

CANADIAN MULTIVOCATIONAL MINISTRY PROJECT

White Paper
Educating Multivocational Leaders

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Introduction

There is evidence that theological education for ministry is in transition.¹ This is a result of cultural change, community trends, shifting congregational needs, and alternative clergy roles among other concerns.² The need to adapt ministry education to address these transitions is particularly clear in the lives of multivocational leaders be they church planters, new Canadian clergy responding to diaspora needs, or leaders in long established congregations.³ This paper identifies some tensions and transitions that are shaping the training needs of contemporary multivocational clergy using interview data from the Canadian Multivocational Ministry Project (CMMP).⁴ These include the general challenges of the risk of burnout, a complicated life, and the need for diverse skills. This paper also provides suggestions for the theological education of multivocational ministers using results from the CMMP to provoke imagination of educational possibilities.⁵ Multivocational leaders suggest that more attention should be

¹ Robert J Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids, MI: W.B. Eerdmans Pub, 1999); Linda Cannell, "Theological Education for the Whole People of God," *Tyndale Seminary* (2013); Samuel L. Perry, and Cyrus Schleifer, "Are Bivocational Clergy Becoming the New Normal? An Analysis of the Current Population Survey, 1996-2017.," *Journal for the Scientific Study of Religion* 58, no. 2 (2019); Arch Chee Keen Wong, *et al.*, "Are You Listening? The Relevance of What Pastoral/denominational Leaders and Theological Educators Are Saying About Preparing Leaders for Ministry," *Practical Theology* (2019); Frank M Yamada, "Living and Teaching When Change is the New Normal: Trends in Theological Education and the Impact on Teaching and Learning," *The Wabash Center Journal on Teaching* 1, no. 1 (2020). For the purpose of this paper we use theological education to refer to ministry training of any kind: formal and informal, church based and institution based, undergraduate and graduate.

² Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models*; Cannell, "Theological Education for the Whole People of God"; Glenn T Miller, "Does a Secular Age Need the Seminary? Considerations on Alternative Forms of Ministerial Preparation," *Theological Education* 46, no. 2 (2011); Kevin Onongha, "Tentmaking in the Twenty-First Century: Theological and Missiological Implications for Contemporary Adventist Missions," *Andrews University Seminary Studies (AUSS)* 53, no. 1 (2015); Wong, *et al.*, "Are You Listening? The Relevance of What Pastoral/denominational Leaders and Theological Educators Are Saying About Preparing Leaders for Ministry"; Yamada, "Living and Teaching When Change is the New Normal: Trends in Theological Education and the Impact on Teaching and Learning."

³ Jason A Bowen, "Develop a Strategy for Mentoring Bi-Vocational Ministerial Staff in Selected Ministry Skills," diss., Southeastern Baptist Theological Seminary, (2018); Chapman, Mark D., and James W. Watson. "Common Actions: Participatory Action Research as a Practice for Promoting Positive Social Action Among and Between New Canadian Church Planters and Denominational Leaders." *Ecclesial Practices* 4, no. 1 (2017): 63–86; Ray Gilder, *Uniquely Bivocational: Understanding the Life of a Pastor Who Has a Second Job* (Authors Publisher, 2013); Hartness M Samushonga, "Wearing More Than One Hat: Preparing Students for Bivocational Ministry is an Important Component of Theological Education," *In Trust* Autumn 2019(2019).

⁴ Note that while vocation has a rich theological literature, for this paper it is simply referring to other forms of work different from congregational leadership in this study. Multivocational was selected because a number of interviewees had more than two major work responsibilities, but it can be considered to be synonymous with bivocational or tentmaking (as some of the other, more common, terms).

