them: “How would you feel working as a pastor in a church?” This section contained 191 short, well-focused statements with the intention of presenting twenty to twenty seven statements relevant to each of the Jungian functions and orientations: extraversion, introversion, sensing, intuition, thinking, feeling, judging, and perceiving. The youth were invited to respond to these statements using a five-point Likert rating scale indicating that they Agree Strongly (AS), Agree (A), were Not Certain (NC), Disagree (D), or Disagree Strongly (DS).

3. Payne Index of Ministry Styles 2: Reliability

It is important to ensure the reliability of an instrument in order to be confident that the result is both consistent and dependable. It is the aim of this section to examine the internal consistency of PIMS2 to ascertain whether the instrument is reliable, that is,

whether independent items on a scale which classify the same behaviour actually correlate with one another.

To obtain the data presented below, the data from the PIMS2 administered at Tidal Impact 2002 were analyzed by the SPSS 11.0 for Windows statistical package using the reliability and correlation routines (SPSS Inc., 2001).

In order for each of the eight PIMS2 indices to be considered internally consistent, items on the eight scales must correlate satisfactorily with other items on the same preference scale. An item is reliable to the extent that it is correlated with other independent items on a scale that are classifying the same behaviour (Stricker and Ross, 1963). For instance, if an individual selects an item that is meant to indicate a preference for extraverted ministry activity, then that individual should also be more likely to select other items on the instrument that indicate a preference for extraverted ministry activity. Within the social scientific academic community it is held by some that an alpha coefficient (Cronbach, 1951) of 0.70 or above indicates acceptable statistical internal consistency (Kline, 2000) however, there are others who argue that a level of 0.65 (DeVellis, 2003) is more appropriate. For purposes of this study the later viewpoint will be adopted.

What follows is a discussion of the relationship between the overall scores and the individual items which contribute to the scores. There is a debate in test construction between broadly conceived constructs reflected in relatively low item-rest of test correlations versus more tightly defined constructs reflected in higher item-rest of test correlations (Kay, 2000). Generally, instruments rooted in Jungian thought view the latter model as more desirable, in part because the more tightly defined constructs generate

higher alpha coefficients (Francis and Jones, 1999b). The question for PIMS2 is not only what alpha coefficient do the scales produce, but also would the scales of the instrument generate a higher alpha coefficient if the constructs were more tightly defined through the deletion or improvement of items which show relatively low item-rest of test correlations? While there are no absolute criteria for assessing when items cease to contribute usefully to a scale intending to measure a tightly defined construct, a threshold of 0.30 is generally considered appropriate (Francis and Jones, 1999b).

The data presented below are limited to the data collected from the 505 individuals who fully completed the survey, including Part 3 of the survey that contained PIMS2. In the tables below the item-rest of test correlations (r) express the relationship between each individual item and the sum total of the other items of the scale. In order to simplify the presentation of data, the two responses “Agree Strongly” and “Agree” have been collapsed into the category “Agree”, the two responses “Disagree” and “Disagree Strongly” have been collapsed into the category “Disagree”, and the response “Not Certain” has been expressed as “?”. Numbers may not add up to 100% due to rounding.

a. Extraversion

Table 8.01 provides detailed information for the 23 items concerned with an extraverted ministry style. This scale is intended to identify individuals who imagine they would be energized by ministry duties exercised in the outer world of people and things. The table lists each item on the scale and indicates what percentage of the people agreed (“Yes”) or disagreed (“No”) with that item or indicated that they weren’t sure (“?”). It also lists the item-rest of test correlation for each item, which express the relation between the individual items and the sum of the remaining items within each scale (Francis and Jones,

1999b). An alpha coefficient of 0.8305 suggests a more than adequate level of scale homogeneity. The item which received the highest correlation on this scale is was “I would be energized by ministering to large a number of people at the same time”. Only five items scored below the 0.30 level. The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising the five items scoring below the 0.30 level may strengthen the scale.

Table 8.01 Extraverted Ministry Style: Reliability Analysis

Item	Item-rest of test r	Agree %	? %	Disagree %
Make decisions while talking with others	.2873	79	14	7
Refreshed by spending time with other people	.3926	79	16	5
Gain energy from leading worship	.4137	56	25	19
Gain energy from interactive prayer	.3572	64	25	11
Energized by meeting new people	.4970	74	21	5
Meeting and talking with people	.5399	77	20	4
Getting out and putting ministry into practice	.4273	71	24	6
Preaching sermons to full churches	.4446	50	35	16
Rather be doing things than thinking	.4740	61	29	10
Energized by ministering to large numbers	.5405	51	34	16
Talking on telephone a real source of energy	.1809	35	38	27
Discuss and share ministry with other people	.4969	75	21	4
No problem putting names to faces	.1720	47	30	23
Energizing to go out and visit people	.4383	60	31	9
Comfortable speaking in public off the cuff	.2942	38	33	29
Fellowship with others would recharge me	.5080	73	21	6
Like the congregation talking before service	.3844	74	19	7
Enjoy fellowship with others in service	.4303	75	19	6
Gain energy from leading large meetings	.4160	41	36	23
Communicate by talking face to face	.3583	71	23	6
Like social events	.4081	70	21	10
Engage in conversation before service	.3329	60	30	11
Energized by talking to group of members	.1626	35	33	32

Alpha = 0.8305

b. Introversion

Table 8.02 provides detailed information for the 24 items concerned with an introverted ministry style. This scale is intended to identify individuals who imagine they would be energized by ministry duties exercised within the inner world of ideas. An alpha

coefficient of 0.7193 suggests a more than adequate level of scale homogeneity. The item that received the highest correlation (.4710) on this scale is “I would be drained by meeting many new people in my ministry”. In this scale 16 items scored below the 0.30 level including “I would like to have my talk well prepared before speaking in public” which was the item with the lowest correlation (.0867). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising some of the items scoring below the 0.30 level may strengthen the scale.

Table 8.02 Introverted Ministry Style: Reliability Analysis

Item	Item-rest of test r	Agree %	? %	Disagree %
Refreshed by spending time alone	.2484	55	25	20
Prefer to make decisions by myself	.1652	46	23	32
Prefer working in the background	.2654	38	27	35
Gain energy from quiet prayer on my own	.1950	73	19	9
Gain energy from time alone in prayer	.1936	72	17	11
Drained by meeting many new people	.4710	18	25	58
Enjoy preparing sermons on my own	.1617	55	33	12
Rather be thinking about ministry than doing	.3662	40	29	31
Prefer reading and writing in my study	.2585	58	31	12
Reenergize by reading books	.2602	52	32	16
Prefer to minister to a small number of people	.1657	63	29	8
Telephone a real drain	.3293	25	31	44
Prefer carrying out ministry by myself	.2372	18	31	52
Find it difficult to remember names	.2448	33	25	42
Draining to go out and visit people	.3328	23	29	49
Have my talk well prepared before speaking	.0867	67	24	9
Drained by always being available	.3393	34	33	33
Talking about faith with people I don't know	.2356	26	28	46
Prefer quiet atmosphere before service	.3916	31	31	38
Leave me in peace before service	.3374	28	34	38
Try to avoid social events	.3409	21	24	55
Communicate important matters in writing	.2583	32	32	36
Gain energy from working with a small group	.1404	68	23	9
Prefer to talk with members individually	.2094	54	28	18

Alpha = 0.7193

c. Sensing

Table 8.03 provides detailed information for the 20 items concerned with a sensing ministry style. This scale is intended to identify individuals who imagine they would be

energized by ministry duties carried out with an emphasis on perceiving through the five senses. An alpha coefficient of 0.6648 suggests a more than adequate level of scale homogeneity. The item which received the highest correlation on this scale was “I would like to keep a regular pattern to the services I lead” (.3656). In this scale 16 of the 20 items scored below the 0.30 level. The item with the lowest correlation was “I would want to help people become clear about the basics of their faith” (.0959). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising some of the items scoring below the 0.30 level may strengthen the scale.

Table 8.03 Sensing Ministry Style: Reliability Analysis

Item	Item-rest of test r	Agree %	? %	Disagree %
Focus on things here and now	.1852	78	15	7
Not encourage too much change	.1727	22	21	57
Practical action counts in my ministry	.2189	49	41	11
Getting the practical things done	.3145	45	39	17
Preaching to leave something practical	.2510	71	23	6
Like to be involved in day-to-day details	.2072	52	30	18
Keep an eye on the church building	.2444	60	28	12
Physical environment important to worship	.2098	36	33	32
Prefer concrete goals over abstract visions	.3184	42	44	15
Preaching specifics of Bible passage	.2271	51	38	11
Explain truth in traditional ways	.2836	29	42	29
Wary of trusting my hunches	.2567	33	41	27
Help people become clear about faith basics	.0959	70	27	3
Give practical guidance in specific situation	.2884	63	31	7
Give practical guidance in specific situation	.2635	67	28	5
Wary of raising questions	.1724	33	38	29
Avoid questioning tradition and authority	.1892	23	41	36
Keep a regular pattern to services	.3656	39	34	27
Stick to what works	.2923	44	39	18
Notice when things are out of place	.3316	58	28	14

Alpha = 0.6648

d. Intuition

Table 8.04 provides detailed information for the 21 items concerned with an intuitive ministry style. This scale is intended to identify individuals who imagine being energized by ministry duties carried out with an emphasis on perceiving through theories, ideas,

images and associations. An alpha coefficient of 0.6586 suggests a more than adequate level of scale homogeneity. The item which received the highest correlation on this scale was “I would like to experiment with new ways of doing things in my ministry” (.3671). In this scale 18 of the 20 items scored below the 0.30 level. The item with the lowest correlation was “I would prefer to leave the day-to-day details of running the church to other people” (.0729). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising some of the items scoring below the 0.30 level may strengthen the scale.

Table 8.04 Intuition Ministry Style: Reliability Analysis

Item	Item-rest of test r	Agree %	? %	Disagree %
Focus on how things can be improved	.1676	85	12	3
Encourage change and experimentation	.2947	77	19	5
Show how faith responds to new challenges	.2329	80	16	3
Detailed financial accounts distracting	.1879	38	34	28
Getting the right vision for the future	.2389	61	32	7
Leave people with unanswered questions	.1458	41	29	31
Fail to notice problems with building	.1632	22	36	42
Leave day-to-day details to others	.0729	41	33	26
Physical environment not important	.1986	45	32	23
Preach broad themes	.2469	41	45	15
Prefer broad vision to specific goals	.2499	40	39	20
Reinterpret gospel truth in new ways	.3038	49	38	14
Stimulate people to discover new meanings	.2806	70	25	5
Trust hunches and inspiration	.2177	44	42	14
Provide insights into difficult situations	.2845	65	29	6
Like finding new solutions to problems	.2594	73	21	6
Last to notice when things are untidy	.2165	26	26	48
Try new patterns to services	.2874	61	30	10
Like to question religious authority	.2336	28	46	26
Enjoy raising difficult questions of faith	.3622	51	35	14
Like to experiment with new ways	.3671	68	24	8

Alpha = 0.6586

e. Feeling

Table 8.05 provides detailed information for the 27 items concerned with a feeling ministry style. This scale is intended to identify individuals who imagine being energized by ministry duties which emphasize a preference for judging through subjective

interpersonal values. An alpha coefficient of 0.7729 suggests a more than adequate level of scale homogeneity. The item that received the highest correlation (.4720) on this scale is “I would like to concentrate on human feelings and interpersonal values in my preaching”. In this scale 12 items scored below the 0.30 level including “I would hate having to make tough decisions in my ministry” which was the item with the lowest correlation (.0258). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising some of the items scoring below the 0.30 level may strengthen the scale.

Table 8.05 Feeling Ministry Style: Reliability Analysis

Item	Item-rest of test r	Agree %	? %	Disagree %
Need to feel harmonious atmosphere	.2688	78	17	6
Would rather deal with feelings than ideas	.3238	39	36	25
Not difficult to make tough decisions	.0475	39	29	33
Like to be at the center of things	.2103	36	25	39
Show compassion to people	.2966	86	12	3
Hate to make tough decisions	.0258	38	28	34
Rewarding to deal with emotional problems	.3865	54	31	15
Preach about mercy and compassion	.3655	54	39	7
Trust my heart more than head	.3014	59	29	11
Accept people as they are	.1417	44	30	26
Consider the feelings of others above all else	.4610	52	28	20
Enjoy pleasing people	.4501	67	22	11
Easy to show sympathy	.4104	68	23	10
Put up with a lot to avoid upsetting people	.3342	36	36	28
Want to know how people feel about me	.3408	67	26	7
Ministry would improve if I felt appreciated	.4373	62	31	8
Cynicism and doubt damaging	.1646	37	44	19
Find out how other people feel	.3609	61	30	9
Preach on human feelings and values	.4720	53	34	13
Be an example of sensitivity	.4056	58	34	8
Difficult to see without prejudice	.0383	31	43	26
Opening my heart to others	.4047	62	26	12
Want to feel liked in ministry	.2666	72	22	6
Become involved with people and problems	.2863	57	32	11
Important to deal sensitively	.3682	63	30	8
Serving others more important than doctrine	.2970	47	41	13
Work hard to promote peace and harmony	.2668	68	25	8

Alpha = 0.7729

f. Thinking

Table 8.06 provides detailed information for the 25 items concerned with a thinking

ministry style. This scale is intended to identify individuals who imagine being energized by ministry duties carried out with an emphasis on a preference for judging through objective logic. An alpha coefficient of 0.6685 suggests a more than adequate level of scale homogeneity. The item which received the highest correlation on this scale was “I would preach frequently about God’s call for truth and justice” (.3719). In this scale 21 of the 25 items scored below the 0.30 level. The item with the lowest correlation was “Sometimes I would find it very hard to show sympathy to some people in my ministry” (.0798). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising some of the items scoring below the 0.30 level may strengthen the scale.

