Factors influencing theological students to enter the ministry

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FACTORS INFLUENCING THEOLOGICAL STUDENTS TO ENTER THE MINISTRY

A Thesis submitted in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Guidance and Counseling

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July 1964
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This study is the product of the efforts, aid, and tolerance of numbers of persons.

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Then to her family goes sincere appreciation for their patience and forbearance during the days of neglect while the study was in the making.
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CHAPTER I - INTRODUCTION

Rationale

It is a fact that in recent years in many groups there has been a decline in the number of persons going into the ministry. We should like to determine the factors responsible for this.

Important changes in the social situation appear to have some bearing on the problem. For example, leadership in the church has become only one of many fields open to persons possessing the qualities and ambitions that once would have found expression only in the ministry. The ministry no longer competes successfully with other occupations which have grown in prestige. Churches continue to be important in the lives of the masses but there has been a shift in the status of professional work in the church. Families willing to sacrifice considerably in order to assist a son or daughter studying medicine or law give only moral support to one going into the ministry.

There was a day when a "divine call to the ministry" belief, to which young men had been accustomed in their home communities, was substantial reason for entering the ministry. Gradually this viewpoint has tempered so that today it is obsolete. The following statement is typical of the position taken by many theological students as far back as 1925:

"I have no reasons or evidence to believe that a man receives a supernatural call to the ministry any more than is received to any other profession or walk of life. I do believe, however, that men have special aptitudes or tendencies toward the ministry; but they have similar aptitudes
or tendencies toward other professions. I believe also
that environment and surroundings in childhood have ten-
dencies and influences of others have a large part in
leading a man to take up the ministry as a life work. 1

This situation possibly is due to a number of factors which cur-
rently are of concern to the entire Church. Fewer young men who have
completed college training are interested in preparing for the minis-
try. This is in part due to the low salary which even seminary trained
young ministers often receive. Further, in many instances the ministry
no longer has the same status it once had, particularly in urbanized
areas and in the North. It is now apparent that a poorly trained min-
istry is increasingly ineffective in attracting college students and
graduates into the pastorate as a life work.

As suggested by the Inventory used in this study, many divergent
factors figure in decisions to enter the ministry. Some of these in-
clude encouragement by relatives or friends who insist they have the
personality for the ministry, a personal desire to witness for the church,
a wish for the opportunity for a creative stand on social issues, a wish
to relieve world suffering and need, a desire for leadership and respon-
sibility, a love of preaching, an intellectual curiosity regarding the
philosophy of religion, a love for people and a desire to help them, a
sense of personal fulfillment offered only by the church, and many others.

This study sought to determine from responses from 102 students at
the Interdenominational Theological Center some of the factors involved in
their choice of the ministry as their vocation.

1W. A. Daniel, The Education of Negro Ministers (New York: George
H. Doran Co., 1925.), pp. 92-93.
Evolution of the problem

In 1953, in the face of a continuing decrease in enrollment at Gammon Theological Seminary, its president took a step already taken by numbers of larger institutions, that of employing a man with the title Recruitment Officer. His duties were mainly to make contacts with colleges and denominational offices for the express purpose of interviewing persons of any denomination who were interested in full-time Christian service and to influence them to enroll at Gammon.

It should be pointed out that Gammon was not alone in its enrollment problem. The slump was being felt simultaneously throughout the country. It seemed practical to study current trends affecting vocational choices of young men and to attempt to enhance and strengthen the call to the ministry.

Probably directly as a result of this emphasis on recruitment, the enrollment swung upward and (since 1959 as Interdenominational Theological Center) it has been on the upswing ever since.

The story behind the headlines, however, is not one of instant and effortless success. It is no secret that recruitment is arduous at best. A rough estimate would place hundreds of letters, telephone calls, train, plane, bus and auto miles, plus interviews, conferences, counseling and chapel talks beyond number, as yielding approximately 40 students in September.

As an employee in the Admissions and Recruitment offices of the ITC, the writer has become closely associated with the problems of recruitment and enrollment. Historically, seminary enrollments are small. The reasons probably are numerous but it is felt that if the most prominent
can be identified, this information might serve well to strengthen the recruitment program. To this end, it was felt that a study of this area of concern may help to effect a more meaningful approach to the problem.

Statement of the problem

This study investigated prominent factors considered by ITC students in making the decision for the ministry. It was hoped that through careful analysis and interpretation of findings, ideas may be introduced into recruitment efforts, and perhaps curriculum offerings may also be affected. For although enrollment has increased steadily since 1960, and just last year, 1963-1964, the curriculum underwent major alterations in a move to design a curriculum of highest service both to the individual student and to the churches comprising its constituency, since there is urgent need for more and better trained ministers, we must ever be on the alert as to how best to attract and keep them as well as continually to enhance curriculum offerings to meet changing needs. This latter problem may well be the basis for another seminary study.

Contribution to educational knowledge

The attraction of a substantial number of young men into theological schools has proven more difficult than tuition, room and board grants, able faculties, comfortable and modern surroundings can solve. It is expected that through this study some insights into the problem may result in increased effectiveness of the recruitment program at ITC.
Purpose of the study

The general purpose of this study was to point up the most prevalent factors influencing young men to enter the ministry. It was hoped that an interpretation of the findings would lead to plans for a more effective recruitment program at ITC by revealing the considerations most often weighed by prospective student ministers.

Locale of the study

The study was conducted at the Interdenominational Theological Center, Atlanta.

Definitions of terms

"Call" - The reason or reasons that lead young men to enter the ministry.

"Juniors" - First year students in the seminary enrolled in the program leading to the Bachelor of Divinity degree.

"Middlers" - Second year students in the seminary enrolled in the program leading to the Bachelor of Divinity degree.

"Seniors" - Third year students in the seminary enrolled in the program leading to the Bachelor of Divinity degree.

"Seminarian" - A student of the seminary.

Method and procedure of research

The survey descriptive method of research was employed in order to tabulate from the inventory the responses to questions establishing the influencing factors involved in selecting the ministerial vocation. The subjects were 102 students of the ITC.
The following steps were followed in proceeding with this study:

1. Secured permission of the Dean and Registrar of the Center to make the study.

2. Surveyed recent literature on this subject.

3. Secured the cooperation of the Director of Testing and Counseling at ITC in connection with the administration and interpretation of the Theological School Inventory.

4. Administered the Inventory to 32 seniors; 72 had already been administered by the department to juniors and mid-dlers upon their entering the seminary.

5. Compiled the information secured from the completed Inventories.

6. Summarized, analyzed, and determined conclusions.

Description of instrument

The Theological School Inventory grew out of a proposal by the Educational Testing Service for a three-year research project to develop a psychological instrument providing guidance for persons considering the ministry as a vocation and also to improve the selecting and counseling of theological school students. The chief function of the Theological School Inventory then is meant to assist students in evaluating their reasons for being in the ministry, as well as to find firmer footing as he continues his work. The Inventory frankly deals with the nature of the "call" and while it recognizes that God extends his call to those who are to serve His church, it also assumes that God calls through many and varied social and personality channels. For it has been shown that many
persons who feel called to the ministry are in reality responding to pressures, external or internal, which later prove to be misleading.  

A survey instrument entitled "The Work of the Parish Ministry" was developed and sent to 800 ministers, from which were received 500 replies. In one section of the instrument, the ministers were asked about their motivations for entering the ministry, and these statements came from mature ministers who were not under obligation to say something "accepted". These statements were carefully studied to determine the prominent types of motivation and using these types as guides, the Theological Student Inventory was developed. It was first administered in Form A, analyzed, revised, and administered in Form B, analyzed and revised. Form C, now published for general use in theological schools, represents the finally validated Inventory. It has drawn heavily upon the resources of the Department of the Ministry of the National Council of Churches, the American Association of Theological Schools, and scores of persons active in the area of research from various denominations and seminaries. See Appendix A for mean scores for schools participating in the basic research.

The bulk of the Inventory used in this study measures the relatively stronger and the relatively weaker components or characteristics of motivations for a student's coming to the seminary and for his choice of the ministry as a vocation. These motivations are defined as follows:

D (Definiteness or Decision) - indicates how certain the student feels about his call to the ministry, and about his being in seminary.

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NL (Natural Leading) - shows the degree to which the student feels God has led him into the ministry through the "natural" and external experiences.

SL (Special Leading) - identifies the student who believes God has led him into the ministry apart from any personal qualifications he might possess. He has been chosen through a special confrontation with God's claim upon his life.

CC (Call Concept) - the way the student has experienced his call to the ministry is not always what he believes should be normative for him; ascertains which type of call (NL or SL) he expects for himself.

FL (Flexibility) - indicates something of the way the student adapts to new situations and responds to intellectual activity; shows how perceptive he is of other people and how comfortable he feels working with others.

A (Acceptance by Others) - need to be accepted and approved by others; strong influence from family or church provides assurance of becoming a good minister.

I (Intellectual Concern) - a love for study and the intellectual stimulation afforded by the theological disciplines offer the opportunity to search for meaning to the problems of life.

F (Self-Fulfillment) - deciding for the ministry meets personal need to fulfill one's life and attain a sense of happiness; the ministry provides opportunity for constant contact with spiritual things and life of dedicated service.
L (Leadership Expectation) - activities anticipated in the ministry appeal to the student; confidence that he has the ability to provide the leadership expected of a minister.

E (Evangelistic Witness) - the ministry affords opportunity to proclaim the Gospel to people who are living without it, and evangelize the world through some form of witness.

R (Social Reform) - interest in the ministry grows out of a concern for a society beset by moral ills, confusion, injustice, and tragedy; desire to help resolve the conflicts among groups and nations.

P (Service to Persons) - desire to work with people at close range as servant and helper; the ministry as an opportunity to share both the sorrow and joy of people.

Survey of related literature

"One problem of the maturity of vocational choice is that some individuals approach it by 'actively' seeking the best answer, while others seem to reach their decision largely by a 'passive' response to influences either within their personalities or within their environments."¹

A random selection of 25 male subjects who had been endorsed by their local churches as candidates for the ministry constituted one sample studied in an investigation of the choice of the ministry as an active or passive decision.

The subjects were either in college at the time of the study or were recent graduates. The age span was 18 to 28 with the mean of 21.8. All subjects had been accepted for the testing and interviews as a part of the requirements which they had to fulfill before being accepted as candidates for the ministry. The ratings were made on the basis of the following criteria: 1) The sense in which the Christian and vocational decisions were dynamic and growing rather than static 2) The sense of objectivity in the understanding of self and the vocational goal 3) The attitude with which the subject takes the initiative in participating in relationships in the home, school, work, and church 4) The initiative with which the subject expresses in his response to experiences and events which affect his life.

The results of this psychological study of the relationship between the structure of personality and the choice of the ministry seemed to support the thesis that in comparison with the "active" person, the "passive" person will be more easily deflected from his vocational choice, more concerned with present satisfactions, and less concerned with discovering the inner drives through his vocational goal. Further, it was found that an understanding of the relationship between the equipment for the work of the ministry and the nature of the work itself may help some ministerial students to re-evaluate their vocational goals.

Within this present day younger generation, we discover those who have felt the call to offer their lives for preparation for leadership of the churches. Not a few of them have been brought to this life dedication by reaction against, even revolt from the prevailing attitudes, premises and habits of their own contemporaries.

\[1\] Ibid., pp. 48-49.

agreed that there is a degree of perplexity and vagueness affecting many students as they go into the ministry. Some enter confidently; others hesitantly, not certain that they have interpreted rightly their motivation for service.