⁵ While there is a tentmaking or bivocational literature for Western societies, the majority of the material is anecdotal or self-reflection. There are some biblical studies available which examine frameworks for describing or promoting tentmaking. Social science research literature is either heavily denominational or graduate student projects and, while they are valuable contributions, tend to be based on very small samples. This is an area where

paid to self-awareness, leadership development, ongoing theological reflection, spiritual formation, managing expectations, and missional opportunities. The paper ends with some thoughts about how theological educators can respond to the challenges presented by multivocational ministry.⁶

Why Focus on Multivocational Ministry?

Part-time employment for those working in Canadian congregations has been on the rise and there are positive possibilities in multivocational employment.⁷ In a changing and diverse society, direct participation in the secular workforce allows for insight, conversations, and relationships which might otherwise be missed. The role of the pastor in contemporary secular Canada is different than many traditional concepts of ministry.⁸ With a growing lack of understanding of what the church is or does in society, being present in a non-priestly role can open doors for ministers to engage in relationship and conversation directly with neighbours who do not attend church (depending on the nature of the work). Diverse work opportunities can also positively influence congregational leaders; providing direct access to community opinions and workplace experiences which can feed into preaching, theological reflection, and equipping of the saints (Ephesians 4:12).⁹

I hope that we can see bivocational ministry as a gift, rather than as the downfall of the church or whatever it is. I think ministers are going to preach better. I think they're going to have a better understanding of quote unquote "lay people." And I think that they'll have a better understanding of the world

more extensive research would be beneficial. For a historical overview and contemporary review of literature see Hartness M. Samushonga, "A European Theological Pentecostal Perspective to Bivocational Ministry," *Journal of the European Pentecostal Theological Association* 40, no. 2 (2020).

⁶ See also Jo Ann Deasy, "Shifting Vocational Identity in Theological Education: Insights From the ATS Student Questionnaires," *Theological Education* 52, no. 1 (2018).

⁷ Sam Reimer, and Rick Hiemstra, "The Rise of Part-Time Employment in Canadian Christian Churches," *Studies in Religion/Sciences Religieuses* 44, no. 3 (2015); James W Watson, and Narry Santos, "Tentmaking: Creative Mission Opportunities Within a Secularizing Canadian Society," in *Mission and Evangelism in a Secularizing World*, ed. Narry Santos, and Mark Naylor (Eugene, OR: Pickwick, 2019); but see Perry, and Schleifer, "Are Bivocational Clergy Becoming the New Normal? An Analysis of the Current Population Survey, 1996-2017."

⁸ Wan Enoch, et al., *Listening to Their Voices: An Exploration of Faith Journeys of Canadian-Born Chinese Christians (Revised Edition)* (Toronto: CCCOWE, 2019); Andrew Root, *The Pastor in a Secular Age* (Grand Rapids, MI: Baker Academic, 2019); Dan Sheffield, *The Multicultural Leader: Developing a Catholic Personality* (Vancouver: Clements Publishing, 2005); James William Watson, "Interaction Mapping: Research Methodology for Gateway Cities," diss., (Fuller Theological Seminary, School of Intercultural Studies, 2015).

⁹ Kristen Plinke Bentley, "Stability Amidst Turbulent Times: The Benefits of Bi-Vocational Ministry," *Colloquy Online* May 2019(2019); Dennis W. Bickers, *The Art and Practice of Bivocational Ministry: A Pastor's Guide* (Kansas City, MO: Beacon Hill Press, 2013); Gilder, *Uniquely Bivocational: Understanding the Life of a Pastor Who Has a Second Job..*

that surround them if they have a view that's outside the church.

Methodology Summary

This paper is based on 40 semi-structured interviews.¹⁰ Respondents included women (16) and men (24) in diverse combinations of work and ministry roles from a variety of denominations and ethnocultural backgrounds from across Canada. The focus of the study is exploratory rather than representative. The data are sufficient to identify common themes in the Canadian tentmaking experience.¹¹ Data from the entire interview informs this paper with specific attention to the question, “What recommendations would you offer to trainers or resource people that would make your overall work life better?”