Table 8.06 Thinking Ministry Style: Reliability Analysis

Item	Item-rest of test r	Agree %	? %	Disagree %
Issues of truth and justice being faced	.2735	54	38	8
Listening to what people think than feel	.1479	37	35	28
Rewarding to settle disputes with justice	.2573	45	40	15
Calling people to act fairly	.2380	65	28	7
Trust my head more than my heart	.1502	20	27	53
Would risk hurting people’s feelings	.1918	37	36	27
Confront immorality with truth	.2738	60	33	8
Preach about truth and justice	.3719	51	41	9
Enjoy challenging people	.2350	80	17	3
Sometimes hard to show sympathy	.0798	45	28	28
Prefer to speak my mind	.2207	40	36	24
Would not matter what people thought of me	.1629	30	29	41
Ministry would improve if treated fairly	.3154	54	36	10
Analyze problems in a logical manner	.2839	47	41	13
Help people confront difficult relationships	.2670	66	23	11
Easy to see things objectively	.1726	36	46	19
Help people confront their doubts	.2439	70	23	7
Preaching on theology and doctrine	.3073	33	46	22
Cynicism and scepticism healthy	.3161	35	44	20
Support of other people not essential	.1627	30	30	41
Important to deal truthfully with people	.2213	71	23	6
Important to think about doctrine	.2128	45	41	15
Work hard to promote fairness and justice	.2630	68	26	6
Want to be respected for principles	.2451	71	22	7
Keep an objective distance from people	.1058	26	34	40

Alpha = 0.6685

g. Judging

Table 8.07 provides detailed information for the 26 items concerned with a judging ministry style. This scale is intended to identify individuals who imagine being energized by highly structured ministry duties. An alpha coefficient of 0.8291 suggests a more than adequate level of scale homogeneity. The item which received the highest correlation (.5295) on this scale is “I would like to see everything is well organized and kept in its proper place”. In this scale 11 items scored below the 0.30 level including “I would find it most distracting to leave letters and messages unanswered” which was the item with the lowest correlation (.2084). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising some of the items scoring below the 0.30 level may strengthen the scale.

Table 8.07 Judging Ministry Style: Reliability Analysis

Item	Item-rest of test r	Agree %	? %	Disagree %
Like to plan to the last detail	.4767	51	24	25
Being good and careful with administration	.4027	40	43	17
Not starting unless I could complete things	.2390	65	19	16
Arrange details for worship far in advance	.4974	58	28	14
See that everything is well organized	.5295	65	23	13
Would not like having unfinished projects	.3818	70	20	11
Dislike changing a decision	.2281	37	34	30
Changes should be carefully planned	.4181	64	27	10
Keeping detailed financial accounts important	.3092	30	32	38
New and unexpected experiences disruptive	.2384	18	37	45
Organize according to a strict schedule	.5266	23	34	43
Easy to think ahead and organize	.4481	62	27	12
I have a realistic idea of how long things take	.2875	56	32	13
Like to structure my day	.2835	51	30	19
Prepare sermons well in advance	.4770	49	34	17
Difficult to prepare sermon under pressure	.2797	52	22	26
Dislike having to change plans	.2725	29	41	30
Accommodating the unexpected stressful	.2358	37	41	22
See value of a structured prayer life	.2825	65	30	6
Like important decisions settled in advance	.4555	59	30	12
List things that need to be done each day	.4317	44	33	24
Good leadership means careful planning	.4310	55	35	11
Sort problems out as soon as possible	.2752	80	17	3
Enjoy having plans undisturbed	.3496	38	40	22
Reliable and regular routines are trademarks	.4518	40	38	23
Distracting to leave letters unanswered	.2084	68	21	11

Alpha = 0.8291

h. Perceiving

Table 8.08 provides detailed information for the 25 items concerned with a perceiving ministry style. This scale is intended to identify individuals who imagine being energized by loosely structured and flexible ministry duties. An alpha coefficient of 0.7865 suggests a more than adequate level of scale homogeneity. The item which received the highest correlation (.4844) on this scale is “I would dislike having so much of my ministry scheduled”. In this scale nine items scored below the 0.30 level including “In my ministry I would want to get all the information I could before starting new jobs” which was the item with the lowest correlation (.1247). The alpha coefficient for the scale suggests that the scale does not require adjustment although deleting or revising some of the items scoring below the 0.30 level may strengthen the scale.

Table 8.08 Perceiving Ministry Style: Reliability Analysis

Item	Item-rest of test r	Agree %	? %	Disagree %
Bored with administration	.3019	42	30	27
Not tied down to routine and plans	.3733	67	19	15
Want to get all the information I could	.1247	71	21	8
Spontaneous and flexible in worship	.2800	72	20	8
Leave organization to others	.3384	36	23	40
No problem in changing a decision	.2357	50	30	20
Change happens on the spur of the moment	.3750	27	42	32
Welcome new and unexpected challenges	.2348	70	25	5
Enjoy variety and unplanned stimulation	.3451	60	29	11
Fixed times for devotions would be boring	.3289	28	25	47
Dislike having to think ahead and organize	.4430	29	24	47
Try to fit too much into available time	.1733	42	35	23
Too constrained to prepare sermon in advance	.4472	31	34	36
Like unpredictability	.3611	41	41	19
Happy to change sermon theme as last minute	.3420	52	30	18
Want to start new jobs as soon as possible	.2544	44	40	16
Happy to live with many loose ends	.3494	21	32	46
Dislike having ministry scheduled	.4844	30	40	31
Unfinished projects alright	.2768	62	27	11
Help people become spontaneous	.2964	59	34	7
Leave important decisions to last minute	.4253	24	32	44
Happy to live with problems in ministry	.2331	29	36	35
Able to get things sorted out at last minute	.3657	40	32	28
Freedom and flexibility are trademarks	.4068	54	35	12
Unanswered letters and messages alright	.3279	23	25	52

Alpha = 0.7865

i. Conclusion regarding reliability

As noted above, all eight scales scored an alpha coefficient in excess of the desired 0.65 level. The PIMS2, then, should be viewed as a reliable instrument. As noted above, all scales contain some items that detract from, rather than contribute toward, the homogeneity of the indices. It may be wise to experiment with this instrument by attempting to improve or delete some items that show relatively low item-rest of test correlations. Reassessing or revising items that failed to achieve an item-rest of test correlation of at least 0.30 would enhance the psychometric properties of the instrument.

In addition, it may also be wise to conduct a test-retest reliability assessment. In this assessment, the value of the instrument is examined by administering the instrument to a sample population, and then later administering the same instrument to the same sample. This allows one to discover if the sample recorded the same response. Since, like other instruments rooted in Jungian thought, PIMS2 assumes that type is innate and therefore not changeable under normal circumstances; the test-retest assessment would assist greatly in determining the reliability of the instrument.

4. Payne Index of Ministry Styles 2: Correlations with Psychological Type

Table 8.09 presents the correlations between the eight indices of ministry style and the eight scales of the Junior Francis Personality Type Scales. Probability has been set at the .01 level. Eight features of this correlation matrix are worthy of discussion.

First, the extraversion ministry style is clearly correlated positively ($r = +.40$) with a preference for extraversion and negatively with a preference for introversion ($r = -.40$), but not specifically correlated with the other six personality scales. Extraverted members

of the sample can clearly imagine themselves being energized by the public aspects of ministry and drained by private ministry roles.

Second, the introverted ministry style is clearly correlated negatively ($r = -.25$) with a preference for extraversion and positively with a preference for introversion ($r = +.25$).

Introverted members of the sample can clearly imagine themselves being energized by the private aspects of vocational ministry and drained by public ministry roles. In addition, the introverted ministry style is correlated positively with thinking ($r = +.14$) and negatively with feeling ($r = -.14$). This suggests that an introverted ministry style may be more attractive to individuals who prefer thinking than individuals who prefer feeling.

Third, the sensing ministry style is clearly correlated positively with a preference for sensing ($r = +.20$) and negatively with a preference for intuition ($r = -.20$). The sensing ministry style is also correlated positively with a preference for judging ($r = +.20$) and correlated negatively with a preference for perceiving ($r = -.20$). This is consistent with the way in which MBTI sensing is correlated positively with MBTI judging ($r = +.45$) and correlated negatively with MBTI perceiving ($r = -.44$) (Francis and Payne, 2002). The sensing ministry style is also correlated positively with extraversion ($r = +.14$) and negatively with introversion ($r = -.14$). This suggests that a sensing ministry style may be more attractive to individuals who prefer extraversion than individuals who prefer introversion.

Fourth, the intuition ministry style is clearly correlated positively with a preference for intuition ($r = +.25$) and negatively with a preference for sensing ($r = -.25$). The intuition ministry style is also correlated positively with a preference for perceiving ($r = +.25$) and

negatively correlated with a preference for judging ($r = -.25$). This is consistent in the way in which MBTI intuition is correlated positively with perceiving ($r = +.42$) and negatively with judging ($r = -.42$) (Francis and Payne, 2002). The positive correlation of the intuition ministry style with extraversion ($r = +.14$) and negative correlation with introversion ($r = -.14$) suggests that an intuition ministry style may be more attractive to individuals who prefer extraversion than individuals who prefer introversion.

Fifth, the thinking ministry style is clearly correlated positively with a preference for thinking ($r = +.17$) and correlated negatively with a preference for feeling ($r = -.16$). It is not significantly correlated with any of the other six personality scales.

Sixth, the feeling ministry style is clearly correlated positively with a preference for feeling ($r = +.30$) and correlated negatively with a preference for thinking ($r = -.30$). The feeling ministry style is also correlated positively with extraversion ($r = +.27$) and negatively with introversion ($r = -.27$). This suggests that a feeling ministry style may be more attractive to individuals who prefer extraversion than individuals who prefer introversion.

Seventh, the judging ministry style is clearly correlated positively with a preference for judging ($r = +.45$) and clearly correlated negatively with a preference for perceiving ($r = -.45$). The judging ministry style is also clearly correlated positively with a preference for sensing ($r = +.39$) and negatively with a preference for intuition ($r = -.40$). This relationship between judging and sensing and intuition mirrors what Payne discovered when exploring correlation between PIMS with MBTI (Francis and Payne, 2002).

Eighth, the perceiving ministry style is clearly correlated positively with a preference for perceiving ($r = +.48$) and clearly correlated negatively with a preference for judging ($r = -.48$). The positive relationship with intuition ($r = +.37$) and negative relationship with sensing ($r = -.37$) is consistent with the pattern among this sample of judging being linked with sensing and perceiving with intuition. The positive correlation with extraversion ($r = +.29$) and negative correlation with introversion ($r = -.29$) suggests that the perceiving ministry style may be more attractive to individuals who prefer extraversion than individuals who prefer introversion.

Table 8.09 Ministry Styles: Correlations between PIMS2 and JFPTS

Ministry Style	E	I	S	N	T	F	J	P
Extraversion (E)	+.4048 .001	-.4048 .001	-.1079 NS	+.1073 NS	-.1026 NS	+.1044 NS	-.0308 NS	+.0306 NS
Introversion (I)	-.2523 .001	+.2523 .001	+.0566 NS	-.0571 NS	+.1428 .01	-.1415 .01	+.0362 NS	-.0372 NS
Sensing (S)	+.1406 .01	-.1406 .01	+.1995 .001	-.2005 .001	-.0882 NS	+.0900 NS	+.2037 .001	-.2051 .001
Intuition (N)	+.1358 .01	-.1358 .01	-.2495 .001	+.2488 .001	+.0037 NS	-.0023 NS	-.2473 .001	+.2469 .001
Thinking (T)	+.0885 NS	-.0885 NS	-.0336 NS	+.0326 NS	+.1660 .001	-.1635 .01	-.1055 NS	+.1040 NS
Feeling (F)	+.2712 .001	-.2712 .001	+.0072 NS	-.0072 NS	-.3022 .001	+.3022 .001	-.0982 NS	+.0989 NS
Judging (J)	+.0265 NS	-.0265 NS	+.3938 .001	-.3951 .001	-.0427 NS	+.0458 NS	+.4461 .001	-.4480 .001
Perceiving (P)	+.2892 .001	-.2892 .001	-.3663 .001	+.3663 .001	+.0364 NS	-.0362 NS	-.4821 .001	+.4822 .001

Note: NS = not significant at the .01 level

5. Conclusion

The analysis of the Payne Index of Ministry Styles 2 (PIMS2) alongside the Junior Francis Personality Type Scales (JFPTS) among the adolescents in this sample has indicated the ability of this conceptualization of ministry styles to illuminate individual differences in ministry preferences in light of psychological type theory. Within the context of this theory a coherent account has been advanced to explain two issues: the

reliability of the eight indices of ministry style; and the relationships between eight indices of ministry style and the eight continuous scale scores of the JFPTS.

This study has now introduced new data providing a description of the Tidal Impact youths' preference for ministry style. This preference for ministry style was then compared with the youth's typological data reported in chapter seven. This comparison demonstrated that Tidal Impact participants of a particular psychological type are able to imagine themselves performing and enjoying clerical duties that are related to their type. This suggests that it may be possible to attract youth to vocational ministry by rooting recruitment messages and strategies in an understanding of their psychological type. Thus, using psychological type data as well as other research presented in this thesis, the next chapter will present practical recommendations for the leadership of the Convention of Atlantic Baptist Churches and the leadership of Acadia Divinity College to assist in the recruitment of these youth to clerical vocations.

CHAPTER NINE

CANADIAN BAPTIST CLERGY RECRUITMENT IN THE 21ST CENTURY

- 1. Introduction**
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1. Introduction

This chapter has two aims: first, to suggest a three-stage process that would assist the Convention of Atlantic Baptist Churches (CABC) and Acadia Divinity College (ADC), in partnership with Atlantic Baptist University (ABU), in helping the Tidal Impact youth discern God's call to vocational Christian ministry; second, to suggest to ADC and the CABC that when successfully devising a comprehensive strategy to recruit young people as clergy, it is important to remember that there are at least five other audiences beyond the youth who need to be addressed. Recommendations will be made as to how to address these additional audiences.