The choice of the ministry as one's life-work involves considerations that influence to a greater degree the selection of a career than most other occupations. Young people who decide to become clergymen do so primarily because of religious faith and a desire to serve humanity. They should understand that the civic, social, and recreational activities of clergymen are often influenced and sometimes restricted by the customs and attitudes of their community.¹

Few men enter the ministry as a direct result of aptitude tests. The skills of public speaking, for instance, may only mean that he should be an auctioneer, a radio announcer, or an actor. It certainly is no proof that he ought to be a pastor. The talent is not the call. A man may enter the field of engineering, or business, or farming, or even medicine without the inner compulsion or passion which often accompanies the decision to become a pastor.²

In their survey of theological education in the Northern Baptist Convention in 1945, Hugh Hartshorne and Milton C. Froyd submitted a questionnaire to 221 Baptist seminary seniors. They were convinced that


meaningful decisions are the result of many influences. Their questions:
Under what circumstances are choices for the ministry made? Who are the
persons that played the greatest part in guiding to this end? The cir-
cumstances receiving most frequent mention were:

- Regular services of the church (mainly evangelistic) 19 per cent
- Youth conferences and summer assemblies 19 per cent
- Activity in church 23 per cent
- Influence of religious studies or activities in college 6 per cent

To the question: Why did you decide to enter the ministry:

- Sense of call 44.0 per cent
- Need of men and society for Christ 12.3 per cent
- To serve mankind, love for people 8.5 per cent
- Superiority of the ministry 8.8 per cent

There was a time when dramatic conversion experiences and special
calls to the ministry were highly esteemed. At least one seminary admin-
istrator however, believes in "a sanctification of the secular which would
turn religious zeal into service to the suffering world."²

In a study of the kinds of men who come to seminaries, there were
found at least ten types, described as follows:

1. There is the student who is in seminary because his parents,
pastor, and home congregation have decided for him that he will make a
good minister.

2. A man may be suffering from deep wounds in himself and seek
through theological education to heal his own disturbed mind and spirit.

¹Hugh Hartshorne and Milton C. Froyd, Theological Education in
the Northern Baptist Convention, A Survey (Philadelphia: The Judson

²Anton L. Boisen, "Ideas of Prophetic Mission," The Journal of
Pastoral Care, XV:1-6, Spring, 1961, p. 6.
3. A student who functions well in interpersonal relations and anticipates the prestige and success that will be forthcoming from a ministerial career will find his way to seminary.

4. A person who has prematurely tasted the fruits of success in a church career as a boy evangelist, dynamic youth leader, or student movement executive must complete what are to him often only pro forma requirements for ministerial status.

5. The man who decided for the ministry at an early age, frequently out of a sense of alienation in the world, and who enjoyed the protection of the pre-ministerial group in college will find his way to seminary.

6. A zealous spirit characterizes the student who has found a gospel and knows its saving power. He wishes to share his good news with the world.

7. Religion and theology present themselves as objective intellectual problems to a searching mind, and the theological school seems to be the place to pursue a study of these problems.

8. An experience of a tragically disorganized society, or of disordered minds, often leads a student to study for the ministry. He sees the Church as an institution out of which flow healing processes for the social and personal evils of our time.

9. Frequently found in the present generation is the man seeking for a faith adequate to bring order into the intellectual and moral confusions that have characterized his previous personal and academic experience.

10. Finally, there is the rare student of mature faith who lives in the knowledge that it is God who saves and justifies. He is seeking to become an adequate servant of his Lord.

In addition to the problems of recruitment, some seminaries wrestle also the subsequent problem of dropouts from the ministry. Perhaps a portion of these dropouts are attended by the same vagueness and perplexity which accompanied their enrollment in seminary. William A.

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Brown, in *The Education of American Ministers*, reported a survey of ministerial dropouts in a sample of 6000 alumni from 11 leading seminaries between the years of 1900 - 1925. The survey found that 10 per cent had left the ministry for secular vocations soon after graduation from seminary. By 1925, 20 per cent had entered secular vocations.¹

A changing society from essentially primary group relationships to the more impersonal contacts of a more complex organization of society is seen as affecting the type of leadership historically held by ministers. The process of urbanization has been paralleled by a rapid increase in literacy, in the influence of the press, and in increased educational facilities and development. This tends to bring about a more sophisticated population, whose attitudes have increased in objectivity, critical thinking, and perhaps in soul-searching.

As the great significance of the individual's relationship to society became clear, the needs of social man seemed to be primary. But the traditional work of the ministry in teaching the Word of God, the word to God and words about God, of administering the sacraments, of building the church and caring for souls seemed to have too little direct relevance to the needs of men so naturalistically or socially understood. . . . The political needs of men struggling for survival or status, the economic needs of hungry and competitive men, the psychological needs of anxious and guilty interpersonal beings, these and other highly important wants seemed to require the ministrations of the Church. And to justify themselves, churches and ministers had before them the example of the Great Physician and Reformer who had compassion on every man in natural need and prophesied to an oppressed, divided nation threatened by

disaster. The context in which he did these things, the cause for which he came out, and why he was sent was often forgotten.¹

Currently there are signs that the nation's religious leaders are becoming unable to attract enough youths to religious vocations. The Protestant denominations are hardest hit. Enrollments in their seminaries showed a drop in 1960 of 5.3 per cent from the 1959 total. Youths in college seem not so certain that the organized religious life has meaning in a world overwhelmed by science, politics, and the atomic bomb. While there has been a decline in pre-theological students in college, general college enrollment has risen sharply.

Dr. Jesse H. Ziegler, president of the American Association of Theological Schools, stated in 1961 that neither the decline in fall enrollment nor the decline over a five-year period need indicate that professional education for the ministry is about to fold up. On the other hand, he said that neither should these facts lack significance for the churches. Protestant worry over the supply of ministers reflects a gnawing concern that the nation is entering a post Protestant era.

Dr. Hubert C. Noble, General Director of the National Council of Churches Commission on Higher Education, feels that more and more it is a question of relevance of the church to world affairs. His position is that the church must make the students feel the ministry is a place where they can make their lives count for something.

The director of a Catholic college had this to say: "You have to give them the hard pitch today, . . . I don't think you can appeal to

material aims to bring young men into the religious life—you have to appeal to idealism. That way, you get the best men. ... Some outside prodding is necessary, however. Getting young men away for a week-end at a retreat house is an excellent way to cut out the distractions of their daily lives and help them make a final decision."

Churchmen are trying diligently to solve the problem of recruitment. They have asked themselves: Why has not the interest in church vocations kept up with church membership, which still appears to be rising? In addition to the consideration of relevance of the church to world affairs, these leaders offer several other reasons as follows:

"The kind of dedication demanded by the ministry is now demanded by science. The nation's plea for scientists since sputnik went into orbit in 1957 has 'called' many who would otherwise be entering seminar-ies. Science has almost been made a religion of its own, particularly by philosopher physicists relating it to the ethical problems.

"The churches' recent emphasis on the 'ministry of the laity' has backfired. The student asks: 'If I can be a full-time servant of the Lord in any profession I choose and still earn my $15,000, why should I go into the ministry?'

"The costs of theological school education are rising rapidly, as they are in other postgraduate schools. But far more fellowships are available to professional school students than to theological. Earlier

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marriages are increasing the financial burden of completing a course of study that takes a man three years beyond the bachelor's degree.

"Theological schools are over the post-Korea boom in G. I. students and they have smaller college classes on which to draw."¹

The character and intensity of the ministerial student's personal problems reflect his struggles for 1) recognition of the profession with which he feels a sense of identification 2) recognition of himself by his associates who are identified with this profession 3) recognition of himself irrespective of the status of the profession or of his status in the profession.²

¹Ibid.

CHAPTER II - PRESENTATION AND ANALYSIS OF DATA

Introduction

In considering the problem of trying to increase seminary enrollment at the Interdenominational Theological Center, it was thought that an intensive study of factors influencing persons to enter the ministry as revealed by responses on the Theological School Inventory administered to entering students at ITC, might reveal some insights which could be noted as significant by the Director of Recruitment and subsequently aid in his recruiting approach. It was felt also that a thorough study of these responses, in addition, might develop clinical insights for more effective counseling.

Since the test had been administered to entering students for two years prior to the study, it became necessary to secure the cooperation of 32 current seniors who had entered prior to the initiation of this particular test. Of this group, 30 responses were received, making a total of 102 student subjects forming the basis of this study. Since the current group of 30 seniors represented students virtually finished with their theological education as compared to the 72 students who took the test at the time of beginning their theological education, it proved interesting in some instances to keep the groups separated for purposes of comparison, which might reveal differences by reason of the seminary experience. The means and standard deviations were computed and compared with national norms on general seminary students, men over 30, and women.
Of the 102 subjects, only 5.8 per cent were women and the majority of the subjects were in their 20's, so that it did not seem significant to separate them within the group.

The Theological School Inventory grew out of a proposal by the Educational Testing Service and was developed with the in-coming student in mind, right after he has come through the academic experiences of his college work and before he has come to grips with the meaning and intent of theological education. Hereafter the Inventory will be referred to as the TSI.

**Personal data on seminarians**

Section I of the TSI is composed of a comprehensive analysis of the sociological and religious factors which have influenced the student in favor of the ministry. From this section, various statistics were computed and analyzed. For example, it was found that the age range of the group of 72 entering students was 20 to 58 as compared to 23 to 49 for the group of 30 senior students. This was an average age of 26.7 years for the new students and 31.5 for the seniors. The over-all range was 20 - 58, with an average age of 28.1. It appears that 71 of the 102 students were in their 20's, 24 in their 30's and 7 were over 40. Seven older students, aged 43, 45, 46, 48, 49, 49, and 58, served to bring up the average age considerably, the average age of these 7 alone being 50. Forty-five per cent of this total group was single, 52 per cent were married, and 3 per cent were widowed or divorced.
Table 1 shows the undergraduate majors of the seminary students. As seen from the table, history, sociology, and philosophy accounted for over 44 per cent of the group while twenty other major interest areas were found among the remaining 56 per cent. Approximately 83 per cent of the 102 students had a major or minor in history, sociology, or philosophy.

**TABLE 1**

**COLLEGE SUBJECTS FAVORRED BY SEMINARIANS**

<table>
<thead>
<tr>
<th>First choice</th>
<th>No.</th>
<th>Second choice</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>History</td>
<td>25</td>
<td>Sociology</td>
<td>15</td>
</tr>
<tr>
<td>Sociology</td>
<td>11</td>
<td>Philosophy</td>
<td>15</td>
</tr>
<tr>
<td>Philosophy</td>
<td>9</td>
<td>History</td>
<td>10</td>
</tr>
<tr>
<td>Psychology</td>
<td>7</td>
<td>Psychology</td>
<td>9</td>
</tr>
<tr>
<td>Biology</td>
<td>6</td>
<td>Biology</td>
<td>5</td>
</tr>
<tr>
<td>Religion</td>
<td>6</td>
<td>French</td>
<td>4</td>
</tr>
<tr>
<td>Mathematics</td>
<td>5</td>
<td>Literature</td>
<td>4</td>
</tr>
<tr>
<td>English</td>
<td>4</td>
<td>English</td>
<td>3</td>
</tr>
<tr>
<td>French</td>
<td>2</td>
<td>Religion</td>
<td>3</td>
</tr>
<tr>
<td>Music</td>
<td>2</td>
<td>Economics</td>
<td>2</td>
</tr>
<tr>
<td>Social Sciences</td>
<td>2</td>
<td>Mathematics</td>
<td>2</td>
</tr>
<tr>
<td>Agronomy</td>
<td>1</td>
<td>Political Science</td>
<td>2</td>
</tr>
<tr>
<td>Art</td>
<td>1</td>
<td>Science</td>
<td>2</td>
</tr>
<tr>
<td>Chemistry</td>
<td>1</td>
<td>Speech</td>
<td>2</td>
</tr>
<tr>
<td>Church History</td>
<td>1</td>
<td>Christian Education</td>
<td>1</td>
</tr>
<tr>
<td>Commerce</td>
<td>1</td>
<td>Education 1</td>
<td>1</td>
</tr>
<tr>
<td>Education</td>
<td>1</td>
<td>English Literature</td>
<td>1</td>
</tr>
<tr>
<td>English Literature</td>
<td>1</td>
<td>Geography</td>
<td>1</td>
</tr>
<tr>
<td>Humanities</td>
<td>1</td>
<td>Government</td>
<td>1</td>
</tr>
<tr>
<td>Literature</td>
<td>1</td>
<td>Guidance</td>
<td>1</td>
</tr>
<tr>
<td>Negro History</td>
<td>1</td>
<td>High School Methods</td>
<td>1</td>
</tr>
<tr>
<td>Physical Education</td>
<td>1</td>
<td>Journalism</td>
<td>1</td>
</tr>
<tr>
<td>Physics</td>
<td>1</td>
<td>Logic</td>
<td>1</td>
</tr>
<tr>
<td>Poetry</td>
<td>1</td>
<td>Negro History</td>
<td>1</td>
</tr>
<tr>
<td>None</td>
<td>10</td>
<td>Phonetics</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Poultry Husbandry</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Social Studies</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>None</td>
<td>10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>102</strong></td>
<td><strong>Total</strong></td>
<td><strong>102</strong></td>
</tr>
</tbody>
</table>
The students were asked to name two other vocations of interest to them should they decide not to go into the ministry. Table 2 shows their preferences. Here teaching, social work, and law and business were most often favored.