Engaging Multivocational Realities

Theological education can work towards providing a realistic picture of what multivocational ministry life looks like (e.g., sacrifices and joys, effect on family, need for healthy rhythms and finances, need for sabbath rest, encountering the unexpected). Multivocational ministry can be understood as bringing gifts to the church (e.g., more congregational participation, fewer financial obligations, pastoral engagement with the community). This could help people consider it a legitimate and, perhaps, permanent ministry option. The examples of burnout risk, the multivocational home, and the effect of switching costs illustrate some of the realities of multivocational ministry theological education could address.

Addressing the Burnout Risk

Most participants made some reference to sabbath, rest, personal time, time off, or vacation that highlighted their understanding that a rhythm of work and rest was needed. Leaders tried to take advantage of slower time to get some rest and not feel guilty about it. Nevertheless, the schedules leaders describe, and concerns about time demands, suggest that some are not getting adequate rest. Theological schools are addressing the risk of burnout and the need for sabbath rest.¹² However, it is not

¹⁰ See James W Watson, *et al.*, “Canadian Multivocational Ministry Project: Research Report.” (2020): accessed Monday, May 25, 2020, 2020, <https://www.canadianmultivocationalministry.ca/master-report> - see <https://www.canadianmultivocationalministry.ca/> for details. Note that the quantitative data from the mixed-methods research are not directly accessed for this report but themes from the general analysis are considered.

¹¹ Ashley K. Hagaman, and Amber Wutich, “How Many Interviews Are Enough to Identify Metathemes in Multisited and Cross-Cultural Research? Another Perspective on Guest, Bunce, and Johnson’s (2006) Landmark Study,” *Field Methods* 29, no. 1 (2017).

¹² Hartness M Samushonga, “A Theological Reflection of Bivocational Pastoral Ministry: A Personal Reflective Account of a Decade of Bivocational Ministry Practice Experience,” *Practical Theology* 12, no. 1 (2019); Wanda M. Malcolm, Karen L. Coetzee, and Elizabeth A. Fisher, “Measuring Ministry-Specific Stress and Satisfaction: The

yet normative in ministry (or faculty) lives. Teaching needs to be accompanied with field-based examples and modelled by theological educators with practical, livable practices.

Challenges of a Multivocational Lifestyle for the Home

While some interviewees explained that their family was committed to life as mission, in many cases they did not find themselves prepared for the stresses and strains on the life of the home.

Multivocational leaders referenced home life often; including spousal relationships, children, and organizing life at home (e.g., schedules, boundaries, decision making). Several talked of the need to protect home and marriage proactively (e.g., coordinated vacations, spouses ministering together). One expressed sadness that their grown kids have stopped attending church. Others mentioned the unique callings of spouses in marriage and highlighted that spouses carry vision collectively. Theological education on the role of the home in multivocational ministry would provide a chance to think and talk through such issues. A theology of the home is of particular need when the home is the hub of ministry life as is common for multivocational ministers.

Diverse Skills: Switching Costs or Ministry Respite

Ministers need diverse, practical life and ministry skills like: basic financial management, social skills, administrative ability, attending to life responsibilities in a healthy manner, spiritual discernment, leadership/coordination of an organization (the congregation), and leading life rituals (e.g., weddings, funerals, baptisms). Flexible could describe the nature of multivocational work but, more importantly, it is also a characteristic which makes it sustainable. For example, getting a second job that is flexible enough to accommodate ministry is challenging. As alternatives, some leaders chose work which was regularly scheduled which allowed ministry to be flexible around patterns such as standard office hours while others had seasonal demands to their work which they negotiated with their congregation.¹³ Some talked about how busy they were or how hard it was for them to “switch gears.” More attention could be paid to how ministers understand their other work. The issue of other work being different and requiring a different set of skills or mindset could be considered negative (creating switching costs for the individual) or positive (offering a refreshing change from ministry). Pedagogical attention to the unique fit of the individual to the particular tasks of their situation and their interpretation of that situation may create opportunities to promote flourishing.