2. Typology and Program Design Considerations

In chapter seven the psychological type of the Tidal Impact youth was discussed. Table 7.09 revealed that the Tidal Impact males exhibited a preference for extraversion, intuition, feeling and judging. Table 7.10 revealed that the Tidal Impact females exhibited a preference for extraversion, sensing, feeling and judging. Chapter eight demonstrated that these youth could imagine themselves being attracted to aspects of vocational Christian ministry that resembled their type preference. This suggests that the youth could be open to becoming members of the clergy and that when designing a program to attract them to vocational ministry it may be wise to take their type preferences into account.

The following three-stage program was designed keeping the following typological themes in mind:

First, since both the males and females indicated a preference for extraversion, where possible, the program emphasizes group rather than individual experiences. For instance, there are opportunities throughout the three stages for individuals to learn in group contexts, to enjoy informal social interaction, to debrief in groups, and to make new friends.

Second, since the males indicated a preference for intuition, where possible, the three stages are designed to offer a clear path to the future possibilities of preparation and ministry.

Third, since the females indicated a preference for sensing, where possible, the program emphasizes opportunities for hands-on ministry involvement so that during the three stages the youth can be involved in making a difference here and now.

Fourth, since both the males and females indicated a preference for feeling, where possible, the program provides encouragement for the youth to be involved in hands-on ministry where they can be involved in meeting the needs of ordinary people with real-world problems and concerns.

Fifth, since both the males and females indicated a preference for judging, the program, where possible, is designed with clear steps, deadlines, expectations and rewards.

3. Stage One: 17 and 18-Year Olds

Knowing the type preferences of these youth, Stage One may be useful in helping the CABC challenge 17 and 18-year olds to consider God's call to vocational ministry.

Recommendations:

First, the CABC should call an additional staff person to join their Youth and Family Ministries department. One of the chief duties of this person would be to oversee a new program designed to challenge youth to consider Christian ministry as a vocation. Since this person will be leading a program that encourages youth to head toward ordination, this staff person should be an ordained Baptist minister who is experienced in working with youth, well-known in the constituency and a good organizer.

Second, because Tidal Impact is a successful, growing program and attracts youth who can imagine themselves being interested in vocational ministry, the CABC should focus its clergy recruitment efforts on Tidal Impact alumni. The new CABC staff person should make contact with the pastor of each Baptist church whose youth participated in Tidal Impact and ask him or her if there would be any reason why any 17 or 18 year old member of their church's Tidal Impact team would not be suitable for Christian ministry. This contact would allow the staff person to weed out any person who was at Tidal Impact but may not, in the mind of his or her pastor, be ready to consider ministry as a vocation. This contact with the pastor would also allow the new staff person to build relationships with the pastors and explain the nature of this new program. Students aged 17 and 18 are the target audience for this new program because they are challenged in school to consider their vocational future and in grade 12, their last year of high school, the students apply for university admission.

Third, the identified youth who are in grade 12 should be invited to attend a fall weekend retreat, called *Potential Impact* to explore the question of whether they may be called to vocational ministry. The retreat name is designed to signify a linkage to Tidal Impact and

at the same time point toward future possibilities. The retreat should be held in early October, the weekend before Thanksgiving. This date would allow invitations to be sent out immediately following the start of school in September when families are beginning to consider their fall commitments. Since both the Tidal Impact males and females indicated a preference for extraversion, a weekend-long event with a group of like-minded peers should be attractive. In addition, since the focus of the retreat is on one's future vocation, the males who exhibited a preference for intuition may find the event of special interest. Both the males who exhibited a preference for feeling and the females who exhibited a preference for feeling and sensing may find the contemporary worship songs that emphasize the emotional state of one's relationship with God and the opportunity to pray for one another attractive. The retreat should be held near the border of New Brunswick and Nova Scotia so that geography would not be a barrier to attending. Special financial consideration could be given to those from Newfoundland to offset the expense of travel to the mainland.

Fourth, the CABC and ADC should give consideration to renting two vans to provide transportation for the youth who would like to come. One van could leave from northwestern New Brunswick and the other could leave from Acadia Divinity College in Wolfville, Nova Scotia and stop and pick up the retreat registrants along the way. The idea of a road trip with new friends could be quite attractive to the males and females who indicated a preference for extraversion. In addition, the provision of travel could eliminate a barrier to participation for some.

Fifth, since both the males and females indicated a preference for judging, a checklist of brief pre-retreat assignments may be attractive. In addition, the males who preferred

intuition may find exercises that encourage them to consider future possibilities stimulating. Assignments could include two weeks of daily Bible readings relevant to the subject of vocational ministry, interviewing a pastor about his or her call to ministry and reading some background information about vocational ministry. All who complete these pre-retreat assignments would have the \$75 Potential Impact retreat fee waived. The pre-assignments are important because they ensure that the youth have been reflecting on vocational ministry before arriving at the event.

Sixth, the CABC and ADC should equally share the costs of the Potential Impact retreat. Primary costs would include meals, motel accommodations, transportation and the cost of bringing speakers and resource people to the event. Chapter six reveals that there were 66 males and 87 females who were 17 or 18 years of age when they attended Tidal Impact and that 94% of the males and 95% of the females (Table 6.16) said they were Baptist. Assuming that half are entering grade 12 and thus are eligible to come this year (those in grade 11 would be invited to come the following year), and that half of those eligible to come are interested and available, then the retreat may attract 30-35 Baptist youth plus 10 seminarians as chaperones/mentors. A sample budget for the event can be found in Appendix G.

Seventh, the Potential Impact retreat should include an exploration of what a call to ministry is, what various forms of ministry vocations are available, discussion of theological education with current seminarians, worship, intentional time for relationship building and debriefing with others teenagers and seminarians, a fun event and a concluding large group debriefing time which would include an opportunity to make a commitment to join a program to further explore one's call to ministry. A sample

schedule for the event can be found in Appendix H. A concerted effort should be made to ensure that the guest speakers and resource people invited to take part in the retreat share as many of the youth's type preferences as possible. This may help the youth be able to identify more readily with the possibility of heading toward vocational ministry.

Eighth, at the end of the retreat the youth would be presented with a post-retreat optional program called *Explore*. The three month-long Explore program would allow those who are interested in further exploring the issue of their vocational call to do so. The youth would be presented with an array of hands-on ministry possibilities in their local church and study options. The youth would be challenged to accumulate a certain number of points by completing a certain number of study or ministry assignments. This model should be appealing to both the males and females who exhibited a preference for judging. The hands-on assignments would likely be most attractive to the females who exhibited a preference for sensing whereas the males, who demonstrated a preference for intuition, may prefer the academic study options. While requiring at least some hands-on ministry and study choices for each person, the youth would be able to pick from a menu of learning options that suited their best interest. Along with the assignments the youth would be required to meet with their pastor every two weeks for an hour to reflect upon their ministry involvement, what they are learning in their reading and their thoughts about vocational ministry. This meeting would provide the pastor an opportunity to mentor the youth. The risk here is that as Tables 5.05 and 5.06 show, many of the Canadian Baptist pastors' typological preferences do not resemble the preferences of the youth. However, having been exposed to pastors, Christian workers and divinity students of different types, it is hoped that type would not be a barrier to recruitment.

Ninth, those who complete the Explore program would receive rewards. Those males who prefer intuition may be attracted by the idea of future rewards and possibilities. Students who complete the Explore program and who enroll in the pre-theology program (see below) at ABU would receive a \$1,000 renewable annual scholarship. They would also receive a free pass to the denomination's Converge outdoor young adult worship festival. In addition, those who complete the program would be recognized and presented with a graduation certificate at the CABC's annual Springforth youth conference.

Tenth, the new CABC staff person should keep in contact with the Explore participants through periodic phone calls or emails to chart their progress and encourage their involvement. In addition, the staff person should make himself or herself available each week during a designated time to chat live via instant messaging with youth who want to ask questions or seek counsel.

Eleventh, in late November, within six to eight weeks of the retreat, the staff person could host a reunion evening gathering in areas where five to ten of the youth who enrolled in Explore live. The purpose of these gatherings would be to reflect on what was learned at the retreat and to review their progress on post-retreat assignments. The social nature of the evening should be attractive to the extraverts and the checklist review should be attractive to judgers. While the youth are meeting, it may be wise to consider inviting the parents of these youth to attend a simultaneous information and debriefing opportunity with another member of the denominational staff to discuss any concerns they may have about their children heading toward vocational ministry.

Twelfth, even though the Potential Impact retreats and the Explore program are invitation-only programs, the desirability of participation should be increased through regular promotion at denominational youth events and through normal denominational communication vehicles such publications, the World Wide Web and email updates.

4. Stage Two: Undergraduates

In Canadian Baptist practice, there are four years between high school graduation and enrollment in seminary. During these years a candidate for ministry would earn an undergraduate degree. It seems unwise to create momentum in a young person's life toward vocational ministry in the last year of high school and then have no organized program to assist them in moving from high school graduation toward seminary application. Stage two is designed to build upon the momentum established by Potential Impact and Explore and help the youth continue to move toward ordination. In an attempt to keep the momentum alive during the undergraduate years, it may be wise to consider the following program.

Recommendations:

First, the CABC should encourage its university, ABU, to develop a pre-theology program, called the Certificate in Ministry Leadership, which students could take at the same time as their undergraduate degree. The goal of this program would be to hand off successfully the Explore graduates to the university and the director of the pre-theology program who would eventually successfully hand off the same students to ADC four years later. ABU (www.abu.nb.ca), which has approximately 700 students, is located in Moncton, New Brunswick, about 300km from ADC. Both educational institutions were

founded and are governed by the CABC. The two schools maintain a cordial and mutually supportive relationship.

Second, it may be wise for ABU and ADC to consider calling a shared staff person to direct the Certificate program. This person would be based on the campus of ABU and in addition to overseeing the pre-theology program, would teach two courses annually in his or her area of specialization at ABU and at ADC.

Third, admission to the Certificate program would be guaranteed to those who completed the Potential Impact and Explore program, assuming they meet the normal entrance requirements of ABU. In addition, the Certificate program could serve as a second entry point for others who are considering vocational ministry. A rigorous application process for other interested students could include recommendation letters, interviews and required reading similar to that completed by those in the Explore program. Although those who did not complete Explore would not receive the same \$1,000 scholarship as the Explore graduates, it is important to allow them to apply for admission. First, because not all churches affiliated with the CABC have youth groups (Gardner, 2003) but these churches may contain ministry-interested youth who did not attend Tidal Impact. Second, not all churches affiliated with the CABC who have youth groups participated in Tidal Impact and these churches may contain ministry-interested youth. Thirdly, not all ministry-interested youth from churches who participated in Tidal Impact may have been able to attend Tidal Impact.

Fourth, students admitted to the Certificate program who are headed toward ordination in the CABC and serve during the summer or school year in a church or camp affiliated with

the CABC or in a cross-cultural ministry setting should receive a \$500 annual renewable scholarship from the CABC. This scholarship makes the program more attractive and shows that the denomination views investing in ministry candidates and being an important part of its ministry.

Fifth, in terms of academic requirements, the Certificate program would contain the standard collection of undergraduate arts, social science and physical science courses normally recommended by the Association of Theological Schools (www.ats.edu) for those heading toward seminary.

Sixth, in addition to the academic requirements, the program would have a significant co-curricular component as well. It should also include things such as facilitating ministry involvement both in the summers and during the school year, providing spiritual direction for students, special speakers on ministry issues, individual counsel related to one's vocational future and social gatherings. The social component of the program may be attractive to both the male and female Tidal Impact youth who prefer extraversion. The summer and school year hands-on ministry involvement, which for undergraduate students tends to be with children and youth, may be attractive to the females who preferred sensing and the males and females who preferred feeling. Guided reflection on one's vocational future and visiting lecturers on ministry issues may be attractive to the males who preferred intuition.

Seventh, the Certificate director would also encourage the pre-theology students to head toward Acadia for future study both informally through conversations and actively

through visits to the Acadia campus. They would also coordinate events designed to introduce the students to Acadia faculty who visit the campus of ABU.

Eighth, during the period between finishing the Explore program and seminary entrance the new CABC staff person should regularly maintain contact through personal visits, phone calls and email with Explore graduates who choose not to go to ABU.

5. Stage Three: Seminarians

The goal of stages one and two is to encourage the Tidal Impact youth to consider ministry as a vocation and to help them maintain that interest during their undergraduate studies. It is hoped that these steps will ultimately attract more people to vocational ministry. However, as noted in chapter three, before one can become a Baptist minister the Tidal Impact alumni must attend a divinity college to earn a Master of Divinity degree. It is logical to assume that the more attractive the divinity college is, the more likely the youth are to continue down the road to vocational ministry. However, in chapter two it was noted that North American graduate level theological education does not appear to be healthy or vibrant and may, in fact, be unattractive to the kinds of high-achieving adolescents who are involved in a program like Tidal Impact. For instance, it was noted in chapter two (Table 2.12) that the cost of obtaining a theological education is high in comparison to many university programs, especially for a field with relatively low earning potential following graduation. At the same time, however, it was noted in chapter three that the denomination requires the completion of a Master of Divinity program on top of a four-year undergraduate degree in order to be ordained, resulting in considerable financial strain on many students. It was also noted in chapter two that

many of the students involved in graduate level theological education in North America are marginal in academic ability (Table 2.04). In addition, in chapter two it was noted that North American faculties of theology lack diversity, being largely made up of white men (Table 2.10). It was also noted in chapter two that these professors were generally underpaid when compared to colleagues who taught in other disciplines (Table 2.11).

To attract students of high academic ability and ministry potential, and assist them financially while they acquire the denomination's required credentials, it may be wise to consider adding an additional program to the ADC curriculum. The current program would remain in place in order to ensure that theological education is available to all who meet minimum requirements and that ADC maintains a significant stream of tuition revenue. This new program, a third stage in the clergy recruitment process, could be named the Langley Scholars Program in honour of one of the first Principals of the College.