**TABLE 2**

**TWO OTHER VOCATIONS OF INTEREST TO SEMINARIANS**

<table>
<thead>
<tr>
<th>First choice</th>
<th>No.</th>
<th>Second choice</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching</td>
<td>29</td>
<td>Teaching</td>
<td>13</td>
</tr>
<tr>
<td>Social Work</td>
<td>12</td>
<td>Social Work</td>
<td>12</td>
</tr>
<tr>
<td>Law</td>
<td>9</td>
<td>Business</td>
<td>5</td>
</tr>
<tr>
<td>Business</td>
<td>4</td>
<td>Law</td>
<td>4</td>
</tr>
<tr>
<td>Music</td>
<td>3</td>
<td>Counseling and Guidance</td>
<td>3</td>
</tr>
<tr>
<td>Art</td>
<td>2</td>
<td>Art</td>
<td>2</td>
</tr>
<tr>
<td>Journalism</td>
<td>2</td>
<td>Medicine</td>
<td>2</td>
</tr>
<tr>
<td>Psychologist</td>
<td>2</td>
<td>Music</td>
<td>2</td>
</tr>
<tr>
<td>Writing</td>
<td>2</td>
<td>Sociologist</td>
<td>2</td>
</tr>
<tr>
<td>YMCA work</td>
<td>2</td>
<td>YMCA work</td>
<td>2</td>
</tr>
<tr>
<td>Athletics</td>
<td>1</td>
<td>Accounting</td>
<td>1</td>
</tr>
<tr>
<td>Brickmasonry</td>
<td>1</td>
<td>Administration</td>
<td>1</td>
</tr>
<tr>
<td>Choral Director</td>
<td>1</td>
<td>Architect</td>
<td>1</td>
</tr>
<tr>
<td>Community Service</td>
<td>1</td>
<td>Army Officer</td>
<td>1</td>
</tr>
<tr>
<td>Dentistry</td>
<td>1</td>
<td>Auto Mechanics</td>
<td>1</td>
</tr>
<tr>
<td>Engineering</td>
<td>1</td>
<td>Biologist</td>
<td>1</td>
</tr>
<tr>
<td>Farming</td>
<td>1</td>
<td>Building Contractor</td>
<td>1</td>
</tr>
<tr>
<td>Medicine</td>
<td>1</td>
<td>Coaching</td>
<td>1</td>
</tr>
<tr>
<td>Pharmacy</td>
<td>1</td>
<td>Dramatics</td>
<td>1</td>
</tr>
<tr>
<td>Salesman</td>
<td>1</td>
<td>Forestry</td>
<td>1</td>
</tr>
<tr>
<td>Singer</td>
<td>1</td>
<td>Government Service</td>
<td>1</td>
</tr>
<tr>
<td>None</td>
<td>24</td>
<td>Journalism</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Math in Industry</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Philosopher</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Physical Therapist</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Politics</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Poultry Husbandry</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Public Relations</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Research</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Scouting</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Writing</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>None</td>
<td>33</td>
</tr>
<tr>
<td>Total</td>
<td>102</td>
<td>Total</td>
<td>102</td>
</tr>
</tbody>
</table>
The participation of parents in the home church was considered by the majority (57 per cent) of the students as being very active, with 28 per cent being moderately active. Twelve per cent were not active and there was no response for 5 per cent. It is interesting to note that mothers slightly outnumbered fathers in the "very active" category, whereas fathers far outnumbered mothers in the "hardly active at all" category. Both parents were equally represented as moderately active. Table 3 illustrates this.

TABLE 3

<table>
<thead>
<tr>
<th>Parent</th>
<th>Very active</th>
<th></th>
<th>Mod. active</th>
<th></th>
<th>Hardly active</th>
<th></th>
<th>Not given</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>Per cent</td>
<td>No.</td>
<td>Per cent</td>
<td>No.</td>
<td>Per cent</td>
<td>No.</td>
</tr>
<tr>
<td>Mother</td>
<td>65</td>
<td>64.5</td>
<td>28</td>
<td>27.2</td>
<td>3</td>
<td>2.7</td>
<td>6</td>
</tr>
<tr>
<td>Father</td>
<td>50</td>
<td>49.1</td>
<td>28</td>
<td>27.4</td>
<td>20</td>
<td>19.6</td>
<td>4</td>
</tr>
<tr>
<td>Totals</td>
<td>115</td>
<td>56.4</td>
<td>56</td>
<td>27.4</td>
<td>23</td>
<td>11.3</td>
<td>10</td>
</tr>
</tbody>
</table>

While occupations of fathers were queried, only minister fathers were tabulated. It was noted that 25 per cent of the students were sons of ministers.

Since the state of the childhood home is often an influencing factor in career decisions, it was found interesting that 18, or 17.6 per cent of the students were from broken homes. Four of these separations occurred when the students were more than 20 years of age, but the balance occurred between the ages of infancy and 18 years.
These 102 students came from families of from none to 13 siblings. Five students did not respond to this question and 7 were only children. There were 430 brothers and sisters among the remaining 90 subjects, averaging 4.7 siblings each.

When the students' church activity was questioned, it was revealed that three-fourths of them were very active in church affairs, as would seem expected of men studying for the ministry. Twenty-one claimed moderate activity while four said they participated only occasionally. Two did not respond.

Previous religious training was seen to be of significance in shaping the religious views of these students. Table 4 shows the home and church religious training as being largely outstanding to adequate, but 9.8 per cent listed home religious training as inadequate, and 23.7 per cent said the religious training received in their churches was inadequate.

### TABLE 4

**PREVIOUS RELIGIOUS TRAINING RECEIVED BY SEMINARIANS**

<table>
<thead>
<tr>
<th></th>
<th>Number</th>
<th>Per cent</th>
<th></th>
<th>Number</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Home</strong></td>
<td></td>
<td></td>
<td><strong>Church</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Outstanding</td>
<td>32</td>
<td>31.4</td>
<td>Outstanding</td>
<td>22</td>
<td>21.5</td>
</tr>
<tr>
<td>Adequate</td>
<td>53</td>
<td>52.0</td>
<td>Adequate</td>
<td>51</td>
<td>50.0</td>
</tr>
<tr>
<td>Inadequate</td>
<td>10</td>
<td>9.8</td>
<td>Inadequate</td>
<td>24</td>
<td>23.7</td>
</tr>
<tr>
<td>Cannot say</td>
<td>7</td>
<td>6.8</td>
<td>Cannot say</td>
<td>5</td>
<td>4.8</td>
</tr>
</tbody>
</table>
The average church attendance and the type of community home churches served came in for scrutiny in order to determine the types of church backgrounds the students represented. Table 5 reveals that while more than half the students came from churches of moderate size -- 100 to 300 attenders -- many of these appear to be serving localities in large cities of over 50,000. There were only 7 home churches described as having over 600 attenders, as frequently found in large cities.

**TABLE 5**

AVERAGE CHURCH ATTENDANCE AT HOME CHURCHES OF SEMINARIANS AS COMPARED WITH TYPE OF LOCALITY CHURCHES SERVED

<table>
<thead>
<tr>
<th>Church Attendance</th>
<th>No.</th>
<th>Per cent</th>
<th>Type of locality</th>
<th>No.</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 100</td>
<td>29</td>
<td>28.5</td>
<td>Under 5000 pop.</td>
<td>26</td>
<td>25.5</td>
</tr>
<tr>
<td>100 to 300</td>
<td>55</td>
<td>53.9</td>
<td>5000 to 50,000 pop.</td>
<td>30</td>
<td>29.4</td>
</tr>
<tr>
<td>300 to 600</td>
<td>11</td>
<td>10.8</td>
<td>Suburban - over 50,000</td>
<td>10</td>
<td>9.8</td>
</tr>
<tr>
<td>Over 600</td>
<td>7</td>
<td>6.8</td>
<td>Central city- &quot; &quot;</td>
<td>36</td>
<td>35.3</td>
</tr>
</tbody>
</table>

Since it is known that many students enter the seminary with some doubt as to their choice of vocation, the definiteness of their decisions was questioned. It was interesting to note, as shown in Table 6, that 81.9 per cent of the entering students considered their decision as definite as compared to 90 per cent of the senior students, and that while 7 per cent of the entering students were indefinite about their choices, none of the senior students were similarly uncertain.
In determining the age of decision, age at which they first thought of entering the ministry was considered, as well as age at which they made a final decision for the ministry and the intervening span making up the period of decision. The age range for first thoughts of the ministry was 3 to 37, with an average of 16.8 years. This accounts for 99 subjects since two were not given and one subject stated "always". Then for the final decision, the age range was 10 to 44, with the average at age 21.2 years for this same group. The period of decision ranged from 0 to 26 years with an average of 4.3 years. By far the great majority made their decision in 0 to 8 years, but some few in the teens and up to 26 years tended to raise this average considerably. These data may be perused in Table 7.

In a further attempt to determine influences in home, church, and school, the students answered questions revealing that 18, or 17.6 per cent had brothers or sisters in the ministry; that 48, or 47 per cent knew of men from their home churches entering the ministry during the previous three years; that 60 of the subjects reported a total of 162
TABLE 7

AGE AND PERIOD OF DECISION OF SEMINARIANS

<table>
<thead>
<tr>
<th>Age first considered</th>
<th>Age of definite decision</th>
<th>Years span of decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>12</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>13</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>14</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>15</td>
<td>2</td>
</tr>
<tr>
<td>10</td>
<td>16</td>
<td>7</td>
</tr>
<tr>
<td>12</td>
<td>17</td>
<td>10</td>
</tr>
<tr>
<td>13</td>
<td>18</td>
<td>8</td>
</tr>
<tr>
<td>14</td>
<td>19</td>
<td>5</td>
</tr>
<tr>
<td>15</td>
<td>20</td>
<td>12</td>
</tr>
<tr>
<td>16</td>
<td>21</td>
<td>10</td>
</tr>
<tr>
<td>17</td>
<td>22</td>
<td>6</td>
</tr>
<tr>
<td>18</td>
<td>23</td>
<td>6</td>
</tr>
<tr>
<td>19</td>
<td>24</td>
<td>7</td>
</tr>
<tr>
<td>20</td>
<td>25</td>
<td>5</td>
</tr>
<tr>
<td>21</td>
<td>27</td>
<td>2</td>
</tr>
<tr>
<td>22</td>
<td>28</td>
<td>1</td>
</tr>
<tr>
<td>23</td>
<td>29</td>
<td>2</td>
</tr>
<tr>
<td>26</td>
<td>30</td>
<td>3</td>
</tr>
<tr>
<td>27</td>
<td>32</td>
<td>1</td>
</tr>
<tr>
<td>28</td>
<td>34</td>
<td>1</td>
</tr>
<tr>
<td>30</td>
<td>37</td>
<td>1</td>
</tr>
<tr>
<td>37</td>
<td>44</td>
<td>1</td>
</tr>
<tr>
<td>&quot;Always&quot; (1)</td>
<td>&quot;Always&quot; (1)</td>
<td>Not given (7)</td>
</tr>
<tr>
<td>Not given (2)</td>
<td>Not given (6)</td>
<td></td>
</tr>
</tbody>
</table>

Average age 16.8 yrs
Average age 21.2 yrs
Average period 4.3 years

close college friends who had entered the ministry, an average of almost three per subject; and that 57 subjects reported a total of 141 relatives in the ministry. While this sounds like a fairly representative ministerial influence, there is the added revelation that 84, or 82.3 per cent of the 102 subjects had no brothers or sisters in the ministry; 54, or 52.9 per cent, knew of no home church members who entered the ministry.
TABLE 8
RELATIVES AND FRIENDS OF SEMINARIANS WHO ENTERED THE MINISTRY

<table>
<thead>
<tr>
<th>Item</th>
<th>Number persons reported</th>
<th>Number persons reporting</th>
<th>Per cent students reporting</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brothers or sisters in ministry</td>
<td>31</td>
<td>18</td>
<td>17.7</td>
</tr>
<tr>
<td>Home church members entered ministry previous three years</td>
<td>91</td>
<td>48</td>
<td>47.1</td>
</tr>
<tr>
<td>Close college friends who entered the ministry</td>
<td>162</td>
<td>60</td>
<td>58.8</td>
</tr>
<tr>
<td>Relatives in ministry</td>
<td>141</td>
<td>57</td>
<td>55.9</td>
</tr>
<tr>
<td>No brothers or sisters in ministry</td>
<td></td>
<td>84</td>
<td>82.3</td>
</tr>
<tr>
<td>No home church members entered ministry previous three years</td>
<td></td>
<td>54</td>
<td>52.9</td>
</tr>
<tr>
<td>No college friends who entered the ministry</td>
<td></td>
<td>42</td>
<td>41.2</td>
</tr>
<tr>
<td>No relatives in ministry</td>
<td></td>
<td>45</td>
<td>44.1</td>
</tr>
</tbody>
</table>

during the previous three years; while 42 had no college friends who entered the ministry, and 45 had no relatives in the ministry. See Table 8.