Psychometric Properties of the Positive and Negative Aspects Inventories,” *Journal of Psychology and Theology* 47, no. 4 (2019). Further research from the Wellness Project @ Wycliffe (wycliffewellnessproject.com) to be included in an upcoming book on multivocational ministry.

¹³ Note the examples of weekly schedules in the appendix.

I didn't realize how, you know, how busy it was going to end up feeling even if it's not a number of hours it's just that your brain is on one thing and then your brain has to be on something else.

Key Findings for Theological Educators

These multivocational ministry realities remind us of the classic gap between what can be taught in formal theological education and what needs to be learned from contextual engagement with a congregation or community; one of the perpetual concerns of anyone who supports ministry leaders.¹⁴ Such concerns remain salient in contemporary Canada.¹⁵ Theological educators can make students aware of this gap and can prepare them with tools to help them meet contextual concerns when they inevitably encounter them. Exploring the set of capacities that CMMP participants think would facilitate multivocational ministry can help. These capacities include: self-awareness, leadership development, biblical interpretation, theological analysis, spiritual formation, managing expectations, and discernment of mission opportunities.¹⁶

Self-Awareness & Calling

Participants advocated for leaders to understand their aptitudes, preferences, abilities, and spiritual gifts because what makes two or more jobs compatible depends on the individual(s) involved. Self-knowledge makes leaders more aware of what types of work and ministry match their aptitudes. Some kind of assessment could be helpful so that individuals get to know their “own story,” to match past experiences with future plans, or so they “really know the niche that you’re wired for.” One participant recommended encouraging people to have multiple options, so they are not left without a means to earn a livelihood if their work life shifts or changes. This awareness of unique fit for the individual helps develop healthy boundaries between the different parts of life and can facilitate articulating how the pieces fit together. The multivocational life is not for everyone, rather it is a calling.¹⁷ Diverse patterns of

¹⁴ cf. Lee S Shulman, “Forward,” in *Educating Clergy: Teaching Practices and the Pastoral Imagination*, ed. Charles R Foster (San Francisco: Jossey-Bass, 2006), x.

¹⁵ Wong, *et al.*, “Are You Listening? The Relevance of What Pastoral/denominational Leaders and Theological Educators Are Saying About Preparing Leaders for Ministry,” 3.

¹⁶ The concerns addressed here are specific to the CMMP but reflect similar concerns in the literature Packard N. Brown, “Bivocational Ministry on the Rise,” *In Trust* Spring 2018(2018); Charles R Foster, *Educating Clergy: Teaching Practices and the Pastoral Imagination* (San Francisco: Jossey-Bass, 2006); Wong, *et al.*, “Are You Listening? The Relevance of What Pastoral/denominational Leaders and Theological Educators Are Saying About Preparing Leaders for Ministry,” 3.

¹⁷ cf. Bickers, *The Art and Practice of Bivocational Ministry: A Pastor's Guide*, chapter 13.

the relationships between the different kinds of work illustrate why self-awareness is necessary. Some ministry and other work roles were highly integrated (the other work accomplished some elements of congregational mission), some seemed more complimentary (they provided an additional benefit beyond money which may be more about self-satisfaction than congregational mission), some were primarily lucrative (the funds from employment supported the sustainability of the pastoral role), and a few were considered conflicted and change was anticipated in the future. Theological educators should continue to emphasize calling but also help people understand how differentiated and complex it might be to live out. They also need to be explicit that calling can be multivocational.

I know that we can't fully know ourselves but there has to be a pretty high degree of knowing yourself and knowing your gifts and knowing your weaknesses or areas of struggle.