Recommendations:

First, admission to this program would be limited to a small number of students who demonstrate a high level of academic ability and strong potential for success in vocational ministry. These students would need to be recommended by their pastor and professor and pass an admission interview.

Second, this program would be four years in length instead of the current three years needed to complete a Master of Divinity degree.

Third, the first year of studies would be taken on the ADC campus with a full-tuition scholarship given to each student. This would mean that some financial aid that is currently awarded on the basis of equality would be redirected on the basis of ability and promise. Upon admission to this program, students would sign a document that indicates that those who, upon graduation, accept a call to serve in a church somewhere other than Atlantic Canada would have their scholarship considered a loan that they would be expected to repay. This document would, hopefully, encourage graduates to seek avenues of ministry in Eastern Canada even though this program could expose them to ministry experiences anywhere in the world. This year of studies would commence in September and would be completed the following July, allowing the student to complete 12 of the required courses 30 courses in this intensive year of studies.

Fourth, in years two through four students would live away from the ADC campus. The students would be placed anywhere in Canada or overseas as an intern in a church that is recognized as having a healthy and vibrant ministry. This model would allow students to complete an internship experience based on the goal of learning vocational ministry in a healthy and successful ministry environment rather than based merely on geographic proximity to ADC. During these three years the student would serve approximately four days per week as a member of the church's staff and the host church would provide free accommodations and an annual stipend of \$12,000. The current trend in the CABC is for churches to increase the size of their staff. This internship model would allow churches to inexpensively grow their staff for a period of three years while they contribute to a person's formation for ministry.

Fifth, while completing their internship, students would continue their learning through part-time distance education methods such as internet-based courses and distributed learning and would return to the campus each year in January and June for a five-day intensive class. Completing two on-campus classes and four classes by distance education per year, in addition to the 12 classes completed in the first year, would allow completion of the 30 course Master of Divinity program in the four year period.

Sixth, when the students return to campus twice a year to take their five-day intensive course they would come three days early to participate in a three day retreat. During this retreat they would reflect with others in the program on their ministry challenges and successes in their internship experience. In addition, the director of this program would conduct monthly internet-based videoconferences with the entire cohort as well as each individual student to chart their academic and ministerial progress. Students would also receive weekly guidance from regular staff meetings with the pastor of the church in which they serve.

Seventh, to attract the kind of professors who would attract the kind of youth who take part in Tidal Impact, it may be wise to reconsider the salaries paid to professors at ADC. While salaries have increased significantly during the tenure of Principal Lee McDonald, it is worth considering pegging the salaries at the level earned by other faculty members at Acadia University. This level of salary would not only help the College attract able professors from elsewhere in the country but also make it more likely that students of ability would go on to study for a Ph.D. and prepare themselves for a career of teaching in a seminary.

Eighth, on the issue of diversity, it may be wise to invite an Afro-Canadian to join the faculty of ADC. The Province of Nova Scotia, where ADC is located, contains a significant black minority and 21 primarily black churches are affiliated with the CABC. This is the only non-white group with a significant presence in Eastern Canada.

Stages One, Two and Three together form a comprehensive strategy to assist a 17 or 18-year-old Tidal Impact participant head toward vocational ministry.

6. Other Key Audiences

In addition to devising a strategy to recruit the Tidal Impact youth themselves, there are also at least five other key audiences that may play a role in allowing the above strategy to be successful. First, seminary and denominational leaders hold positions of influence that allow them to decide not only what issues are important in denominational life but also whether initiatives designed to address important issues receive the necessary funding. Second, the clergy are important because they are delegates to the annual denominational Assembly where budgets are voted on and denominational staff positions are approved. In addition, they are the primary carriers of the vision for denominational priorities from the Assembly to the local congregations. The clergy are also responsible for the teaching ministry of their congregation and thus they decide, to a large degree, what the members of their congregation are taught spiritually. Third, paid youth pastors and volunteer youth leaders have great freedom in speaking into the lives of these adolescents both informally and through formal teaching times. Fourth, parents of adolescents are important because they have a significant role in encouraging the vocational direction of their children. Fifth, young adults in their university years are important because not all young people make decisions to head toward vocational

ministry in their high school years, and thus a second entry point for young adults may increase the yield of potential clergy.

a. Seminary and Denominational Leaders

Although this study did not explicitly deal with seminary and denominational leaders, it is obvious that those responsible for the overall health and direction of an organization are key players when it comes to newly emphasizing or reemphasizing a strategy for leadership recruitment. For instance, as noted in chapter one, when the concept of involving lay leaders and clergy in short-term mission was introduced to Canadian Baptist life, it was as a result of deliberate planning, promoting, funding and staffing by the denomination. Similarly, the development of a significant emphasis on recruiting young people to vocational ministry will require commitment and cooperation at the highest level of denominational life.

Recommendations:

First, it may be wise to consider holding a national gathering for denominational staff as well as seminary administrators and professors to consider the subject of clergy recruitment. Such a gathering could contain plenary addresses on topics such as the need for clergy in the future, barriers to recruitment, strategies for recruitment and the identity of young people in Canadian Baptist churches. In addition, times for questions and answers, small group discussion and informal conversation could enrich such a gathering.

Second, it may be wise to consider the dissemination of the plenary addresses and recommendations of the gathering to a wider audience. The CABC, like many other organizations, has devoted significant resources toward developing a presence on the

World Wide Web. Following the national gathering, it may be useful to post the text as well as video of the plenary addresses on the web site to allow clergy and lay people to follow the discussion of those charged with giving leadership.

b. Clergy

Table 5.05 reveals that the male Canadian Baptist clergy demonstrated a preference for extraversion, sensing, feeling and judging. Table 5.06 reveals that the female Canadian Baptist clergy demonstrated a preference for introversion, intuition, feeling and judging. As noted in chapter six, the males and females differ in that the males prefer extraversion and sensing while the females prefer introversion and intuition. In spite of these differences, these members of the clergy have a common interest in seeing that there is a new clerical generation that rises behind them to take their place when this current generation is no longer able to serve. Below are some ways that the denomination and divinity college can encourage the clergy to consider their role in promoting ministry as a vocation.

Recommendations:

First, members of the clergy and their spouses make up nearly two-thirds of the attendees at the denomination's annual Assembly, suggesting that the Assembly is a key place to influence the thinking of this strategic group. It may be wise to consider having the Assembly theme speaker speak on the issue of vocation some year, with one message being on the importance of young people and others responding to the call to vocational ministry. In addition, an annual workshop option on the topic would serve to keep the issue present at the event.

Second, ADC sponsors an annual three-evening lectureship in the area of practical theology with a daytime program of seminars, discussions and worship. The Simpson Lectures are a winter event that primarily attracts members of the clergy who are graduates of the college. It may be wise to consider having vocational ministry as a theme for a lectureship, with an emphasis in one of the lectures of the recruitment of young people to the clerical roles.

c. Youth Pastors and Youth Leaders

According to chapter six, there were 252 youth leaders present at Tidal Impact, representing approximately 25% of the total number of people in attendance. The number of youth leaders at Tidal Impact represents about half of the youth leaders who are active in churches of the CABC (Fawcett and Linkletter, 2003). While most of these leaders are volunteers, a significant minority of these youth leaders are paid youth pastors, many of who are either ordained clergy or on the road toward ordination status (Gardner, 2003). According Table 6.19, the Tidal Impact youth indicated that 81% of both the males and females were part of a group that had a paid youth pastor. The sheer number of leaders and the fact that a significant minority of them are paid and thus able to devote full-time attention to the youth and their spiritual development suggests that this is a key group of people who ought to be challenged about their opportunity to encourage the youth to consider ministry as a vocation.

Recommendations:

First, the only national gathering for youth leaders, youth pastors and spouses is the biennial National Youthworkers Conference. This event is sponsored by Canadian Baptist

Ministries in partnership with the four regional denominations including the CABC. It may be wise to consider the possibility of using both plenary messages and seminar possibilities to challenge these youth leaders with the possibility of them using their influence to encourage their youth to consider ministry as a vocation.

Second, on years when the National Youthworkers Conference is not held, a two-day Youth Pastors Summit is held in the fall in Eastern Canada. The CABC sponsors this event for youth pastors and spouses for the purpose of building relationships, providing training and updating youth pastors on the denominational youth ministry program. It may be wise to consider taking some time at this event to remind the youth pastors about the need to recruit the next generation of clergy and providing them with curricular resources to help them with teaching their youth about this issue.

d. Parents of Adolescents

According to Table 6.10 the majority of the youth at Tidal Impact had fathers who attended Sunday worship nearly every week (65% male, 60% female). Only 12% of the males and 17% of the females said that their father never attended Sunday worship.

According to Table 6.11, the majority of the youth at Tidal Impact had mothers who attended worship nearly every week (80% male, 73% female). Only 5% of the males and 9% of the females said that their mother never attended Sunday worship. When the youth were asked, according to Table 6.12 if their father had a teaching or leadership role in the church, 37% of the males and 33% of the females answered in the affirmative. When the youth were asked, according to Table 6.13, if their mother had a teaching or leadership role in the church 40% of the males and 43% of the females answered in the affirmative.

When asked what denomination their youth group was affiliated with, 94% of the males

and 95% of the females said Baptist, according to Table 6.16. In addition, 91% of the males and 88% of the females, according to Table 6.21, attend the same church for Sunday worship and youth group.

In addition, according to Table 6.04, the youth reported that 97% of the males and 95% of the females have English as a mother tongue. The youth also reported, according to Table 6.03, that the vast majority of them (92% male, 89% female) live in Eastern Canada. Since they are minors, presumably their parents live in Eastern Canada as well, although it should be noted that according to Table 6.05 the parents of 20% of the males and 20% of the females have been divorced and thus some of those parents may have left Eastern Canada.

This data suggests that since the vast majority of the parents speak English, that the majority of the parents attend Sunday worship, that a significant minority are involved in leadership roles in their church, and that the majority of the youth's parents live in Eastern Canada and attend Baptist churches, it would be possible to communicate with them through the events and publications of the CABC.

Recommendations:

First, many of the approximately 250 volunteer youth group leaders who attend the Volunteer Leaders Conference at the annual Springforth youth conference are parents of adolescents. Although no formal survey has been done to confirm this, the researcher leads this conference personally and knows many of the attendees from his travel across Eastern Canada. It may be wise to consider having at least one of the speakers address the

issue of a call to vocational ministry at one of these annual conferences in the coming years.

Second, the CABC runs a series of one-evening parenting seminars for parents of adolescents each fall. Generally three or four of these seminars are offered each year in different cities or towns across Eastern Canada. Parents of adolescents attend these seminars. It may be wise to consider having one year's theme be on helping your teenager determine his or her vocational future. A significant emphasis of the presentation could be on the importance of adolescents considering a call to vocational ministry.

Third, the CABC is in the process of developing monthly full-colour glossy inserts for the bulletins, or programs, that people receive when they arrive at Sunday worship. The inserts will promote events and initiatives of the denomination. It may be wise to consider devoting an upcoming issue to the topic of helping parents encourage their children to consider ministry as a vocation.

Fourth, it is the usual practice to collect the email addresses of parents at events like the parenting seminars in order to update them of future seminar dates and locations. It may be wise to consider developing an e-newsletter for parents that goes beyond promotion of events to encourage parents in the raising of their children. Within the context of this e-newsletter it would be possible to address an issue such as encouraging children to consider vocational ministry.

Fifth, it may be wise to consider using the bulletin inserts to direct parents and youth leaders to the Convention's site, which could be developed to include resources to help parents encourage children to consider ministry as a vocation.

e. Young Adults

As noted in chapter six, not all youth group attendees are involved in Tidal Impact. In addition, as noted in chapter one, not all churches have youth groups and thus not all young people who attend Sunday worship are involved in a youth group and able to attend Tidal Impact. In addition, some people do not give serious attention to issues of faith during their high school years but may experience a spiritual awakening during their young adult years. For all these reasons a second entry point to vocational ministry for those ages 18-25 is necessary. Some attention should be given to those who may be gifted and open to vocational ministry but did not participate in the plan to attract high school students to vocational ministry.

Recommendations:

First, the CABC is working to develop a new annual gathering for young adults called Converge. This outdoor two-day festival will include multiple speakers and multiple contemporary worship bands with camping on site. It is designed to be a place where those who are now too old for Springforth and Tidal Impact can go to gather for worship, teaching and friendship. It may be wise to consider asking one of the speakers to address the issue of a calling to vocational ministry.

Second, the only other significant gathering point for Baptist young adults in Eastern Canada is the summer camps. The CABC runs 16 camps across Eastern Canada. These

camps generally hire young adults to work at the camp during the summer, overseeing such things as the waterfront, cabin counseling, the kitchen, the canteen, daily activities, chapel and campfire. Their presence in these demanding and low-paying summer ministry situations suggests that these young adults may be open to considering vocational ministry. It may be wise for the CABC to consider sending one of its staff persons to visit these camps for a day and talk to the staff formally through a presentation and informally through conversation about ministry as a vocation.

Third, the only para-church group working on university campuses with a significant presence in Eastern Canada is Inter-Varsity Christian Fellowship. In Eastern Canada, Baptists provide much of the leadership for this movement. It may be wise for the CABC to consider sending one of its staff persons to visit these campus groups for a day and talk to the students formally through a presentation and informally through conversation about ministry as a vocation.

Fourth, having gathered names of young adults interested in vocational ministry from ABU, Converge, the camps, Inter-Varsity groups, it may be wise to consider holding a retreat for these young adults similar to the retreat proposed for the high school students. Such a retreat would hopefully build upon previous presentations and discussions and help these young adults wrestle with issues surrounding the question of their vocational future.