The students were quizzed as to their previous experience in the parish ministry. Table 9 shows that their experience had been rather evenly distributed from full responsibility to none at all. Three did not respond. Over one-third of the students had experienced full responsibility and over one-fourth had served as assistants.
TABLE 9

PREVIOUS EXPERIENCE OF SEMINARIANS IN PARISH MINISTRY

<table>
<thead>
<tr>
<th>Item</th>
<th>Number</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full responsibility for church</td>
<td>37</td>
<td>36.3</td>
</tr>
<tr>
<td>Student assistant in church</td>
<td>27</td>
<td>26.5</td>
</tr>
<tr>
<td>Some preaching experience</td>
<td>21</td>
<td>20.7</td>
</tr>
<tr>
<td>No experience</td>
<td>14</td>
<td>13.7</td>
</tr>
<tr>
<td>No answer</td>
<td>3</td>
<td>3.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>102</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Encouragement received from relatives, ministers, and teachers is shown in Table 10, disclosing more encouragement from ministers and teachers than from relatives. Again more mothers offered acceptance than did fathers, though mothers were topped by the home ministers. Brothers and sisters, perhaps in normal sibling detachment, offered least encouragement or interest. Yet the influence of this encouragement, or lack of it, was not overly significant to these students.

TABLE 10

DEGREE OF ENCOURAGEMENT RECEIVED BY SEMINARIANS FROM RELATIVES, MINISTERS, AND TEACHERS*

<table>
<thead>
<tr>
<th>Source of encouragement</th>
<th>Much</th>
<th>Moderate</th>
<th>Little or no</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>Per cent</td>
<td>No.</td>
<td>Per cent</td>
</tr>
<tr>
<td>Father</td>
<td>18</td>
<td>18.5</td>
<td>31</td>
<td>32.2</td>
</tr>
<tr>
<td>Mother</td>
<td>35</td>
<td>38.4</td>
<td>32</td>
<td>35.1</td>
</tr>
<tr>
<td>Brothers and sisters</td>
<td>14</td>
<td>15.5</td>
<td>21</td>
<td>23.1</td>
</tr>
<tr>
<td>Home ministers</td>
<td>46</td>
<td>60.5</td>
<td>18</td>
<td>23.6</td>
</tr>
<tr>
<td>Other ministers</td>
<td>34</td>
<td>44.7</td>
<td>27</td>
<td>34.2</td>
</tr>
<tr>
<td>Teachers</td>
<td>26</td>
<td>35.6</td>
<td>18</td>
<td>24.6</td>
</tr>
</tbody>
</table>

*Figures in the total column do not represent entire sample because of failure of some subjects to respond.
Table 11 shows that 17.6 per cent of the subjects were strongly influenced by these attitudes, as compared with 21.7 per cent who considered this to be of little or no influence. In the middle are the majority--26.4 per cent said they were somewhat influenced and 28.4 per cent felt they were provided some helpful support in the making of their decision. Six per cent did not answer this question.

Table 11

INFLUENCE OF ENCOURAGEMENT RECEIVED BY SEMINARIANS

<table>
<thead>
<tr>
<th>Degree of Influence</th>
<th>No.</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly influenced</td>
<td>18</td>
<td>17.6</td>
</tr>
<tr>
<td>Somewhat influenced</td>
<td>27</td>
<td>26.4</td>
</tr>
<tr>
<td>Helpful support</td>
<td>29</td>
<td>28.4</td>
</tr>
<tr>
<td>Little or no</td>
<td>22</td>
<td>21.7</td>
</tr>
<tr>
<td>No answer</td>
<td>6</td>
<td>5.9</td>
</tr>
<tr>
<td></td>
<td>102</td>
<td>100.0</td>
</tr>
</tbody>
</table>

When questioned as to the identity of any other persons who encouraged subjects to enter the ministry, the great majority said "none", which would imply that greatest encouragement came from those already categorized--parents, siblings, ministers, and teachers. Table 12 shows that of the few additional persons named, friends were foremost and then pastors. The latter represents a repetition.
Table 12

OTHER PERSONS WHO ENCOURAGED SEMINARIANS

<table>
<thead>
<tr>
<th>Persons</th>
<th>No.</th>
<th>Per cent</th>
<th>Persons</th>
<th>No.</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td>69</td>
<td>67.63</td>
<td>Godparents</td>
<td>1</td>
<td>.98</td>
</tr>
<tr>
<td>Friends</td>
<td>9</td>
<td>8.81</td>
<td>Grandmother</td>
<td>1</td>
<td>.98</td>
</tr>
<tr>
<td>Pastors</td>
<td>5</td>
<td>4.93</td>
<td>Husband</td>
<td>1</td>
<td>.98</td>
</tr>
<tr>
<td>Church members</td>
<td>3</td>
<td>2.93</td>
<td>Lawyers</td>
<td>1</td>
<td>.98</td>
</tr>
<tr>
<td>Bishops</td>
<td>2</td>
<td>1.96</td>
<td>Social worker</td>
<td>1</td>
<td>.98</td>
</tr>
<tr>
<td>Community members</td>
<td>2</td>
<td>1.96</td>
<td>Soldier</td>
<td>1</td>
<td>.98</td>
</tr>
<tr>
<td>Christian Educators</td>
<td>1</td>
<td>.98</td>
<td>Wesley Foundation</td>
<td>1</td>
<td>.98</td>
</tr>
<tr>
<td>Classmates</td>
<td>1</td>
<td>.98</td>
<td>Wife</td>
<td>1</td>
<td>.98</td>
</tr>
<tr>
<td>College president</td>
<td>1</td>
<td>.98</td>
<td>YMCA Executive</td>
<td>1</td>
<td>.98</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>102</td>
<td>100.00</td>
</tr>
</tbody>
</table>

An effort was made to determine the self-concepts of these students in terms of their ability to function in certain types of situations that ministers can expect to encounter. They represent specific areas in which ministers have encountered difficulties when they have overestimated or poorly understood their own capacities. From Table 13 we can see that in each situation, a majority of the students felt capable of functioning effectively. We note that in the areas of dynamic leadership, social and racial solutions, handling personality differences, personal sacrifices, and in substantiating their ministry by personal habits, the largest number of students recorded a high degree of readiness. Table 13 follows.
TABLE 13
RESPONSES BY SEMINARIANS TO TEN SITUATIONS
THE MINISTER CAN BE EXPECTED TO ENCOUNTER

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
<th>No answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>As best I understand my own capacities, I will work more effectively in a position:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>which requires of me dynamic and persuasive leadership in promoting enthusiasm and enlisting people</td>
<td>78</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>in which I must give careful attention to routine administrative duties</td>
<td>56</td>
<td>46</td>
<td></td>
</tr>
<tr>
<td>which necessitates an exceptional skill on my part as a public speaker</td>
<td>73</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>which demands my constructive leadership in helping to resolve social or racial antagonisms</td>
<td>83</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>which demands of me a genuine liking for people with restricted intellectual interests</td>
<td>61</td>
<td>38</td>
<td>3</td>
</tr>
<tr>
<td>which demands of me exceptional skill in working with people and in handling personality differences</td>
<td>87</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>in which I must expect to make many personal sacrifices for the good of my ministry</td>
<td>83</td>
<td>18</td>
<td>1</td>
</tr>
<tr>
<td>in which I must be willing to work closely with people suffering from physical and mental illnesses</td>
<td>56</td>
<td>45</td>
<td>1</td>
</tr>
<tr>
<td>in which my total ministry will be substantiated by my personal habits and pattern of life</td>
<td>80</td>
<td>20</td>
<td>2</td>
</tr>
<tr>
<td>in which my scholarly interests and academic proficiency are indispensable</td>
<td>61</td>
<td>40</td>
<td>1</td>
</tr>
</tbody>
</table>
A look at the preceding statistics revealed through responses by 102 ITC students to the TSI suggests the following summary.

These 102 students, 52% married, 45 per cent single, ranged in age from 20 to 58 years. They named history, sociology, and philosophy as top college favorites and indicated teaching, social work, law and business as vocations favored if they were not in the ministry.

More than half stated their parents were very active in church work, with mothers slightly outnumbering fathers in this category. Twenty-five per cent of these students are sons of ministers. Only 17.6 per cent of the subjects were from broken homes, most separations occurring when subjects were from 0 to 18 years of age. Seven of these students were only children and 90 of the remaining 95 reported 430 siblings, averaging 4.7 each, with a range of from 1 to 13 brothers and sisters.

Three-fourths of these students stated they were very active in church affairs and most of the remaining claimed at least moderate activity. Previous home and church religious training was seen to be largely outstanding to adequate, with some degree of inadequacy reported.

Largest percentages of these students came from churches of moderate attendance (100-300) and serving communities in the central city. An overwhelming majority felt their decision for the ministry was definite.

The age at which subjects first thought of entering the ministry ranged from 3 to 37, with an average of 16.8 years. The age for the final decision ranged from 10 to 44, with the average at 21.2 years. The period of decision ranged from 0 to 26 years with an average of 4.3 years.
Eighteen subjects, or 17.6 per cent, had brothers or sisters in the ministry, 48 knew of men from their home churches who entered the ministry during the previous three years, 60 reported a total of 162 close college friends who entered the ministry, and 57 had a total of 141 relatives in the ministry.

Previous experience in the parish ministry included full responsibility for 36 per cent, student assistantship for 26 per cent, twenty per cent with some preaching experience, and only 1 per cent with no church experience at all.

More students received major encouragement from ministers and teachers rather than from family members. The influence of this encouragement on subjects did not appear to be significant.

Few others were given credit for having encouraged these students, but foremost among these were friends and church community members. The students rated themselves rather highly on capabilities needed in typical situations encountered by ministers.
Motivational influences of seminarians

Five scales were used to indicate the strength and quality of motivations which characterize the seminary students: Definiteness, Natural Leading, Special Leading, Call Concept, and Flexibility.

It may be seen in Table 14 that ITC juniors rated Definiteness of decision first in motivational influence, with a mean of 56.1. They then ranked Call Concept, second; Natural Leading, third; Special Leading, fourth, and Flexibility fifth. The seniors also rated Definiteness first with Call Concept a very close second, then Flexibility third, Special Leading fourth, and Natural Leading fifth. The combined group ranked these motivations in the same manner as that of the junior group—Definiteness, Call Concept, Natural Leading, Special Leading, and Flexibility, from highest to lowest.

Motivations considered next fall into seven categories of influences which play an active part in this choice of vocation. These are Acceptance to Others, Intellectual Concern, Self-fulfillment, Leadership Expectation, Evangelistic Witness, Social Reform, and Service to Persons.