Leading and Being Led

Multivocational leaders are looking for specialized training for specific needs such as leadership (e.g., team leadership, entrepreneurial skills, managerial skills), business training (e.g., negotiating job descriptions, public relations) which they view as directly related to their roles. Some of these skills need to be provided by institutions other than theological schools, however theological schools can teach students how to figure out what skills they might need, strategies for how to get them, and help with theological reflection on their value or purpose. Some skills, such as team leadership, have general applicability to congregational leadership as well as other workplaces. There were many mentions of mentors (formal and informal), preferences for the nature of faculty (e.g., practitioners), and an implication that some learning has to take place outside of formal education.

The application of knowledge areas (e.g., theology, history, bible, spiritual formation) is idiosyncratic to the specific ministry leader. Any training program will need to include personalized mentoring and leadership development to address the specific needs of that individual. Theological educators can bring people together to discuss the nature of multivocational work, to provide mutual support, or to learn how to mentor others.

So I would tell anybody who's, you know, leading leaders or training leaders: provide what leaders need, for new roles especially, you know, don't just throw them into the deep pool . . .

Bible & Theology

Some participants stressed the value of biblical knowledge and referred back to how their theological training provides a foundation for their ministry. Participants highlighted theological perspectives or understandings of ministry they think should be taught (e.g., community-oriented focus, discipleship, whole life ministry, Canada as a mission field, theology of work). Biblical and theological engagement among respondents was not just about how to do church it also included theological engagement with their life and work outside of the local congregation. Many of these foci are the domain of missiology and practical theology and are rooted in basic questions of Christian living. Biblical and theological teaching remains an important foundation for theological education. Specific application of these disciplines to various forms of ministry and attention to relevant theologies could positively contribute to curriculum development.

...there is this whole realm of ethics and societal analysis, there's a whole realm of theology that has to be done around that - and that is really important... . Much of my life is spent, has been spent in that realm of trying to understand society and how we live in this world.

Spiritual Formation

The multivocational leader needs resources for self-care and the skills to be able to use them. This can be dealt with under the discipline of spiritual formation. Theological educators have long recognized the need for immersion in, practice of, and application of spiritual formation resources.¹⁸ CMMP participants recognized the need for spiritual development. They spoke of discernment and attention to the guidance of the Holy Spirit before starting in a ministry, for understanding why they want to be multivocational, to assess what tasks they see themselves doing, examining home-work balance, and for processing possible choices with godly people. Attention to the objectives of spiritual formation and introduction to a variety of spiritual practices could help multivocational leaders develop an approach to spiritual formation that integrates the complexity of their lives.

¹⁸ Foster, *Educating Clergy: Teaching Practices and the Pastoral Imagination*, 272.

I've been quite surprised that when I, when I, have been more intentional about having a prayerful practice of centering myself and my days and my orientation to God and I think my understanding of what that can look like has been expanded. What a prayerful awareness can be. But I definitely, yeah it would have been fruitful to have someone keeping me accountable to a practice of prayer.

Managing Expectations

What counts as “normal” ministry and how do we identify and establish these norms? With the increasing diversity of ministry contexts (even only counting church leadership roles), there is a constant tension between considering what an individual does as normal or recognized ministry and acknowledging what is unique about specific ministry circumstances. For example, is chatting with people at the gym ministry, recreation, or normal Christian responsibility? How is running a food bank ministry? What about running a farm, a construction company, or a consulting business? How much time has to be put into ministry for someone to be considered a minister? Do they have to be paid? How much time should they spend in the community versus in the church? Theological education can help multivocational leaders learn team leadership skills which can contribute to managing the expectations of their colleagues, congregations, and denominations (e.g., part-time pastors cannot necessarily fulfil the same denominational expectations as full-time ministers). Participants sometimes feel that their multivocational calling is considered second class. Expectation confusion may be exasperated by contemporary theological schools as there is a tension between the kind of mission-oriented ministry being taught and what congregations expect from their pastors. Ironically this is, in part, a product of theological schools trying to match teaching with the contemporary needs of the church. It highlights the silos of communication between schools and church leaders and the need for more avenues of cooperation and communication.¹⁹

Multivocational leaders are not pastors because they do certain tasks or keep certain schedules but rather they are pastors because they have a calling to testify to the presence of God and to help others experience this reality.²⁰ They develop contexts where people can tell their stories and help identify the in-breaking of God into specific events at specific times. This is a specific form of multivocational

¹⁹ Wong, *et al.*, “Are You Listening? The Relevance of What Pastoral/denominational Leaders and Theological Educators Are Saying About Preparing Leaders for Ministry.”