7. Conclusion

In this chapter it has been suggested that it may be wise to consider adding a new program to the denomination's Youth and Family Ministries department, the denomination's university and the denomination's divinity college. All three of these institutions are small and struggle with funding issues. However, with determination and the reordering of priorities it is realistic that these recommendations could be implemented. These three programs could go a long way toward assisting the denomination attract more young people of promise to the clergy. However, the success of these programs may depend, somewhat, on the creation of a culture in the denomination that lifts up the importance of clerical vocations. Thus many of the suggestions contained in this chapter deal with incorporating the issue of clergy recruitment into already existing programs and gatherings. Not only is this a cost effective way of advancing the issue but also, hopefully, it will raise awareness and create a broader sense of ownership for the issue.

CHAPTER TEN

CONCLUSION

1. Purpose

2. Summary of Argument

3. Recommendations for Further Research

- a. Identity of the Youth Groups
- b. Nationally Representative Type Sample
- c. Sample of other Christian Adolescents in Canada and Worldwide
- d. Current Seminarians
- e. Future Seminarians
- f. Summer Camp Staff
- g. Women Seminary Graduates

4. Concluding Comments

1. Purpose

The purpose of this conclusion is to summarize the argument of this thesis and to make recommendations for further research into issues and questions encountered during the course of this study.

2. Summary of Argument

Chapter one argued that the youth mission tour movement in Eastern Canada, as represented by Tidal Impact, is rooted in the historic Baptist commitment to mission seen in the days of William Carey and the Canadian Baptist Overseas Mission Board, and is a contemporary manifestation of the desire for Canadian Baptist young people to be involved in Christian mission and ministry. Though the mission tour movement may involve a new time commitment, a new location for mission, a new form, new missionaries and be under new leadership, the movement has the same intent, namely evangelism and social concern. This chapter advanced the argument of the thesis by suggesting that given the nature of this movement, Tidal Impact youth would appear to be a logical pool from which to recruit future Canadian Baptist clergy.

Chapter two began with a description of the accrediting body for graduate-level theological education in North America, the Association of Theological Schools (ATS). This chapter then presented a portrait of these ATS schools since it is to one of these schools that the Tidal Impact youth would be invited to study and prepare for vocational ministry. In this chapter it was argued that graduate-level theological education in North America is neither healthy nor vibrant. Issues such as low faculty compensation, lack of diversity, low admission standards, marginal students, and small expensive schools all contribute to a portrait of an educational system that may be in need of significant

attention and redesign should Canadian Baptists desire to attract Tidal Impact youth to vocational ministry. This chapter advanced the argument by providing a measurable basis upon which a call for the renewal of Canadian Baptist graduate theological education could be issued.

Chapter three explored the Canadian Baptist understanding of ordination, clergy credentialing, and ministerial standards to discover how someone prepares, becomes accepted, and maintains their status as an ordained cleric in the Canadian Baptist context. This was done to identify the clerical world which the Tidal Impact youth would be invited to enter. The chapter argued that Canadian Baptists understand a cleric to be a heterosexual or celibate homosexual male or female Christian believer who is a member of a church, gifted for vocational ministry, called by God, and set aside for special service by a local church. This person must have received recognition by his or her home congregation, as well as the churches of the denomination, and must have completed the prescribed educational and experiential steps outlined by the denomination. Upon receiving the peer and state recognition inherent in the ordination process, the cleric must demonstrate competence, continue to perform their ministry within the confines of the denomination or acceptable para-church agency, and avoid moral failure to maintain accredited ordination status. This chapter advanced the argument by identifying the denominational framework within which the clergy recruitment process would take place.

Chapter four presented a description of the theoretical perspective that would form a basis for much of the survey and the discussion of its results. Type theory was found to be a comprehensive theory that is appropriate for use with adolescents. This chapter advanced the argument by laying the groundwork for a discussion of the similarities and differences

between Canadian Baptist clergy and the Tidal Impact youth and providing a theoretical basis upon which to establish a recruitment strategy to recruit Tidal Impact youth as clergy.

Chapter five explored the psychological type of occupational groups, including clergy, and found that certain occupations or subsets of occupations tend to attract people of different type preferences. This chapter included an analysis of the typological identity of male and female Canadian Baptist clergy and found that males and females with a certain type preference were attracted to Canadian Baptist clerical roles. This chapter advanced the argument by providing an understanding of actual Canadian Baptist clergy against which a sample of potential Canadian Baptist clergy, namely the Tidal Impact youth, could be compared.

Chapter six first described the design, administration and response to the survey. It then explored the demographic identity of the Tidal Impact youth and among many other things, discovered that the Tidal Impact youth were both academically able and highly committed to both the public and private practice of their Christian faith. This chapter advanced the argument by providing a description of the youth who would be recruited as clergy thus enabling the construction of a more complete recruitment strategy and by suggesting that these youth exhibit the kind of faith commitment and academic ability that would suggest they could be, on the whole, acceptable candidates for ordained ministry.

Chapter seven began with a description of the reliability of the Junior Francis Personality Type Scales, the instrument that was administered to the youth to determine their

psychological type. The instrument was found to be reliable. The chapter then explored the typological identity of the Tidal Impact youth as gleaned from the survey. The chapter reported that while the youth were similar in some ways to each other and the Canadian Baptist clergy, they differed in other ways and thus a newly designed recruitment strategy may be in order. This chapter advanced the argument by providing a greater understanding of the youth and thus allowing for a recruitment strategy to be constructed that can be rooted in a more complete understanding of the target audience.

Chapter eight discussed the background and reliability of the Payne Index of Ministry Styles 2 (PIMS2). It then explored whether the Tidal Impact youth could imagine themselves performing ministry tasks that resembled their typological preferences. The data from PIMS2 demonstrated that this was the case. This chapter advanced the argument by demonstrating that it may be possible to attract youth to vocational ministry by rooting recruitment messages and programs in an understanding of their psychological type.

Chapter nine concluded the study by presenting a comprehensive strategy for recruiting the Tidal Impact youth to vocational ministry. This strategy is rooted in an understanding of the youths' demographic and typological identity and makes use of existing and possible denominational institutions and initiatives. The recommendations for the Convention of Atlantic Baptist Churches and Acadia Divinity College are ambitious but realistic and, if implemented, hopefully will result not only in an increased number of clergy but also a clergy that exhibits the passion, energy, Christian commitment and ministry effectiveness seen in the Tidal Impact youth.

3. Recommendations of Further Research

In any study it is only natural that research into one question raises further questions worthy of further research. The following are some key areas worthy of further research:

a. Identity of the Youth Groups

The typological identity of the sample was discussed in chapter seven and the demographic identity of the sample was discussed in chapter six. It is unclear whether the identity of the sample is representative of the youth groups as a whole or whether Tidal Impact tends to attract youth of a certain type or demographic profile. It would be worth conducting research into the youth groups themselves to ascertain the identity of those who attend Baptist youth groups in Eastern Canada and compare and contrast this result with the Tidal Impact youth. This would allow for a greater understanding of the youth who attend Tidal Impact and help those designing programs to attract youth to vocational ministry better understand the youth who tend to be attracted to ministry opportunities of this type by contrasting them with the rest of their youth group peers.

b. Nationally Representative Type Sample

In chapter seven it was noted that there is no nationally representative typological sample for either Canadian adults or adolescents. It would be valuable to possess such a sample to allow the typological profile of various groups within society to be compared and contrasted with the whole of society.

c. Sample of other Christian Adolescents in Canada and Worldwide

It is unclear whether the adolescents studied in this research resemble other Christian adolescents in Canada or elsewhere in the world. It would be valuable to undertake

research into the typological and demographic identity of highly committed Christian adolescents elsewhere in Canada and worldwide to allow a greater understanding the Tidal Impact youth.

d. Current Seminarians

This study explored the identity of potential clergy and actual clergy. However, the identity of those who have committed to vocational ministry and are in the preparation process remains unclear. It would be valuable to undertake research into the typological and demographic identity of seminarians. This research would contribute toward an understanding of who, from the pool of potentials, actually ends up responding to the call to vocational ministry.

e. Future Seminarians

It would be useful in the coming years to monitor the demographic identity of incoming classes of students at Acadia Divinity College to ascertain whether the proposed recruitment process in chapter nine actually results in attracting the intended youth to vocational ministry.

f. Summer Camp Staff

It was noted in chapter nine that the churches of the Convention of Atlantic Baptist Churches run 16 camps. Given their willingness to devote their summers to ministry, the high school and university students who serve as summer staff at these camps could be viewed as a potential pool from which people could be recruited to clerical vocations. It would be useful to conduct research into their identity to see if the recruitment strategy proposed in chapter nine could be expanded to include them or whether a different strategy is required.

g. Women Seminary Graduates

In chapter five it was noted that the demographic profile of Canadian Baptist women serving in vocational ministry was very different from the Tidal Impact male and female youth and the Canadian Baptist male clergy. The question was raised as to whether their overwhelming preference for introversion and intuition was typical of all women seminary graduates or whether there was something about this typological profile that allowed or caused these women to be more readily accepted as pastoral leaders by Canadian Baptist churches. It would be useful to study the typological identity of all women graduates of Acadia Divinity College in the past few decades to ascertain whether women of a certain type were more likely to be accepted as pastors by the churches.

5. Concluding Comments

This study has been the result of more than five years of reading, research and writing on the part of this researcher. At the same time this study has been conducted, the researcher continued to serve Acadia Divinity College as Director of the Youth Ministry Program and the Convention of Atlantic Baptist Churches as Director of Youth and Family Ministries, a role that included leading the Tidal Impact program. The subject of this study has not arisen from purely academic curiosity but rather from a daily observation of the struggle of recruiting able, ministry-interested young people to vocational ministry. It is this researcher's hope and prayer that those in more senior leadership positions in Canadian Baptist life will be willing to support the implementation of these recommendations and that these recommended steps will eventually result in Canadian Baptist congregations benefiting from clerical leadership made up of the brightest and best of this generation of young people.

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Appendix A

Tidal Impact 2002 Schedule

August 18-25 2002, Moncton, New Brunswick

	SUN AUG 18	MON AUG 19	TUE AUG 20	WED AUG 21	THUR AUG 22	FRI AUG 23	SAT AUG 24	SUN AUG 25
MORN		Ministry with partner church	Ministry with partner church	Ministry with partner church	Ministry with partner church	Ministry with partner church	sleep in	Worship with host church
AFT	arrive at host church	<i>Group A</i> Concert of Prayer L'ville Baptist 2:00-4:15 <i>Group B</i> Ministry Electives <i>Group C</i> Park Ministry ADC Group Supper Cent Park 5:00	Fun Event: Magic Mountain Water Theme Park	<i>Group A</i> Ministry Electives <i>Group B</i> Park Ministry <i>Group C</i> Concert of Prayer L'ville Baptist 2:00-4:15	<i>Group A</i> Park Ministry <i>Group B</i> Concert of Prayer L'ville Baptist 2:00-4:15 <i>Group C</i> Ministry Electives ABU Group supper ABU 5:00	Free time with partner church	Free time with partner church	Good bye
EVEN	Evening Rally MWC 6:45-9:00 Register during rally	Evening Rally MWC 6:45-9:00	Joint Rally Saint John LBR 6:45-9:00	Fun Event: Parlee Beach	Evening Rally MWC 6:45-9:00	Meet for March HTHS 6:00 March to Coliseum Joint Rally Moncton Coliseum 7:30-9:30	Comm service MWC 6:45-9:15	

Code:

L'ville Baptist = Lewisville Baptist, corner of Mill Rd. and Pleasant St., Moncton (enter via glass doors)

HTHS = Harrison Trimble High School, Echo Dr. Moncton (near corner of Mountain Rd. and Killam Dr.)

MWC = Moncton Wesleyan Church, St. George Blvd., Moncton

Parlee Beach is in Shediac NB (Take Highway #15 from Moncton to Shediac and follow signs)

LBR = Lord Beaverbrook Rink on Main St (north) in Saint John

Magic Mountain Water Theme Park is located at Magnetic Hill in Moncton

ABU = Atlantic Baptist University, corner of Trans-Canada and Gorge Rd.