Table 15 shows that the ITC junior group ranked Evangelistic Witness highest in motivational influence, followed by Service to Persons second, Self-fulfillment third, Social Reform fourth, Intellectual Concern fifth, Leadership Expectation sixth, and Acceptance to Others, seventh. The seniors ranked Evangelistic Witness and Service to Persons equally in first place, with a mean of 15.5 for each. In third place was Social Reform, with Self-fulfillment, Intellectual Concern and Leadership Expectation, and Acceptance to Others following in descending order.
<table>
<thead>
<tr>
<th>Groups</th>
<th>No.</th>
<th>M</th>
<th>SD</th>
<th>M</th>
<th>SD</th>
<th>M</th>
<th>SD</th>
<th>M</th>
<th>SD</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>ITC Juniors</td>
<td>72</td>
<td>56.1</td>
<td>6.1</td>
<td>52.6</td>
<td>6.0</td>
<td>51.3</td>
<td>7.2</td>
<td>52.9</td>
<td>7.3</td>
<td>50.1</td>
<td>7.0</td>
</tr>
<tr>
<td>ITC Seniors</td>
<td>30</td>
<td>55.5</td>
<td>3.5</td>
<td>50.3</td>
<td>6.9</td>
<td>53.0</td>
<td>6.5</td>
<td>55.4</td>
<td>5.5</td>
<td>55.2</td>
<td>4.3</td>
</tr>
<tr>
<td>ITC All</td>
<td>102</td>
<td>55.9</td>
<td>4.6</td>
<td>52.5</td>
<td>6.4</td>
<td>52.0</td>
<td>6.9</td>
<td>53.4</td>
<td>6.9</td>
<td>50.7</td>
<td>6.6</td>
</tr>
<tr>
<td>General Seminary</td>
<td>--</td>
<td>55.5</td>
<td>5.3</td>
<td>50.2</td>
<td>6.9</td>
<td>49.3</td>
<td>8.7</td>
<td>49.8</td>
<td>7.9</td>
<td>53.2</td>
<td>7.2</td>
</tr>
<tr>
<td>Men over 30</td>
<td>--</td>
<td>58.4</td>
<td>3.8</td>
<td>49.5</td>
<td>6.8</td>
<td>55.0</td>
<td>7.9</td>
<td>54.2</td>
<td>7.7</td>
<td>50.8</td>
<td>7.2</td>
</tr>
<tr>
<td>Women</td>
<td>--</td>
<td>55.0</td>
<td>5.3</td>
<td>49.3</td>
<td>6.6</td>
<td>45.6</td>
<td>7.7</td>
<td>48.8</td>
<td>7.8</td>
<td>52.7</td>
<td>7.7</td>
</tr>
</tbody>
</table>

**TABLE 14**

The means and standard deviations of 72 junior ITC seminarians and 30 ITC senior seminarians compared with three norming seminary groups in strength and quality of five motivations for entering the seminary.
The combined ITC group also showed the highest mean in Service to Persons, with Evangelistic Witness second, Self-fulfillment third, Social Reform fourth, Intellectual Concern fifth, Leadership Expectation sixth, and Acceptance to Others, last.

On comparing these motivational influences of ITC groups with the norms established for general seminary, men over 30, and a women's group, it may be noted that for motivations on entering seminary each of these scored Definiteness highest, as did each of the ITC groups. The general seminary group followed Definiteness with Flexibility, second, Natural Leading third, Call Concept fourth, Special Leading fifth. Men over 30 ranked after Definiteness, Special Leading, Call Concept, Flexibility, and Natural Leading, in descending order. The women's group, after ranking Definiteness first, placed Flexibility second, Natural Leading third, Call Concept fourth, and Special Leading fifth.

A comparison of motivational influences of ITC groups with the norms established for general seminary, men over 30, and a women's group reveals that for motivations on the choice of the ministry, first, second and last places are almost identical with all groups. The general seminary group ranked the motivation of Service to Persons first, Evangelistic Witness second, Intellectual Concern and Self-fulfillment, with equal weight, third; Social Reform fifth, Leadership Expectation sixth, and Acceptance to Others last. Men over 30 ranked Evangelistic Witness first and Service to Persons second, with Self-fulfillment third, then Social Reform fourth, Intellectual Concern fifth, Leadership Expectation sixth,
<table>
<thead>
<tr>
<th>Groups</th>
<th>No.</th>
<th>Acceptance to others</th>
<th>Intellectual Concern</th>
<th>Self-fulfillment</th>
<th>Leadership Expecta.</th>
<th>Evang. Witness</th>
<th>Social Reform</th>
<th>Service to Persons</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>M</td>
<td>SD</td>
<td>M</td>
<td>SD</td>
<td>M</td>
<td>SD</td>
<td>M</td>
</tr>
<tr>
<td>ITC Juniors</td>
<td>72</td>
<td>8.5</td>
<td>3.6</td>
<td>11.8</td>
<td>4.6</td>
<td>12.4</td>
<td>4.7</td>
<td>10.1</td>
</tr>
<tr>
<td>ITC Seniors</td>
<td>30</td>
<td>7.6</td>
<td>3.9</td>
<td>10.5</td>
<td>4.5</td>
<td>12.7</td>
<td>4.8</td>
<td>9.7</td>
</tr>
<tr>
<td>ITC All</td>
<td>102</td>
<td>8.11</td>
<td>3.7</td>
<td>11.3</td>
<td>4.5</td>
<td>12.6</td>
<td>4.5</td>
<td>9.8</td>
</tr>
<tr>
<td>General Sem.</td>
<td>--</td>
<td>8.5</td>
<td>5.2</td>
<td>11.8</td>
<td>5.2</td>
<td>11.8</td>
<td>5.2</td>
<td>11.0</td>
</tr>
<tr>
<td>Men over 30</td>
<td>--</td>
<td>7.3</td>
<td>4.7</td>
<td>9.8</td>
<td>4.0</td>
<td>14.3</td>
<td>4.8</td>
<td>9.2</td>
</tr>
<tr>
<td>Women</td>
<td>--</td>
<td>8.3</td>
<td>4.6</td>
<td>12.5</td>
<td>4.9</td>
<td>11.1</td>
<td>5.0</td>
<td>11.5</td>
</tr>
</tbody>
</table>
and Acceptance to Others, seventh. The women's group ranked from highest to lowest as follows: Service to Persons, Evangelistic Witness, Intellectual Concern, Leadership Expectation, Self-fulfillment, Social Reform, and Acceptance to Others.

It appears from these data that ITC students entering Seminary are first of all definite in their decision to come to seminary, that the call concept is strongly felt as an influencing factor, and that flexibility is at the lowest point at the time of entrance to seminary. Since Flexibility is in the third place for the senior group, it is deduced that the experience of seminary does influence a student's adaptability.

These data further reveal that a strong desire to preach and save souls together with an urge to be of service to people in everyday face to face situations have been the most inspiring factors influencing these students' choice of the ministry. In the light of current emphasis on social action, it is noted that Social Reform ranked only about equally with Self-fulfillment in motivational influence on the vocational choice. Self-fulfillment seems to decrease in importance as seminarians proceed into their theological training, whereas social reform moves closer in concern.

Significance of t-values.—Table 16 presents the significance of the differences between the means for the motivations for entering seminary for the ITC groups, juniors and seniors, totaling 102 subjects. Significant t-values were established as 1.96 at the 5 per cent level and 2.58 at the 1 per cent level.
## TABLE 16

THE SIGNIFICANCES OF THE DIFFERENCES BETWEEN THE MEANS FOR FIVE MOTIVATIONS TO ENTER THE SEMINARY AS REPORTED BY 72 JUNIOR ITC SEMINARIANS AND 30 SENIOR ITC SEMINARIANS

<table>
<thead>
<tr>
<th>Statistical Measures</th>
<th>Definiteness</th>
<th>Natural Leading</th>
<th>Special Leading</th>
<th>Call Concept</th>
<th>Flexibility</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N-72</td>
<td>N-30</td>
<td>N-72</td>
<td>N-30</td>
<td>N-72</td>
</tr>
<tr>
<td>Means</td>
<td>56.1</td>
<td>55.5</td>
<td>52.6</td>
<td>50.3</td>
<td>51.3</td>
</tr>
<tr>
<td>Standard Deviations</td>
<td>6.1</td>
<td>3.5</td>
<td>6.0</td>
<td>6.9</td>
<td>7.2</td>
</tr>
<tr>
<td>Standard Error of Means</td>
<td>.72</td>
<td>.65</td>
<td>.72</td>
<td>1.28</td>
<td>.85</td>
</tr>
<tr>
<td>Difference between Means</td>
<td>.6</td>
<td>2.3</td>
<td>1.7</td>
<td>2.5</td>
<td>5.1</td>
</tr>
<tr>
<td>Standard Error of Difference between Means</td>
<td>.97</td>
<td>1.46</td>
<td>1.47</td>
<td>1.33</td>
<td>1.15</td>
</tr>
<tr>
<td>t-value</td>
<td>.61</td>
<td>1.57</td>
<td>1.15</td>
<td>1.88</td>
<td>4.4</td>
</tr>
<tr>
<td>Significant at 5%</td>
<td>1.96</td>
<td>1.96</td>
<td>1.96</td>
<td>1.96</td>
<td>1.96</td>
</tr>
<tr>
<td>Significant at 1%</td>
<td>2.58</td>
<td>2.58</td>
<td>2.58</td>
<td>2.58</td>
<td>2.58</td>
</tr>
</tbody>
</table>
Flexibility shows the highest indication of reliability, with mean scores of 50.1 for the juniors and 55.2 for the seniors, giving a difference of 5.1 in favor of the seniors and a t-value of 4.4. This indicates that the null hypothesis was rejected and that the findings were not due to chance. The motivations of Natural Leading, Special Leading, Call Concept, and Definiteness did not yield t-values of significance. The means for Natural Leading for the two groups were 52.2 for the juniors and 50.3 for the seniors, with a difference of 2.3 in favor of the juniors. Computation for reliability of difference gives a t-value of 1.46. Means for Special Leadership were 51.3 for the juniors and 53.0 for the seniors, with a difference of 1.7 in favor of the seniors and a t-value of 1.15. Call concept means were 52.9 for juniors and 55.4 for seniors, a difference of 2.5 favoring the seniors, with a t-value of 1.88. Definiteness, with means of 56.1 for the juniors and 55.5 for seniors, yielded a difference of .6 in favor of the juniors, with a t-value of .61, which was not significant to rule out the element of chance.

Table 17 presents the significance of the differences between the means of the motivations for the choice of the ministry for the ITC groups, juniors and seniors, totaling 102 subjects. Significant t-values were established as 1.96 at the 5 per cent level and 2.58 at the 1 per cent level.

The motivation Service to Persons had the highest t-value, 4.08, indicating rejection of the null hypothesis and evidence that the findings were not due to chance. The means for juniors and seniors were 12.6 and 15.5 respectively, with the difference of 2.9 favoring the seniors.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Means</td>
<td>8.5</td>
<td>7.6</td>
<td>11.8</td>
<td>10.5</td>
<td>12.4</td>
<td>12.7</td>
<td>10.1</td>
</tr>
<tr>
<td>Standard Deviations</td>
<td>3.6</td>
<td>3.9</td>
<td>4.6</td>
<td>4.5</td>
<td>4.7</td>
<td>4.8</td>
<td>3.8</td>
</tr>
<tr>
<td>Standard Error of Mean</td>
<td>.42</td>
<td>.72</td>
<td>.54</td>
<td>.83</td>
<td>.55</td>
<td>.89</td>
<td>.45</td>
</tr>
<tr>
<td>Difference between Means</td>
<td>.9</td>
<td>1.3</td>
<td>.3</td>
<td>.4</td>
<td>.4</td>
<td>1.5</td>
<td>2.9</td>
</tr>
<tr>
<td>Standard Error, Dif. bet. Means</td>
<td>.83</td>
<td>.99</td>
<td>1.04</td>
<td>.75</td>
<td>1.02</td>
<td>.80</td>
<td>.71</td>
</tr>
<tr>
<td>t-value</td>
<td>1.08</td>
<td>1.31</td>
<td>.28</td>
<td>.53</td>
<td>.39</td>
<td>1.87</td>
<td>4.08</td>
</tr>
<tr>
<td>Significance at 5%</td>
<td>1.96</td>
<td>1.96</td>
<td>1.96</td>
<td>1.96</td>
<td>1.96</td>
<td>1.96</td>
<td>1.96</td>
</tr>
<tr>
<td>1%</td>
<td>2.58</td>
<td>2.58</td>
<td>2.58</td>
<td>2.58</td>
<td>2.58</td>
<td>2.58</td>
<td>2.58</td>
</tr>
</tbody>
</table>
Social Reform had means of 12.1 for juniors and 13.6 for seniors, with a difference of 1.5 in favor of the Seniors, and a t-value of 1.87. Intellectual Concern showed means of 11.8 for the juniors and 10.5 for the seniors, with the difference of 1.3 favoring the juniors. The t-value of 1.31 was not significant. The means for Acceptance to Others were 8.5 and 7.6, the difference of .9 favoring the juniors. This yields a t-value of 1.08 which is not reliable.