²⁰ See Root, *The Pastor in a Secular Age*.

ministry – it is intentional, missional, and very personal. In this understanding, “normal” ministry is any situation among any people where the pastor plays this role. Multivocational ministry becomes normalized when it accentuates this understanding of the pastoral role. While they need external support, multivocational leaders need to be taught to be advocates for the value of what they do – humbly painting a picture of what one’s multivocational life looks like for the congregation. There are ways in which theological education can affirm and advocate a broader understanding of ministry inside and outside the classroom (e.g., through the popular writing of professors in print and social media).

Missional Opportunities

We appreciate that existing models of ministry have some sustainability challenges and multivocational ministry offers benefits in terms of financial stability for church and minister, minister-congregation relationships, and contextual ministry.²¹ Some of the leaders in the study were absolutely clear that they structured their time in order to maximize mission opportunities, while for a number of others it was implied through their description of the benefits multivocational ministry provided. Among the benefits expressed were: contact with community members, opportunities to engage in spiritual conversations in a different role than the pastoral role, awareness of issues which could feed into the creative process of sermon creation or broader spiritual formation design for the congregation, challenging congregants (implicitly or explicitly) to live their faith with integrity in the workplace, or forging relational connections between people involved in community life and people involved in congregational life. A number of the leaders, both urban and rural, emphasized the need for bridging into the religious and non-religious diversities of Canada. Understanding context has always been a key ministry skill. Recently, it has been identified as one of the core competencies that theological schools need to develop in their students.²² What is the content of essentially “missionary training” in Canadian theological schools? Which models from international or domestic mission are being leveraged for experimentation or partnership?

Musings about Practicalities and Possibilities

These data demonstrate that there is much that theological educators are doing that they can build on to further support multivocational leaders. As future possibilities are considered, there are pedagogical and curriculum design challenges which should be on the table for discussion both for educational

²¹ Bentley, “Stability Amidst Turbulent Times: The Benefits of Bi-Vocational Ministry.”

²² Yamada, “Living and Teaching When Change is the New Normal: Trends in Theological Education and the Impact on Teaching and Learning.”

institutions along, and in partnership, with other actors in the training of multivocational leaders.

Delivery Options, Curriculum, and Logistics

There are a few inherent tensions or basic design decisions when considering education of multivocational ministers. As illustrated in the appendix (weekly schedules of two leaders who are also graduate-level theology students), multivocational leaders can have limited time in their week and many competing activities. What is the most effective delivery format when there are competing emphases in theological education? Should the focus be placed on flexible learning to maximize opportunities for complicated schedules or should cohort-based learning be prioritized for a learning community and the associated development of team leadership skills? Similarly, any educational institution will need to decide what range of specific marketplace skills can be offered for ministry students or to what extent “process” skills (theological reflection, contextualization) are offered to promote “on the job” learning. Some Canadian schools have already invested heavily in process-based disciplines (missiology, practical theology, spiritual formation) or designed their curriculum around specific educational philosophies (missional, problem-based learning, competency-based training) which focus on continual improvement or adaptation. Continuity with current directions of institutional development and the extent of available resources will necessitate creativity to address the changing needs of contemporary ministry.