Cent Park = Centennial Park, St. George Blvd (eat at bandstand area)

Appendix B

Bold and Alive '98 Schedule July 12-19, 1998, Moncton, New Brunswick

	SUN 12TH	MON 13TH	TUES 14 TH	WED 15TH	THURS 16TH	FRI 17TH	SAT 18TH	SUN 19TH
MORN		VBS with partner church	VBS with partner church	VBS with partner church	VBS with partner church	sleep in	free time with partner church	Worship with host church
AFT	arrive at host church	<i>Group A</i> - Concert of Prayer at Lewisville (2:00-3:30) <i>Group B</i> - Ministry Electives <i>Group C</i> - Park Ministry at Cent. Park (2:00-3:30)	<i>Groups A & B</i> - Parlee Beach <i>Group C</i> - Magic Mountain Water Theme Park BBQ at ABU (5:00)	<i>Group A</i> - Park Ministry at Cent. Park (2:00-3:30) <i>Group B</i> - Concert of Prayer at Lewisville (2:00-3:30) <i>Group C</i> - Ministry Electives	<i>Group A</i> - Ministry Electives <i>Group B</i> - Park Ministry at Cent. Park (2:00-3:30) <i>Group C</i> - Concert of Prayer at Lewisville (2:00-3:30)	Random Acts of Kindness (1:30-3:30) Moncton Mania Scavenger Hunt (5:30-8:00)	<i>Groups A & B</i> - Magic Mountain Water Theme Park <i>Group C</i> - Parlee Beach	free time
EVEN	Rally with Dave Currie at MSTC (7:30)	Rally with Dave Currie at MSTC (7:30)	Rally with Dave Currie at MSTC (7:30)	Rally with Dave Currie at MSTC (7:30)	VBS closing with partner church	Teen Outreach with Brian Warren at Centennial Park (8:30)	Concert by Jeni Varnadeau at MSTC (7:30)	Closing Rally with Brian Stiller at MHS (6:30)

Appendix C

Youth Mission Tours in Eastern Canada: Organizers, Locations and Size

1989 Southwestern New Brunswick: 69 youth and leaders

Mike Bravener, Union Street United Baptist Church, St. Stephen NB
John Dunnett, Lewisville United Baptist Church, Moncton NB
John Ferguson, First United Baptist Church, Dartmouth NS
Greg Pike, Marysville United Baptist Church, Fredericton NB
Jonathan Steeper, St. George United Baptist Church, St. George NB

1992 Urban Impact, Saint John, New Brunswick: 125 youth and leaders

John Dunnett, Kennebecasis United Baptist Church, Quispamsis NB
Roger Graham, Forest Hills United Baptist church, Saint John NB
Scott Olsen, Kings Valley Wesleyan Church, Quispamsis NB
Mike MacNeil, Bethany Bible College Sussex NB
Jerry Reddy, Main Street United Baptist Church, Saint John NB

1993 Got To Be Tru, Fredericton, New Brunswick: 150 youth and leaders

Phil Connor, Greenwood Drive United Baptist Church, Fredericton NB
Mike Bravener, Brunswick Street United Baptist Church, Fredericton NB
Troy Tremble, Marysville United Baptist Church, Fredericton NB

1995 Bold and Alive, Moncton, New Brunswick: 450 youth and leaders

Darrell Bustin, Hillside United Baptist Church, Moncton NB
Dennis Bustin, Riverview United Baptist Church, Riverview NB
Bob Evans, Riverview United Baptist Church, Riverview NB
Bruce Fawcett, Lewisville United Baptist Church, Moncton NB
Troy Tremble, Highfield Street United Baptist Church, Moncton NB
Paul Woodburn, Whitepine United Baptist Church, Riverview NB
Consultants: Heather Steeves, Canadian Baptist Volunteers, Mississauga ON
Gary Dunfield, Canadian Baptist Volunteers, New Minas NS

Appendix C (continued)

1997 Impact, Halifax, Nova Scotia: 450 youth and leaders

Ida Armstrong-Whitehouse, Bedford United Baptist Church, Bedford NS
Gary Dunfield, Canadian Baptist Volunteers, New Minas, NS
Glenn Erskine, Immanuel United Baptist Church, Truro NS
Marlene Knowles, Windsor United Baptist Church, Windsor NS
Phil Locke, Eastern Passage United Baptist church, Eastern Passage, NS
Mike McDonald, First United Baptist Church, Truro NS
Tim McLay, New Life United Baptist Church, Halifax NS
Colin Ward, Stevens Road United Baptist Church, Dartmouth NS

1998 Bold and Alive, Moncton, New Brunswick: 550 youth and leaders

Scott Balser, First United Baptist Church, Salisbury NB
Dannie Brown, Atlantic Baptist University, Moncton NB
Darrell Bustin, Hillside United Baptist Church, Moncton NB
Dennis Bustin, Atlantic Baptist University, Moncton NB
Bruce Fawcett, Lewisville United Baptist Church, Moncton NB
John Ferguson, First United Baptist Church, Moncton NB
Perry Hanley, McKees Mills United Baptist church, McKees Mills NB
Robert Landry, Eglise Baptiste Francaise de Moncton, Moncton NB
Michael Nadeau, Canadian Baptist Volunteers, Moncton NB
Troy Tremble, Highfield Street United Baptist Church, Moncton NB
Vern Vickruck, Middle Sackville United Baptist Church, Sackville NB
Joel Wydysh, Moncton Wesleyan Church, Moncton NB
Consultant: Heather Steeves, Canadian Baptist Volunteers, Mississauga ON

1999 Kingdom Builders, Fredericton, New Brunswick: 125 youth and leaders

Gordon James, Keswick United Baptist Church, Keswick NB
Craig McCullough, Nashwaksis United Baptist Church, Fredericton NB
Mark Sypher, Brunswick Street United Baptist Church, Fredericton NB

2000 Tidal Impact, Halifax, Nova Scotia: 850 youth and leaders

Chris Austin, New Minas United Baptist Church, New Minas NS
Gerry and Joan Carter, Canadian Baptist Volunteers, Dartmouth NS
Glenn Erskine, Immanuel United Baptist Church, Truro NS
Bruce Fawcett, United Baptist Convention, Moncton NB
Rob Nylen, First United Baptist Church, Dartmouth NS
Darren Smith, West End United Baptist Church, Halifax NS
Gail Whalen-Dunn, Canadian Baptist Volunteers, Wolfville NS

Appendix C (continued)

2002 Tidal Impact, Moncton and Saint John, New Brunswick: 1100 youth and leaders

Jonathan Beers, 1st Salisbury United Baptist Church, Salisbury NB
Geoff Brace, Camp Wildwood, Moncton NB
Darrell Bustin, Hillside United Baptist Church, Moncton NB
Gerry Carter, Canadian Baptist Volunteers, Dartmouth NS
Bruce Fawcett, Convention of Atlantic Baptist Churches, Saint John NB
John Ferguson, Allison Church, Moncton NB
Tim Johnson, Forest Hills United Baptist Church, Saint John NB
Robert Landry, Eglise Baptiste, Moncton NB
Jodie LeBouthillier, Grand Bay United Baptist Church, Grand Bay-Westfield NB
Phil MacCormack, 1st Hillsborough United Baptist Church, Hillsborough NB
Lois MacLean, Lancaster United Baptist Church, Saint John NB
Chet MacPhail, Dundas United Baptist Church, Moncton NB
Angela Marr, Germain St. United Baptist Church, Saint John NB
Wayne Murphy, Norton United Baptist Church, Norton NB
Darrren McHarg, Lewisville United Baptist Church, Moncton NB
Rob Nysten, Main St. Baptist Church, Saint John NB
Terry O'Brien, Camp Tulakadik, Norton NB
Claire Peveril, Middle Sackville United Baptist Church, Sackville NB
Tim Richardson, Lewisville United Baptist Church, Moncton NB
Jill Somers, Atlantic Baptist Youth, Halifax NS
Dale Stairs, Kennebecasis United Baptist Church, Quispamsis, NB
Micah Veirling, St. George United Baptist Church, St. George NB
Shaun White, Edith Ave. United Baptist Church, Saint John NB
Phil Woodworth, Sussex United Baptist Church, Sussex NB

Appendix D

Survey Instructions



**Please don't open your booklet
until the instructions are given.**



What's happening this afternoon?

- ⌘ Survey
- ⌘ Concert of Prayer
- ⌘ Youth Executive election



About this groundbreaking survey...

- ⌘ Sponsor: Acadia Divinity College 's youth ministry department
- ⌘ Coordinator: Bruce Fawcett
- ⌘ Goal: To learn more about you and what you think about full -time ministry



This is a confidential survey

- ⌘ Do not write your name on the booklet.
- ⌘ Do not share your answers with anyone.
- ⌘ No one in your youth group will read your answers.
- ⌘ Answer honestly and truthfully.
- ⌘ There are no “right” or “wrong” answers.



Instructions

- ⌘ Take your time.
- ⌘ Answer all questions.
- ⌘ Please don't talk during the survey or when you finish.
- ⌘ When finished put up your hand and I will come and get your booklet and pencil.



Problems?

- ⌘ Put your hand up.
- ⌘ I will come and help you.



Have fun!

Appendix E

“Today’s Youth Speak: Full time Christian Ministry” Survey

TODAY'S YOUTH SPEAK: FULL-TIME CHRISTIAN MINISTRY



This survey looks at what youth think about full-time Christian ministry. This survey has been designed to let the voice of young people be clearly heard. Please help me by answering all the questions.

Please say what you really think and try to be as honest and accurate as possible. There are no “right” or “wrong” answers to these questions. I am very interested in your views. Please do not discuss your answers with anyone else, and do not pause for too long over any one question.

Everything you tell me is completely confidential. Do not write your name on this booklet. No one in your youth group will read your answers.

I hope you have fun answering this questionnaire!

Sincerely,

Rev. Bruce Fawcett
Director, Youth Ministry Program
Acadia Divinity College, Acadia University

Part 1 of this questionnaire asks questions about yourself.
Please check the appropriate box (✓).

What is your gender?	Male	1	
	Female	2	

How old are you?	12 and under	1	
	13	2	
	14	3	
	15	4	
	16	5	
	17	6	
	18	7	
	19 and over	8	

Are you a...	Youth	1	
	Volunteer youth leader	2	
	Summer paid staff	3	
	Year-round paid staff	4	

Where do you live?	Newfoundland	1	
	Prince Edward Island	2	
	New Brunswick	3	
	Nova Scotia	4	
	Quebec	5	
	Ontario	6	
	Alberta	7	
	Other Canadian Province / Territory	8	
	United States	9	
	Europe	10	

On your report card, what is your average grade?

80% or higher or "A"	5	
70%-79% or "B"	4	
60%-69% or "C"	3	
50%-59% or "D"	2	
49% or lower or "F"	1	

What school program are you in?

English	1	
Early French Immersion	2	
Late French Immersion	3	
French	4	
Other	5	

What is your mother tongue (i.e. the first language you learned after birth)?

English	1	
French	2	
Other	3	

How long have you been attending your youth group?

1 year or less	1	
2 years	2	
3 years	3	
4 years	4	
5 years	5	
6 years or more	6	

What denomination does your youth group belong to?

Anglican	1	
Associated Gospel Churches (AGC)	2	
Baptist	3	
Wesleyan	4	
Other	5	

If your youth group is Baptist, to which of the following groups does it belong?

Baptist Convention of Ontario and Quebec	1	
Baptist Union of Western Canada	2	
Convention of Atlantic Baptist Churches	3	
Independent Baptist	4	
Union of French Baptist Churches	5	
Don't Know	6	

Where is your youth group's church building located?

City	1	
Suburb	2	
Town	3	
Village	4	
Rural	5	

Does your youth group have a paid youth pastor?

Yes	2	
No	1	

Do you attend Sunday worship?

Nearly every week	5	
At least once a month	4	
Sometimes	3	
Once or twice a year	2	
Never	1	

Do you attend Sunday worship in the same church you attend youth group?

Yes	2	
No	1	

Do you pray by yourself?

Nearly every day	5	
At least once a week	4	
At least once a month	3	
Occasionally	2	
Never	1	

Do you read the Bible by yourself?

Nearly every day	5	
At least once a week	4	
At least once a month	3	
Occasionally	2	
Never	1	

Have you ever “spoken in tongues”?

Yes	2	
No	1	

Do you attend a Christian club at your school?
(i.e. ISCF)

Nearly every week	5	
At least once a month	4	
At least once a semester	3	
Occasionally	2	
Never	1	

Have you been baptized?
(check as many boxes as apply)

Yes, as a baby	5	
Yes, as a child	4	
Yes, as a teenager	3	
Yes, as an adult	2	
No	1	

Is your father a pastor or minister?

Yes	2	
No	1	

Is your mother a pastor or minister?

Yes	2	
No	1	

Does your father have a leadership or teaching role in your church?

Yes	2	
No	1	

Does your mother have a leadership or teaching role in your church?

Yes	2	
No	1	

Does your father attend Sunday worship regularly?

Nearly every week	5	
At least once a month	4	
Sometimes	3	
Once or twice a year	2	
Never	1	

Does your mother attend Sunday worship regularly?

Nearly every week	5	
At least once a month	4	
Sometimes	3	
Once or twice a year	2	
Never	1	

Have your parents been divorced or separated?

Yes	2	
No	1	

Does your father have a job?

No	1	
Yes, full-time	2	
Yes, part-time	3	
Retired	4	
Don't know	5	

If yes, please describe what he does (please be as precise as possible)

Does your mother have a job?

No	1	
Yes, full-time	2	
Yes, part-time	3	
Retired	4	
Don't know	5	

If yes, please describe what she does (please be as precise as possible)

Did you attend the Springforth youth conference in Moncton this past May?

Yes	2	
No	1	

Part 2. INSTRUCTIONS: The following list contains *pairs* of characteristics. For each *pair* check the box next to that characteristics which is *closer* to the real you, even if other people see you differently. Please complete every question.

Do you tend to be more...

- | | | |
|-----------------------------|--|-------------------------------|
| Bored with your own company | <input type="checkbox"/> or <input type="checkbox"/> | Content with your own company |
| Interested in facts | <input type="checkbox"/> or <input type="checkbox"/> | Interested in ideas |
| Concerned about harmony | <input type="checkbox"/> or <input type="checkbox"/> | Concerned about justice |
| Efficient | <input type="checkbox"/> or <input type="checkbox"/> | Relaxed |

Are you more...

- | | | |
|---------------|--|---------------|
| Talkative | <input type="checkbox"/> or <input type="checkbox"/> | Quiet |
| Practical | <input type="checkbox"/> or <input type="checkbox"/> | Inventive |
| Peace-seeking | <input type="checkbox"/> or <input type="checkbox"/> | Truth-seeking |
| Punctual | <input type="checkbox"/> or <input type="checkbox"/> | Flexible |

Do you prefer...

- | | | |
|----------------------------|--|-----------------------------|
| To talk about things first | <input type="checkbox"/> or <input type="checkbox"/> | To think about things first |
| Tried and trusted paths | <input type="checkbox"/> or <input type="checkbox"/> | New and novel ways |
| Feeling | <input type="checkbox"/> or <input type="checkbox"/> | Thinking |
| To be in control | <input type="checkbox"/> or <input type="checkbox"/> | To be adaptable |

Do you...

- | | | |
|---------------------------------|--|--------------------------|
| Have lots of friends | <input type="checkbox"/> or <input type="checkbox"/> | Have a few close friends |
| Like to keep things as they are | <input type="checkbox"/> or <input type="checkbox"/> | Like to change things |
| Tend to encourage others | <input type="checkbox"/> or <input type="checkbox"/> | Tend to correct others |
| Make decisions quickly | <input type="checkbox"/> or <input type="checkbox"/> | Put off making decisions |

Are you...

