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# Motivation to Prepare for Ministry

Kent Hunter

*Concordia Seminary, St. Louis*, [kenthunter@churchdoctor.org](mailto:kenthunter@churchdoctor.org)

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MOTIVATION TO PREPARE FOR MINISTRY

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by

Kent Hunter

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Richard Caemmerer  
Advisor



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## CHAPTER I

### THE CALL TO PREPARE FOR THE MINISTRY

What motivates men to enter a program of study for the ministry? That is a most complex question. Motivation is directly related to the vast experiences which an individual has prior to his decision.<sup>1</sup> This includes psychological factors, environmental influences, personal encounters, family background, religious experiences and many other factors. Yet, as multifarious as this area of motivation appears, most clergymen, when asked "What motivated you to enter the ministry?" can very quickly answer with a number of particular influences. These few motivators<sup>2</sup> are usually important for that individual as they are foremost in his thoughts. Perhaps there are many other factors which play a minor role in the process of influence, but these have precipitated into or through a particular major channel which has become a category of motivation.

This area of experience may be termed as a "call to the ministry." This should not be confused with the call to the public ministry. Rather, this area of experience is defined as the call to *prepare* for the ministry. Although the method of motivation for ministerial preparation is often referred to as a "calling" process today, it is not to be confused with the original New Testament concept of the call. The New

Testament concept of the call deals with the church as the "called-out group."<sup>3</sup> For the individual Christian, to be "called" "...denotes God's action through Jesus Christ by which He summons and moves men into relation with Himself. (2 Tim. 1:9)"<sup>4</sup>

Every man is "called out of darkness into his marvelous light." (1 Peter 2:9) God calls each Christian through the means of the Word--a process which brings the reconciliation of the sinner to his Creator.<sup>5</sup> Furthermore, people today speak of a minister being "called" to a parish. Actually, this process is distinguished in the New Testament. St. Paul, when discussing his own Damascus experience, uses the term "call." Generally, however, when a man is called to a group of "called-out" people in the New Testament and is designated as one who is to serve them in that community, the terminology denotes a process of choosing. This choosing process refers to a process used by a group of people to designate, appoint and cast lots.<sup>6</sup> This action is more than a call to ministry, since all Christians are called to discipleship which involves them as active ministers in the body of Jesus Christ. The pastor, on the other hand, is called to a special ministry which is designated as a unique gift of the Holy Spirit. (Eph. 4:7-12)

The calling process with which this study is concerned actually falls chronologically between the two Biblical con-

cepts of the call. The call to prepare for the ministry has usually occurred during the high school age years in the Lutheran Church-Missouri Synod. Therefore, the call to prepare for the ministry generally comes after the call which all Christians receive and before the appointment-call to serve a particular congregation as a special minister.

Just as God calls His people to reconciliation through means (such as the Word, other Christians and Baptism) so also He uses means to call men to prepare for the special ministry. In all of these processes, it is the Holy Spirit who is operative within the individual.<sup>7</sup> It is nothing less than the power of God that moves a man to faith, dedication, discipleship, commitment and ministry. However, God does not work in a vacuum. Just as God came to man in the incarnate Jesus Christ, so also He comes to men today through Word and Sacrament and through His ambassadors.

From the very beginning of the church, men of God have realized that God does not work in a vacuum. Therefore, there have been missionaries proclaiming the Gospel for centuries. These witnesses serve as a channel through which the Spirit calls the individual to reconciliation. There has also been from early times the use of men and churches to appoint men to fill the need for special ministry to the congregation--to be pastors. The use of these two channels for the specific call or appointment of men is well known. The area which has lacked attention somewhat is the channels by which the Spirit calls

men to prepare for ministry. Again, God does not work in a vacuum. Perhaps the most obvious channel through which God has worked to call men to prepare for ministry is His Son. In the New Testament, Jesus Christ is the first Christian recruiter as He goes about the countryside buttonholing tax collectors and fishermen. His command is a double calling process: "Follow me." This process is the calling to reconciliation for sure. More than that, however, it is a calling to prepare. The preparation of the Twelve is a process which takes about three years. It is a preparation which means leaving all behind and following the Master. Intensive learning is involved as the little band of "seminarians" observe the Master in action and listen to His teaching. This is the recruitment and training process of the Christian church at its inception.

Today, Jesus Christ is no longer on earth walking among men. But the recruitment process, the calling to prepare for ministry still continues. Now Jesus Christ gives men of God the Holy Spirit, and these believers become God's channel for the Word. Therefore, in the Lutheran Church-Missouri Synod (as in most other church bodies today) the recruitment process is seen as an important area. The fact that many men, groups of men, boards and committees concentrate on the process of recruitment indicates that a church body takes seriously the future of the church and the challenge for continued outreach with the Gospel of Jesus Christ.

Recruitment, then, is vital to the work of the Kingdom. People involved in the recruiting process full time, and those who recruit within the context of their daily life are important channels for the Holy Spirit to call men to prepare for ministry. God reaches out to potential candidates for the pastorate through recruiters as they challenge young people to consider the full time pastoral ministry as a possible future vocation. Much of the process may perhaps take the form of information. Recruitment often takes place as young people are informed as to what a pastor does, what he is really like as a person, what college and seminary programs are available and where these institutions are located. Recruitment may also take the form of advertizing and promotion. Through the avenue of print, materials about ministry stimulate young men to consider the ministry as a viable vocational option.

Unfortunately, recruitment activity varies from time to time. This is reflected directly by the number of men graduating eight years later. This is unfortunate because by the time eight years pass, the supply rarely coincides with the demand. In 1973, the Lutheran Church-Missouri Synod found itself with an abundance of candidates. However, a graph appearing in The Lutheran Witness indicates a severe shortage in the near future (Table #1). Recruiters seem to be stimulated by the present climate, when in reality they should be always be recruiting for the future.<sup>8</sup> The country's economic climate, the rate of population growth, and the present mission awareness of the

Synod are just some of the factors that motivate or hinder recruitment activity.<sup>9</sup> The church must ask itself "Can recruitment ever be limited by these outside factors?" Is it realistic to follow a pattern of vigorous recruitment regardless of the state of our worldly environment? When viewed from the New Testament theology of mission, the church should at all times be involved in recruitment. Furthermore, this recruitment should be vigorous at all times. Perhaps this activity would be viewed as unrealistic by many. Nevertheless, the church must proceed by faith. What would have happened if St. Paul had decided that Rome was a poor climate for Christianity? What would have happened if the disciples after Pentecost had decided that they lacked funds and therefore refrained from doing ministry that included pastoral recruitment?

There are some who express negative feelings toward recruitment because of the present abundance of pastors in the Missouri Synod today. Is this view correct? Actually, the abundance of pastors has enriched the Synod's outreach through ministry. The abundance of pastors in the Synod has produced many new and exciting avenues for ministry. The church has experienced the emergence of such new areas as motor cycle ministries, race track ministries, the worker priest, missionaries at large and many other special ministries. These avenues for the Gospel are a real blessing to the work of the Kingdom. Therefore, times when there is an abundance of pas-

tors should lead the church to rejoicing rather than feelings of pessimism. When one reads the words of the Great Commission in Matthew 28, and one sees the pastor as an enabler of God's ambassadors, one sees the true nature and importance of recruitment. "The task of enlisting professional servants is not a light one..."<sup>10</sup>

If the church is to take the responsibility of recruitment seriously, it will want to be as effective as possible. Recruitment activity must be aimed at the right target to be effective. Methods must be productive and avenues of approach must be successful. One of the basic questions which the church must ask itself if it is going to be effective in the area of recruitment is this: "What motivates men to prepare for the ministry?" This is the question which the church must answer. It is the answer to this question which will give impetus and guidance as the church reaches out in recruitment.

Some methods or channels of recruitment work better than others. Whereas some congregations send many men into the area of preparation for ministry, others of comparable size send very few or none at all. One of the churches which is known for sending many men toward the preparation for the ministry is Concordia Lutheran Church, San Antonio, Texas. According to Rev. Guido Merkens, pastor at Concordia, San Antonio, "'Pastors and teachers bear a large burden for student recruitment.'"<sup>11</sup> Concordia puts a great deal of emphasis on enlisting young people for full-time church work. Further-

more, the church offers substantial financial aid and scholarships. Rev. Merkins states: "One thing is crucial...the climate that is created in the parish about the fulfillment that the ministry offers. How the parish treats its servants is also crucial..."<sup>12</sup> Another church noted for its recruitment record is the rural community church at Mansura, Louisiana. The pastor there for many years was Rev. C.P. Thompson. Rev. Thompson "...would influence young bright students in his confirmation classes and would then work on the parents to let the child or young man go into such a vocation."<sup>13</sup> Rev. Thompson explains how he would influence young men in the confirmation setting: "In my instruction, I would always stress that the most important profession a man might choose was the ministry. After confirmation I would persuade them personally to enter the Seminary to become pastors."<sup>14</sup>

These examples, like many others in the history of the Lutheran Church-Missouri Synod, indicate that there are some channels of recruitment which appear to be more effective than others. This does not mean that the Holy Spirit is selective with regards to effectiveness. Rather, it indicates that the Spirit moves through some channels better than others. It is important, from a recruitment point of view, to know the areas of motivation among those who have decided to prepare for the ministry. The prime motivators, when indicated, will serve as targets for effective recruitment activity. To define those targets is the purpose of this study.



## FOOTNOTES

<sup>1</sup>In his study entitled "Becoming Sure: The Vocational Question for the Ministerial Student" (Concordia Seminary Studies, 67, 4[September, 1967]), Dr. Allen Nauss of Concordia Seminary, Springfield, Illinois, establishes a system of five categories for grouping motivators which prompt people to select an occupation. These categories are adapted by Dr. Nauss from the article entitled "Vocational Development: Ten Propositions in Search of a Theory" by Buford Steffler. Dr. Nauss lists the following five categories as they pertain to the ministry: "1. Accidental. This category would be illustrated by the recent high school graduate who happens to hear that a plant in his home town, or nearby, needs workers, so he signs on. It is not easily possible for a person to fall into the ministry accidentally, although it is conceivable that someone may decide almost on the spur of the moment after high school or college graduation that he might as well try the ministry because it is as handy as anything else, and so would attempt to enter the training program. 2. Economic. It is also not readily conceivable that a person would select the ministry to provide for the financial needs of himself and his family. In comparison with salaries of other professional people the minister's income does rank among the lowest (Super, 1957 [Donald E. Super, The Psychology of Careers]), but a lower or lower-middle class individual may regard the economic aspects of the ministry as something desirable for himself. 3. Sociological. Family origin, social status, or occupational level may determine the occupation a person chooses. Some students or prospects may think of the ministry as a vocational opportunity which will provide security and status in their society. 4. Psychological. Steffler (1966) writes that 'the psychological makeup of the individual may lead him to choose certain occupations that permit him to express his uniqueness.' A person would in some cases want to be assured of his God-given intelligence. He may want to find an intellectual challenge in the conduct of the profession. There is the student who desires the ministry, or the seminary, as a source of help to his troubled soul. A second person is characterized by a single naivete with regard to the ways of the world, or, more seriously, by his psychological apparel, a cape of sanctimoniousness which he believes is characteristic of the true man of God and which enables him to avoid any contact with the rough and bawdy world about him, some of which he finds among his fellow students and even his professors. A third type of student is one who wishes to find a personal faith in the midst of the confusion he has observed in the intellectual and practical misled world. 5. Religious. To be effective, the minister must find meaning in his work. Since the minister is to

serve the Lord in his work on earth, it is self-understood to expect that he associate himself wholeheartedly with the Lord's cause. In simple terms, he must believe firmly in what he is doing. We are, therefore, concerned that the ministerial candidate reveal an intrinsic motivation in contrast with an extrinsic motivation. (pp. 2-5.)

<sup>2</sup>The word "motivator" does not appear in major dictionaries but is used frequently in professional circles. As used in this study, "motivator" is defined as "anyone who motivates; anything that motivates."

<sup>3</sup>Richard R. Caemmerer and Erwin L. Lueker, Church and Ministry in Transition (St. Louis: Concordia Publishing House, 1964), p. 21.

<sup>4</sup>Ibid.

<sup>5</sup>"Formula of Concord," The Book of Concord (Philadelphia: Fortress Press, 1959), p. 620.

<sup>6</sup>Caemmerer and Lueker, pp. 60-62.

<sup>7</sup>Martin Luther, "The Large Catechism," Book of Concord, pp. 415-420.

<sup>8</sup>"Times of optimism and growth stimulate aggressive efforts at recruitment, and conversely, periods when optimism flags and growth lags usually see less-than-enthusiastic efforts at enlistment.

"This tendency, some observers note, results in an 'imbalanced' program of recruitment. Students enthusiastically enlisted in a 'hey-day' period may graduate just at a time when a slower rate of growth has cut back the number of opportunities to use new workers. On the other hand, slower recruitment efforts during less progressive periods means that when times improve, a damaging shortage of professional church workers results." "Yes, We're Still Recruiting", The Lutheran Witness, Volume 92 (January 28, 1973), p. 45.

<sup>9</sup>In a personal interview, Dr. Samuel I. Goltermann, (Executive Secretary, Board for Higher Education, Lutheran Church-Missouri Synod) indicated that in his opinion perhaps 75% of all recruitment activity is controlled in one way or another by the economy and financial matters of some kind or another.

<sup>10</sup>The Lutheran Witness, p. 44.

<sup>11</sup>Ibid., p. 45. This emergence of the pastor as a strong motivator follows what Dr. Nauss has found in his survey at

Concordia Seminary, Springfield: "Of the top three [motivators] the home pastor registers significantly more influence than the parent or other pastor. This suggests that a close relationship existed between the pastor and his prospective student-parishioner. The recruitment program should exploit the services of the home pastor as much as possible." ("Becoming Sure"; p.18.)

<sup>12</sup>Ibid.

<sup>13</sup>Personal correspondence from Rev. Thomas R. Noon, pastor of St. Paul Lutheran Church, Mansura, Louisiana. Rev. Noon interviewed Rev. Thompson for this study.

<sup>14</sup>Ibid.

## CHAPTER II

### HOW THE STUDY WAS CONDUCTED

In order to discover what motivates men to prepare for the ministry a one page questionnaire was produced. This questionnaire was given to a random sample of at least 10% of each group surveyed. The questionnaire rates the degree to which certain categories motivated or influenced each individual to decide to prepare for the ministry. The groups surveyed were the following: 1. College freshmen in the pre-ministerial program at some of the junior colleges of the Synod; 2. College seniors at Concordia Senior College, Ft. Wayne, Indiana; 3. IV year seminarians at Concordia Seminary, St. Louis, Missouri; and, 4. Men who have been in the ministry. The study was conducted to show not only general motivators among men who are preparing or have prepared for ministry but also to show if those motivators are constant among various groups.

The questionnaire was given to a total of 110 men. Individuals were chosen at random from alphabetical lists of each group. The questionnaire categories were carefully constructed in order that many of the problems that surveys encounter may be alleviated. Questionnaire items are often interpreted differently by each individual. Although this problem is impossible to correct completely, great care was used to develop categories that were easily defined and concretely

stated. Another problem is that people often react negatively toward long questionnaires, thereby possibly hindering accurate and objective responses. Acknowledging this danger, the questionnaire used in this study was designed to be simple and short. A third problem with questionnaires is that they often do not contain all of the items which an individual may feel are important. To facilitate this problem, the questionnaire has two blanks to be used as "other" influences or motivators not listed.

In spite of apparent difficulties, a questionnaire is valuable in that it gives an indication toward one area or another. With regards to the question "What motivates men to prepare for ministry?" the random sampling is one of the methods available for that indication. For this reason, the questionnaire is useful--it points the way to understanding what moves men to ministry and how the church can help promote those motivators which are most effective.

In preparation of the instrument, twenty men from the IV year class at Concordia Seminary were chosen for personal interviews.<sup>1</sup> During the interviews each person was asked to do the following: "Please list as many of the things that motivated you to study for the ministry that you can think of. These need not be in any order. I would like you to number them just so I can tell one apart from another. Just list as many of the things that motivated you to study for the minis-

try that you can think of. Take as much time as you like. Thank you." The responses to this question (Table 2) remained anonymous as each answer sheet was not tabulated until all were completed. Interestingly, some men listed as many as ten different motivators while others only listed one. Furthermore, the variety of motivators included in the responses is a fascinating study in itself. Generally, two types of motivation appeared: positive motivation and negative motivation. Whereas the former should be no surprise, one usually would not consider the latter. However, negative motivators such as "loss of a girl friend" or parental conflict are as valid an influence as anything else. The myriad of responses from just twenty men testifies to the vast resourcefulness of the Spirit as God reaches out through many channels to seek His full time workers.

The responses were then categorized into 19 different categories which had at least two responses in each. This process was done independantly by two people. Then both compared categorization and discussed all of the items with which there appeared a difference of opinion. Agreement was reached on all items, which resulted in the 19 categories to be used in the instrument (Table 3). All items which appeared only once among the responses (and thereby formed their own category of only one item) were deleted. Those items with two or more instances of response were then used for the questionnaire

(Table 4). Each category was to be defined as to its strength with the particular individual. Strengths of motivation were offered as : Degree of Influence--much, moderate, little or none.

FOOTNOTE

<sup>1</sup>The men selected for the personal interview were not among those selected at random for the questionnaire given to the Seminary IV Class. The men selected for the personal interviews were selected from the remainder of the class.



## CHAPTER III

### THE THEOLOGICAL SCHOOL INVENTORY

The Seminary IV Class is used in this study as a base model for the construction of the instrument and serves as a point of comparison for the other groups interviewed.<sup>1</sup> Therefore, it is useful to look at the average individual from the Seminary IV Class in order to discern what type of person he is, what influences have affected his decision to prepare for the ministry, and what he feels are his intrinsic motivations.<sup>2</sup> An available resource for this supplementary information is the Theological School Inventory.<sup>3</sup> This instrument was given to the Seminary IV Class upon entrance to Concordia Seminary in 1969. In the "General Instructions" to the student, the Inventory states its purpose: "...to discover the factors which have influenced you to enter seminary to prepare for the Christian ministry."

Several items are used from the Inventory which are relevant to this study (Table 5). These items deal with a number of influences and motivators. Items are grouped into categories where they treat similar subject matter. When seminarians were asked "At what age did you first begin to think you might enter the ministry?" it was found that there is a wide range of ages which were given (Item 43). If these are broken down into the ages of grade school, junior high school and senior high school (ages 6-11, 12-14 and 15-17, respectively), 21.5%

of the Seminary IV Class students first began thinking of the ministry during grade school, 40.5% during junior high school and 24% during high school. This indicates which age groups were most sensitive to motivation and influence during the late 1950's and early 1960's.<sup>4</sup> For those who found themselves in a position for recruitment during the years of 1955-1965 recruitment was no doubt more successful with junior high age students than any other group.<sup>5</sup> Age of sensitivity to motivation is important because the types of motivation and influences are limited or enhanced by age group environment and receptibility. For example, if junior high age level is a prime group for motivation sensitivity then there will be little possibility that the category of "wife" would be a productive recruitment agent. On the other hand, if junior high level is a prime group for motivation sensitivity, then what is known about the importance of peer groups at that age would indicate that the category of "friends" would be a productive recruitment agent.

It is often thought that in many ways parents influence men to study for the ministry.<sup>6</sup> Items 15 and 18 in the Inventory deal with the extent which parents are involved in the activity of the church (Table 5). The Inventory shows that among Seminary IV Class students, about 66% of the fathers and 96% of the mothers were considered by their sons to be "very active" in church activity during the years they "...were

growing up (through high school)." When combined with the category of "Moderately active" these percentages show that 89% of the fathers and 96% of the mothers were considered by their sons to be very active or moderately active in church activity. This is significant since the average church involvement for Lutherans in general is much less.<sup>7</sup>

The religious environment of the church and home are important factors in a young person's life. The attitude of the Seminary IV Class student toward his home and church religious environment is reflected in his feelings toward the religious training he received in these environments. This information is measured in Items 34 and 35 of the Inventory (Table 5). When asked how one would describe the religious training at home, 40% of the Seminary IV Class students felt that it was "Outstanding." Furthermore, almost half of the class recalled their home religious training as "Adequate" (48.8%). When combined, 89% of the class felt their religious training at home was either "Outstanding" or "Adequate." This follows the pattern of high congregational activity by the parents and underscores the view that the home environment was characterized by a high priority level for religion. Church religious training scored somewhat lower in the opinion of the Seminary IV Class. Only 21% of the men felt that their religious training received from the church was "Outstanding." This was supplemented by a substantial number (67.5%) who felt

the training from the church was "Adequate." However, when combined, a higher level of 88.5% of the men felt that their religious training from the church was "Outstanding" or "Adequate." When these high scores are taken as a total picture of religious training, another factor surfaces which goes beyond the environmental atmosphere. Perhaps a far greater factor regarding influence toward study for the ministry is the actual concepts, principles, life style and doctrine taught in such an atmosphere.<sup>8</sup> It could very well be that religious training during influential years of growth has a substantial effect on young men when geared toward challenge and information about the Biblical concept of ministry.

Supplementary to the whole area of church and home environment is Item 131 of the Inventory (Table 5). This item gives three choices of statements which the Seminary IV men were asked to rank as "Most applicable...", "Second most applicable..." and "Least applicable..." In this item, 51% rated the following statement as "Most applicable...": "The church and the ministry were vital factors in the environment in which I grew up." This choice is to be contrasted with the two other statements in this item, "I recognized the church's need for a dedicated ministry based on sound Christian scholarship" and "I felt I would be unhappy in any other vocation--the church offered me a sense of personal fulfillment." These latter statements received 25.3% and 24% respectively as a

choice of "Most applicable..."