Self-fulfillment had means of 12.4 for juniors and 12.7 for seniors. The difference of .3 favored the seniors and the t-value of .28 was not significant. Means for Leadership Expectation were 10.1 for juniors and 9.7 for seniors. The difference of .4 favored the juniors and the t-value of .53 was not significant. Evangelistic Witness had means of 15.1 for juniors and 15.5 for seniors, with the difference of .4 favoring the seniors and a t-value of .39, which was not significant.

Thus we see that among the motivations for entering seminary, only Flexibility had a significant t-value, suggesting that the seniors, perhaps through or influenced by their experience in the seminary, were more adaptable than the juniors.

Among the motivations for the choice of the ministry, only Service to Persons yielded a significant t-value, showing that here also the seniors were more strongly motivated than the juniors.
CHAPTER III - SUMMARY AND CONCLUSIONS

Recapitulation of the problem

This study sought to determine factors influencing students to enter the ministry through a scrutiny of the responses of 102 students of the Interdenominational Theological Center to the Theological School Inventory. The data from 72 entering students and 30 senior students made up the basis for the study.

Interest in this problem grew out of efforts on the part of the Center's administration to determine whether or not there might be revealed through such a study information of significance for the recruitment program. The recruiting of young men for the seminary was continuously difficult and it was felt desirable to try to determine what motivations are foremost in the student's decision to enter the ministry; are they motivations which lend themselves to manipulation, and if so, how can theological schools adjust their recruiting approach to better enhance them?

Summary of research findings

An examination of the findings in this study reveals that the "average" of these seminary students is male, in his twenties, the son of lay persons, with about 4 siblings; active in church affairs in moderate sized churches serving central city communities. His home and church religious training was adequate and he first thought of entering the ministry in his teens, making the final decision at about age 22.
He probably has not more than one relative and perhaps one close college friend in the ministry. He received major encouragement from other ministers, though he seems to have made up his mind regarding the ministry more or less without this influence.

In examining the data on motivational influences for entering the seminary, it is revealed that these students are strongly certain that they belong in seminary, their call concept scores matched properly with their SL and NL scores to indicate that they regarded their experiences of special leading and natural leading to be satisfactory for them and consistent with their expectations. As a group, only the seniors showed a fair capacity for growth, while the juniors and the combined group had their lowest mean score in this category of Flexibility.

In computing critical ratios to determine reliability of differences between the two ITC groups, Flexibility was highest with means of 50.1 and 55.2, a difference of 5.1 favoring the seniors, with a t-value of 4.4.

Further it is revealed through inspection of data on motivational influences on the choice of the ministry as a vocation, that an urgent desire to spread the message of Christianity and an equally strong love for people and desire to work for and minister to them have been outstanding in the attraction to the ministry of these 102 students. Their concepts of their own potential leadership and the status of their acceptance to others were of least concern among these seven motivations. Social Reform was seen to rank lower than expected during these times of historical social action, ranking as high as third only with the senior group.
Statistical measurement of the two groups reveals highest reliability of differences in Service to Persons, where mean scores were 12.6 and 15.5, the 2.9 difference favoring the seniors, with a t-value of 4.08.

Summary of related literature

In the study of the kinds of men who enter theological seminaries, as reported by H. Richard Niebuhr, it is interesting to note that for each of the ten types mentioned, there is represented a motivational category in the Theological School Inventory used in this study.

Hugh Hartshorne and Milton Froyd, in their survey of students of the Northern Baptist Convention in 1945, found responses to questions regarding circumstances under which choices for the ministry are made to be: Activity in church, 23 per cent; regular services of the church, 19 per cent; and Youth Conferences and summer sessions, 19 per cent. Then in response to: Why did you decide to enter the ministry? Sense of call, 44 per cent, and need of men and society for Christ, 12.3 per cent. The ITC responses to similar questions on the TSI in this study seem to correlate with these returns. Note that 64 per cent of these subjects previously had engaged in considerable church activities and that Call Concept rated second only to Definiteness in motivation to enter seminary, and Evangelistic Witness rated first in motivation for the choice of the ministry for the combined groups.

Whitlock reported a study of relationships between the structure of personality and the choice of the ministry. He found that in comparison with the "active" person, the "passive" person will be more easily distracted from his goals and concerned with here and now satisfactions,
whereas the "active" persons displayed objectivity in understanding the self and the vocational goal, with broad attitudes in all areas of interaction.

A New York Times reprint of an article entitled "Three Faiths Lag in Clerical Students" laments that "the kind of dedication demanded by the ministry is now demanded by science. The nation's plea for scientists since sputnik went into orbit in 1957 has 'called' many who would otherwise be entering seminaries." This study, however, shows scant reference to science related vocations of interest to seminarians.

The Clergyman's Fact Book 1964-1965 points out that the choice of the ministry as one's life work involves considerations of considerably greater influence than in the selection of a career in most other vocations. It warns that young people who decide to become clergymen should understand that the civic, social, and recreational activities of clergymen are often influences and sometimes restricted by the customs and attitudes of their communities. Table 13 on page 31 of this study bears out the fact that these subjects have taken cognizance of this matter, when they give an 80 per cent "Yes" to - As best I understand my own capacities, I will work effectively in a position in which my total ministry will be substantiated by my personal habits and pattern of life.

Conclusions

From an analysis of the findings on this study of the factors influencing students to enter the ministry, come the following conclusions:
1. That history, sociology, and philosophy majors are most apt to enter the ministry.

2. That teachers and social workers may be potential ministers in later life.

3. That ministerial students are not predominantly sons of ministers.

4. That potential ministerial students begin thinking in terms of the ministry in their teens and make final decision at about age 22.

5. That most ministerial students make their own decision, relying but little on influences of others.

And further,

6. That these students entered the seminary with definite convictions that they wanted to be there and that they should be there.

7. That their concepts of self relative to their "call" from either special leadership or natural leadership tendencies were adequate to undergird their definiteness of decision.

8. That a combination of a love for persons with a desire to help them plus an urge to spread the message of Christianity was foremost in their choice of the ministry as a vocation.

9. That self-fulfillment is a significant consideration in their decision-making.

10. That a potential for leadership was of little significance in their decision.
Implications

This study points up the need for further investigation of the unique motivations prompting young people to make these decisions. The writer in observing the omission of responses as well as considerable changes in responses in some instances, felt that this closed-end type instrument hampered the disclosure of the true impulses behind the actions of some of these subjects. Such a study might reveal new insights into local recruitment concerns.

Further there are implications that the seminary experience adds to the adjustment and adaptability of students, and that despite the current emphasis on social action, these students continue to place their primary values in the more traditional avenues of service.

Recommendations

Thus it may be that the following recommendations may be offered the Department of Recruitment in the light of these findings:

1. Emphasis on the high school as the starting point for recruitment activity.

2. Some type of investigation of history and sociology as well as philosophy major enrollments in college recruitment.

3. A mailing list of teachers and social workers who may express interest in the seminary program.

4. A memorandum on the motivational influences treated in this study with a view to incorporating them into recruitment addresses and conferences with prospective students.
BIBLIOGRAPHY

Books


Periodicals


Reports


APPENDIX
### APPENDIX A

#### MEAN SCORES FOR SCHOOLS PARTICIPATING IN THE BASIC RESEARCH

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| SD | 5.0  | 7.2  | 9.5  | 8.5  | 7.4  | 5.0  | 4.8  | 5.8  | 4.4  | 6.4  | 3.8  | 4.2 |
Theological School Inventory

Developed by Educational Testing Service

© Copyright 1962 by Ministry Studies Board
1810 Harvard Boulevard
Dayton 6, Ohio
General Instructions

The purpose of this inventory is to discover the factors which have influenced you to enter seminary to prepare for the Christian ministry. It will be used to guide individual students who wish to gain a clearer understanding of their own reasons for entering the ministry. Please read the following instructions and then proceed with the test.

1. Please do not mark on the booklet itself. All answers are to be made on a separate answer sheet provided for this purpose.

2. Use pencil, and provide yourself with an eraser. When you wish to change your answer, erase your first answer thoroughly.

3. Although this is not a timed test, it would be helpful if you worked as rapidly as possible with no interruption.

4. Try to answer all questions. When you have finished one section, go right on to the next.

5. Since this inventory is being used by many denominations, the terminology may not in all cases be what you would use yourself. In such cases try to answer in terms of the idea involved.

6. In the test, the term "minister" applies to all forms of church vocation. If you are hoping to enter a specialized form of the ministry, the term "minister" applies to you.

7. There are no "right" or "wrong" answers. You are simply being asked to report the way in which the ministry makes its appeal to you. The background material in Section I will add meaning to the information you provide in the other sections.

8. Please read the instructions for each section before proceeding with it. Be sure to follow the instructions carefully—check with the instructor if you do not understand them.
1. Please print your name.

2. Indicate today's date, your age, and your sex. (Write M for male, F for female.)

3. Print the name of the seminary in which you are enrolled.

4. Print the name of the denomination in which you now hold membership. If you are not a member of any denomination, please print "none".

5. If you have attended another seminary, print the name of the other seminary you have attended. If you have not attended another seminary, write "none".

6. If you have been a member of another denomination, indicate what other denomination(s) to which you have belonged. If you have not belonged to another denomination, write "none".

7. Print the name of the college from which you have graduated (or, if not graduated, most recently enrolled). If you have not attended college, write "none".

8. If you have taken post-graduate work, please indicate the field of study and the number of years. Otherwise, write "none".

9. Indicate the two subjects you liked most in college (e.g., biology, history, French, philosophy; etc.).

10. Indicate the two subjects you liked least in college.

11. If you have been actively engaged in any full-time vocation, indicate the type of work and the number of years. Otherwise, write "none".

12. If you were not to enter some form of the ministry, what other two vocations would interest you most?

13. Is your father living? If so, check "yes"; if not, check "no" and indicate your age when he died. (In the answers requesting you to "check", please blacken the space beneath the appropriate answer; e.g., Y N, is blackened to indicate that your father is not living.)

14. Is (was) your father a college graduate?

15. How active was your father in church as you were growing up (through high school)? Check one space:
   V. Very active
   M. Moderately active
   H. Hardly active at all

16. Is your mother living? If so, check "yes"; if not, check "no" and indicate your age when she died.

17. Is (was) your mother a college graduate?

18. How active was your mother in church as you were growing up (through high school)?
   V. Very active
   M. Moderately active
   H. Hardly active at all

19. What is (was) your father's occupation?

20. Was your father away from home for any reason for prolonged or extended periods of time?

21. If your mother has had any regular employment (other than homemaker) indicate her occupation.

22. Did your parents ever separate, or divorce each other?

23. If the answer to 22 is "yes", indicate your age at the time of their separation.

24. List by M (male) and F (female) from the oldest to the youngest the children born to your parents. Put a circle around the one which represents yourself.

25. How active were you in the church as you grew up (through high school)?
   V. Very active and was a leader
   P. Participated but not particularly prominent
   O. Participated occasionally
   N. No activity

26. In what states, territories, or foreign countries did you grow up (age 4 through 16)?

GO ON TO THE NEXT PAGE
27. What is your marital status?
   S. Single
   M. Married
   W. Widowed, divorced, or separated

28. If married, indicate how many years you will have been married on your next anniversary and how many children you now have.