- | | | |
|---------------------|--|----------------------|
| An extravert | <input type="checkbox"/> or <input type="checkbox"/> | An introvert |
| A realist | <input type="checkbox"/> or <input type="checkbox"/> | A dreamer |
| Tend to be trusting | <input type="checkbox"/> or <input type="checkbox"/> | Tend to be sceptical |
| Organised | <input type="checkbox"/> or <input type="checkbox"/> | Disorganised |

Do you...

- | | | |
|-------------------------------------|--|------------------------------------|
| Pick up on the latest craze quickly | <input type="checkbox"/> or <input type="checkbox"/> | Pick up on the latest craze slowly |
| Focus on the here and now | <input type="checkbox"/> or <input type="checkbox"/> | Focus on the future |
| Find it hard to be objective | <input type="checkbox"/> or <input type="checkbox"/> | Find it easy to be objective |
| Take deadlines seriously | <input type="checkbox"/> or <input type="checkbox"/> | Feel relaxed about deadlines |

Are you more...

- | | | |
|----------------------|--|------------------------|
| An open person | <input type="checkbox"/> or <input type="checkbox"/> | A private person |
| Down to earth | <input type="checkbox"/> or <input type="checkbox"/> | Up in the air |
| Sensitive | <input type="checkbox"/> or <input type="checkbox"/> | Hard |
| Happy with certainty | <input type="checkbox"/> or <input type="checkbox"/> | Happy with uncertainty |

Are you mostly..

- | | | |
|-----------------------|--|---------------------------|
| Easy to get to know | <input type="checkbox"/> or <input type="checkbox"/> | Difficult to get to know |
| Matter of fact | <input type="checkbox"/> or <input type="checkbox"/> | Imaginative |
| Considerate | <input type="checkbox"/> or <input type="checkbox"/> | Truthful |
| Wanting to plan ahead | <input type="checkbox"/> or <input type="checkbox"/> | Not wanting to plan ahead |

Do you...

- | | | |
|------------------------------------|--|---------------------------------------|
| Like parties | <input type="checkbox"/> or <input type="checkbox"/> | Dislike parties |
| Prefer to make | <input type="checkbox"/> or <input type="checkbox"/> | Prefer to design |
| Make decisions based on values | <input type="checkbox"/> or <input type="checkbox"/> | Make decisions based on logic |
| Find working to timetables helpful | <input type="checkbox"/> or <input type="checkbox"/> | Find working to timetables irritating |

Are you...

- | | | |
|---------------------------|--|----------------------------------|
| Happier working in groups | <input type="checkbox"/> or <input type="checkbox"/> | Happier working alone |
| Concerned with details | <input type="checkbox"/> or <input type="checkbox"/> | Concerned with the 'big picture' |
| Warm-hearted | <input type="checkbox"/> or <input type="checkbox"/> | Fair-minded |
| Happy with routine | <input type="checkbox"/> or <input type="checkbox"/> | Unhappy with routine |

Do you...

- | | | |
|--------------------------------|--|---------------------------|
| Like to talk | <input type="checkbox"/> or <input type="checkbox"/> | Like to listen |
| Dislike solving new problems | <input type="checkbox"/> or <input type="checkbox"/> | Like solving new problems |
| Trust people | <input type="checkbox"/> or <input type="checkbox"/> | Test people |
| Dislike working under pressure | <input type="checkbox"/> or <input type="checkbox"/> | Work best under pressure |

Do you find that...

- | | | |
|--------------------------------------|--|--|
| Being with others brings you to life | <input type="checkbox"/> or <input type="checkbox"/> | Being with too many people tires you |
| You see things as they are | <input type="checkbox"/> or <input type="checkbox"/> | You see things as they might be |
| It is hard to be impartial | <input type="checkbox"/> or <input type="checkbox"/> | It is easy to be impartial |
| You do your best work in advance | <input type="checkbox"/> or <input type="checkbox"/> | You do your best work at the last minute |

Do you...

- | | | |
|----------------------------------|--|--------------------------------------|
| Feel being on your own tires you | <input type="checkbox"/> or <input type="checkbox"/> | Feel being on your own energises you |
| Distrust new ideas | <input type="checkbox"/> or <input type="checkbox"/> | Like coming up with new ideas |
| Care about others feelings | <input type="checkbox"/> or <input type="checkbox"/> | Care about others rights |
| Prefer to organize information | <input type="checkbox"/> or <input type="checkbox"/> | Prefer to gather information |

Do you prefer...

- | | | |
|---------------------------------|--|--------------------------|
| To do things with the crowd | <input type="checkbox"/> or <input type="checkbox"/> | To do things on your own |
| To work things out step-by-step | <input type="checkbox"/> or <input type="checkbox"/> | To get a general idea |
| To be kind | <input type="checkbox"/> or <input type="checkbox"/> | To be firm |
| Things to be structured | <input type="checkbox"/> or <input type="checkbox"/> | Things to be open-ended |

Do you...

- | | | |
|------------------------------------|--|------------------------------------|
| Speak before thinking | <input type="checkbox"/> or <input type="checkbox"/> | Think before speaking |
| Like to stick with familiar things | <input type="checkbox"/> or <input type="checkbox"/> | Like to try new things |
| Show your emotions easily | <input type="checkbox"/> or <input type="checkbox"/> | Find it hard to show your emotions |
| Prefer to act on decisions | <input type="checkbox"/> or <input type="checkbox"/> | Prefer act on impulse |

Do you find it...

- | | | | | |
|-------------------------------|--------------------------|----|--------------------------|-------------------------------|
| Easy to talk to new people | <input type="checkbox"/> | or | <input type="checkbox"/> | Hard to talk to new people |
| Easy to concentrate | <input type="checkbox"/> | or | <input type="checkbox"/> | Difficult to concentrate |
| Easy to relate to others | <input type="checkbox"/> | or | <input type="checkbox"/> | Difficult to relate to others |
| Easy to finish what you begin | <input type="checkbox"/> | or | <input type="checkbox"/> | Difficult to complete things |

Do you...

- | | | | | |
|--------------------------------|--------------------------|----|--------------------------|--------------------------------|
| Prefer to work in large groups | <input type="checkbox"/> | or | <input type="checkbox"/> | Prefer to work in small groups |
| Like to do one thing at a time | <input type="checkbox"/> | or | <input type="checkbox"/> | Like to do many things at once |
| Prefer agreement | <input type="checkbox"/> | or | <input type="checkbox"/> | Prefer debate |
| Dislike the unexpected | <input type="checkbox"/> | or | <input type="checkbox"/> | Like the unexpected |

Do you...

- | | | | | |
|-----------------------------------|--------------------------|----|--------------------------|-----------------------------------|
| Talk through problems with others | <input type="checkbox"/> | or | <input type="checkbox"/> | Think through problems alone |
| Trust experience | <input type="checkbox"/> | or | <input type="checkbox"/> | Trust inspiration |
| Find it easy to be sympathetic | <input type="checkbox"/> | or | <input type="checkbox"/> | Find it hard to be sympathetic |
| Find making lists helpful | <input type="checkbox"/> | or | <input type="checkbox"/> | Find making lists a waste of time |

Do you...

- | | | | | |
|-------------------------------------|--------------------------|----|--------------------------|-----------------------------------|
| Have lots of different interests | <input type="checkbox"/> | or | <input type="checkbox"/> | Have a few really deep interests |
| Prefer to do | <input type="checkbox"/> | or | <input type="checkbox"/> | Prefer to dream |
| Do what you feel is best for others | <input type="checkbox"/> | or | <input type="checkbox"/> | Do what you think is right |
| Like to be well prepared | <input type="checkbox"/> | or | <input type="checkbox"/> | Find being too prepared unhelpful |

Do you feel that...

- | | | | | |
|-------------------------------------|--------------------------|----|--------------------------|--|
| People get to know you quickly | <input type="checkbox"/> | or | <input type="checkbox"/> | People get to know you slowly |
| Hunches are not trustworthy | <input type="checkbox"/> | or | <input type="checkbox"/> | Hunches are trustworthy |
| It is better to be liked than right | <input type="checkbox"/> | or | <input type="checkbox"/> | It is better to be right than liked |
| Having your time organised is good | <input type="checkbox"/> | or | <input type="checkbox"/> | Having your time organised is annoying |

Part 3 asks you to imagine that you have responded to God’s call to become a minister. How would you feel working as a pastor in a church?

Read the sentence carefully and think, ‘Do I agree with it?’

- If you *Agree Strongly*, put a circle around.....AS A NC D DS
- If you *Agree*, put a circle around.....AS A NC D DS
- If you are *Not Certain*, put a circle aroundAS A NC D DS
- If you *Disagree*, put a circle around.....AS A NC D DS
- If you *Disagree Strongly*, put a circle around.....AS A NC D DS

I would be refreshed in my ministry by spending time alone..... AS A NC D DS

In my ministry I would like to focus on how things can be improved
in the future.....AS A NC D DS

To be at my best I would need to feel there is a harmonious
atmosphere in my church.....AS A NC D DS

In my ministry I would like to plan things carefully down to the
last detail.....AS A NC D DS

I would soon grow bored if I had to give too much attention to careful
administrationAS A NC D DS

I would prefer to make decisions about church affairs while talking
them through with others.....AS A NC D DS

I would like to stimulate and encourage change and experimentation
in my church.....AS A NC D DS

In my ministry I would like to focus on the things that need to be done
here and now..... AS A NC D DS

I would prefer to make decisions about church affairs after thinking
about them by AS A NC D DS

To be at my best I would need to think issues of truth and justice
were being faced in my church.....AS A NC D DS

In my ministry I would like to be flexible and not tied down by
routines and plan..... AS A NC D DS

I would not like to encourage too much change in my church..... AS A NC D DS

I would be refreshed in my ministry by spending time with other
people..... AS A NC D DS

- In my ministry I would much rather deal with people's feelings
than their ideas..... AS A NC D DS
- In my ministry I would be more confident listening to what
people think than to how they feel.....AS A NC D DS
- Being good and careful at administration would hold the key to a
successful ministry..... AS A NC D DS
- In my ministry I would want to get all the information I could before
starting new jobs AS A NC D DS
- Practical action would be what counts in my ministry..... AS A NC D DS
- I would like to show how the Christian faith could respond to new
challenges.....AS A NC D DS
- On public occasions in church life I would prefer to be working in the
background.....AS A NC D DS
- Usually I would not find it difficult to make tough decisions in
my ministry.....AS A NC D DS
- I would not like starting things in my ministry unless I knew that I
could complete them..... AS A NC D DS
- I would gain energy from quiet prayer on my own..... AS A NC D DS
- I would find it most rewarding to settle disputes with people
with justice AS A NC D DS
- On public occasions in church life I would like being at the centre
of things.....AS A NC D DS
- I would gain energy from spending time alone in prayer..... AS A NC D DS
- I would like to be spontaneous and flexible in worship services as they
progress..... AS A NC D DS
- I would try to respond to God by showing compassion to people..... AS A NC D DS
- Keeping detailed financial accounts would distract me from more
important matters..... AS A NC D DS
- I would hate having to make tough decisions in my ministry..... AS A NC D DS
- I would gain energy from leading worship among large groups
of people..... AS A NC D DS

- I would rather leave it to others to see that things are well organized
in the church..... AS A NC D DS
- I would like to arrange the details of worship services well in advance AS A NC D DS
- I would gain energy from an interactive style of prayer with other
people AS A NC D DS
- What would really count in my ministry is getting the vision right for
the future..... AS A NC D DS
- I would like to see that everything is well organized and kept in its
proper place..... AS A NC D DS
- I would find it most rewarding to deal with people's emotional
problems..... AS A NC D DS
- What would really count in my ministry is getting the practical
things done..... AS A NC D DS
- I would try to respond to God by calling people to act fairly..... AS A NC D DS
- In my ministry I would have no problem in changing a decision after
I have made it AS A NC D DS
- I would not like having unfinished projects and loose ends in my
ministry..... AS A NC D DS
- I would be energized by meeting many new people in my ministry..... AS A NC D DS
- When preaching sermons I would like to leave people with something
practical..... AS A NC D DS
- Once I have reached a decision in my ministry I would dislike having
to change it..... AS A NC D DS
- I would be drained by meeting many new people in my ministry..... AS A NC D DS
- After preaching sermons I would like to leave people still working on
unanswered questions..... AS A NC D DS
- When it comes to matters of religion, I would trust my head more than
my heart..... AS A NC D DS
- Changes in the church often happen most effectively on the spur of the
moment..... AS A NC D DS
- I would gain energy from giving time to prepare sermons on my own. AS A NC D DS

- Sometimes I would rather be thinking about my ministry than be actively engaged in itAS A NC D DS
- I would preach frequently about God’s call for mercy and compassion AS A NC D DS
- To be effective, changes in the church should be carefully planned..... AS A NC D DS
- Meeting and talking with people would put new life into my ministry AS A NC D DS
- I would like to be involved in the day-to-day details of running the church..... AS A NC D DS
- When it comes to matters of religion, I would trust my heart more than my head..... AS A NC D DS
- I would risk hurting other people’s feelings if it were for the good of the church..... AS A NC D DS
- I would welcome the challenge of new and unexpected experiences in my ministry..... AS A NC D DS
- Reading and writing in my study would put new life into my ministry AS A NC D DS
- I could re-energize by getting out and putting ministry into practice.... AS A NC D DS
- Often I would fail to notice if things had gone wrong with the church building and contents..... AS A NC D DS
- I would keep an eye on the church building to ensure everything would be in good shape..... AS A NC D DS
- When people were living immoral lives, I would believe in confronting them with the truth..... AS A NC D DS
- I would enjoy having variety and unplanned stimulation in my ministryAS A NC D DS
- I could re-energize by reading books about ministry and theology AS A NC D DS
- I would prefer to leave the day-to-day details of running the church to other people.....AS A NC D DS
- Keeping detailed financial accounts would be an important part of my ministry..... AS A NC D DS
- I would preach frequently about God’s call for truth and justice..... AS A NC D DS
- I would find that new and unexpected experiences in my ministry could be very disruptive..... AS A NC D DS