Related very closely to one's environment are all the people who fill that environment. These people often act as agents of communication to the individual and are therefore possible avenues of recruitment influence. Items 45, 46, 48, 52 and 53 of the Inventory deal with this area (Table 5). Item 45 asks "How many of your brothers and sisters are in the ministry or intend to become ministers (any type)?" The responses showed a rather high number of men who had one brother in the ministry or intending to be a minister (66.7%). In addition, 23.8% of the men had two brothers in the ministry or intending to be ministers. This indicates that either home environmental influence effects young males similarly or brotherly influence is strong (or both). This item does not indicate which brother influenced the other (whether the respondent is the first or second to enter study for the ministry) but the concept still holds. The fact that none of the responses indicate a sister in the ministry probably reflects the Lutheran theology concerning the ordination of women and further suggests that respondents did not consider the teaching, deaconess, social worker and other ministries to be included in this item.

Item 46 of the Inventory deals with the question of how many others from the home church have entered the ministry in the last 3 years or are presently preparing for the ministry.

The responses were relatively low in this area. Over a third of the men indicate that they are the only men within three years who have been preparing for the ministry or who have entered the ministry (34%). On the other hand, 55.6% of the men come from a congregation where 1, 2 or 3 others are involved in the ministry or training for the ministry. This seems to indicate that the congregation, although certainly not alone when influencing men to study for the ministry, still plays a great part.<sup>9</sup>

Item 48 deals with relatives who are in the ministry: "How many of your grandparents, uncles, or aunts are or have been ministers?" This item scored relatively low as almost 80% of the men responded that they had none. Only 14% have one or two relatives in the ministry. This indicates that the phenomenon of the family traditionalism in the ministerial occupation is no longer influential today when considered beyond the immediate family.

Encouragement for ministry comes from many different people. Item 52 of the Inventory deals with encouragement from father, mother, brother and sister, home minister, other minister and teacher. Brother and sister scores lowest with only 10% of the men rating that category as one through which they received "Much encouragement." This helps to clarify the dilemma mentioned above concerning home environmental influence and brotherly influence and indicates that brothers do not often

influence one another toward ministry.<sup>10</sup> "Teacher" is another low category of encouragement. Only 13% of the Seminary IV men indicated "Much encouragement" from their teachers. Similarly, slightly more felt "Much encouragement" from other ministers (13.8%). "Home minister" ranks next highest with 16.7% of the men feeling "Much encouragement" from their pastor. Somewhat higher ranking was given to the "Much encouragement" from the individual's father (20.3%). Encouragement from the individual's mother ranked highest with "Much encouragement" measuring 26%. These figures become more significant when grouped together. For example, parental encouragement (mother and father) is an area of "Much encouragement" for 46.4% of the men. When "brothers and sisters" are added, the people of the home environment (mother, father, brothers and sisters) constitute 56.5% of the "Much encouragement" category. When the categories of "home minister" and "other minister" are combined, 30.4% of the men rate some minister(s) as giving "Much encouragement."<sup>11</sup> This means that the two highest categories of "Much encouragement" are the parents and the ministers. These two categories constitute a combined "Much encouragement" response for 76.8% of the men.<sup>12</sup>

The encouragement from father, mother, brothers, sisters, home minister, other minister and teachers is very important, as is apparent above. But one must ask, to what extent did this encouragement help the individual in his decision to prepare

for the ministry? This question is dealt with in Item 53 of the Inventory. The choices of response are, "...the encouragement received from any of these sources...Influenced you strongly; Influenced you somewhat; Provided helpful support; Little or no influence." Many of the men felt that the people in their environment gave them helpful support (42.9%). Some (21.4% felt that these people influenced them strongly while others felt that they were only influenced somewhat (24.3%). The remainder (11.4%) felt little or no influence at all from their father, mother, brothers, sisters, home minister, other minister or teachers. This means that the encouragement from others in the immediate home and church environment did play a part in the decision to study for the ministry for a total of 88.5% of the men.

Item 149 of the Inventory ranks the strength of the "Influence of others" against the concept of "evangelistic witness" (Table 5). When choosing the response which was "...most applicable," 42.9% chose, "I saw urgent need to lead people away from sin into a personal religious experience." Significantly, the response which rated a close second ranking (40.3%) was "I recognized that the influence of others contributed to my initial interest in the ministry." These two responses were in contrast to the third response which dealt with a need for intellectual growth as a motivator for deciding to study for the ministry. This latter category was rated "most applicable"



by only 16.9% of the Seminary IV Class. When contrasted against a "desire for service to others" category (Item 152, Table 5), the concept of "influence of others falls even lower as a "most applicable" choice. In this item only 30.8% of the responses indicated the "influence of others" as "most applicable." The "service to others" category read, "As a minister I would be in a position to do something about the world's suffering and need." This category was rated "most applicable" by 44.3% of the men. The remaining category, "...a need to find myself" was considered "most applicable" by 25.3% of the men. These items indicate that although there is some strength to the influence of others upon a man to decide to prepare for the ministry, there is a general feeling among the Seminary IV Class that the evangelistic witness and service to others are more important concepts in motivation for ministry.<sup>13</sup>

The concept of "service to others" is dealt with in Items 141, 151, and 155 (Table 5). In each of these items a "service to others" statement is included. In Item 141, the "service to others" statement received 39.9% of the response as "most applicable." This is compared with a similar response of 39.9% for a statement concerning acceptance and support from family and friends. However, 34.2% of the men opted for a third response in this item dealing with intellectual growth. In Item 151 the "service to others" category is listed in two statements. The combined response of these statements is 75.7%.

This is compared with only 24.3%, which was the response for the third statement: "The church and the ministry were vital factors in the environment in which I grew up." In Item 155, the "service to others" statement received a response of 44.3%. This is compared with 25.3% response to a statement declaring "People encouraged me and seemed to think of me as the kind of person who would be a good minister." This is an "encouragement from others and self image" statement. A response of 30.4% was given for the third statement, "I wished to relate the insights of Christian thinking to our understanding of other fields of knowledge. This statement is an "evangelistic witness" and "intellectual growth" category combination. Therefore, in all of the instances above, "service to others" was indicated as "most applicable." "Service to others" is then a similar motivator to "acceptance of family and friends." "Service to others" is a stronger influence toward study for the ministry than intellectual growth, church and ministry environment when growing up, encouragement from others and self image, and "evangelistic witness" combined with "intellectual growth." Service to other people is a strong motivator when men decide to study for the ministry.

"Evangelistic witness" is also a strong motivation for men when deciding to study for the ministry. Items of the Inventory which deal with this category are numbers 135, 143, 146 and 149. In each of these items a statement of "evangelistic witness" is

given. In Item 135 this category received a response of 44.2% of the men who felt that it was "most acceptable." This is compared with 36.4% of the men who chose the response which states "The ministry appealed to me as the type of work I would both enjoy and do effectively." The third response in this item was 19.9% for a statement dealing with "encouragement from others and self image." In Item 143 the "evangelistic witness" received 48% of the response. This is compared with a 27.3% response for a "self image--suited for church work" statement. The third statement deals with "church and ministry environment" and received 24.7% of the responses. The "evangelistic witness" category received a 67% response in Item 146. In this item the category is compared with a second statement concerned with a "need to find oneself" as an influence for deciding to study for the ministry. This latter statement received 13.9% of the responses as "most applicable." The third statement in this item deals with "support from family and friends" and received 19% of the responses. In Item 149 the "evangelistic witness" statement received 42.9% of the responses. This is slightly higher than those received for a statement concerning the "influence of others" (40.3%). "Intellectual growth" ranked third with 16.9%. These items show that when "evangelistic witness" is not compared with "service to others" it surfaces as a fairly strong and somewhat dominant motivator. "Evangelistic witness" is stronger as an influence

than one's self image or feeling that he is "well suited" for the ministry. It is also more important than the influence and support of others. Furthermore, "evangelistic witness" is a greater motivation than a person's church and ministry environment while growing up. "Evangelistic witness" is a significantly stronger influence than choosing the ministry to "find oneself" and is also much stronger than support from friends and family. When compared to a need for intellectual growth as a motivator for study for the ministry, "evangelistic witness" is much stronger.

The Theological School Inventory serves as an important indicator of the climate, thinking and character of the Seminary IV Class. The reflection of the Inventory is very useful because the instrument used for this study was constructed from categories precipitated from responses of the Seminary IV Class. The instrument is very similar to the reflections of the Inventory. Even more significant is the fact that although there were spaces on the instrument provided for additional categories of influence ("Other"), very few different categories surfaced from the respondents. This indicates that most of the men in the other groups surveyed--Men in the Ministry 25 Years, College Seniors, and College Freshmen--felt comfortable with the 19 categories provided.<sup>14</sup> This in turn shows a similarity among all four groups interviewed along the lines of the reflections of the Inventory.

## FOOTNOTES

<sup>1</sup>The Seminary IV Class is the 1973 graduating class of Concordia Seminary, St. Louis, Missouri.

<sup>2</sup>In this study a distinction is made between intrinsic and extrinsic motivators and influences. An intrinsic motivator or influence is one which seemingly originates or is situated within the person himself. For example, some intrinsic motivators include a desire to help others, a feeling that one would feel comfortable in the ministry, a desire for intellectual and theological growth, etc. An extrinsic influence or motivator is one which originates outside the individual. Some examples of extrinsic motivators include support from friends, guidance of parents and encouragement from the home pastor.

<sup>3</sup>The Theological School Inventory was developed by Educational Testing Service for the Ministry Studies Board, Dayton, Ohio. "In 1962...the Theological School Inventory (TSI) was developed as a standardized measure of conscious motives of Seminary students. By means of a thorough and competent analysis of statements that ministers made about their motivation, twelve categories of the seminarian's views of the ministry were eventually developed for use in the study of ministerial motivation." "The TSI has thereby made possible an objectively comparative review of motivations which occur over a period of years." (Nauss, "Current Emphases and Trends in Ministerial Motivation," Concordia Seminary Studies, 72, 2 (March, 1972), p. 2.

"Brief descriptions of each of the TSI categories are given as follows: Acceptance by Others (A): the degree to which other persons have encouraged or influenced the student in his plans and decision for the ministry. Intellectual Concerns (I): the extent of the student's desire to learn more about theology and related intellectual questions. Self-Fulfillment (F): the degree to which the student feels a strong inner compulsion for the ministry which cannot be readily explained. Leadership Success (L): the degree to which the student has been led to decide upon the ministry because of successful leadership experiences in church activities in the past. Evangelistic Witness (E): the desire to share the Gospel with others, primarily in public proclamation. Social Reform (R): the extent to which the individual is inclined to become involved in social and civic issues as a vital part of his ministry. Service to Persons (P): the degree to which the student desires to help an individual person in his emotional, physical, and spiritual troubles. Definitiveness (D): the conscious certainty of a student's decision for the ministry. Natural Leading (NL): the degree of confidence a person feels in assuming

the tasks of the ministry, or the reliance upon one's own abilities as being suited for the role of the minister.

Special Leading (SL): the extent to which the student has had special experience(s) in which he can see the hand of the Lord guiding him directly to the ministry. Call Concept (CC): the proper type of call for a ministerial student (with a high score corresponding to the special leading motivation). Flexibility (FL): the style of an individual in his general intellectual methodology, with a high score referring to a preference for ambiguity, change, openness to doubt, and a low score indicating preference for structure, specifics, practical training." (Nauss, "Current Emphases...", p. 4).

<sup>4</sup>In his studies at Concordia Seminary, Springfield, Nauss similarly finds that "The average ministerial candidate has first thought about the ministry in the early years of his high school training about the age of 15." (Nauss, "A Study of Factors Influencing Recruitment of Students for Ministerial Study at Concordia Seminary," Concordia Seminary Studies, 71, 1 (July, 1971), p. 6.

<sup>5</sup>However, according to Rev. Donald Hinchey, (Director of Admissions for Concordia Seminary, St. Louis), and Dr. Samuel I. Goltermann, (Executive Secretary, Board for Higher Education, Lutheran Church-Missouri Synod), the age of interest in ministry and consideration of theological education is presently much later in life.

<sup>6</sup>See Table 15.

<sup>7</sup>See Strommen, A Study of Generations, p. 227; 278 and 376.

<sup>8</sup>See related material in Table 25.

<sup>9</sup>See Chapter I, p.8.

<sup>10</sup>See p. 21 above.

<sup>11</sup>The concept of the influence of the minister is dealt with in Items 129, 132, and 137 of the Inventory (Table 5). In each of these items the statement appears "From my contact with successful ministers, I came to view the ministry as a stimulating, challenging vocation." In Item 129 this statement has a 39.5% response as compared with a 40.8% response for a statement concerning a desire to give support to persons who were adjusting to crises, etc. This indicates a slightly lower ranking of importance toward the ministerial influence. The third choice for this item dealt with "influence of others" and received 19.7% of the responses. In Item 132 the state-

ment concerning ministerial influence is compared with another "service to others" category statement: "As a minister I would be in a position to do something about the world's suffering and need." In this item the former statement received 46.8% of the response as "most applicable." The latter ranked second with 33.8% of the response. The third statement in this item dealt with intellectual growth and received 19.5% of the response. In Item 137, the statement of ministerial influence is compared to the statement: "I have come to see that my need to find myself helped determine my choice of the ministry." This latter statement received 41.6% of the response while the former received 40.3%. The third statement in this item deals with "evangelistic witness" and received 18.2% of the response. These items indicate that the influence of the minister is a slightly weaker motivator when compared with desire for "service to others" but stronger when compared to "intellectual growth" and desire for "evangelistic witness."

<sup>12</sup>The Nauss study at Concordia Seminary, Springfield reports these findings: "For the question requesting degree of encouragement...it is evident that home and other ministers tend to give the most encouragement while teachers, and brothers and sisters appear to give the least, in a brief comparison of all six person-groups listed." Nauss, "A Study of Factors Influencing Recruitment of Students for Ministerial Study at Concordia Seminary," Concordia Seminary Studies. 71. 1(July, 1971), p. 20.

<sup>13</sup>The strength of "influence of others" follows the same pattern as the strength for "influence of ministers." See Footnote 11 above.

<sup>14</sup>For a complete listing of all responses to the instrument in the category "Other," see Table 6.

## CHAPTER IV

### RESULTS FROM THE QUESTIONNAIRE<sup>1</sup>

#### Men in the Ministry 25 Years

It would seem that it may be difficult in 1973 to recall motivators for preparation to ministry for men who graduated in 1947. Yet, it appears that these men had little difficulty answering the instrument used for this study (Table 4). However, after twenty-five years, the answers may become stereotyped and categories may become rigid. This possible danger should be remembered when considering the following information.

The 25 Year Men responded generally in the same pattern of motivator strength as did the other groups surveyed. However, there were a few items which reflected stronger or weaker patterns than the other groups. Item 2 indicates that none of the 25 Year Men ranked a religious experience as a motivator that influenced them in the category of "Much." This item ranks 25% lower to the group which ranks closest--College Seniors. It would appear that as these men reflect upon their pre-seminary life, their religious experiences are considered as only moderate motivators. Most of the men felt that a religious experience had little or nothing to do with their decision to enter the ministry. In this climate of little religious experiential motivation there was a low feeling of be-



ing Called to the ministry (Item 4). The respondents in this group fell far below (about 30%) the other groups in the "Much" influence category. This pattern breaks, however, in the "Moderate" motivation category when the 25 Year Men rank themselves slightly higher than the other groups. It seems, then, that most of the men felt an inner Call of some kind. Those few who felt this Call to the ministry considered it to be only a moderate stimulus in their decision to prepare for the ministry.

The ministry of Jesus Christ is often seen as a ministry of service to others and a ministry of proclamation of the Good News. Most would agree that in the recent history of the Lutheran Church-Missouri Synod there has been a trend toward more social oriented ministry. This has resulted in more concentration on social ministry, clinical ministry, counseling, referral services, inner city service agencies, etc. This trend is demonstrated when the scores of Item 5 and Item 6 ("service to people" and "evangelistic witness") of the 25 Year Men are compared to the scores of the same items of the other groups. The scores of "Much" influence for service to people is relatively lower for the men who graduated 25 Years ago as a motivation to decide to prepare for the ministry. However, this group reported the highest ranking for desire to witness as a motivating force in their pre-seminary lives.

On a more extrinsic level, the 25 Year Men responded with greater frequency toward "influence from parents." This item (9) is significantly stronger for the 25 Year Men in comparison to the other groups. More encouragement was seen as a "Much" influence category for the parent-motivator. Almost 35% more of the men in the 25 Year group regarded this item as stronger than did the closest ranking group below it. There could be some speculation as to why this is the case. Generally it may be because the family unit has recently broken down somewhat in America. Furthermore, the Missouri Synod has traditionally been a very parochial, family-oriented church. But today, the church is reaching out to more diversified groups of people, and consequently building a church body which is characteristically less structured around the typical old Lutheran-German family stronghold. Therefore, there is in all areas of influence less opportunity available for parental influence. Furthermore, there is more occupational freedom today. One is no longer obligated or even encouraged to pursue the occupation which his father and grandfather has done. The day of learning the family trade is past. Therefore, the father-son ministerial pattern is falling away from the scene today. Also, those fathers who have church-related occupations or who are active in the church's activity are often not as close to their son as their fathers were to them.

Consequently, the parent is generally providing less influence for the potential ministerial candidate.

One might think that this pattern would follow in the area of influence from the pastor. But this is not the case (Item 10). The home pastor motivator ranking is surprisingly low for the 25 Year Men. These men generally felt very little motivation on the "Much" influence category with regards to their home pastor. This motivator is much greater for them in the "Moderate" level and is ranked there higher than the other groups (almost 50%). On the other end of the scale, there were not any men from this group who responded that his home pastor did not influence him at all. Most men felt a moderate to little motivation from the home pastor.

One of the most radical departures from the group patterns of responses for the 25 Year Men was the motivation from Item 12: "Had no direction in life." In this item the men responded unanimously that this motivator had no place in their influence when deciding to prepare for the ministry. This may reflect a number of characteristics. First, it is not impossible that after one is in the ministry for 25 years the restlessness that may have occurred prior to decision to prepare for ministry could have become a long forgotten aspect of the past. A 25 year mind set may develop subconsciously that tends to weaken negative memories that could be uncomfortable to recall.

Secondly, it is not surprising for most people to see a number of young people searching for direction in life today. Either there is more searching today than in past years or young people are just more open about expressing it. Nevertheless, young people without direction is a phenomenon that is not rare today and one should not be surprised to find a percentage of searching youth in every occupation, including ministry and ministerial preparation.

Biblical motivation is strong among the 25 Year Men. This is indicated in Item 19. The responses establish a strong ranking in the "Much" influence category. This perhaps corresponds with the fact that most young people today know much less about the Bible in general than those of prior years.<sup>2</sup>

There were far less motivators added in the "Other" category by the 25 Year Men than the number of "Others" submitted by the other groups. The only "other" motivator submitted was "Teacher" which ranked as "Much" influence for that individual (Table 27). Just how this "teacher" relates to Item 1 of the questionnaire is impossible to say. The fact that this group of men who have been in the ministry for 25 years only submitted one item in the "Other" category may be due to the categorization-generalization process of memory as time goes on in one's life. Comparatively, this group was far below the other groups in frequency of responses submitted to the "Other" category (Tables 31, 33, 35, 37, 39 and 41). On the other hand, this

pattern may reflect a broadening of the motivational influences for the potential ministerial candidate. Insufficient evidence is available at this time to make any conclusions one way or the other.

When the items of the questionnaire are divided into extrinsic-intrinsic groupings it appears that the men in the 25 Year group differ significantly in the "Much" influence category (Table 40). These men who graduated in 1947 show a motivational climate for preparation for ministry which is significantly lower than the other groups in the intrinsic responses (54.7%). Conversely, on the extrinsic level the 25 Year Men score much higher. If this indicates a trend today for men to be stimulated to prepare for ministry by intrinsic motivators, it would probably further indicate a future pastorate or present potential pastorate with stronger inner convictions. If this is the case, it is a strengthening trend in the church that could conceivably provide the church with ministerial servants<sup>3</sup> who are probably more satisfied with their pastoral role.<sup>4</sup>

#### The Seminary IV Class

The Seminary IV Class responses generally follow patterns that are similar to the other groups. However, there are some significant departures. The Seminary IV Class respondents rank

very high in the "Much" influence category for the service to people item (Item 5). This ranking is not radically different than the other groups which are in the training process for the ministry. All three groups, the Seminary IV Class, College Seniors and College Freshmen rank between 65% and 85% on this item as being "Much" influence in their decision to prepare for the ministry. This is a positive trend in the Lutheran Church-Missouri Synod because servants of Jesus Christ must serve people as well as proclaim the Good News. The ministry of Jesus is one of total immersion into service and proclamation. However, it is also significant that the Seminary IV Class ranked relatively lower on the "Much" influence category for evangelistic witness (Item 6). In addition to this ranking, the Seminary IV Class ranked much higher than the other groups in the "Moderate" influence category for evangelistic witness. The general pattern for the other three groups establishes high ranking for evangelistic witness as a strong motivator with a significant drop in the strength of this item as a moderate motivator. Therefore, whereas the evangelistic witness was a primary motivator for the other three groups, it served as only a moderate motivator for the Seminary IV Class. When Item 5 and Item 6 are compared for the Seminary IV Class to the other groups, the ranking patterns are in a reciprocal relationship.

The Seminary IV Class shows a contrast in ranking with reference to the part which God's Word played as a motivation

for ministry. (Item 19). Whereas the men in the ministry rank highest in the "Much" category, the College Seniors and College Freshmen groups rank only slightly lower. Significantly low in this category is the ranking of the Seminary IV Class respondents. Influence or encouragement from the Word of God was "Much" influence for deciding to study for the ministry for only 12% of the Seminary IV Class. However this item does jump to 47% as a moderate motivator.