29. Indicate any physical handicap which might affect your work either as a student or as a minister.

30. How would you describe your personal relations with others your own age during your school years? (Check one)
   A. Quite close and easy—many good friends and generally popular
   B. Satisfactorily close and easy—a few good friends
   C. Difficult or uneasy frequently—hardly any really close friends
   D. Distant—felt a lone wolf most of the time

31. In your school years, were you elected to office in school organizations, such as school government, clubs, etc.? A. Constantly—nearly every available opportunity
   B. Frequently
   C. Occasionally
   D. Seldom, or never

32. What do you consider your physical health to be?
   G. Good
   F. Fair
   P. Poor

33. What do you consider your present emotional adjustment to be?
   G. Good
   F. Fair
   P. Poor

34. How would you describe the religious training you received in your home?
   O. Outstanding
   A. Adequate
   I. Inadequate
   ? Cannot say

35. How would you describe the religious training you received from your church?
   O. Outstanding
   A. Adequate
   I. Inadequate
   ? Cannot say

36. What would you consider to be the theological position of the local church in which you received most of your religious training?
   C. Conservative
   MC. Moderately conservative
   ML. Moderately liberal
   L. Liberal

37. What was the average attendance at the Sunday morning worship service in this church?
   S. Under 100
   M. 100-300
   L. 300-600
   V. Over 600

38. What type of locality did your church serve?
   R. A small town (under 5,000 population)
   M. A medium-sized town (5,000-50,000 population)
   S. A suburban section of a large city (over 50,000 population)
   C. Church in a central section of a large city (over 50,000 population)

39. I regard my own theological position as:
   C. Conservative
   L. Liberal

40. Prior to college, how many different churches did you attend with some degree of regularity?

41. How many different ministers served these churches as you were attending them?

42. How definite is your decision to become a minister (any type) at the present time?
   D. Definite
   F. Fairly definite
   I. Indefinite

GO ON TO THE NEXT PAGE
43. At what age did you first begin to think you might enter the ministry?

44. If your answer to 42 is "definite" or "fairly definite", at what age did you reach this decision?

45. How many of your brothers and sisters are in the ministry or intend to become ministers (any type)?

46. How many others from your home church have entered the ministry in the last three years or are now preparing for the ministry?

47. Excluding persons in 45 or 46, how many of your three closest college friends intend to enter the ministry?

48. How many of your grandparents, uncles, or aunts are or have been ministers?

49. Before coming to seminary what experiences did you have in the parish ministry?
   - F. Full responsibility for a church
   - A. Experience as a student assistant to the minister
   - P. Some preaching experience
   - N. None at all

50. If you have had any other experiences in the full or part time employment of the church, state the position you held.

51. The five most frequently chosen types of ministry are listed here and on your answer sheet:
   - Parish ministry
   - Missions
   - Ministry of religious education
   - Chaplaincy (all types)
   - Teaching ministry (college, seminary)

   On your answer sheet, after each one indicate whether you have
   - MU. Much interest
   - MO. Moderate interest
   - LI. Little interest

52. Indicate on your answer sheet the extent to which your father, mother, brothers and sisters, home minister, other ministers, and teachers have encouraged your decision to enter the ministry.
   - MU. Much encouragement
   - MO. Moderate encouragement
   - LI. Little or no encouragement

53. How much did the encouragement received from any of these sources help you in reaching your decision to prepare for the ministry?
   - ST. Influenced you strongly
   - SO. Influenced you somewhat
   - SU. Provided helpful support
   - NO. Little or no influence

54. Indicate the person(s) not mentioned in 52 who encouraged you to enter the ministry.

55. State any form of the ministry more specialized other than those listed in 51 that you would like to enter. (Camp directing, journalism, inner-city work, college chaplaincy, church music, etc.)
SECTION II

This section contains a number of "forced-choice" questions regarding your past experiences and your vocational intentions. Each question consists of a stem and two possible ways of completing it. For each question, please indicate whether the A answer or the B answer more nearly expresses your own experience or point of view by blackening the two appropriate spaces on your answer sheet.

A (A)  (B)  B (indicates the A answer applies to you)

or

A (A)  (B)  B (indicates the B answer applies to you)

If you feel that both answers are about equally true in your case, or that for some reason the entire question does not fit your experience, please "force" your choice one way or the other, but blacken only the space under the parenthesis:

A (A)  (B)  B (slightly more A than B)

or

A (A)  (B)  B (slightly more B than A)

Please answer all questions, using one of the four illustrated answers each time. Do not invent other ways of answering. Make your marks heavy and black.

Remember that the term "ministry" is used to apply to all types of church vocation.

56. In making my decision to enter the ministry
   A. I answered a "call" more compelling than any rational personal assessment
   B. I was guided by my abilities and my likes and dislikes

57. The kinds of courses I enjoyed most in college are those in which
   A. the basic content is fairly well defined
   B. many of the answers are not yet in

58. My reason for coming to seminary
   A. is to prepare for the ministry
   B. is something of a trial to see if the ministry is where I belong

59. It is my opinion that
   A. doubts are opportunities for creative thought
   B. Christians should work towards overcoming their doubts

60. Some people seem naturally "cut out" for the ministry as a kind of life they are apt to enjoy.
   A. I feel that I am one such person.
   B. I may need to learn to adapt myself to the minister's life.

61. The statement that agrees more closely with my own thinking about God is:
   A. I form my ideas about God cautiously—there is much that I do not understand.
   B. I have the assurance of faith that what I believe about God is true.

62. The idea of entering some vocation other than the ministry
   A. still has a strong appeal for me
   B. has little or no appeal for me

63. In deciding to come to seminary and to enter the ministry
   A. I sought the help and counsel of many people
   B. I felt that this was a decision I had to reach through prayer, without outside influence

64. In my dealings with people, I would
   A. tell a lie if it will help someone in need
   B. always tell the truth

65. In regard to my decision to come to seminary and to enter the ministry
   A. I have undergone (or am undergoing) a prolonged struggle
   B. my decision has been fairly easy and natural
66. My decision to enter the ministry
   A. was a gradual one
   B. came at a specific time in my life which I can remember well

67. I prefer a professor who
   A. tells us clearly what he wants us to learn
   B. expects a lot of extra reading and independent studying

68. Apart from any conviction that God wants me in the ministry, if I were to pursue my own desires alone I would
   A. probably choose another vocation
   B. probably choose the ministry

69. What I hope to do when I have finished seminary
   A. depends on a number of unanswered questions I am still facing
   B. seems quite clear to me

70. I prefer plays or stories in which
   A. the conclusion is left to the reader's imagination
   B. the ending is clear and complete

71. For me to say that I am well-equipped for the ministry because of my gifts and abilities
   A. would seem to me to be presumptuous
   B. is a fair statement of the most objective appraisal I have been able to make

72. The ministry is sometimes considered to be one of a group of "helping" professions including teaching, social work, medicine, etc. My selection of the ministry
   A. followed an interest in some other helping profession
   B. was independent of any prior interest in the helping professions

73. In college, I usually selected friends and professors who
   A. shared my outlook and convictions
   B. challenged my perspective and questioned my convictions

74. If the seminary should advise me to discontinue my preparation for the ministry, I feel I would probably
   A. investigate some other type of work
   B. persevere in my interest in the ministry

75. After it had occurred to me that I should consider the ministry
   A. I had a difficult time "seeing" myself as a minister
   B. I tended to like the idea of being a minister

76. For me to say that I can see God's leading in the various events that have resulted in my coming to seminary
   A. would seem to me to be presumptuous
   B. is a frank statement of my belief

77. When I consider God's unchangeableness and His constant creativity, the attribute which means more to me
   A. is His unchangeableness
   B. is His constant creativity

78. The manner in which I feel God has led me into the ministry
   A. transcends any other experiences I have had
   B. has been entirely through normal human experiences

79. Asking other people to do things
   A. is hard for me to do
   B. comes easily to me

80. When attracted by ideas which could tend to undermine my faith
   A. I feel I must entertain them honestly, regardless of what might happen to my faith
   B. I am careful not to become too involved with them

81. During my seminary years, if I could choose freely between jobs in which the remuneration was the same, I would choose
   A. to work in a church setting
   B. to widen my experience through secular employment

82. I make basic decisions about my life
   A. only as I feel sure it is God's will for me
   B. as I feel it will give me the greatest happiness and the greatest usefulness

83. In assessing my own personal capabilities I think
   A. I am best fitted for the ministry
   B. there are other vocations in which I would do as well
84. My concern for human needs, my faith in the Christian response, and my own desire and ability to be a minister
   A. are central to my conviction that I am called to the ministry
   B. while important to me, are not in my case adequate enough reason for my entering the ministry

85. The basic reasons for my original decision to enter the ministry
   A. have undergone little change
   B. have been modified with subsequent experience

86. I feel that a truly spiritual person
   A. must never let go of a continuing consciousness of God's presence
   B. should frankly accept his inability to sustain such consciousness of God's presence

87. If, instead of coming to seminary, I had gone into (or stayed in) some other vocation
   A. I feel that God would have kept after me to become a minister
   B. I feel that God would nevertheless have given me a happy and useful life

88. A desire for personal success and advancement in the ministry would probably
   A. hinder my true ministry by making me concentrate on superficialities
   B. help my true ministry by providing additional incentive for me to do my work well

89. A minister should try to counsel people who have problems by
   A. impressing upon them the superiority of the Christian interpretation of life
   B. helping them find a solution through their own framework of thinking

90. I have found that the religious values which enable me to deal with life's problems
   A. are the same ones I was taught as a child
   B. require continuing revision as I have become more mature

91. What I find satisfying about the ministry as a vocational choice
   A. is what it has in common with the helping professions
   B. is what makes it different from the helping professions

92. The inner conviction that God has singled me out and placed His divine claim upon me to become a minister
   A. has been growing clearer as I have learned more about myself
   B. is already clear to me as a result of past experiences

93. People feel a loyalty and affection for their ministers to the point of doing special things for them, and working in the church because of them. I think I can do a better job as a minister by
   A. accepting this natural affection and finding ways to use it for the church
   B. discouraging such personal importance and helping people find other ways of relating to the church

94. In reaching my decision to enter the ministry
   A. I have found that my own wishes have coincided with my understanding of God's will for my life
   B. I have found it necessary to surrender my own wishes and accept God's will for my life

95. My own personal satisfaction as a minister will probably come from
   A. enjoying the things I will be doing
   B. knowing that what I will be doing is worthwhile

96. When I made my decision to enter the ministry
   A. I had no personal choice—I felt this was something I had to do
   B. of the other vocations open to me, this was what I wanted to do the most

97. My decision to enter the ministry
   A. is now quite definite in my own mind
   B. is still somewhat tentative in my own mind

98. As I understand the responsibilities of the ministry
   A. it will not be difficult for me to assume them
   B. some aspects of this work will be difficult for me to perform

99. The appeal of the ministry as a kind of work that will give me enjoyment and satisfaction
   A. is the basic motive underlying my interest in the ministry
   B. has not figured greatly in my decision up to now

GO ON TO THE NEXT PAGE
100. In my later youth, I found myself
   A. more or less in agreement with my parents and their ideas
   B. quite often rebelling against my parents and their ideas

101. It is my belief that God's call to the ministry
   A. more or less implies that a person wants to be a minister
   B. quite often extends to persons who at the time would prefer not to be ministers

102. It is my belief that God's call to the ministry
   A. more or less implies that a person has the necessary intellectual qualifications
   B. quite often extends to persons of extremely modest ability through whom He can show His power

103. In a major decision such as entering the ministry, it is my feeling that
   A. God will reveal His will to us beyond any doubt
   B. some doubt may still be present when God reveals His will to us

104. When I speak of being "called" to the ministry, I am thinking of
   A. an unusual, mystical, and supernatural kind of experience that separates a person to God's work
   B. a very natural experience, similar to what prompts a person to go into any vocation

105. In deciding whether to accept a candidate for the ministry, a seminary should be more concerned about
   A. his abilities and qualifications
   B. whether he has a genuine call of God

106. It seems to me that a person who is ordained without a distinct certainty of being called by God to the ministry
   A. commits a serious error—even a sin in some cases
   B. is simply being honest with himself and can still be a good minister

107. God's call to the ministry
   A. more or less implies that a person has desirable qualities of personality and leadership
   B. is without respect to persons—God will supply the qualifications

108. If a person definitely wants to be a minister and can fulfill all the requirements of his denomination
   A. then this itself constitutes the "call"
   B. the call is something else—he may not be called at all

109. I think that a person should enter the ministry
   A. only if he is certain it is God's will
   B. if he is a sincere Christian, and thinks the ministry is where he can contribute most

110. It is my feeling that
   A. a minister should periodically reconsider his vocational choice
   B. the call of God is for a lifetime ministry

GO ON TO THE NEXT PAGE
Continue to mark your answers in this section as you did in Section II.