Partnerships

Conversation and co-operation between the groups and individuals involved in training multivocational leaders is necessary to support multivocational leaders and deal with “disconnects” which one leader identified as the difference between what an organization expects and how things actually work on the ground. Wong et al. talk about a “silo effect” where both theological educators and ministry leaders are addressing the same issues in their contexts but not communicating well about those issues to each other.²³ Formal theological education cannot address all the contextual specifics of individual ministries. Just as there is no archetypal multivocational ministry, there is no theological program that can address all possible configurations of ministry. This means that effective theological education must take place in conversation with the ministry context and must be ongoing. It also must help students understand how the resources they are being given can be applied to those specific contexts. The practices of theological reflection (practical theology) and contextualization (missiology) are examples of options for preparing students for complex and changing environments. Specific attention to multivocational calling in

²³ Wong, *et al.*, “Are You Listening? The Relevance of What Pastoral/denominational Leaders and Theological Educators Are Saying About Preparing Leaders for Ministry,” 11; See also Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models*.

curriculum and partnerships would also serve students. How do organizations relate to “the calling” of students? Is it possible to have a partnership with the congregation or denominational organization in this development of identity and purpose? Some programs have offered reflection on calling as part of the field education or internship and others have been intentional in including a spiritual direction component with calling as one area of prayerful reflection. With the importance this seems to play in both the integration of different forms of work and sustainability of ministry, it deserves attention.

Conclusion

The ideas in this study are not necessarily new for theological educators. Yet, the increasingly diverse and constantly changing nature of ministry calls for more regular curricular review and a constant evaluation of delivery formats to assure they are accessible and relevant to those who need them. Making multivocational ministry a normative option could open up directions for exploration within theological education and it provides a specific challenge which calls for innovation that has the potential to benefit all theological students.

Appropriate training for multivocational leaders depends a great deal on the individual leader and their specific context. Theological schools would be hard pressed to meet all the training needs of multivocational leaders. However, they can help leaders develop an awareness of the need for skills which cannot be obtained in class and provide the tools to figure out how to get that training. Theological schools have long talked about what kind of education helps people be ongoing learners. Measurement of whether attempts to foster this practice in their students are working could be helpful. Theological schools are also skilled in developing leader’s aptitudes for critical reflection and helping them use discernment tools in conversation with their faith community and ecclesial context.

Actors interested in the training of multivocational leaders (e.g., denominations, congregations, multivocational leaders, and theological educators) have often pursued models of theological education independent of each other. A theological school cannot control the actions of all these actors, but it can train multivocational ministers how to interact with these structures and how to ask appropriate questions and facilitate communication. Theological schools can also bring these parties together for interaction towards common training goals. While there are improvements to be made (in theological education, denominational support, and congregation understanding), new developments are possible.

Appendix - Examples of Graduate Theology Student Schedules

Office Hours Plus Pastoral Responsibilities

A co-pastor and business analyst for the government with traditional office hours.

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Morning	Preaches 2-3 weeks monthly	5 Get up Prayer		Business Analyst			
Afternoon	Light snack	Break Time	Graduate	Studies?		5 Leave 6 Home	
Evening		Home, Visitation, or...	...Prayer Meeting	Mentor or Prayer Meeting	Home, Visitation, or Prep	Youth or Prayer Meeting	

Integration of Church and Social Service

Co-pastors (spouses) who are also social service directors in a building shared between church, faith-based social services, thrift store (open Monday to Friday), and community partners. There are frequent public relations, fundraising, or partnership meetings (including local ministerial). One spouse is in language learning classes three evenings a week while the other spouse completes a graduate theology degree.

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Morning	Bible Study Worship Meal	4:45 Devotions 8 Gym	Bible Study	Day Off			Men or Women's Group
Afternoon			Chapel	Graduate Studies	Social	Services	Visitation
Evening				Community...	Intercession	...Meals	

Explanation of charts: Dotted line indicates time explicitly identified for graduate studies. Open (grey) space indicates no specific activities were identified. Lighter shading (pink) indicates flexible time or congregational activity that is not scheduled every week. The interviews took place prior to 2020.