Among the Seminary IV Class respondents there were a number of men who volunteered "Other" responses. For one reason or another these respondents felt that the responses did not fit in the categories provided. On an intrinsic level, two responses were given, "Curiosity concerning the ministry" and "Dream - experience." With reference to the former, it appears from this response and others that ministers cannot assume that young people in the parish know or understand what the ministry is really like as an occupation. Many young people, perhaps potential ministerial candidates, do not know what the pastor does from Monday through Saturday. On the extrinsic level, a number of motivational factors were mentioned. One of these was the mention of "Vicars" at the person's home congregation. Vicars are often assigned the youth group as one of their primary tasks for the vicarage year. Therefore, there is much contact between vicars and those young people at an age of motivation receptivity. Furthermore, the age of vicars is usually such that it is easy

for young people to identify with him and thereby have a better chance to learn what ministry is all about. Another extrinsic factor was "People trying to influence my brother into the ministry." The respondent did not state whether or not his brother actually did prepare for the ministry. Nevertheless, this influence was projected to the respondent even though he was not the original intended target for recruitment. Another extrinsic factor given by a Seminary IV Class respondent was an "Ambassadors for Christ worker." Whereas Ambassadors for Christ does not have recruitment as one of its primary objectives, its witness of Christ can have influential effect. Another influence given in the "Other" category was a parental influence within a negative context. The parents of this individual apparently wanted him to attend a Lutheran high school. He would not do so, and from this atmosphere of conflict there emerged a third alternative in the form of the individual attending a Lutheran high school-college situation at Milwaukee, Wisconsin. This served as a major motivator to prepare for the ministry for this individual. A final motivator mentioned by the Seminary IV Class was a guidance counselor. Some guidance counselors at the high school level have a great influence among young people. When vocational options are considered the young man should be made aware that ministry is a possible future for him.

On the combined extrinsic-intrinsic level of motivation



the Seminary IV Class scores very high in the intrinsic category with 67.4% of the motivation in the "Much" influence ranking. This pattern drops somewhat in the "Moderate" influence ranking where only 51 % of the response is intrinsic.

#### College Seniors

The responses from the College Seniors group follow general patterns of ranking with the other groups. There are, however, some minor differences which provide some significant implications. The College Seniors rank highest in the area of having the desire to serve people in the "Much" influence category (80%), This response strength with regards to service to people (Item 5) was followed closely by the Seminary IV Class. In contrast, the response to the religious witness item (6) indicates a lower response at 65%. By comparison, this ranking is much higher than the Seminary IV Class and somewhat lower than the men in the ministry 25 years. This is not supported by "Moderate" responses which underscores the fact that the College Seniors found the service to persons a strong motivator<sup>5</sup> whereas evangelistic witness was relatively weak for them. The College Seniors ranked highest among the groups when responding to the motivational strength and influence of the home pastor (Item 10). For the College Seniors the home pastor had a lot of influence as a motivator as they considered preparation for the ministry. In both the "Much" and "Moderate" influence categories

the College Seniors rank above the College Freshmen and Seminary IV Class. As for the 25 Year Men, the College Seniors rank significantly higher in the "Much" influence category, but this is somewhat balanced by a lower ranking in the "Moderate" category. This relatively strong influence of the home ministers on the College Senior when he was considering preparation for the ministry is supplemented by the response strength of influence from another pastor (Item 11). The College Seniors responded with a much stronger influence from other pastors as did the other groups (45% in the "Much" influence category). The only group which comes close in response is the Seminary IV Class at 25% in the "Much" influence category. This pattern of strong influence by another pastor for the College Senior group continues in the "Moderate" influence category. When Items 10 and 11 are combined, the category of pastoral influence is very strong for the College Seniors in contrast to the other groups. This means that pastors have played a great part in motivating this group to prepare for the ministry.

The College Seniors also scored higher than the other groups in the "Much" influence category of Item 16. About 35% of the College Seniors ranked the intrinsic feeling that they considered nothing was more worth doing than ministry as a strong motivator in their decision to prepare for the ministry. It would seem that this would be an important attitude for pre-ministerial candidates. Furthermore, it would be a valuable

attitude for ministers throughout their lives. This attitude displayed in Item 16 for the College Seniors is supplemented by a high rating of Item 4. In this Item, 65% of the College Seniors said that they felt a Call to the ministry and that this was a motivator with "Much" influence upon their decision to study for the ministry. It would seem that a high strength mind set that includes a feeling of a Call to the ministry on the one hand and a feeling that there is nothing more worth doing on the other would provide a significant motivational attitude for a person before his decision to prepare for the ministry, during his preparation and throughout his ministry.

The College Seniors did not list any responses in the "Other" category on the intrinsic level, but there were three listed on the extrinsic level. Two of these three responses surfaced as the influence of the vicar once again.<sup>6</sup> The third motivator mentioned in the "Other" category was a seminary professor. Actually, this motivator could be listed as another pastor since most seminary professors are generally ministers. However, it is good to remember that the seminary professor is a potential agent for motivation and can be involved in the recruitment process.

The College Senior ranked relatively high on the intrinsic level of motivation in the "Much" influence category (64.7%), but in the "Moderate" influence category was the only group to drop below the extrinsic strength (48% intrinsic, 52% extrinsic).

Therefore, it would appear that the motivation for the College Seniors is primarily intrinsic and moderately extrinsic as well.

### College Freshmen

The College Freshmen group is a group characterized by extremes. When compared to the other groups interviewed, the College Freshmen score most frequently above or below all of the rest. This would tend to indicate that with regards to motivation to prepare for the ministry, College Freshmen are somewhat different than the other groups in many areas where these other groups follow similar patterns. Whether this is a trend toward different patterns or a College Freshmen mind set is impossible to discern from this study.

The College Freshmen scored somewhat lower in the "Much" influence category of Item 1 than the other groups. This is followed by a greater departure from the group patterns in the "Moderate" influence category and even greater difference in the "Little" influence category. This indicates that very few of the College Freshmen felt influenced to prepare for the ministry by teachers to any degree ("Much" and "Moderate" influence categories) but a number of them (55%) felt a slight influence from teachers ("Little" influence category).

There is a significant influence pattern for the College Freshmen in the area of religious experience (Item 2). In comparison with the other groups, more College Freshmen had strong-

er motivation from a religious experience than all three of the other groups in all of the categories of influence ("Much", "Moderate" and "Little"). Furthermore, fewer of the College Freshmen rated a religious experience with no influence than the other groups. This is indicated by the "None" category where College Freshmen rank only 5% in contrast to College Seniors, Seminary IV Class and 25 Year Men who ranked 30%, 41%, and 44% respectively. This indicates that the religious experience is a much stronger motivator for College Freshmen toward their decision to prepare for the ministry. Perhaps in support of this is the response ranking of the College Freshmen to the item dealing with a Call to the ministry (Item 4). In this item, a greater percentage of the College Freshmen considered a Call to the ministry as "Much" influence to their decision to study for the ministry than did any of the other groups. This ranking of College Freshmen (68%) is only slightly higher than College Seniors (65%) who are somewhat higher than the Seminary IV Class at 53%. The Seminary IV Class in turn is significantly higher than the 25 Year Men (22%). This could very well indicate a trend in the importance of the Call in motivation to prepare for the ministry.

More College Freshmen felt motivation from a desire to show thanks or appreciation to God than the other groups. There was a much stronger ranking in the "Much" influence category for

College Freshmen than for other groups, however this pattern was reversed in the "Moderate" category where College Freshmen ranked lowest. Therefore, as a strong motivator appreciation or thanks to God ranked high, but as a secondary influence or moderate strength motivator it ranked somewhat lower (but still quite high on the scale at 36%).

Only 5% of the College Freshmen rated no direction in life as a motivator in the "Much" category and therefore fell somewhat below the Seminary IV Class and slightly higher than the College Seniors and 25 Year Men. However, in the "Moderate" influence category the College Freshmen ranked significantly higher than the other groups at 32% (the closest group was the Seminary IV Class at 5.9%). This means that no direction in life may not have had a lot of influence toward College Freshmen as they decided to prepare for the ministry but it did influence a number of the men to a "Moderate" degree.

The College Freshmen scored relatively higher than the other groups in the response to Item 15 (felt I would feel "comfortable" in the ministry). Whereas 24% of the College Freshmen scored this item in the "Much" influence category, none of the 25 Year Men ranked in this category at all. Furthermore, the College Seniors and Seminary IV Class only ranked slightly with 5% and 5.8% respectively. This item continued to be stronger for the College Freshmen than the other groups

in the "Moderate" influence category. Whether or not this item is a valid motivation for preparation for the ministry has been questioned by some. What is understood by the respondents when choosing the item is difficult to determine. Nevertheless, the ranking is there with significant strength for the College Freshmen group.

The College Freshmen indicated several responses to the "Other" category of motivators. On the intrinsic level there were two responses. One respondent indicated that he "Felt the Lord had equipped me for such work." This is a practical question which only came up once in the entire survey. Perhaps it is important to the groups surveyed, but not defined by them as a motivator. The second intrinsic response to the "Other" category was similar: "Discovered leadership abilities." This latter response was the only write-in response which was ranked in the "Moderate" influence category, the rest being in the "Much" influence category. On the extrinsic level of motivation there were listed three items: "Girl friend"; "Brother" ; and "Watching or looking up to other pastors." Conceivably these could be ranked in the questionnaire under friends, relatives or other pastors but were not.

Generally, the ranking of the College Freshmen for the "Much" influence category was the highest of the groups on the intrinsic level at 75.1%. This pattern continues also for the "Moderate" influence category where College Freshmen rank high-

est on the intrinsic level at 56.8%. This indicates a general incline in intrinsic motivation from 25 Year Men to College Freshmen in the "Much" influence category and a general return to the level of the 25 Year Men by the College Freshmen in the "Moderate" influence category.



## FOOTNOTES

<sup>1</sup>See Tables 7-42.

<sup>2</sup>The Study of Generations reports that the age group 15-18 ranked highest in the category of Biblical Ignorance. (Strommen, p. 228). These ages significantly correspond with ages of decision to enter programs of preparation for the ministry. Biblical knowledge may therefore be lowest at a time when young men are making the decision to prepare for the ministry. Consequently, the Bible ranks much lower for young people today as a motivator for deciding to prepare for the ministry.

<sup>3</sup>See footnote 1, Chapter I.

<sup>3</sup>See footnote 1, Chapter I.

<sup>4</sup>In a personal interview conducted for this study, Rev. Don Hinchey indicated that if pastors are happy in their role they tend to have a high recruitment record. If this satisfaction of role is reliant upon intrinsic commitment and if this intrinsic quality is stronger in future pastors, then it is reasonable to assume that future pastors will serve a greater role in the recruitment process. As agents of influence to young people at the parish level, these men can display a more positive attitude to the fulfillment which the ministry brings to the individual. Moreover, it is conceivable that the pastors intrinsic motivation may serve as a model for potential ministerial candidates, thereby continuing the productive recruitment climate.

<sup>5</sup>The "Moderate" responses usually support the "Much" responses in a way that brings the total response pattern of both categories into level with the other groups or toward the other groups. For example, in Item 6 there is a very high response in the "Much" influence category for 25 Year Men. This pattern is balanced however by the very low response level in the "Moderate" influence category. This tends to bring the 25 Year Men into line with the "Much-Moderate" pattern of the other groups. Another example is the responses of the Seminary IV Class to Item 6. The responses in the "Much" category are relatively low. This is balanced, however, by the relatively high response in the "Moderate" influence category. Significant to the College Senior response in Item 6 is that the "Moderate" response does not support the "Much" response when viewed comparatively with the other groups. This is important because when the total strength of Item 6 for the College Seniors is compared with the high response strength of Item 5, the difference is significantly great.

<sup>6</sup> See Page 39.

## CHAPTER V

### IMPLICATIONS FOR RECRUITMENT

How does the church recruit effectively? That is a question which people in the church should be asking. Perhaps when the church realizes the urgency of the Gospel, then recognizes the power of the Holy Spirit to call His people to prepare for ministry, and finally understands that men and environments serve as the earthen vessels (2 Cor. 4:2), it will become sensitive to the maintenance and promotion of channels through which Jesus Christ buttonholes his full time ministers. Surely that time is now. Surely the church has already realized the importance of recruitment. But where does effective recruitment begin? Perhaps it all begins with some studies of reflection like this one and the many others which have been done or are being done, and (hopefully) will be done. It is vital for the church to know where the recruitment target is located and then to go after *him*.

Many churches today are trying new methods of recruitment. Some orders have gone so far as advertizing in national magazines.<sup>1</sup> Other Christians are recruiting through the environment of existing structures: the church, the school, vocational guidance counselors, etc. Perhaps the greatest need is to sensitize the channels God has already given to us and when those avenues run dry, head for new horizons for recruitment.

This study has revealed some of the target areas for recruitment. The items precipitated for the questionnaire give some direction for relevant recruitment. But there is a two-pronged question which the church and all of its recruiters must ask: Do the results of the questionnaire record successful and unsuccessful channels for the Holy Spirit to call men to prepare for the ministry or do these results indicate which areas have been activated, stimulated, sensitized and nurtured for recruitment? Surely there are many different ways in which men are called to prepare for the ministry. Perhaps the many channels of recruitment have always been there but the church has failed to see them. Perhaps the church has been straining out gnats as the camels of recruitment possibilities have marched right past (Matt. 23:24).

There are many channels for recruitment to which this study can sensitize the recruiter. For example, parochial school teachers, Christian teachers in public schools and Sunday School teachers are vital influences on young people as they sit before them in the educational environment. Perhaps teachers should be made aware of their opportunity and maybe they should even be trained to be effective recruiters. Furthermore, parents should be alerted to their unique opportunity for influence. Recruiters who spend all of their time recruiting should be challenged to appear not only before youth groups but also before parent-teacher leagues, men's clubs and ladies' aids.

Also, the recruiter needs to challenge pastors to see their particular role in the recruitment process. Do recruiters ever appear before pastoral conferences? Statistics show that all pastors are not equally aware of the recruitment strength which they have in their pastoral ministry. Are pastors being real people to their youth? Are they letting the youth be involved in the ministry of the church? Are they letting the youth take an active part in the ministerial duties of the pastorate from Monday through Saturday? These are important challenges for the pastor in the congregational setting. Are vicars aware of their future opportunities before they leave the seminary for vicarage? A little pre-vicarage stimulation, a few materials and some follow-up cards could multiply the recruiters outreach many times. Are pre-ministerial students at all levels of education used for recruitment? What about pastors who are not in the parish setting? Are the recruiters motivating these other pastors to recruit for Jesus Christ? Have the recruiters gone before the full time pastoral counselors, the hospital chaplains, the campus pastors, the seminary professors and college professors to cast the recruitment challenge upon them? These people come in contact with countless potential candidates each day.

On a more intrinsic level, are teachers, pastors and youth counselors equipping the young people with ways to understand religious experiences? Are the church's leaders dealing

with the whole understanding of what it means to be "called?" When young people show energetic interest in serving people and witnessing the hope that is in them, is the church ready to suggest a possible way of harnessing that spiritual energy? Is the church presenting the thought that one might have a personal desire for the ministry or challenging youth with the thought that for some people, there is nothing more worth doing than ministry? Is there meaningful Bible study and discussion with regards to choosing any occupation?

All of these, and many more areas are in need of cultivation by the church for recruitment that counts. But in the final analysis, the potential ministerial candidate must decide himself. Recruitment can never become anything more than helping the individual come to his own decision. Beyond information, the challenge and the prayers there is no such thing as a recruitment process. Recruiters can thank God for that because the information, the challenge and the prayers are a task that is big enough, important enough and worthwhile to the extent that one could spend a life time doing just that task.

FOOTNOTE

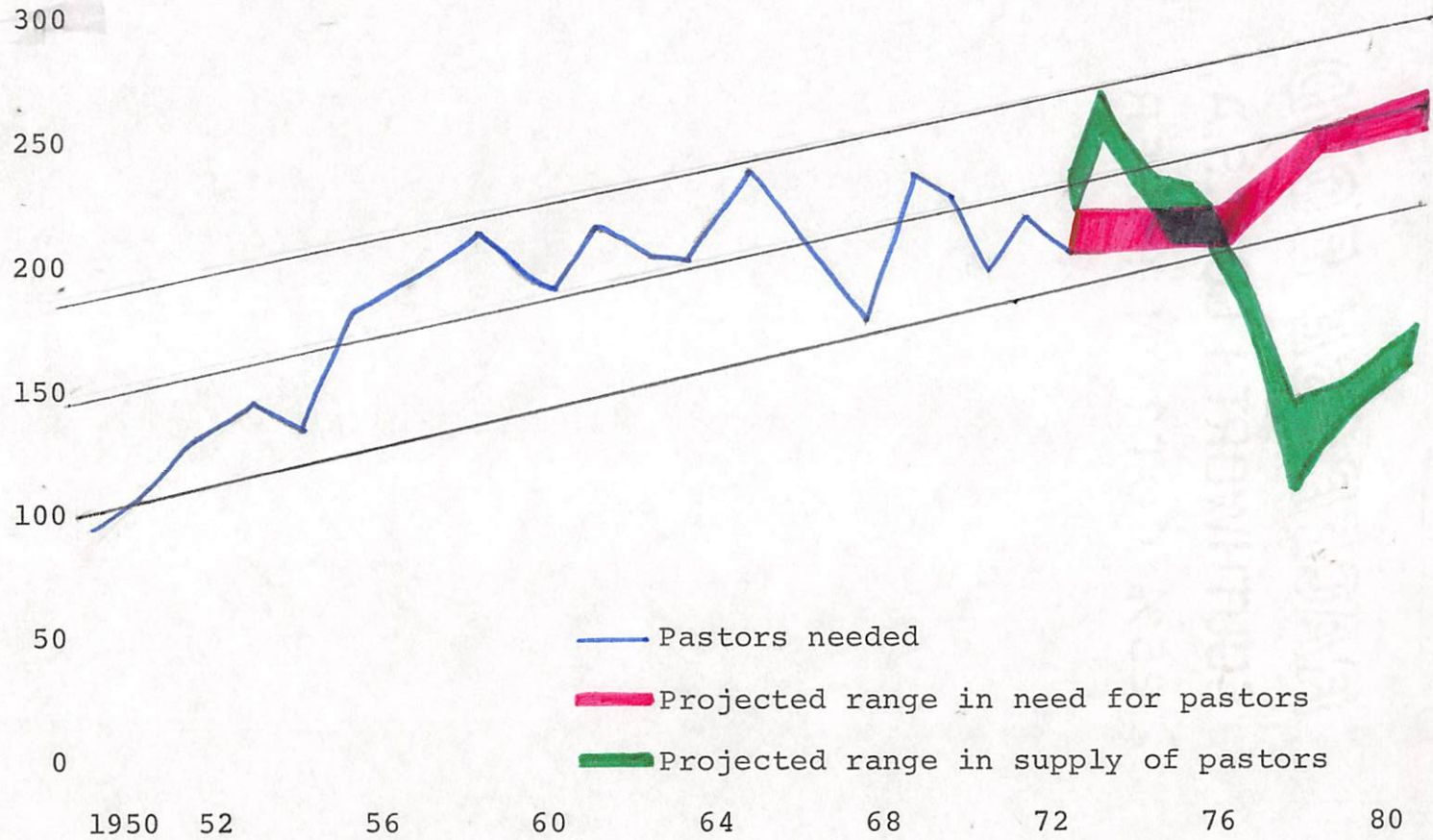
<sup>1</sup>Time Magazine, Volume 101, Number 19 (May 7, 1973),  
p. 98.

APPENDIX



TABLE 1

PAST AND PROJECTED NEED FOR PASTORS 1950 - 1980 \*



\* The Lutheran Witness, Volume 92 (January 28, 1973), p.45.

TABLE 2

ALL RESPONSES FROM QUESTION ASKED OF TWENTY SEM IV MEN --  
CONCORDIA SEMINARY, ST. LOUIS, MO.

Question:

"Please list as many of the things that motivated you to study for the ministry that you can think of. They need not be in any order. I would like you to number them just so I can tell one apart from another. Just list as many of the things that motivated you to study for the ministry that you can think of. This is to be anonymous so do not put your name on it. Take as much time as you like. Thank you."

1. "My home pastor."
2. "Conflict with my girl friend at the time."
3. "A lack of a sense of meaningful purpose in life."
4. "A feeling of guilt at not being a better Christian."
5. "Home pastor."
6. "Grade school teacher."
7. "Sister who is a grade school teacher."
8. "Home atmosphere stressing faith and service."
9. "Personal interests (what I was interested in always seemed to direct me back to ministry, "non-directive direction")."
10. "Love of people."
11. "Love of God."
12. "Amazement at the message of the Bible and how it can affect people."

13. "Disappointment that many people do not believe leading to urgency to tell them of God's love."
14. "Desiring to help others experience the love of the God I experienced (i.e., "to pass on what I first received" so to speak."
15. "To come to the seminary to learn the answers to some theological questions."
16. "Poor example of Navy chaplains on Marine bases (no Gospel)."
17. "Early piety fostered by mother."
18. "Favorable example of Missouri Synod Pastors in my early life."
19. "No feeling of direction. As Senior in High School (idea of--since I don't want anything; especially, I might as well go the ministry route.)"
20. "No forcing of vocation by father although he wasn't extremely fond of the idea of my move to the ministry."
21. "Pastor who confirmed me."
22. "Parents--background from a good Christian home."
23. "My own desire - like this type of work of people, feel strong and comfortable in parish situation."
24. "Want to share and strengthen my faith."
25. "Want to share and strengthen other's faith and help fellowman."
26. "Personal wealth?!"
27. "Nothing outwardly influenced me. I felt the desire since I was in the second grade - approximately 7 years old - and have followed that desire for twenty years."

28. "Possibly a few grade school teachers."
29. "Encouragement from my parents."
30. "My own desire to do some kind of full time church work."
31. "Pastor of home congregation."
32. "Encouragement from parents."
33. "The need for religious or spiritual education was present."
34. "My own need and desire to work with people."
35. "I like Christian people -- the way they live, act, and treat each other."
36. "No matter how hard I tried, I couldn't escape the call of the Holy Spirit."
37. "My wife's encouragement."
38. "Feeling that through working in the church I would be of aid to others."
39. "Activity in Church that enabled me to see the church as a resource for helping."
40. "Feeling that in the Church I would be able to be as active as I wanted if (?) not in programs that I felt work important. Own Boss theory."
41. "Belief that the proclamation of Jesus Christ as Savior is an agent for change to the better of all people."
42. "Belief that the idea of Christian community is a very worthwhile idea and one that I would like to aid and help to grow."
43. "Parents."
44. "Prayers - Spirit."