The various forms of the ministry differ greatly in the demands they place upon the minister. Even within one type, such as the parish ministry, certain skills or temperaments are more crucial than others, depending upon the particular church setting. The following items cover specific areas in which ministers have encountered difficulties when they have overestimated or poorly understood their own capacities.

111. As best I understand my own capacities, I will work more effectively in a position
   A. which requires of me dynamic and persuasive leadership in promoting enthusiasm and enlisting people
   B. in which this is not one of the crucial demands determining my effectiveness

112. I will work more effectively in a position
   A. in which I must give careful attention to routine administrative duties
   B. in which this is not one of the crucial demands determining my effectiveness

113. I will work more effectively in a position
   A. which necessitates an exceptional skill on my part as a public speaker
   B. in which this is not one of the crucial demands determining my effectiveness

114. I will work more effectively in a position
   A. which demands my constructive leadership in helping to resolve social or racial antagonisms
   B. in which this is not one of the crucial demands determining my effectiveness

115. I will work more effectively in a position
   A. which demands of me a genuine liking for people with restricted intellectual interests
   B. in which this is not one of the crucial demands determining my effectiveness

116. I will work more effectively in a position
   A. which demands of me exceptional skill in working with people and in handling personality differences
   B. in which this is not one of the crucial demands determining my effectiveness

117. I will work more effectively in a position
   A. in which I must expect to make many personal sacrifices for the good of my ministry
   B. in which this is not one of the crucial demands determining my effectiveness

118. I will work more effectively in a position
   A. in which I must be willing to work closely with people suffering from physical and mental illnesses
   B. in which this is not one of the crucial demands determining my effectiveness

119. I will work more effectively in a position
   A. in which my total ministry will be substantiated by my personal habits and pattern of life
   B. in which this is not one of the crucial demands determining my effectiveness

120. I will work more effectively in a position
   A. in which my scholarly interests and academic proficiency are indispensable
   B. in which this is not one of the crucial demands determining my effectiveness

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SECTION IV

Each question in this section consists of three statements of experiences or ideas which sometimes figure in a person's decision to enter the ministry. Select the statement that is most applicable to you and blacken both the space above and the space below the letter for that statement on your answer sheet. Select the statement that is next most applicable to you and blacken only the space above its letter on your answer sheet. Leave the spaces blank for the statement least applicable to you.

Example:

Suppose that for a set of three statements, you rank them:

A. Second most applicable to you.
B. Least applicable to you.
C. Most applicable to you.

Your answer sheet for this question should look like this:

Example:

Always blacken exactly three spaces, as in the example. Answer all questions, and remember that "ministry" refers to all types of church vocation.

121. A. To me the ministry seemed to afford opportunities for a creative stand in social issues.
B. People encouraged me and seemed to think of me as the kind of person who would be a good minister.
C. Entering the ministry was for me a decisive answer to the competing claims of Christ and the world upon my life.

122. A. As a minister I would be in a position to do something about the world's suffering and need.
B. I felt I could give support to persons who were adjusting to the crises, sorrows, and demands of everyday living.
C. I saw the urgent need to lead people away from sin into a personal religious experience.

123. A. As a minister I could counsel with individuals at the deepest levels of their self-understanding and religious development.
B. My interest in the ministry found ready acceptance and support from my family and friends.
C. I found it rewarding to assume leadership and responsibility in church activities.

124. A. In aspiring to the ministry, I preferred to think of myself as a preacher, communicating the church's evangelistic message.
B. In aspiring to the ministry, I preferred to think of myself as a pastor, loved and appreciated by his people for his part in their church and family experiences.
C. In aspiring to the ministry, I preferred to think of myself as an example of the Christian life, finding abundant reward in selfless, dedicated service.

125. A. I recognized the church's need for a dedicated ministry based on sound Christian scholarship.
B. I felt my personality and abilities were well suited for the work of the church.
C. I wanted to bring the resources of the church to bear upon the problems of community living.

126. A. I wanted to witness to others about the eternal life Christ offers.
B. I felt an increasing interest in theological issues and wanted to explore them more deeply.
C. As a minister I could counsel with individuals at the deepest levels of their self-understanding and religious development.

GO ON TO THE NEXT PAGE
127. A. In aspiring to the ministry, I preferred to think of myself as a pastor, loved and appreciated by his people for his part in their church and family experiences.
B. In aspiring to the ministry, I preferred to think of myself as a friend, spending time in close and patient relationship with those needing guidance and encouragement.
C. In aspiring to the ministry, I preferred to think of myself as a teacher, respected for his thoughtful sermons and stimulating ideas.

128. A. I felt I would be unhappy in any other vocation—the church offered me a sense of personal fulfillment.
B. I wanted to share in the church's contribution to people's emotional health and maturity.
C. I felt my personality and abilities were well suited for the work of the church.

129. A. From my contacts with successful ministers, I came to view the ministry as a stimulating, challenging vocation.
B. I felt I could give support to persons who were adjusting to the crises, sorrows, and demands of everyday living.
C. I recognized that the influence of others contributed to my initial interest in the ministry.

130. A. I wished to relate the insights of Christian thinking to our understanding of other fields of knowledge.
B. Entering the ministry was for me a decisive answer to the competing claims of Christ and the world upon my life.
C. The ministry appealed to me as the type of work I would both enjoy and do effectively.

131. A. The church and the ministry were vital factors in the environment in which I grew up.
B. I recognized the church's need for a dedicated ministry based on sound Christian scholarship.
C. I felt I would be unhappy in any other vocation—the church offered me a sense of personal fulfillment.

132. A. I was attracted to the opportunity for continued study and intellectual growth which the ministry affords.
B. As a minister I would be in a position to do something about the world's suffering and need.
C. From my contacts with successful ministers, I came to view the ministry as a stimulating, challenging vocation.

133. A. I felt that as a minister I could take effective action against the moral ills of our society.
B. I had a feeling of unrest and dissatisfaction with myself until I decided for the ministry.
C. As a minister I could counsel with individuals at the deepest levels of their self-understanding and religious development.

134. A. In aspiring to the ministry, I preferred to think of myself as a prophet, holding forth the Christian conscience as the only dependable force for our times.
B. In aspiring to the ministry, I preferred to think of myself as a teacher, respected for his thoughtful sermons and stimulating ideas.
C. In aspiring to the ministry, I preferred to think of myself as an example of the Christian life, finding abundant reward in selfless, dedicated service.

135. A. People encouraged me and seemed to think of me as the kind of person who would be a good minister.
B. The ministry appealed to me as the type of work I would both enjoy and do effectively.
C. By becoming a minister, I could devote my full time to preaching the Gospel.

136. A. I felt an increasing interest in theological issues and wanted to explore them more deeply.
B. I found it rewarding to assume leadership and responsibility in church activities.
C. I had a feeling of unrest and dissatisfaction with myself until I decided for the ministry.

137. A. From my contacts with successful ministers, I came to view the ministry as a stimulating, challenging vocation.
B. I saw the urgent need to lead people away from sin into a personal religious experience.
C. I have come to see that my need to find myself helped determine my choice of the ministry.

138. A. By becoming a minister, I could devote my full time to preaching the Gospel.
B. To me the ministry seemed to afford opportunities for a creative stand in social issues.
C. I wished to relate the insights of Christian thinking to our understanding of other fields of knowledge.
139. A. In aspiring to the ministry, I preferred to think of myself as an example of the Christian life, finding abundant reward in selfless, dedicated service.

B. In aspiring to the ministry, I preferred to think of myself as a leader, creating enthusiasm and enlisting support for a dynamic church program.

C. In aspiring to the ministry, I preferred to think of myself as a friend, spending time in close and patient relationship with those needing guidance and encouragement.

140. A. I wanted to advance the church’s redemptive outreach to mankind.

B. I recognized the church’s need for a dedicated ministry based on sound Christian scholarship.

C. I wanted to share in the church’s contribution to people’s emotional health and maturity.

141. A. I felt an increasing interest in theological issues and wanted to explore them more deeply.

B. I felt that as a minister I could take effective action against the moral ills of our society.

C. My interest in the ministry found ready acceptance and support from my family and friends.

142. A. In aspiring to the ministry, I preferred to think of myself as a prophet, holding forth the Christian conscience as the only dependable force for our times.

B. In aspiring to the ministry, I preferred to think of myself as a pastor, loved and appreciated by his people for his part in their church and family experiences.

C. In aspiring to the ministry, I preferred to think of myself as a leader, creating enthusiasm and enlisting support for a dynamic church program.

143. A. I felt my personality and abilities were well suited for the work of the church.

B. The church and the ministry were vital factors in the environment in which I grew up.

C. I wanted to advance the church’s redemptive outreach to mankind.

144. A. I have come to see that my need to find myself helped determine my choice of the ministry.

B. I was attracted to the opportunity for continued study and intellectual growth which the ministry affords.

C. I felt I could give support to persons who were adjusting to the crises, sorrows, and demands of everyday living.

145. A. The ministry appealed to me as the type of work I would both enjoy and do effectively.

B. To me the ministry seemed to afford opportunities for a creative stand in social issues.

C. Entering the ministry was an outgrowth of my interest in people and my apparent ability to help them.

146. A. I wanted to witness to others about the eternal life Christ offers.

B. I had a feeling of unrest and dissatisfaction with myself until I decided for the ministry.

C. My interest in the ministry found ready acceptance and support from my family and friends.

147. A. I wanted to advance the church’s redemptive outreach to mankind.

B. I felt I would be unhappy in any other vocation—the church offered me a sense of personal fulfillment.

C. I wanted to bring the resources of the church to bear upon the problems of community living.

148. A. Entering the ministry was for me a decisive answer to the competing claims of Christ and the world upon my life.

B. Entering the ministry was an outgrowth of my interest in people and my apparent ability to help them.

C. By becoming a minister, I could devote my full time to preaching the Gospel.

149. A. I saw the urgent need to lead people away from sin into a personal religious experience.

B. I recognized that the influence of others contributed to my initial interest in the ministry.

C. I was attracted to the opportunity for continued study and intellectual growth which the ministry affords.

150. A. In aspiring to the ministry I preferred to think of myself as a leader, creating enthusiasm and enlisting support for a dynamic church program.

B. In aspiring to the ministry, I preferred to think of myself as a preacher, communicating the church’s evangelistic message.

C. In aspiring to the ministry, I preferred to think of myself as a teacher, respected for his thoughtful sermons and stimulating ideas.
151. A. I wanted to share in the church's contribution to people's emotional health and maturity.

B. I wanted to bring the resources of the church to bear upon the problems of community living.

C. The church and the ministry were vital factors in the environment in which I grew up.

152. A. I recognized that the influence of others contributed to my initial interest in the ministry.

B. As a minister I would be in a position to do something about the world's suffering and need.

C. I have come to see that my need to find myself helped determine my choice of the ministry.

153. A. I found it rewarding to assume leadership and responsibility in church activities.

B. I felt that as a minister I could take effective action against the moral ills of our society.

C. I wanted to witness to others about the eternal life Christ offers.

154. A. In aspiring to the ministry, I preferred to think of myself as a friend, spending time in close and patient relationship with those needing guidance and encouragement.

B. In aspiring to the ministry, I preferred to think of myself as a prophet, holding forth the Christian conscience as the only dependable force for our times.

C. In aspiring to the ministry, I preferred to think of myself as a preacher, communicating the church's evangelistic message.

155. A. I wished to relate the insights of Christian thinking to our understanding of other fields of knowledge.

B. Entering the ministry was an outgrowth of my interest in people and my apparent ability to help them.

C. People encouraged me and seemed to think of me as the kind of person who would be a good minister.

CHECK TO BE SURE YOU HAVE ANSWERED ALL QUESTIONS.
WHEN YOU HAVE FINISHED, HAND IN BOTH THE INVENTORY AND YOUR ANSWER SHEET.