- When I knew people were living immoral lives, I would accept them
as they were.....AS A NC D DS
- I would gain energy from preaching sermons to full churches AS A NC D DS
- I would rather be doing things in my ministry than thinking about themAS A NC D DS
- I would prefer to organize my ministry according to a strict schedule.... AS A NC D DS
- I would try to consider the feelings of other people above all else..... AS A NC D DS
- I would really enjoy pleasing people through my ministry..... AS A NC D DS
- I would find it easy to think ahead and to organize things in advance.... AS A NC D DS
- After a while having fixed times for personal devotions each day
would be boring..... AS A NC D DS
- I would be energized by ministering to a small number of people in
depth..... AS A NC D DS
- The physical environment would have little importance for me when I
lead worship..... AS A NC D DS
- I would really enjoy challenging people through my ministry..... AS A NC D DS
- I would dislike having to think ahead and having always to organize
things in advance..... AS A NC D DS
- I would find the telephone a real drain in my ministry..... AS A NC D DS
- In my ministry I would have a realistic idea of how long things will
take..... AS A NC D DS
- I would like to structure my day with fixed times of prayer and worshipAS A NC D DS
- I would find it very easy to show sympathy to others in my
ministry.....AS A NC D DS
- I would be energized by ministering to a large number of people at the
same time..... AS A NC D DS
- In my ministry I would often try to fit too much into the available time AS A NC D DS
- The physical environment would be very important to me when I
lead worship..... AS A NC D DS
- I would find talking on the telephone a real source of energy in my
ministry..... AS A NC D DS

- Sometimes I would find it very hard to show sympathy to some people
in my ministry..... AS A NC D DS
- I would like to carry out my ministry by myself..... AS A NC D DS
- When preaching I would like to concentrate on the broad themes
suggested by the Bible passage..... AS A NC D DS
- In my ministry I would prefer to speak my mind, even if I upset people AS A NC D DS
- I would often find it difficult to remember people's names in my
ministry..... AS A NC D DS
- I would feel too constrained if I always had to prepare my sermon
well in advance..... AS A NC D DS
- I would like to discuss and share my ministry with other people..... AS A NC D DS
- I would prefer to work in my ministry to a broad vision rather than
to specific goals..... AS A NC D DS
- I would put up with a lot to avoid upsetting people in my ministry.....AS A NC D DS
- I would like to prepare my sermons well in advance..... AS A NC D DS
- I would have no problem in putting names to faces in my ministry AS A NC D DS
- I would prefer to work to concrete goals rather than abstract visions
in my ministry..... AS A NC D DS
- I would want to know how people feel about me and my ministry AS A NC D DS
- It would not matter to me what other people thought about me and
my ministry.....AS A NC D DS
- When preaching I would like to concentrate on the specifics in the
Bible passage..... AS A NC D DS
- My ministry would be really improved when I felt others appreciated it AS A NC D DS
- I would find it draining to go out visiting people in my ministry..... AS A NC D DS
- I would like the unpredictability of pastoral ministry..... AS A NC D DS
- My job would be to explain the gospel truth in traditional ways..... AS A NC D DS
- My ministry would be really improved when I knew other people
treated me fairly..... AS A NC D DS

- I would find it very difficult to prepare a sermon under the pressure of the last minute..... AS A NC D DS
- I would find it energizing to go out visiting people in my ministry.....AS A NC D DS
- My job would be to re-interpret the gospel truth in new ways..... AS A NC D DS
- I would dislike having to change my plans when pastoral issues turned up unexpectedly..... AS A NC D DS
- I would be happy to change the theme of my sermon at the last minute when necessary.....AS A NC D DS
- I would be wary of trusting my hunches in my ministry..... AS A NC D DS
- I think a little cynicism and doubt could be damaging in ministry..... AS A NC D DS
- In my ministry I would want to start new jobs as soon as possible..... AS A NC D DS
- I would like to have my talk well prepared before speaking in public.... AS A NC D DS
- I would like stimulating people to discover new meanings and insights for their faith..... AS A NC D DS
- I would approach pastoral problems by finding out how other people felt in the situation..... AS A NC D DS
- Adapting to accommodate the unexpected in ministry would often be stressful.....AS A NC D DS
- I would be drained in my ministry by always having to be available to people..... AS A NC D DS
- I would be confident to trust my hunches and inspiration in my ministry.....AS A NC D DS
- I would be happy to live with many loose ends in my ministryAS A NC D DS
- I would feel comfortable speaking in public "off the cuff"..... AS A NC D DS
- I would want to help people become clear about the basics of their faith..... AS A NC D DS
- I would dislike having so much of my ministry scheduled..... AS A NC D DS
- Fellowship with others would recharge me spiritually..... AS A NC D DS
- I would approach pastoral problems by analysing things in a logical manner..... AS A NC D DS

- I would be drained by talking about my faith with people I don't know well..... AS A NC D DS
- I would like providing insights into difficult situations for people..... AS A NC D DS
- I would like to concentrate on human feelings and interpersonal values in my preaching.....AS A NC D DS
- I would like to help people to see the value of a structured prayer life...AS A NC D DS
- Being an example of sensitivity to others would be at the heart of my ministry.....AS A NC D DS
- I would accept that I will have some ongoing and unfinished projects throughout my ministry AS A NC D DS
- I would find it difficult to stand on the outside of church life and see things without prejudice..... AS A NC D DS
- I would like to help people to become more spontaneous and natural... AS A NC D DS
- I would like helping people to confront difficult relationships.....AS A NC D DS
- I would like finding new solutions to problems in my ministry..... AS A NC D DS
- Opening my heart to others would be what ministry is all about..... AS A NC D DS
- I would like to find the congregation talking with each other before the service begins..... AS A NC D DS
- I would find it easy to stand on the outside of church life and see things objectively AS A NC D DS
- I would not mind leaving important decisions to the last minute in my ministry..... AS A NC D DS
- I would like helping people to confront their doubts..... AS A NC D DS
- I would like the atmosphere in church to be quiet and reflective before the service begins..... AS A NC D DS
- I would like to give practical guidance in a specific situation..... AS A NC D DS
- I would like to concentrate on theology and doctrine in my preaching...AS A NC D DS
- I would like people to leave me in peace when I arrive to lead the service..... AS A NC D DS
- I think a little cynicism and scepticism could be very healthy in ministry..... AS A NC D DS

- I would like to give practical guidance in a specific situation..... AS A NC D DS
- In worship services the support of other people would not be
essential for me..... AS A NC D DS
- In my ministry I would want to have important decisions settled well
in advance..... AS A NC D DS
- I would enjoy fellowship with others in worship services..... AS A NC D DS
- In my ministry I would try to avoid too many social events..... AS A NC D DS
- I would want to feel that I am liked in my ministry..... AS A NC D DS
- I would often be the last to notice when things are untidy in my
church building..... AS A NC D DS
- When problems arise in ministry I would be happy to live with
them for a while..... AS A NC D DS
- I would gain energy by leading large church meetings..... AS A NC D DS
- I would be wary of raising questions which may unsettle some
people's faith..... AS A NC D DS
- It would be most important to me to deal truthfully with people in my
ministry..... AS A NC D DS
- I would like to list things that need to be done each day in my
ministry and stick to the list..... AS A NC D DS
- I would like to try out many new patterns to the services I leadAS A NC D DS
- In my ministry I would become easily involved with people and their
problems..... AS A NC D DS
- I would try to avoid questioning religious tradition and authority..... AS A NC D DS
- Good leadership means careful planning in church life..... AS A NC D DS
- It would be as important to think about theology and doctrine
as to serve the needs of others..... AS A NC D DS
- I would like to communicate important matters with church members
by talking face to face..... AS A NC D DS
- Good leadership means being able to get things sorted out at
the last minute.....AS A NC D DS

- When problems arise in my ministry I would like to sort them out
as soon as possible..... AS A NC D DS
- I would work hard to promote fairness and justice through my ministry AS A NC D DS
- I would like to communicate important matters with church members
by writing to them..... AS A NC D DS
- It would be most important to me to deal sensitively with people in my
ministry..... AS A NC D DS
- I would like to keep a regular pattern to the services I lead..... AS A NC D DS
- In my ministry I would like to be involved in social events..... AS A NC D DS
- I would like to question religious tradition and authority as much as
possible..... AS A NC D DS
- In my day-to-day ministry I would enjoy having my plans undisturbed AS A NC D DS
- I would like people to engage me in conversation when I arrive to lead
the service..... AS A NC D DS
- I would enjoy raising questions of faith which others find difficult to
answer..... AS A NC D DS
- Freedom and flexibility would be trademarks of my ministry..... AS A NC D DS
- I would want to be respected for my principles in my ministry..... AS A NC D DS
- I would like to stick to what I have found works in my ministry..... AS A NC D DS
- I would gain energy from working with a small group of people whom
I know well.....AS A NC D DS
- It would be more important to serve others than to think about
theology and doctrine AS A NC D DS
- Reliable and regular routines would be trademarks of my ministry..... AS A NC D DS
- I would prefer to talk with church members individually rather than in
a crowd..... AS A NC D DS
- I would like to experiment with new ways of doing things in my
ministry..... AS A NC D DS
- I would work hard to promote peace and harmony through my ministryAS A NC D DS
- It would not bother me to leave letters and messages unansweredAS A NC D DS

I would find it advisable to keep an objective distance from
people and their problems..... AS A NC D DS

I would be more energized by talking with a group of church
members than one on one.....AS A NC D DS

I would notice quickly when things were out of place in my
church..... AS A NC D DS

I would find it most distracting to leave letters and messages
unanswered.....AS A NC D DS

DO YOU HAVE ANY HELPFUL COMMENTS YOU WOULD LIKE TO MAKE ABOUT THIS QUESTIONNAIRE?

**Please make sure that you have answered all the questions.
Thank you for your help.**

Appendix F

Association of Theological Schools Approved Degree Programs

Basic Program Oriented Toward Ministerial Leadership (M. Div.)

Master of Divinity (M.Div.)

Basic Programs Oriented Toward Ministerial Leadership (Non-M.Div.)

Master of Religious Education (M.R.E.)
Master of Christian Education (M.C.E.)
Master of Arts in Religious Education (M.A.R.E.)
Master of Arts in Christian Education (M.A.C.E.)
Master of Arts *in (specialized ministry)* (M.A. in)
Master of Church Music (M.C.M.)
Master of Sacred Music (M.S.M.)
Master of Music in Church Music (M.M.C.M.)
Master of Arts in Church Music (M.A.C.M.)
Master of Arts in Pastoral Studies (M.A.P.S.)
Master of Pastoral Studies (M.P.S.)

Basic Programs Oriented Toward General Theological Studies

Master of Arts (M.A.)
Master of Arts (Religion) (M.A.R.)
Master of Arts (Theological Studies) (M.A.T.S.)
Master of Theological Studies (M.T.S.)

Advanced Programs Oriented Toward Ministerial Leadership

Doctor of Ministry (D.Min.)
Doctor of Educational Ministry (D.Ed.Min.)
Doctor of Education (Ed.D.)
Doctor of Missiology (D.Miss.)
Doctor of Musical Arts (D.M.A.)
Doctor of Sacred Music (S.M.D.)
Doctor of Church Music (D.C.M.)

Advanced Programs Primarily Oriented Toward Theological Research and Teaching

Master of Theology (Th.M.)
Master of Sacred Theology (S.T.M.)
Doctor of Philosophy (Ph.D.)
Doctor of Theology (Th.D.)

Appendix G

Sample Budget for Potential Impact Retreat

Income:

\$2,500 Convention of Atlantic Baptist Churches

\$2,500 Acadia Divinity College

= \$5,000

Expenses:

\$1,300 Motel rooms (13 rooms with four people @ \$100 each)

0 Breakfast Saturday and Sunday (included in motel costs)

0 Lunch Saturday (provided by host church)

\$245 Lunch Sunday (35 @ \$7)

\$700 Supper Saturday (35 @ \$20)

\$210 Two Nutrition Breaks (70 @ \$3)

\$200 Guest speakers (2 @ \$100)

\$2,000 Van rental and gasoline (2 @ \$1000)

\$345 Miscellaneous

= \$5,000

Appendix H

Sample Schedule for Potential Impact Retreat

Location: Middle Sackville Baptist Church, Middle Sackville, New Brunswick

Friday:

7:00pm Registration, meet and greet

7:30pm Welcome and getting to know one another

8:00pm Worship

8:30pm “What is The Call?” – Talk and question and answer time with local pastor

9:30pm Reception and informal conversation

10:15pm Travel to motel, check in

10:45pm Relationship building and debrief in motel rooms led by seminarians

12:00am Lights out

Saturday:

Breakfast at motel

8:15am Travel to church

8:30am Worship

9:00am Ministry panel “What is my life like?” featuring a missionary, chaplain, pastor,
youth pastor and para-church worker; followed by questions and answers

10:30am Nutrition Break

(with informal conversation with panel)

11:00am “How to become a pastor or other Christian worker” – Talk and question and answer time with denominational official

12:00pm Lunch at church and free time

1:15pm Individual prayer, journaling and reflection

2:00pm Group debrief led by seminarians

2:30pm Panel discussion with seminarians “What is seminary like?”

3:30pm Nutrition Break

4:00pm Fun event

5:30pm Supper at local restaurant

7:30pm “Spiritual Disciplines and Spiritual Health” – Talk by ADC professor followed by questions and answers

9:30pm Debrief in motel rooms with seminarians

12:00am Lights out

Sunday:

Breakfast at motel

Students participate in and observe worship at Middle Sackville Baptist

12:30pm Lunch at church

1:30pm Wrap up: Debrief about the weekend experience in small groups with seminarians and in large group together, commitment to next steps and group prayer – Led by retreat host

3:00pm Travel home