45. "Word of God."
46. "Pastor."
47. "Teachers."
48. "Relatives, especially an aunt."
49. "A sudden (over period of a month), personal understanding of the meaning of God's grace."
50. "A desire to help others."
51. "Concern over attitude's exhibited by high schoolpeers regarding their faith (general apathy)."
52. "Although pastors I came into contact with had good intentions, I repeatedly found that they had a basic difficulty in communicating their faith to teens."
53. "A desire to grow further in my own faith through a special means of service (i.e. ministry)."
54. "(Although this is not exactly a motivating factor, an additional consideration was the fact that I felt somewhat better qualified to become a minister than some of the other professions I was considering at the time.)"
55. "Feeling of personal Call."
56. "Positive influence of clergy I was in contact with."
57. "Personal desire to be of service to fellowman."
58. "Later interest in theology (both practical and theoretical)."
59. "Desire to serve in thanksgiving for things I had received from God!"
60. "Passive support from parents."

61. "Passive support from close friends."
62. "In eighth grade I felt the calling to serve my Lord in the full time ministry."
63. "My home pastors."
64. "Confirmation class."
65. "Being an acolyte."
66. "Pastor who confirmed me."
67. "Desire to help people in their need."
68. "Desire to do something for Christ."
69. "Like to preach."
70. "Home pastor (started church)."
71. "Present pastor at home congregation."
72. "Parents -- indirect support."
73. "Childhood Sunday school teachers."
74. "Sunday school, choir. Boy Scouts (related to church) -- these church related organizations gave feeling of belonging to church."
75. "Wife."
76. "Sterility of my philosophy studies at university."
77. "Influence of Soren Kierkegaard ("The Great Name (?)" ) who counter-acted and connected the philosophic enterprise substituting subjectively and passionate intensity as specifically related to Christianity."
78. "I could see nothing more worth doing."
79. "I decided I wanted a theological education for my own personal benefit and use -- and only incidentally, any preparation for "The Ministry"."

80. "Two maiden ladies (sisters) of my home congregation."
81. "I don't tell this one to everyone, but: "A revelation in a dream - from God -" (I'd have to explain it personally)."
82. "Once near death -- doctors said no chance -- but I lived."
83. "Curvature of the spine corrected -- God answers my prayer."
84. "Call of the Holy Spirit -- (all other things subsidiary) I couldn't do anything else."
85. "Insatiable desire to learn God's will and Word."
86. "The example of my Pastor and his wife who showed me that the ministry was real!"
87. "The realization that the best way to help people -- to make a difference in the world -- was not to be found any other place."
88. "Parents."
89. "Home pastor."
90. "Principal -- teacher of our Lutheran day school."
91. "Friends."
92. "Various sermons preached by various pastors."

TABLE 3

## CATEGORIES OF RESPONSES \*

Category	Items	Number of Responses
I. Home Pastor's encouragement or influence.	1, 5, 21, 31, 46, 63, 66, 70, 71, 86, 89	11
II. Other Pastor's encouragement or influence.	16, 18, 52, 56, 92	5
III. Parental encouragement.	8, 17, 20, 22, 29, 32, 43, 60, 72, 88	10
IV. Teacher's encouragement.	6, 7, 28, 47, 73, 90	6
V. Service to persons.	10, 25, 34, 38, 50, 57, 67	7
VI. Desire for intellectual growth and spiritual growth.	15, 24, 33, 53, 58, 76, 77, 79, 85	9
VII. Felt special Call to ministry.	36, 55, 62, 84	4
VIII. Religious experience.	44, 49, 81, 82, 83	5
IX. Activity in church.	39, 42, 65, 74	4
X. Thanks or appreciation to God.	11, 59	2
XI. Evangelism - desire to share message of Christ - Proclamation	13, 14, 24, 25, 41, 69	6
XII. Encouragement or influence	37, 75	2

\*Responses to question: "Please list as many of the things that motivated you to study for the ministry that you can think of. They need not be in any order. I would like you to number them just so I can tell one apart from another. Just list as many of the things that motivated you to study for the ministry that you can think of. This is to be anonymous so do not put your name on it. Take as much time as you like. Thank you."



Category	Items	Number of Responses
XIII. Friends encouragement.	2, 51, 61, 80, 91	5
XIV. The Word of God.	12, 45	2
XV. No direction in life.	3, 19	2
XVI. Relatives (other than mother or father).	7, 48	2
XVII. Personal desire.	9, 23, 26, 27, 30	5
XVIII. Felt that I would feel "comfortable" in ministry situation.	23, 35, 40, 42, 54	5
XIX. Confirmation class.	64	1
XX. Nothing more worthwhile doing than ministry.	78, 87	2
XXI. Desire to do something for Christ.	67	1
XXII. A feeling of guilt at not being a better Christian.	4	1

#### Notes on Categorization

1. "Home atmosphere" was interpreted as "parental influence", for example, see #8.

2. "Pastor who confirmed me" was interpreted as "home pastor", for example, see # 21.
3. Negative motivators are regarded in the same manner as positive motivators, expressed perhaps in a negative way. For example, see # 53.
4. Military chaplain is recorded under the category of "other pastor". For example, see # 16.
5. Some items scored in more than one category. For example, # 25 scores first in the "Evangelism" category and secondarily in the "Service to Others" category.
6. A "sense of call" or "desire" is viewed as a weak form of "Call" and therefore fall in that category.
7. There is no distinction between "teacher" and "parochial teacher" because this is not often indicated with clarity.
8. The category of "teachers" also includes Sunday school teachers, since the role and teaching environment is similar, as well as the model both the Sunday school and day school teacher provide for the child.
9. "Prayer -- Spirit" (#44) and "answer to a particular prayer" (#84) are interpreted as "spiritual experiences" and therefore appear in that category.
10. "Personal wealth" is interpreted as growth and therefore appears in category VI.

TABLE 4

QUESTIONNAIRE

RATE the degree to which EACH of the following influenced your decision to study for the ministry. Restrict your ratings to the time before you began your ministerial studies.

DEGREE OF INFLUENCE

	Much	Moderate	Little	None
1. Influence or encouragement from parochial, public or Sunday School teachers	_____	_____	_____	_____
2. Had religious experience(s)	_____	_____	_____	_____
3. Desire for intellectual and personal growth	_____	_____	_____	_____
4. Felt a Call to the ministry	_____	_____	_____	_____
5. Desire to serve people	_____	_____	_____	_____
6. Desire to share the message of Christ with others	_____	_____	_____	_____
7. Encouraged by activity in church	_____	_____	_____	_____
8. Desire to show thanks or appreciation to God	_____	_____	_____	_____
9. Had encouragement or influence from parent(s)	_____	_____	_____	_____
10. Had encouragement or influence from home pastor	_____	_____	_____	_____

	Much	Moderate	Little	None
11. Had encouragement or influence from other pastor	_____	_____	_____	_____
12. Had no direction in life	_____	_____	_____	_____
13. Had encouragement or influence from friends	_____	_____	_____	_____
14. Felt personal desire	_____	_____	_____	_____
15. Felt I would feel "comfortable" in ministry	_____	_____	_____	_____
16. Felt there was nothing more worthwhile doing	_____	_____	_____	_____
17. Had influence or encouragement from relatives (other than mother or father)	_____	_____	_____	_____
18. Had encouragement or influence from wife	_____	_____	_____	_____
19. Influence or encouragement from Word of God	_____	_____	_____	_____
20. Other (state) _____	_____	_____	_____	_____
21. Other (state) _____	_____	_____	_____	_____

TABLE 5

ITEMS USED FROM THE THEOLOGICAL INVENTORY

Item

15. How active was your father in church as you were growing up (through high school)? Check one space:
- |                         |        |
|-------------------------|--------|
| V. Very active          | 65.78% |
| M. Moderately active    | 23.68% |
| H. Hardly active at all | 10.52% |
18. How active was your mother in church as you were growing up (through high school)?
- |                         |        |
|-------------------------|--------|
| V. Very active          | 51.89% |
| M. Moderately active    | 44.30% |
| H. Hardly active at all | 3.79%  |
34. How would you describe the religious training you received in your home?
- |                |        |
|----------------|--------|
| O. Outstanding | 40.24% |
| A. Adequate    | 48.78% |
| I. Inadequate  | 7.31%  |
| ? Cannot say   | 3.65%  |
35. How would you describe the religious training you received from your church?
- |                |        |
|----------------|--------|
| O. Outstanding | 20.77% |
| A. Adequate    | 67.53% |
| I. Inadequate  | 6.49%  |
| ?. Cannot say  | 5.19%  |

Item

43. At what age did you first begin to think you might enter the ministry?

<u>Age</u>	<u>%</u>	<u>Age</u>	<u>%</u>	<u>Age</u>	<u>%</u>
1	0	9	0	17	7.59
2	0	10	11.39	18	2.53
3	0	11	1.26	19	1.26
4	2.53	12	13.92	20	2.53
5	3.79	13	8.86	21	1.26
6	5.06	14	17.72	22+	0
7	1.26	15	7.59		
8	2.53	16	8.86		

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

Number of Brothers		Number of Sisters	
1	66.66%	1	0%
2	23.80%	2	0%
3	9.52%	3	0%
4	0%	4	0%

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

<u>Others</u>	<u>%</u>	<u>Others</u>	<u>%</u>	<u>Others</u>	<u>%</u>
0	34.17	3	16.45	6	5.06
1	22.78	4	1.26	7	1.26
2	16.45	5	2.53	8+	0

Item

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

<u>Number</u>	<u>%</u>	<u>Number</u>	<u>%</u>	<u>Number</u>	<u>%</u>
0	79.74	3	1.26	6	1.26
1	7.59	4	1.26	7	0
2	6.32	5	2.53	8	0

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.

	<u>Father</u>	<u>Mother</u>
Much encouragement	35.89%	47.36%
Moderate encouragement	47.43%	43.42%
Little or no encouragement	16.66%	9.21%
	<u>Brother or Sister</u>	<u>Home Minister</u>
Much encouragement	19.17%	34.32%
Moderate encouragement	38.35%	41.79%
Little or no encouragement	42.46%	23.88%
	<u>Other Minister</u>	<u>Teacher</u>
Much encouragement	26.02%	26.86%
Moderate encouragement	35.61%	31.34%
Little or no encouragement	38.35%	41.17%

Percentage of "Much Encouragement" by Category Response

Father	20.28%	Home Minister	16.66%
Mother	26.08%	Other Minister	13.76%
Brother & Sister	10.14%	Teacher	13.04%

Item

53. How much did the encouragement received from any of these sources help you in reaching your decision to prepare for the ministry?

Influenced you strongly	21.42%
Influenced you somewhat	24.28%
Provided helpful support	42.85%
Little or no encouragement	11.42%

[Items 123 - 155 rated "most applicable".]

123. A. As a minister I could counsel with individuals at the deepest levels of their self-understanding and religious development. 66.23%
- B. My interest in the ministry found ready acceptance and support from my family and friends. 23.37%
- C. I found it rewarding to assume leadership and responsibility in church activities. 10.38%
129. A. From my contacts with successful ministers, I came to view the ministry as a stimulating, challenging vocation. 39.47%
- B. I felt I could give support to persons who were adjusting to the crises, sorrows, and demands of everyday living. 40.78%
- C. I recognized that the influence of others contributed to my initial interest in the ministry. 19.73%



Item

131. A. The church and the ministry were vital factors in the environment in which I grew up. 50.66%
- B. I recognized the church's need for a dedicated ministry based on sound Christian scholarship. 25.33%
- C. I felt I would be unhappy in any other vocation -- the church offered me a sense of personal fulfillment. 24.00%
132. A. I was attracted to the opportunity for continued study and intellectual growth which the ministry affords. 19.48%
- B. As a minister I would be in a position to do something about the world's suffering and need. 33.76%
- C. From my contacts with successful ministers, I came to view the ministry as a stimulating, challenging vocation. 46.75%
135. A. People encouraged me and seemed to think of me as the kind of person who would be a good minister. 19.48%
- B. The ministry appealed to me as the type of work I would both enjoy and do effectively. 36.36%
- C. By becoming a minister, I could devote my full time to preaching the Gospel. 44.15%
137. A. From my contacts with successful ministers, I came to view the ministry as a stimulating challenging vocation. 40.25%
- B. I saw the urgent need to lead people away from sin into a personal religious experience. 18.18%

Item

- C. I have come to see that my need to find myself helped determine my choice of the ministry. 41.55%
141. A. I felt an increasing interest in theological issues and wanted to explore them more deeply. 34.21%
- B. I felt that as a minister I could take effective action against the moral ills of our society. 32.89%
- C. My interest in the ministry found ready acceptance and support from my family and friends. 32.89%
143. A. I felt my personality and abilities were well suited for the work of the church. 27.27%
- B. The church and the ministry were vital factors in the environment in which I grew up. 24.67%
- C. I wanted to advance the church's redemptive outreach to mankind. 48.05%
146. A. I wanted to witness to others about the eternal life Christ offers. 67.08%
- B. I had a feeling of unrest and dissatisfaction with myself until I decided for the ministry. 13.92%
- C. My interest in the ministry found ready acceptance and support from my family and friends. 18.98%
149. A. I saw the urgent need to lead people away from sin into a personal religious experience. 42.85%
- B. I recognized that the influence of others contributed to my initial interest in the ministry. 40.25%
- C. I was attracted to the opportunity for continued study and intellectual growth which the ministry affords. 16.88%

Item

151. A. I wanted to share in the church's contribution to people's emotional health and maturity. 36.48%
- B. I wanted to bring the resources of the church to bear upon the problems of community living. 39.18%
- C. The church and the ministry were vital factors in the environment in which I grew up. 24.32%
152. A. I recognized that the influence of others contributed to my initial interest in the ministry. 30.37%
- B. As a minister I would be in a position to do something about the world's suffering need. 44.30%
- C. I have come to see that my need to find myself helped determine my choice of the ministry. 25.31%
155. A. I wished to relate the insights of Christian thinking to our understanding of other fields of knowledge. 25.31%
- B. Entering the ministry was an outgrowth of my interest in people and my apparent ability to help them. 62.02%
- C. People encouraged me and seemed to think of me as the kind of person who would be a good minister. 12.65%

TABLE 6

RESPONSES TO QUESTIONNAIRE

CATEGORY: "OTHER"

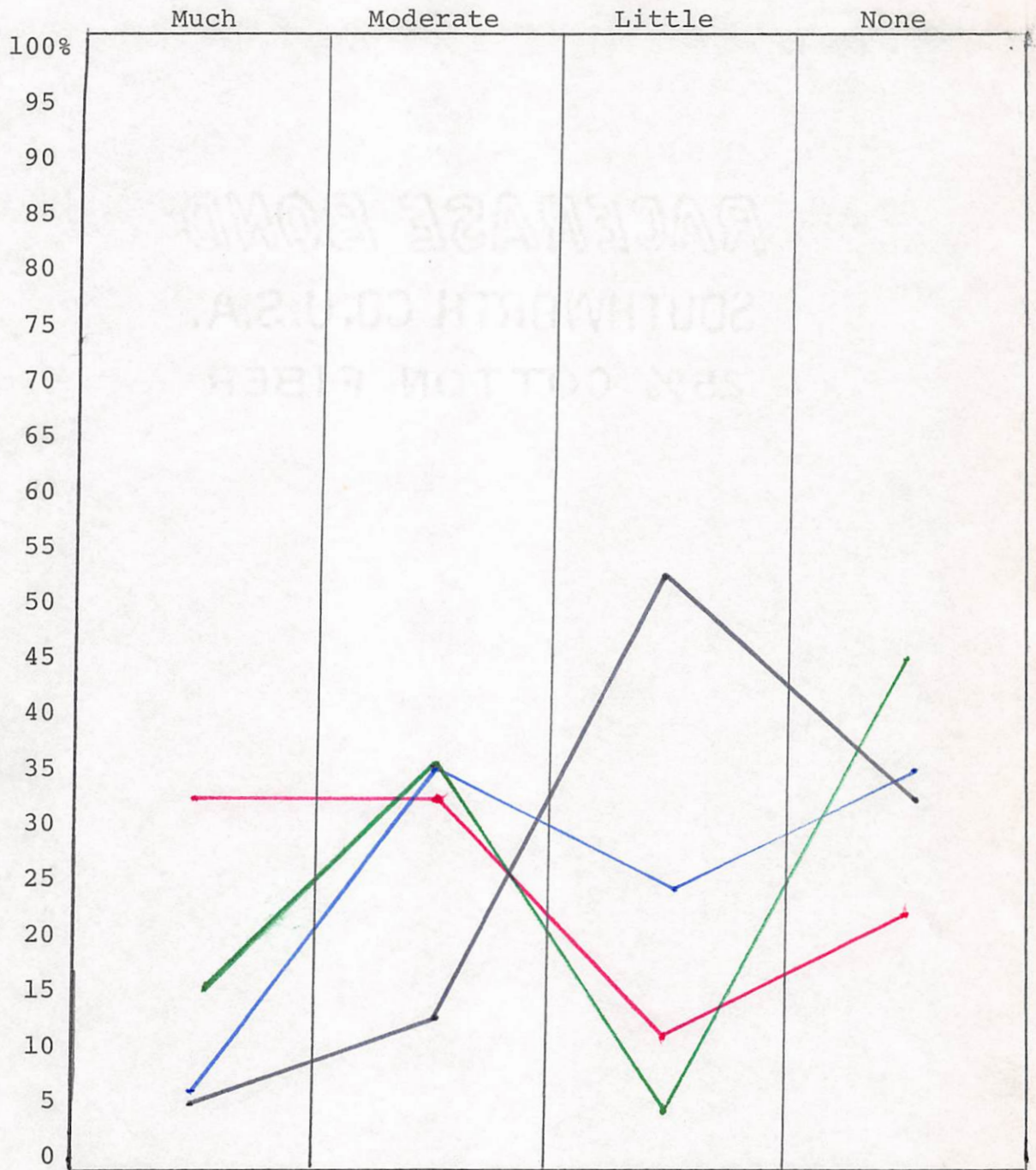
1. "Teacher"
2. "Curiosity concerning the Ministry"
3. "Dream - experience"
4. "Influence from vicars during 3 years at home congregation"
5. "People trying to influence my brother into the ministry"
6. "Ambassadors for Christ worker"
7. "My parents wanted me to go to a Lutheran high school. I would not go to Milwaukee Lutheran so they suggested Concordia. Here I am today"
8. "Critical people at critical moments, i.e. guidance counselor"
9. "Vicars"
10. "The numerous vicars coming to our parish"
11. "Dr. Norm Habel" [Professor, Concordia Seminary, St. Louis]
12. "Felt the Lord had equipped me for such work"
13. "Discovered leadership abilities"
14. "Girl friend"
15. "Brother"
16. "Watching or looking up to other pastors"

The following Tables (7-25) indicate the strength of each category as it is compared to the other categories ("categories" are: "Much," "Moderate," "Little," and "None"). The response percentage is "Much" + "Moderate" + "Little" + "None" (+ "No Response") = 100%. A table appears for each item of the questionnaire used for this study (Table 5). Since four different groups are interviewed for this study, the responses of the groups are charted by color on each graph. The key to the color coding is at the bottom of each table.

Tables 7-25 relate to Chapter IV.

TABLE 7

COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #1

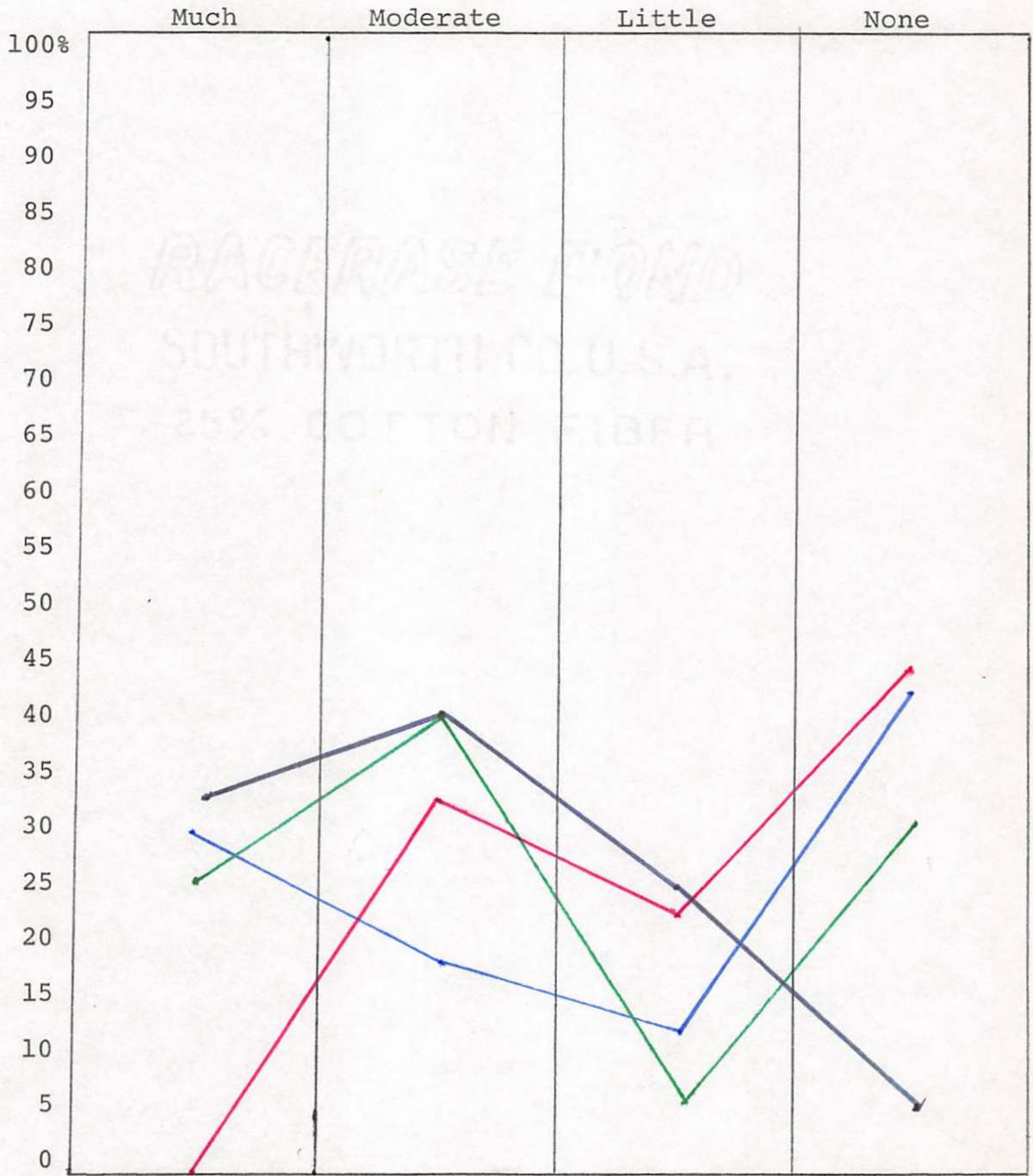


— 25 Years	No Response: 25 Years.....0%
— Seminary IV Class	Seminary IV Class....0%
— College Seniors	College Seniors.....0%
— College Freshmen	College Freshmen.....0%



TABLE 8

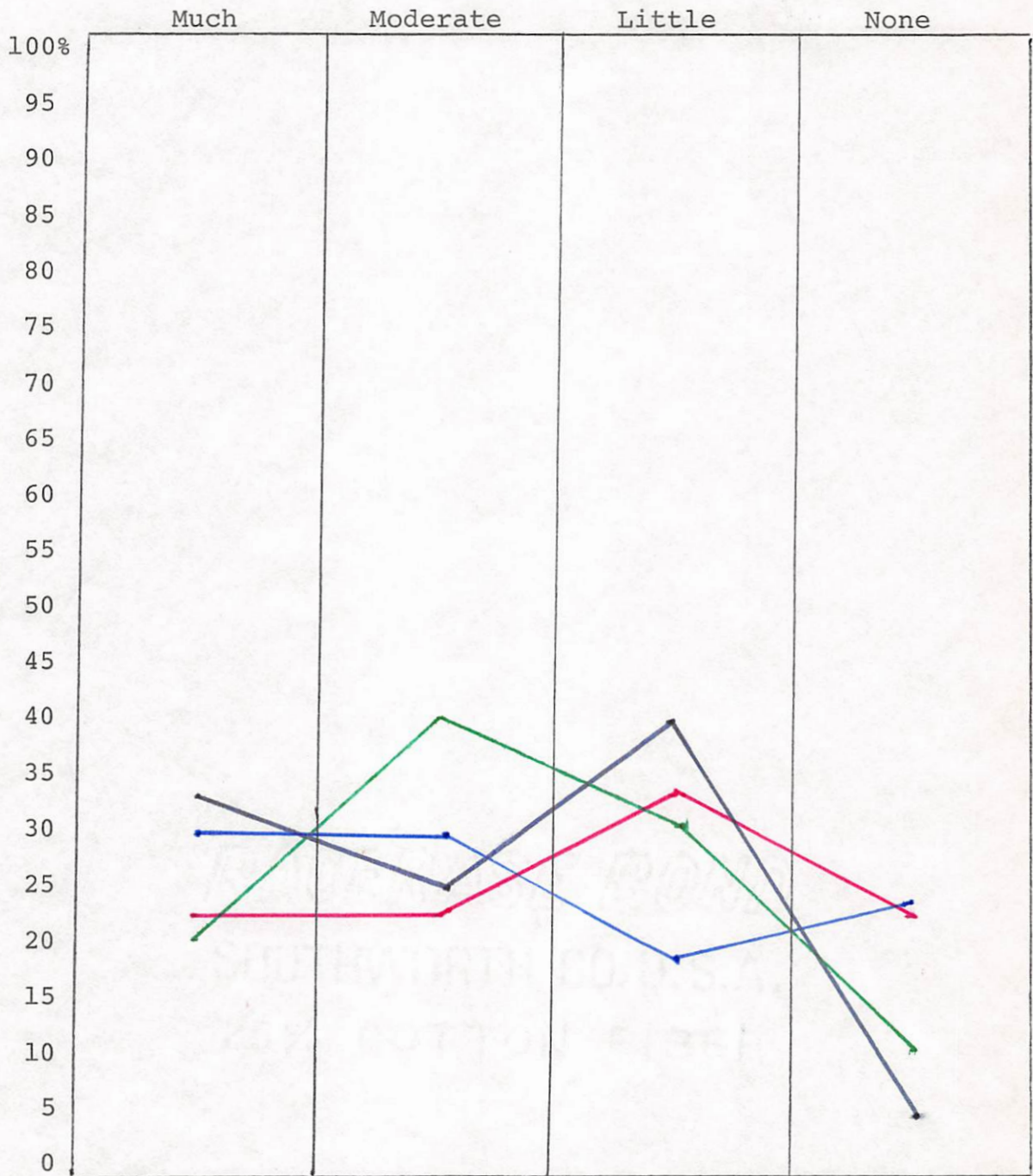
COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #2



— 25 Years	No Response: 25 Years.....0%
— Seminary IV Class	Seminary IV Class....0%
— College Seniors	College Seniors.....0%
— College Freshmen	College Freshmen.....0%

TABLE 9

COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #3

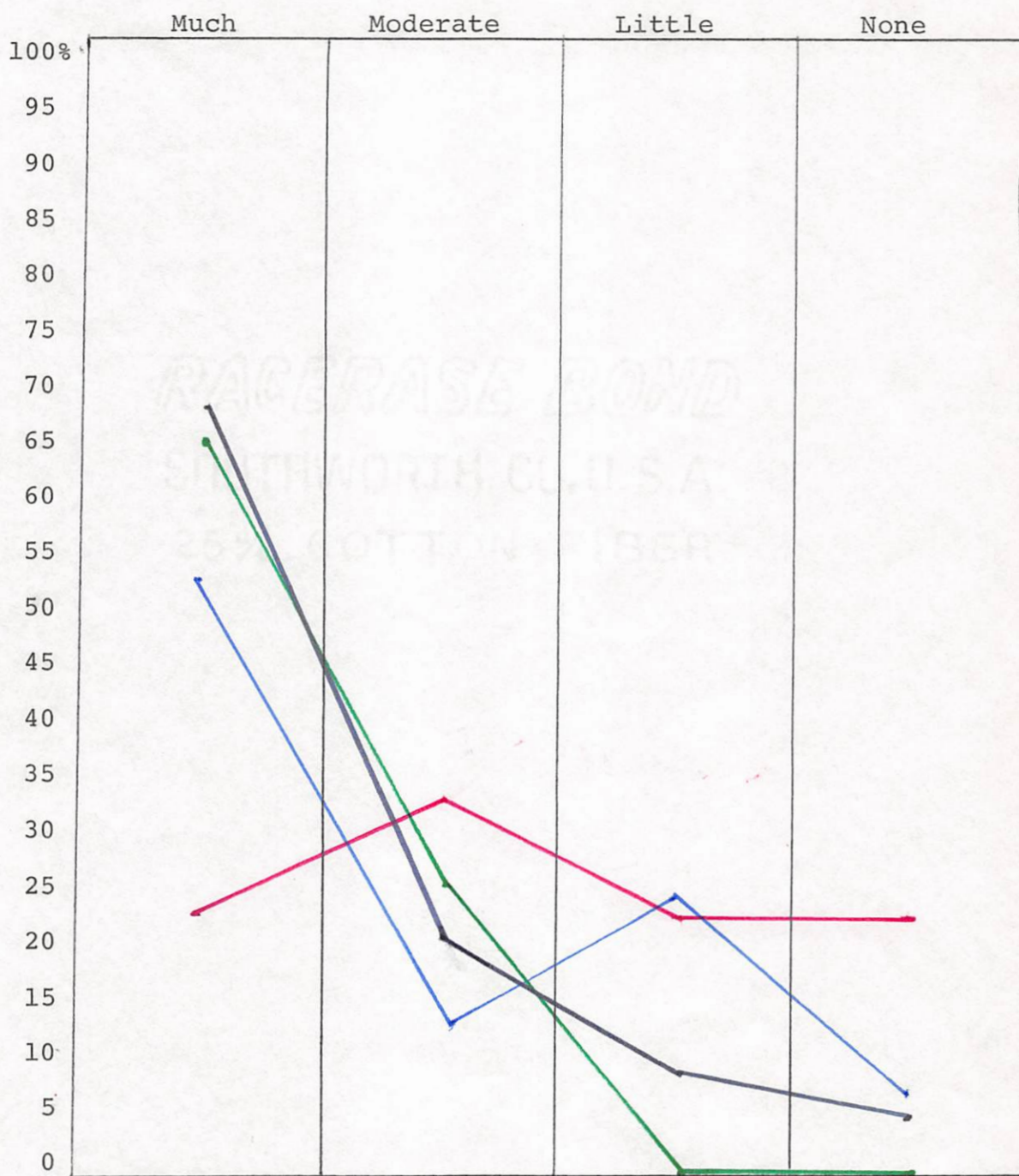


— 25 Years	No Response: 25 Years.....0%
— Seminary IV Class	Seminary IV Class.....0%
— College Seniors	College Seniors.....0%
— College Freshmen	College Freshmen.....0%



TABLE 10

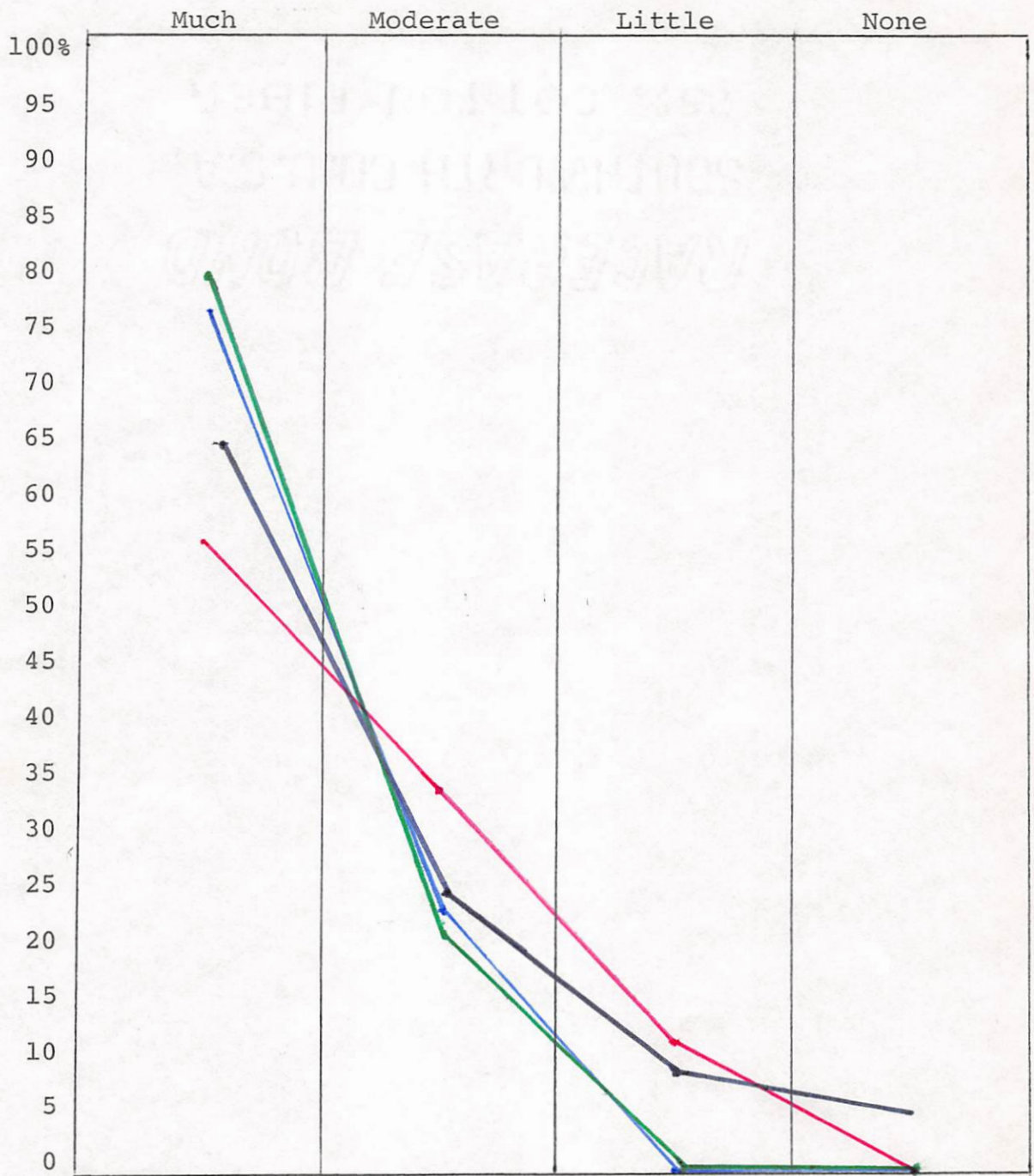
COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #4



— 25 Years	No Response: 25 Years.....	0%
— Seminary IV Class	.....	Seminary IV Class...5.88%
— College Seniors	.....	College Seniors..... 0%
— College Freshmen	.....	College Freshmen..... 0%

TABLE 11

COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #5

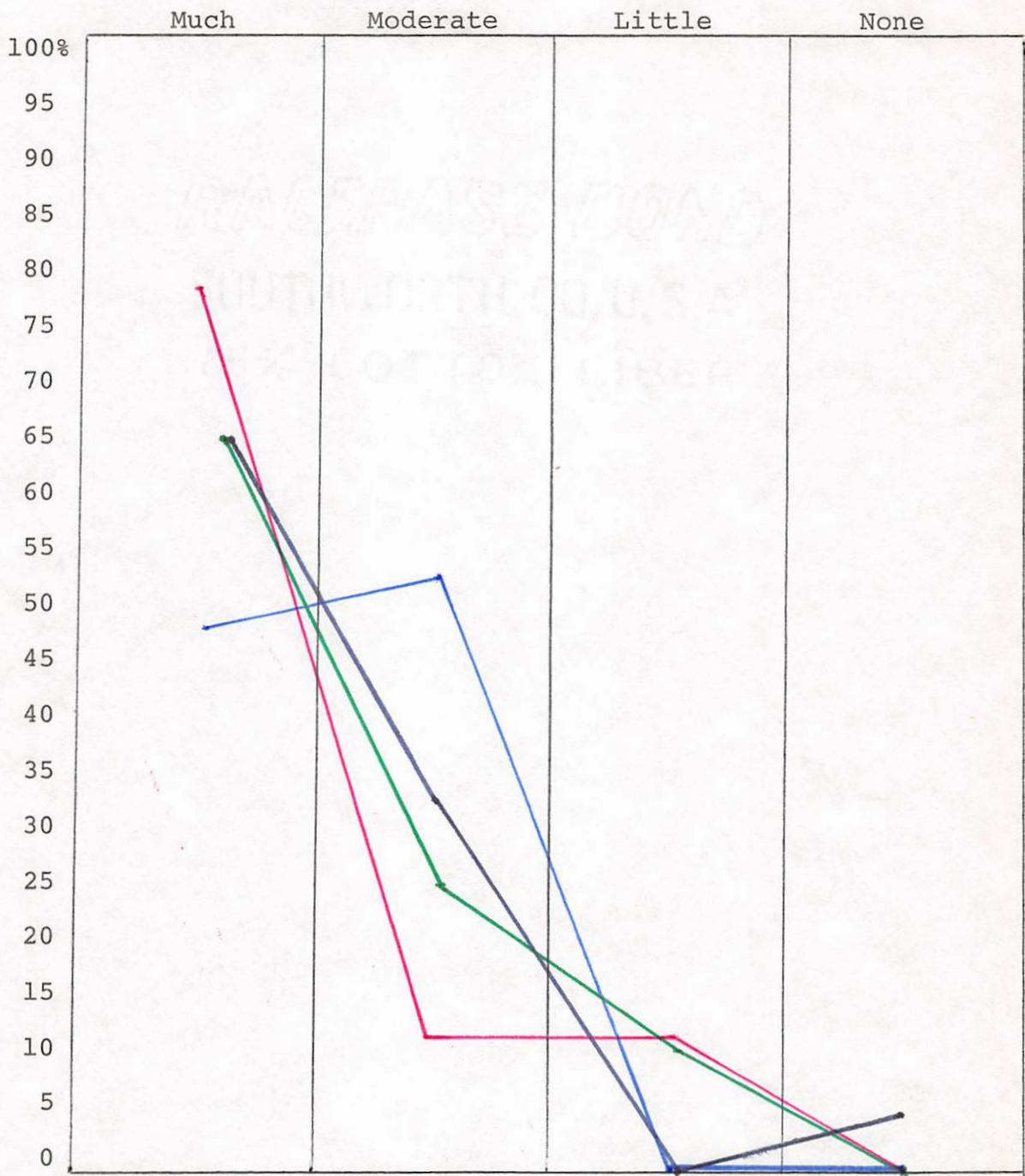


— 25 Years	No Response: 25 Years.....	0%
— Seminary IV Class	Seminary IV Class.....	0%
— College Seniors	College Seniors.....	0%
— College Freshmen	College Freshmen.....	0%



TABLE 12

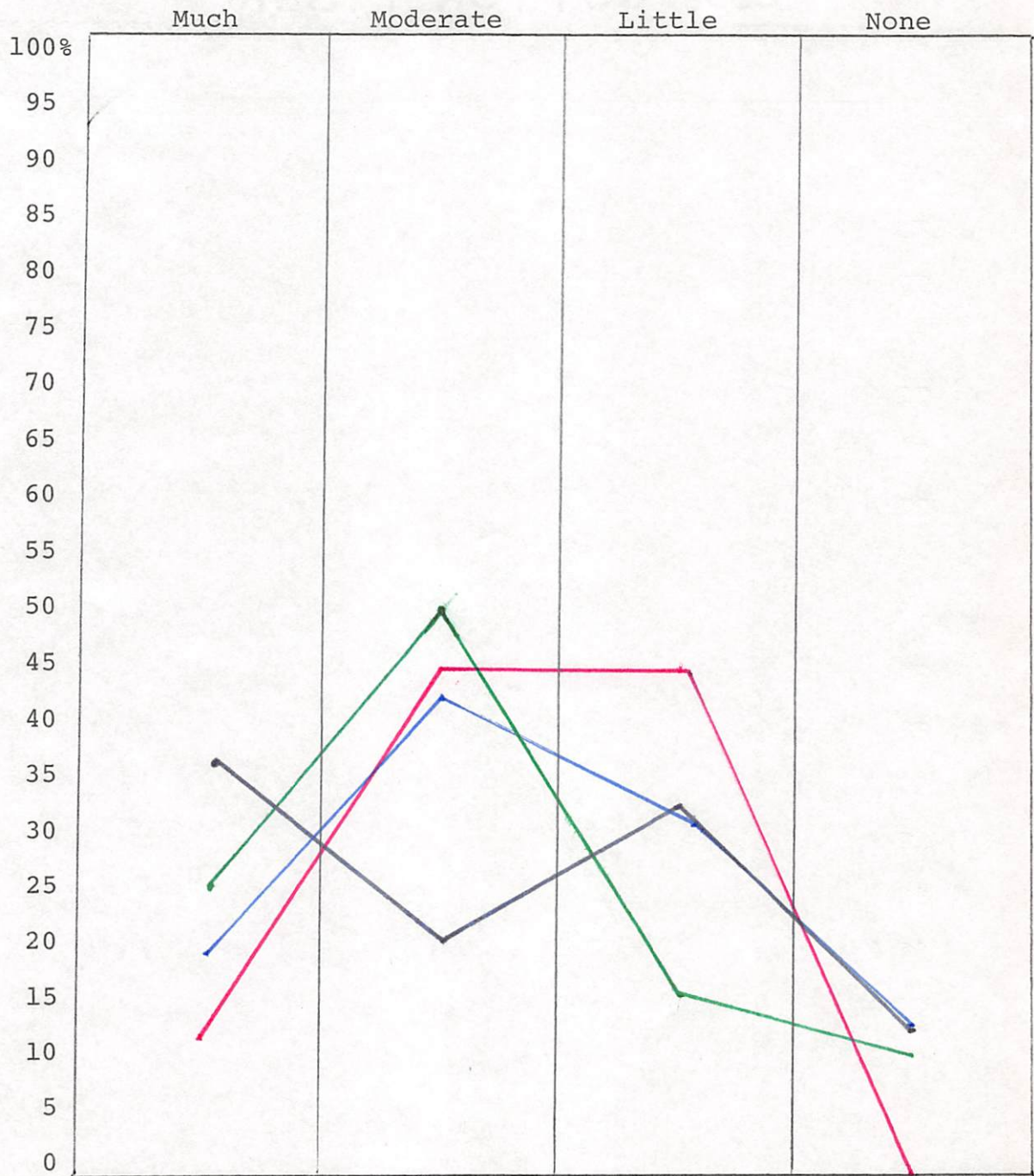
COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #6



— 25 Years	No Response: 25 Years.....	0%
— Seminary IV Class	Seminary IV Class.....	0%
— College Seniors	College Seniors.....	0%
— College Freshmen	College Freshmen.....	0%

TABLE 13

COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #7

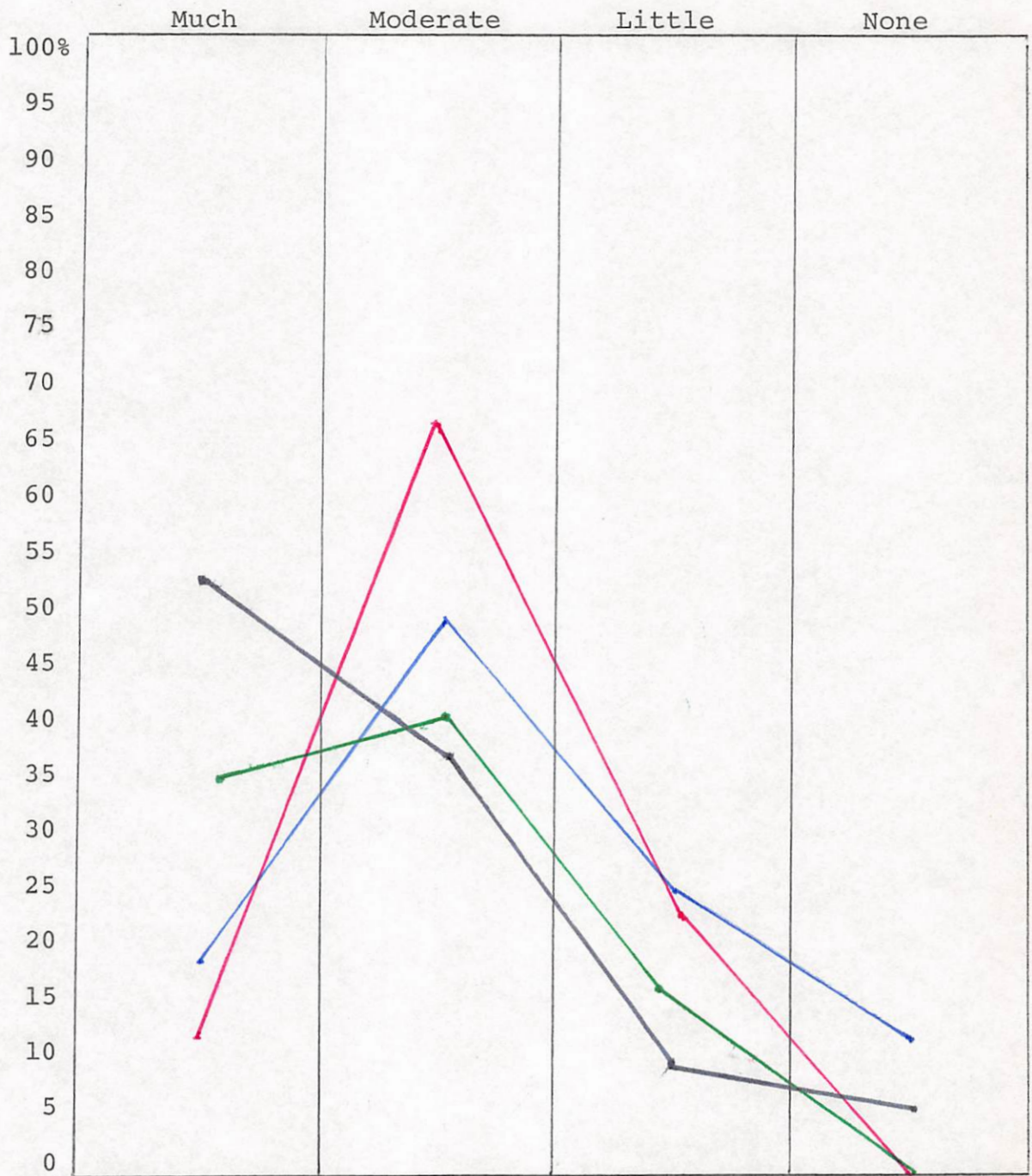


— 25 Years	No Response: 25 Years.....0%
— Seminary IV Class	Seminary IV Class....0%
— College Seniors	College Seniors.....0%
— College Freshmen	College Freshmen.....0%



TABLE 14

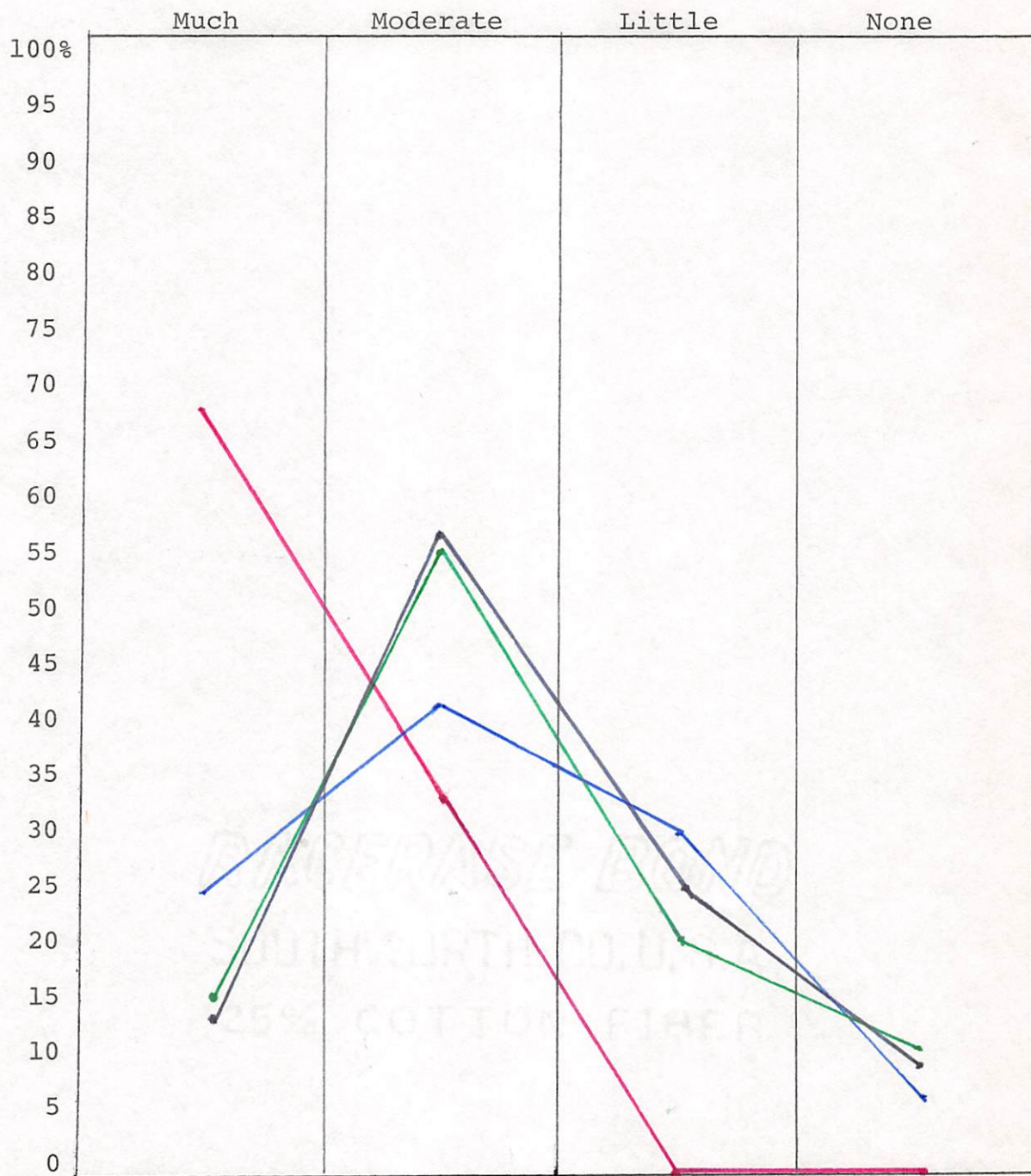
COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #8



— 25 Years	No Response: 25 Years.....0%
— Seminary IV Class	Seminary IV Class....0%
— College Seniors	College Seniors.....18%
— College Freshmen	College Freshmen....0%

TABLE 15

COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #9

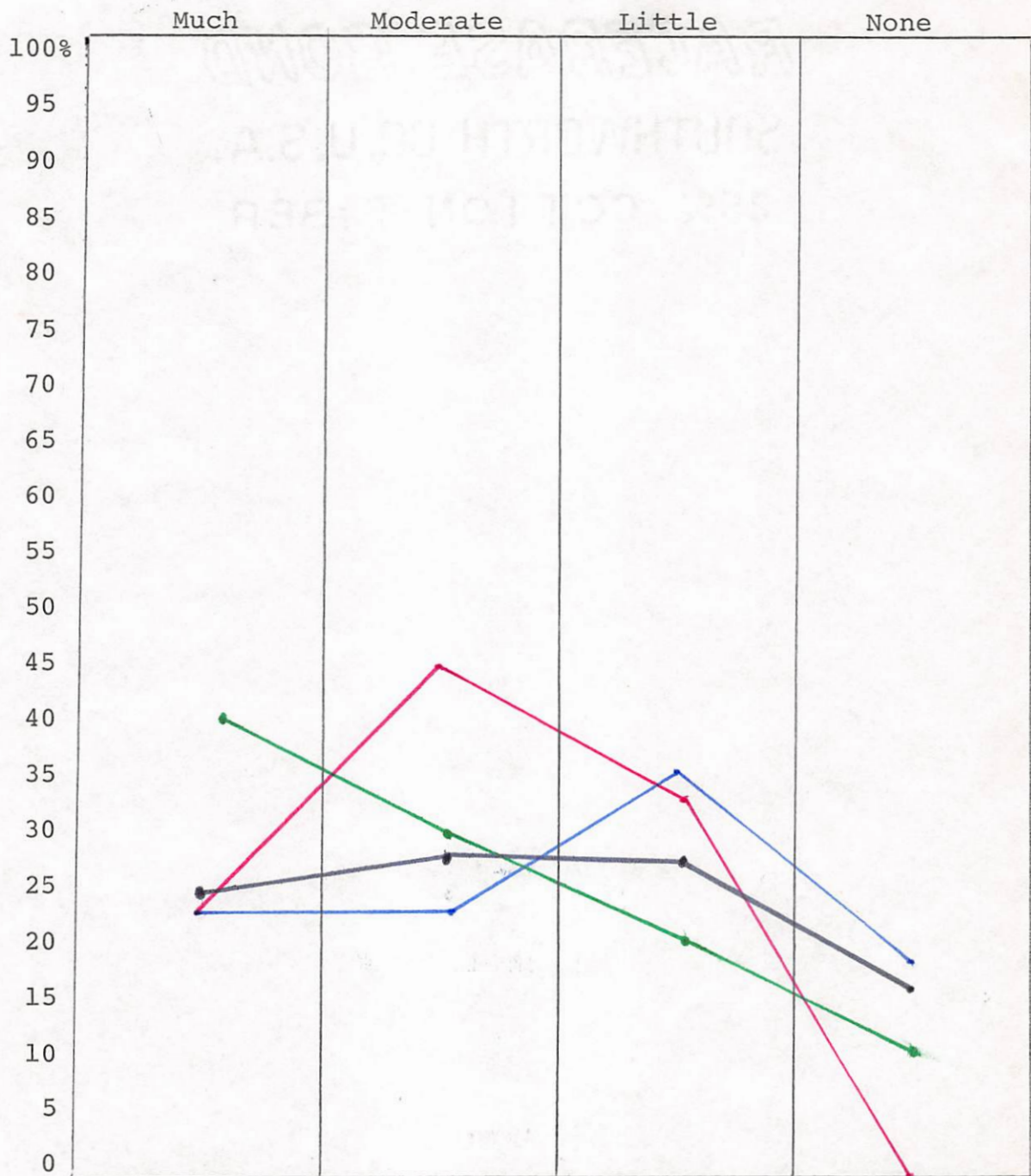


— 25 Years	No Response: 25 Years.....0%
— Seminary IV Class	Seminary IV Class.....0%
— College Seniors	College Seniors.....0%
— College Freshmen	College Freshmen.....0%



TABLE 16

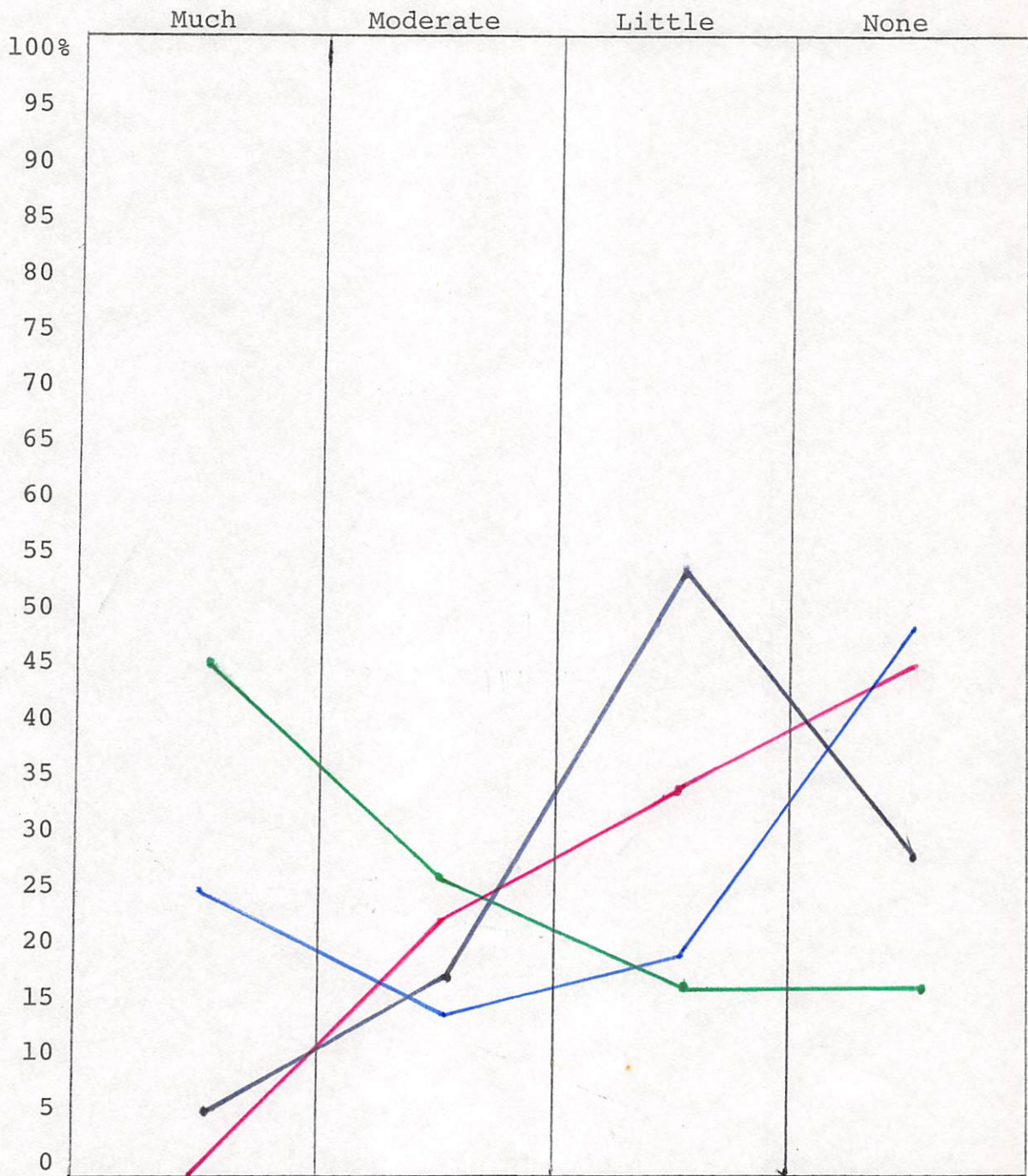
COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #10



— 25 Years	No Response: 25 Years.....	0%
— Seminary IV Class	Seminary IV Class.....	0%
— College Seniors	College Seniors.....	0%
— College Freshmen	College Freshmen.....	4%

TABLE 17

COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #11

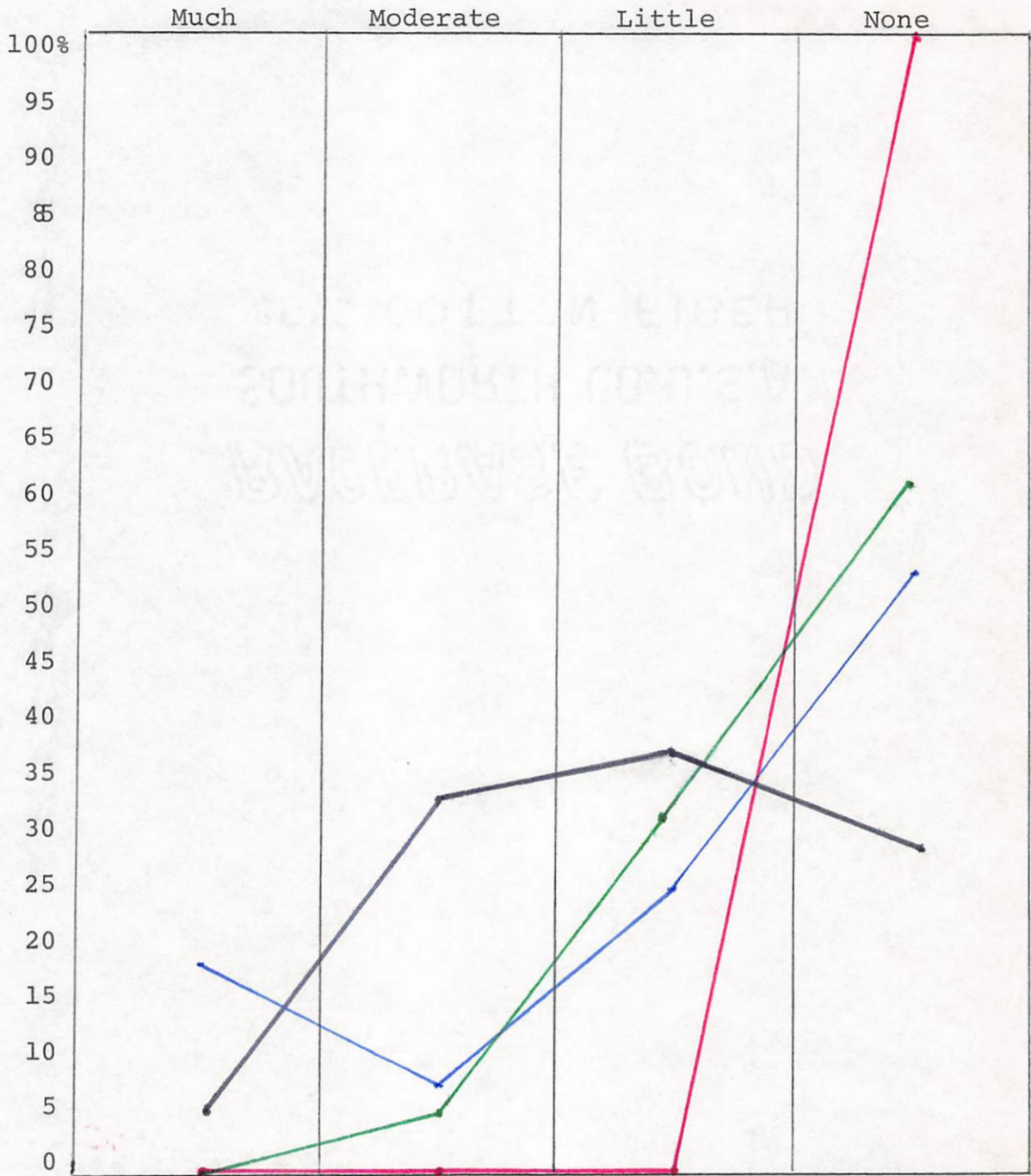


— 25 Years	No Response: 25 Years.....0%
— Seminary IV Class	Seminary IV Class....0%
— College Seniors	College Seniors.....0%
— College Freshmen	College Freshmen.....0%



TABLE 18

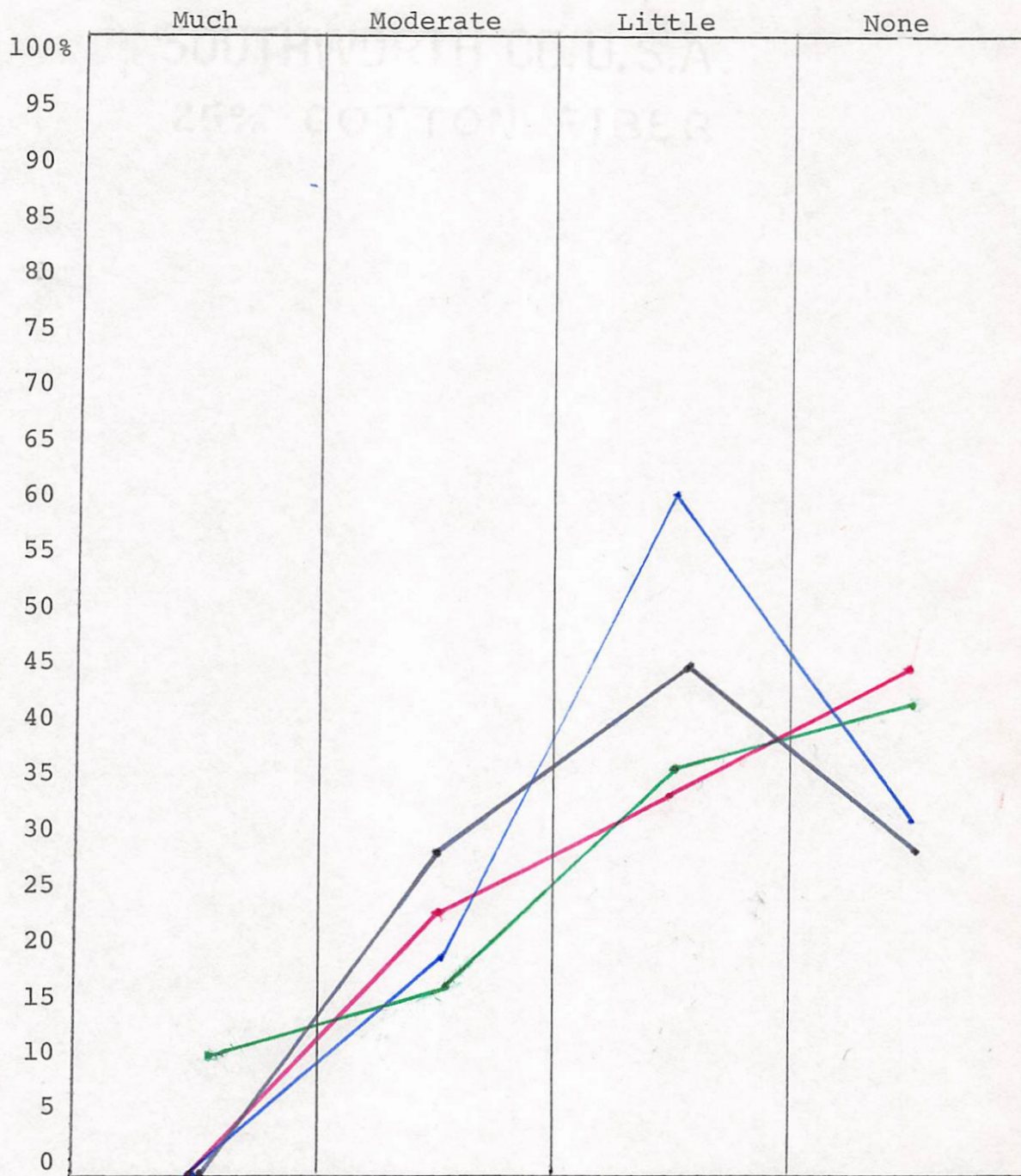
COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #12



— 25 Years	No Response: 25 Years.....	0%
— Seminary IV Class	Seminary IV Class....	5%
— College Seniors	College Seniors.....	0%
— College Freshmen	College Freshmen.....	0%

TABLE 19

COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #13

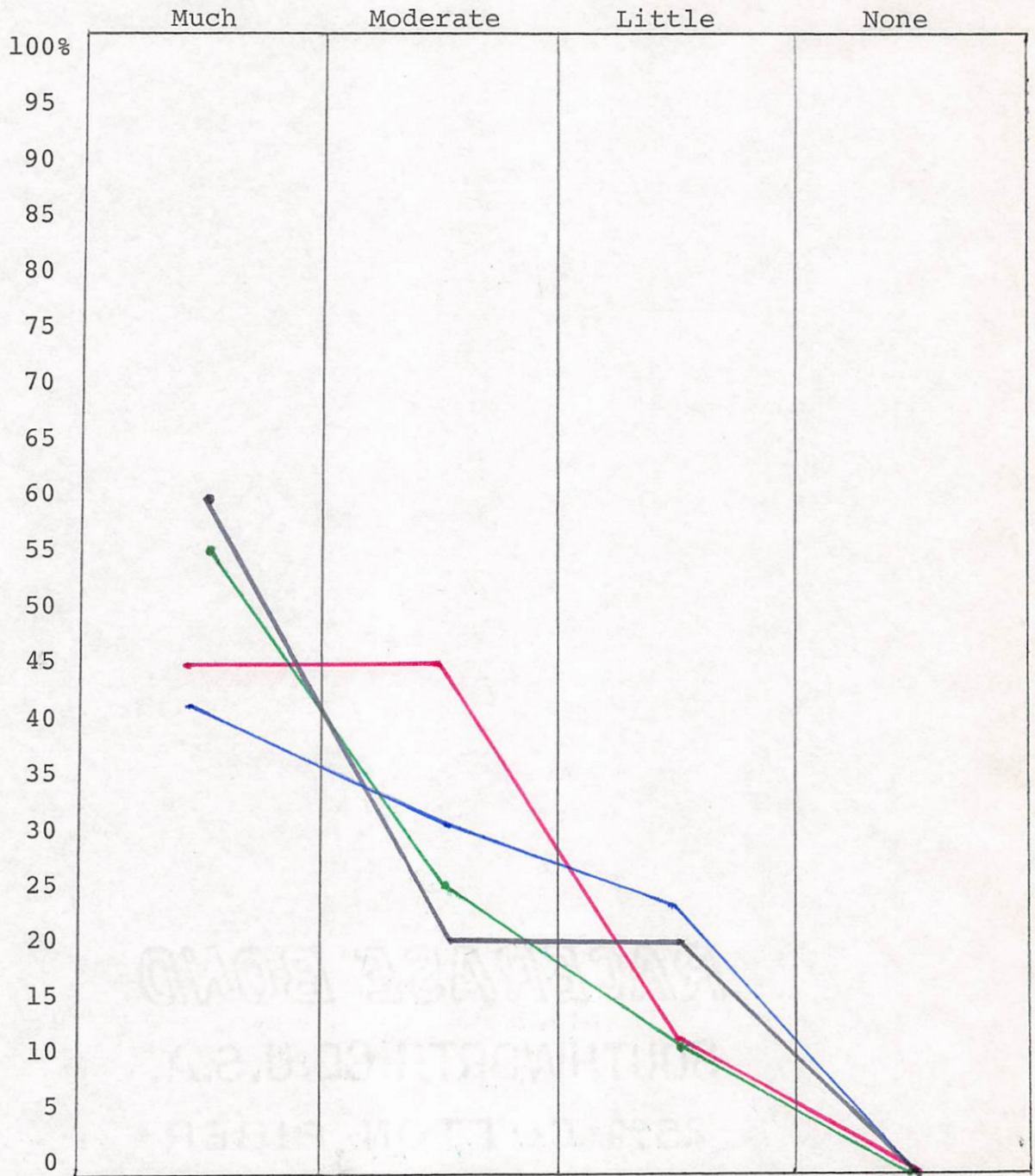


— 25 Years	No Response: 25 Years.....	0%
— Seminary IV Class	Seminary IV Class....	0%
— College Seniors	College Seniors.....	0%
— College Freshmen	College Freshmen.....	0%



TABLE 20

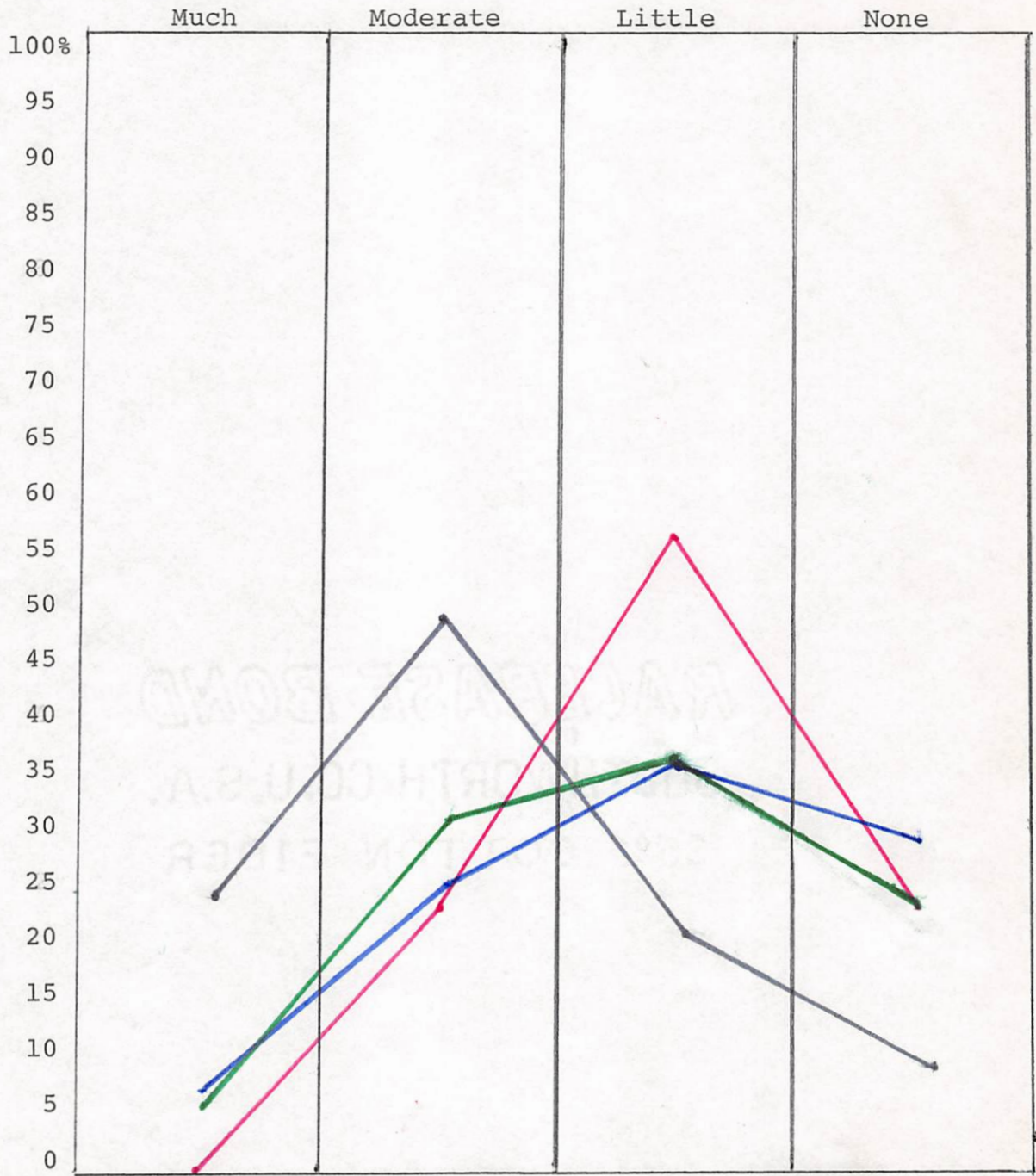
COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #14



— 25 Years	No Response: 25 Years.....	0%
— Seminary IV Class	Seminary IV Class.....	5.88%
— College Seniors	College Seniors.....	10%
— College Freshmen	College Freshmen.....	0%

TABLE 21

COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #15

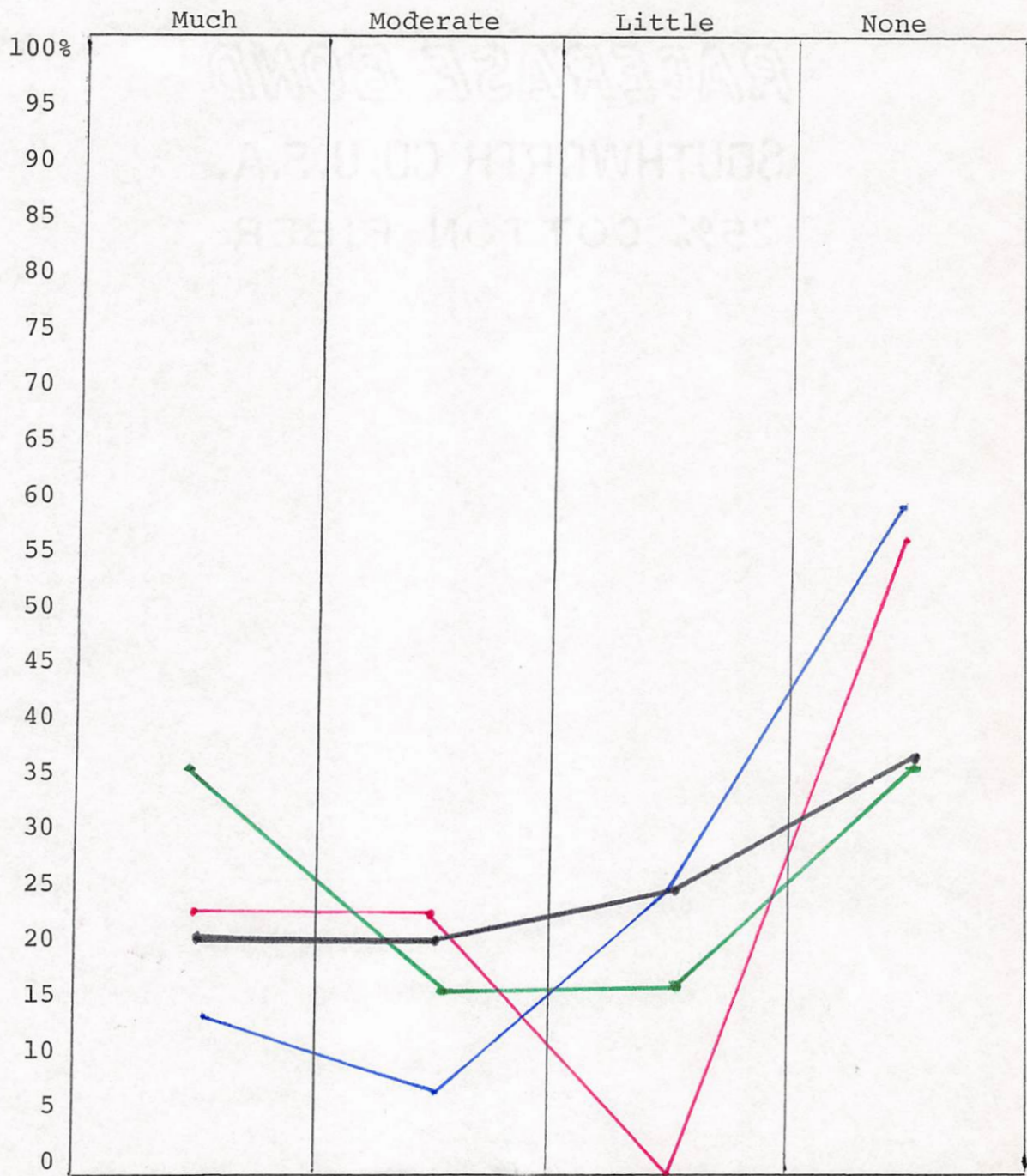


— 25 Years	No Response: 25 Years.....	0%
— Seminary IV Class	Seminary IV Class....	5.88%
— College Seniors	College Seniors.....	5%
— College Freshmen	College Freshmen.....	0%



TABLE 22

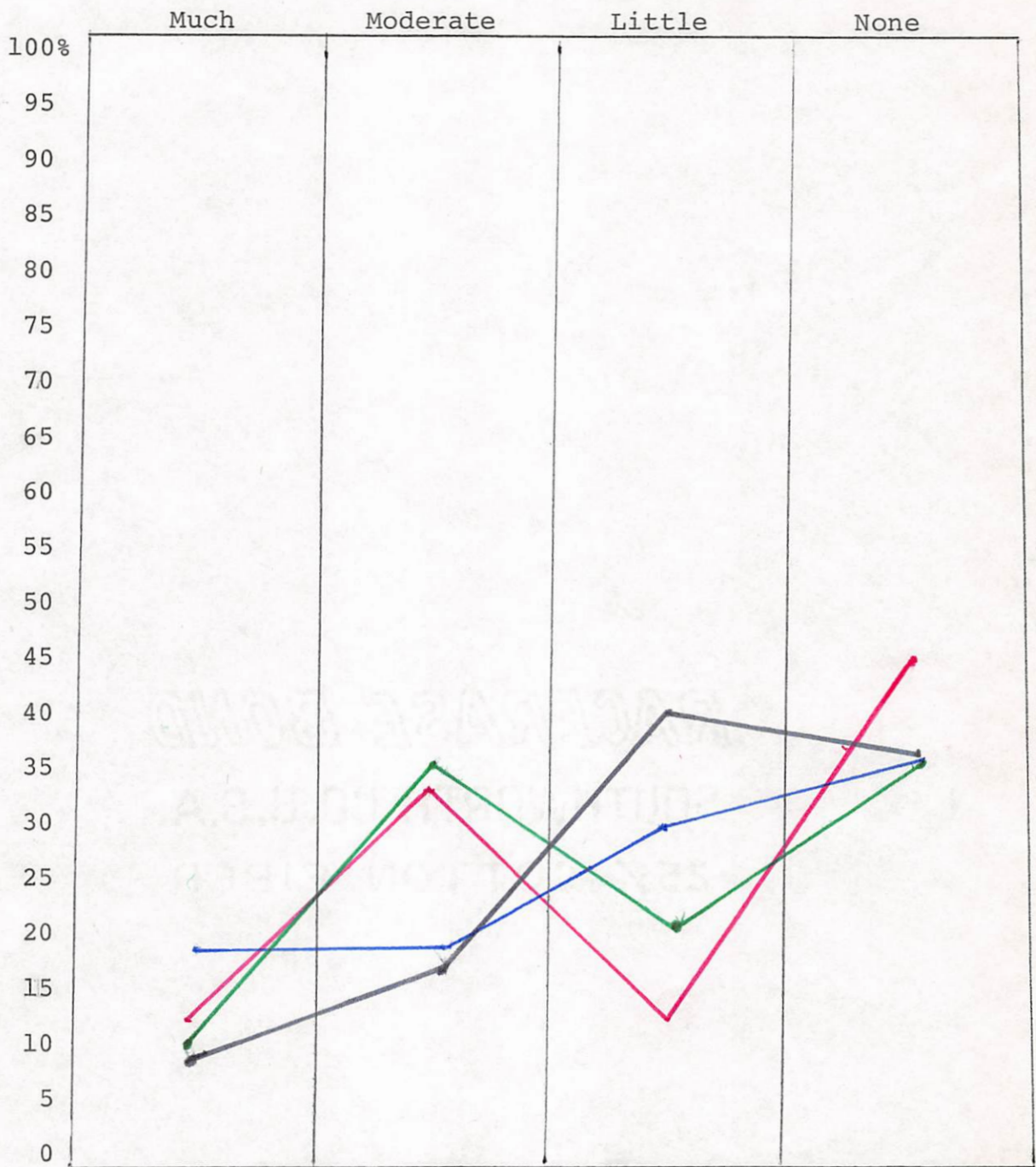
COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #16



— 25 Years	No Response: 25 years.....	0%
— Seminary IV Class	Seminary IV Class....	0%
— College Seniors	College Seniors.....	0%
— College Freshmen	College Freshmen.....	0%

TABLE 23

COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #17

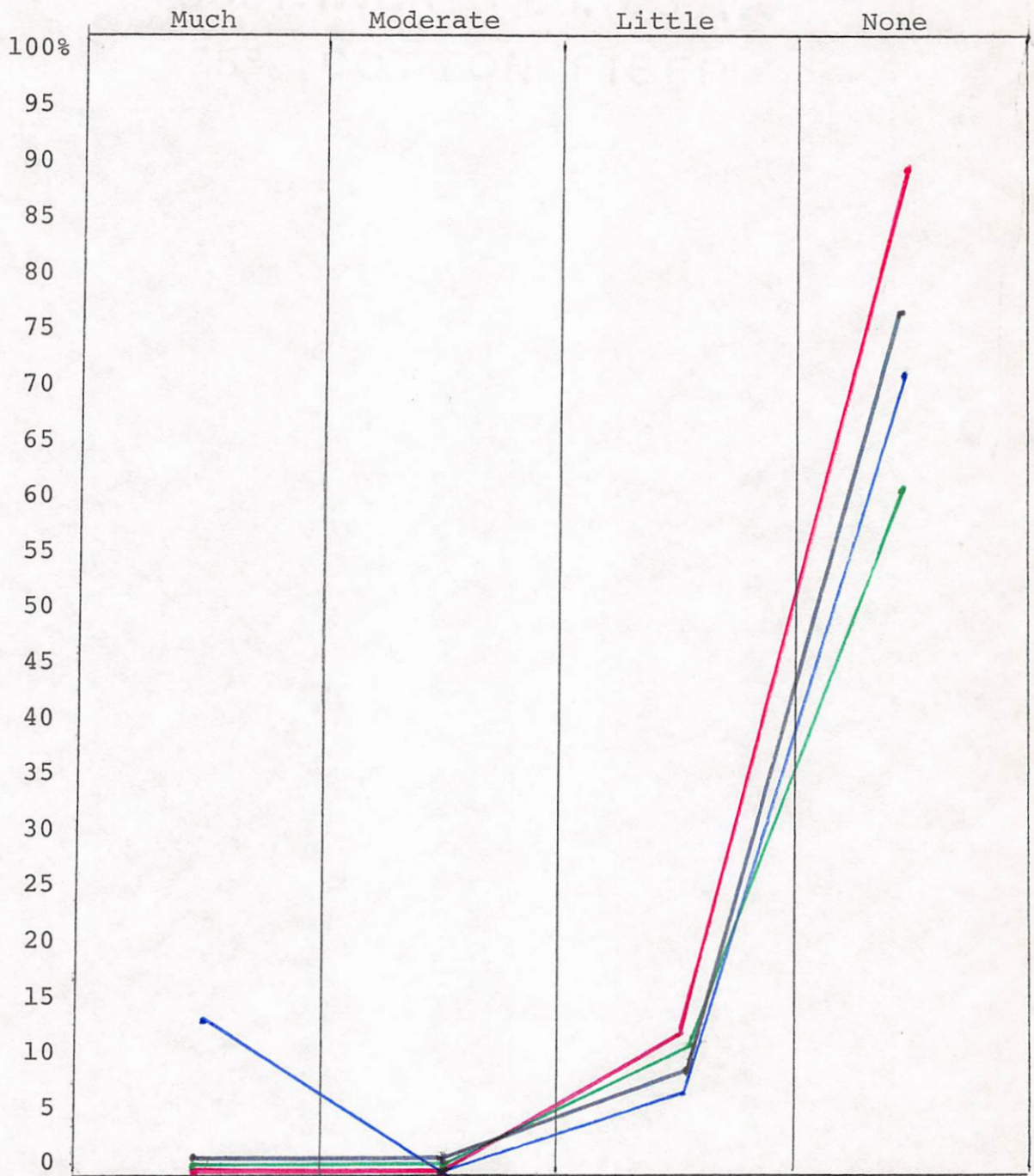


— 25 Years	No Response: 25 Years.....	0%
— Seminary IV Class	Seminary IV Class....	0%
— College Seniors	College Seniors.....	0%
— College Freshmen	College Freshmen.....	0%



TABLE 24

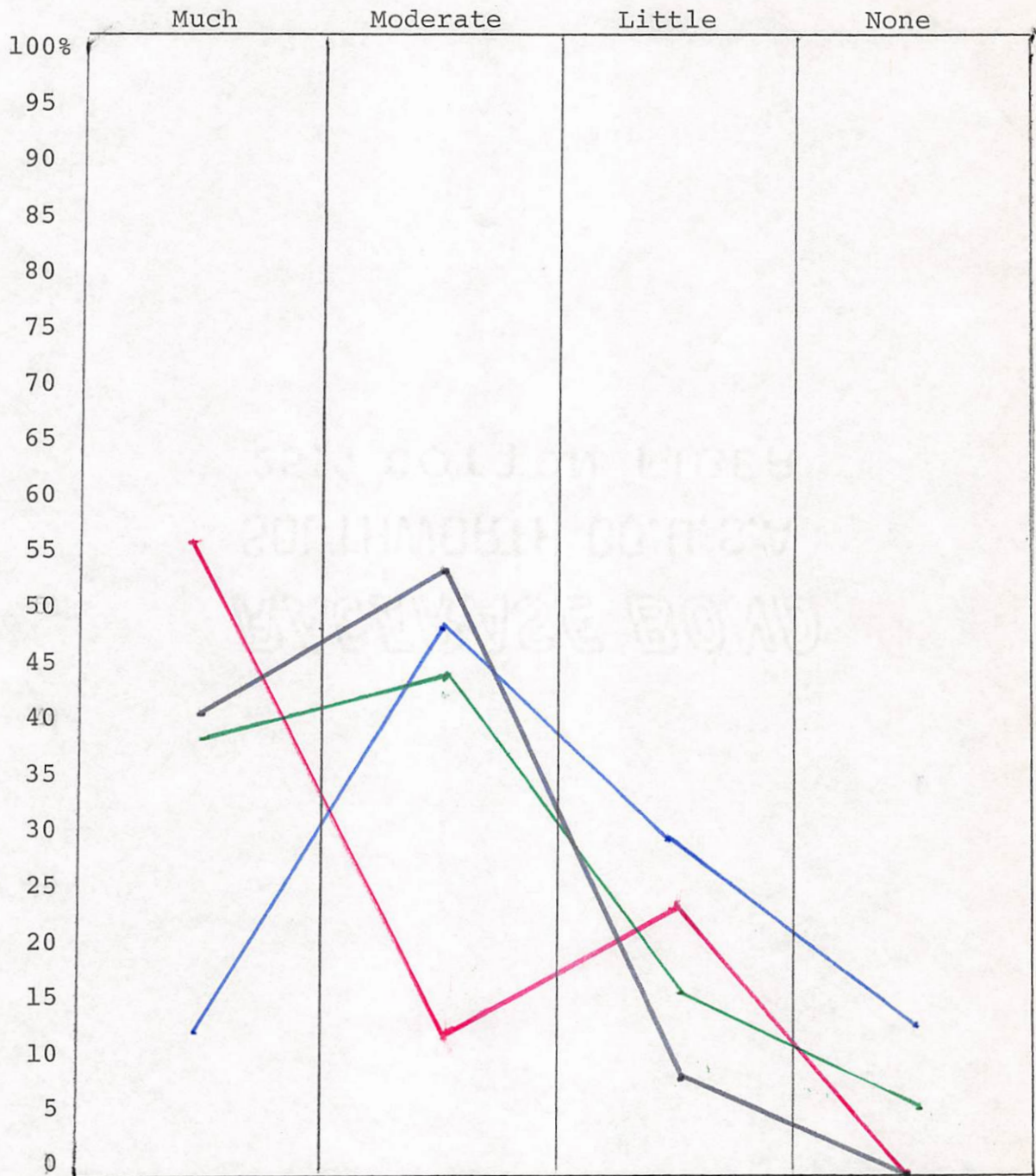
COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #18



— 25 Years	No Response: 25 Years.....	0%
— Seminary IV Class	Seminary IV Class....	11.76%
— College Seniors	College Seniors.....	30%
— College Freshmen	College Freshmen....	16%

TABLE 25

COMPARATIVE RESULTS OF THE QUESTIONNAIRE: ITEM #19



— 25 Years	No Response: 25 Years.....	11.11%
— Seminary IV Class	Seminary IV Class....	0%
— College Seniors	College Seniors.....	0%
— College Freshmen	College Freshmen.....	0%



The following Tables (26-41) are divided into four sections: Men in the Ministry 25 Years (Tables 26-29); The Seminary IV Class (Tables 30-33); College Seniors (Tables 34-37) and; College Freshmen (Tables 38-41). Each section has four tables. For these tables the categories of "Much" and "Moderate" have been grouped together on one chart and the categories "Little" and "None" have been grouped together on one chart. These categories are differentiated by color, which is coded at the bottom of each graph.

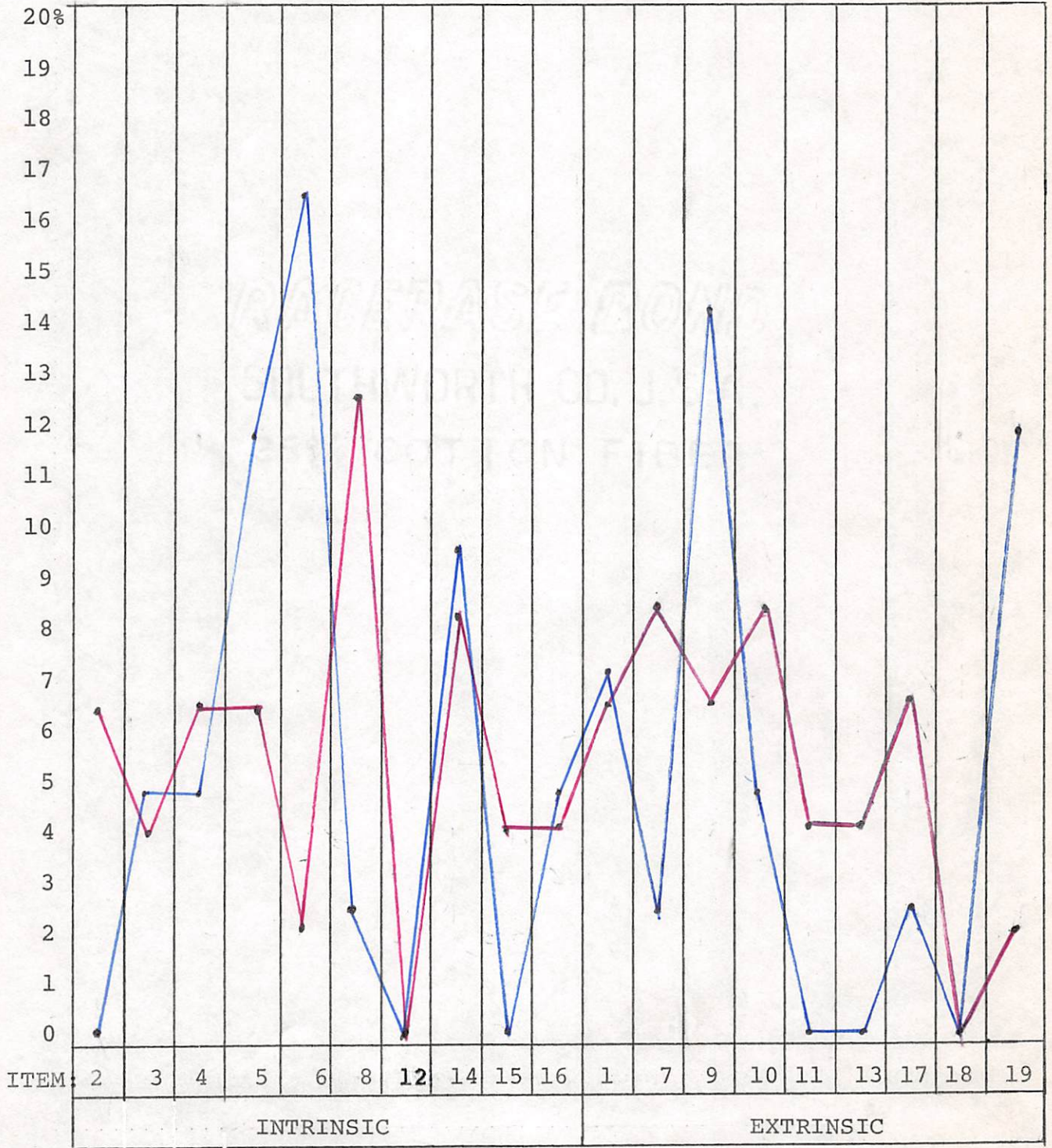
These graphs indicate the weight (by percentage) of one item of the questionnaire (Table 5) when compared to the other items. Therefore, Item 1 + Item 2 + Item 3 + ... + Item 19 (+ "Other") = 100%. The items are numbered at the bottom of the graph as they are numbered on the questionnaire. Furthermore, the items are grouped into two groups: Intrinsic and Extrinsic motivators. The graphs measure a total of only 20% because the items rarely reach a strength of more than 20%.

Following each graph is a table indicating any responses in the "Other" category and the strength of that response.

Tables 26-41 relate to Chapter IV.

TABLE 26

25 YEARS: "MUCH" - "MODERATE" ITEM RESPONSE STRENGTH



■ Much

■ Moderate

TABLE 27

25 YEARS: "MUCH" - "MODERATE" ITEM RESPONSE STRENGTH

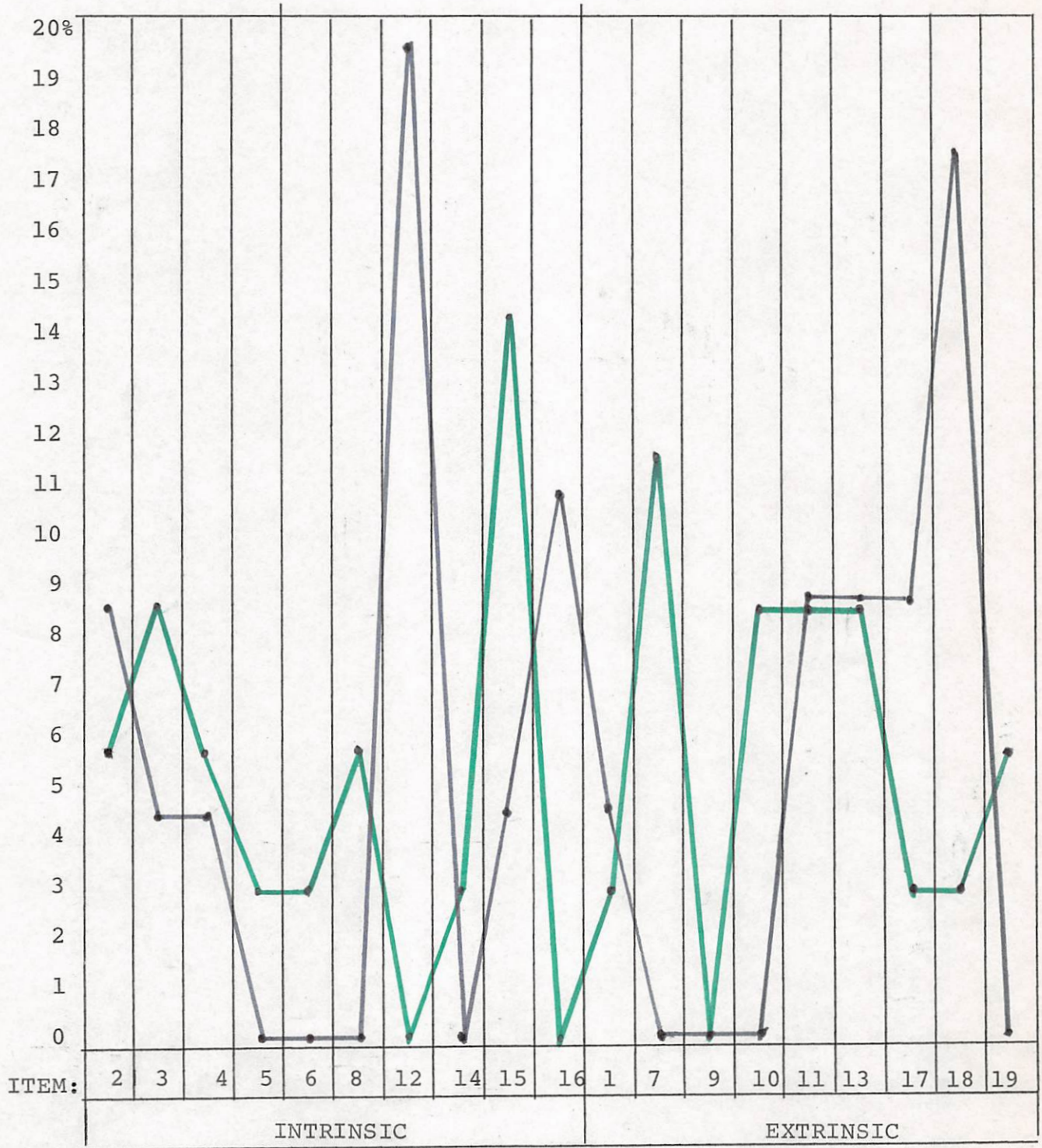
"OTHER"

	<u>Much</u>	<u>Moderate</u>
Intrinsic:	0%	0%
Extrinsic:		
"Teacher"	2.38%	0%



TABLE 28

25 YEARS: "LITTLE" - "NONE" ITEM RESPONSE STRENGTH



Little

None

TABLE 29

25 YEARS: "LITTLE" -- "NONE" ITEM RESPONSE STRENGTH

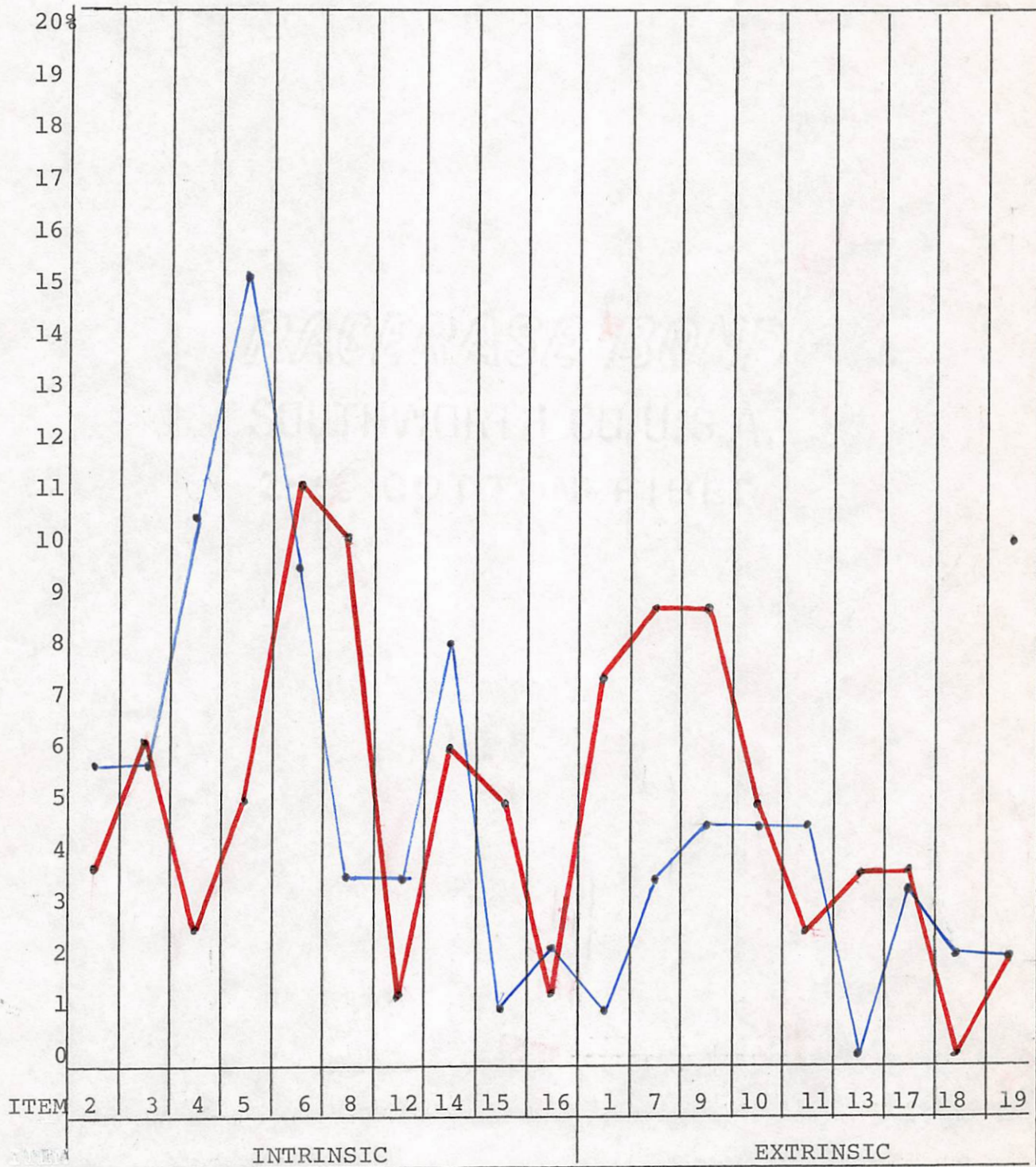
"OTHER"

	<u>Little</u>	<u>None</u>
Intrinsic:	0%	0%
Extrinsic:	0%	0%



TABLE 30

SEMINARY IV CLASS: "MUCH" - "MODERATE" ITEM RESPONSE STRENGTH



— Much

— Moderate

TABLE 31

SEMINARY IV CLASS: "MUCH" - "MODERATE" ITEM RESPONSE STRENGTH  
"OTHER"

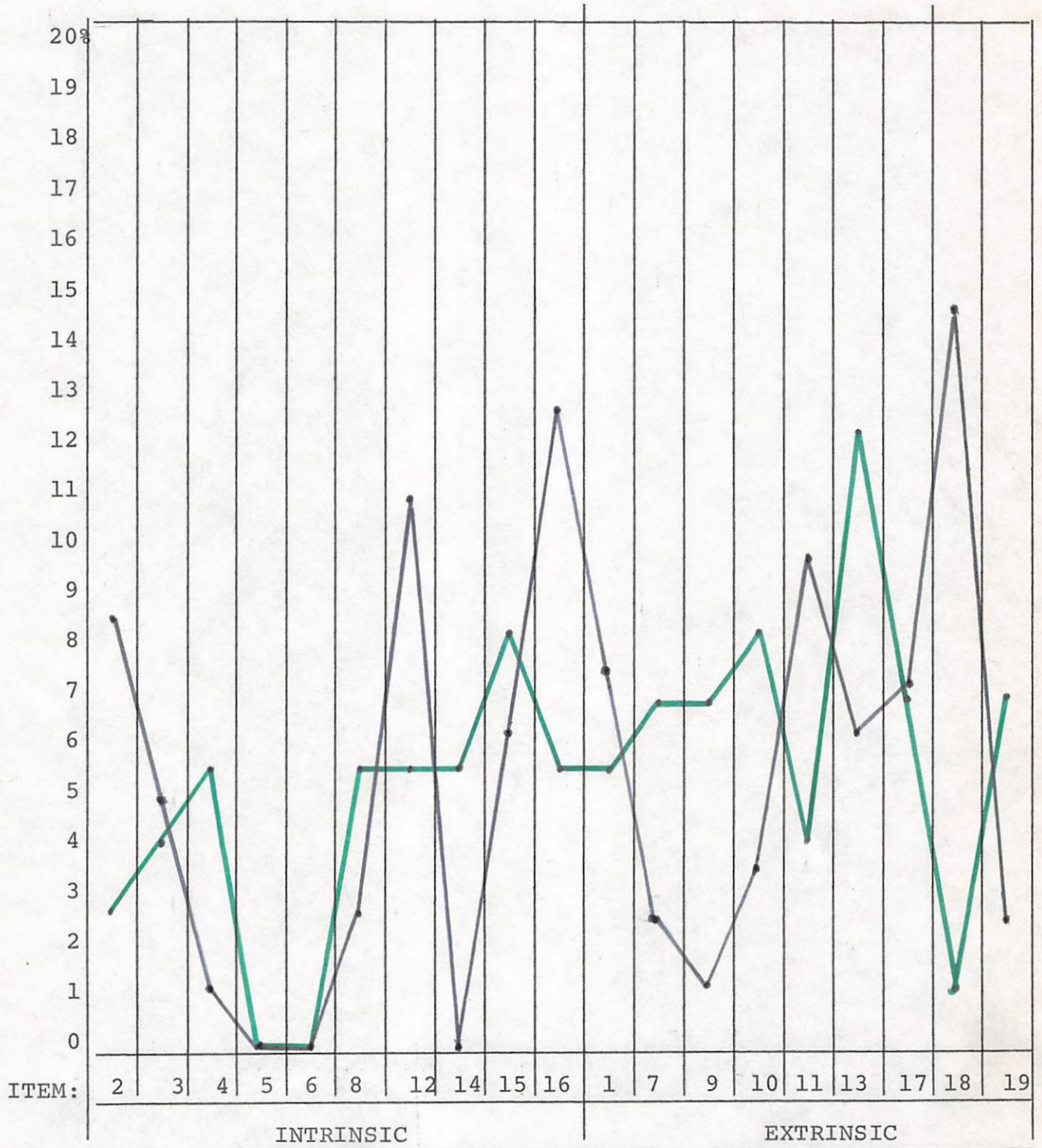
	<u>Much</u>	<u>Moderate</u>
Intrinsic:		
"Curiosity concerning the Ministry"	1.16%	0%
"Dream - experience"	1.16%	0%
Extrinsic:		
"Influence from vicars during 3 years at home congregation"*	1.16%	0%
"People trying to influ- ence my brother into the ministry"	1.16%	0%
"Ambassadors for Christ worker"	1.16%	0%
"My parents wanted me to go to a Lutheran high school. I would not go to Milwaukee Lutheran so they suggested Concordia. Here I am today"	1.16%	0%
"Critical people at criti- cal moments, i.e. guidance counselor"	1.16%	0%

\* "Vicars are also useful in providing stimulation and support in a student's vocational decision process." (Nauss, Becoming Sure, p.24.)



TABLE 32

SEMINARY IV CLASS: "LITTLE" - "NONE" ITEM RESPONSE STRENGTH



— Little  
— None



TABLE 33

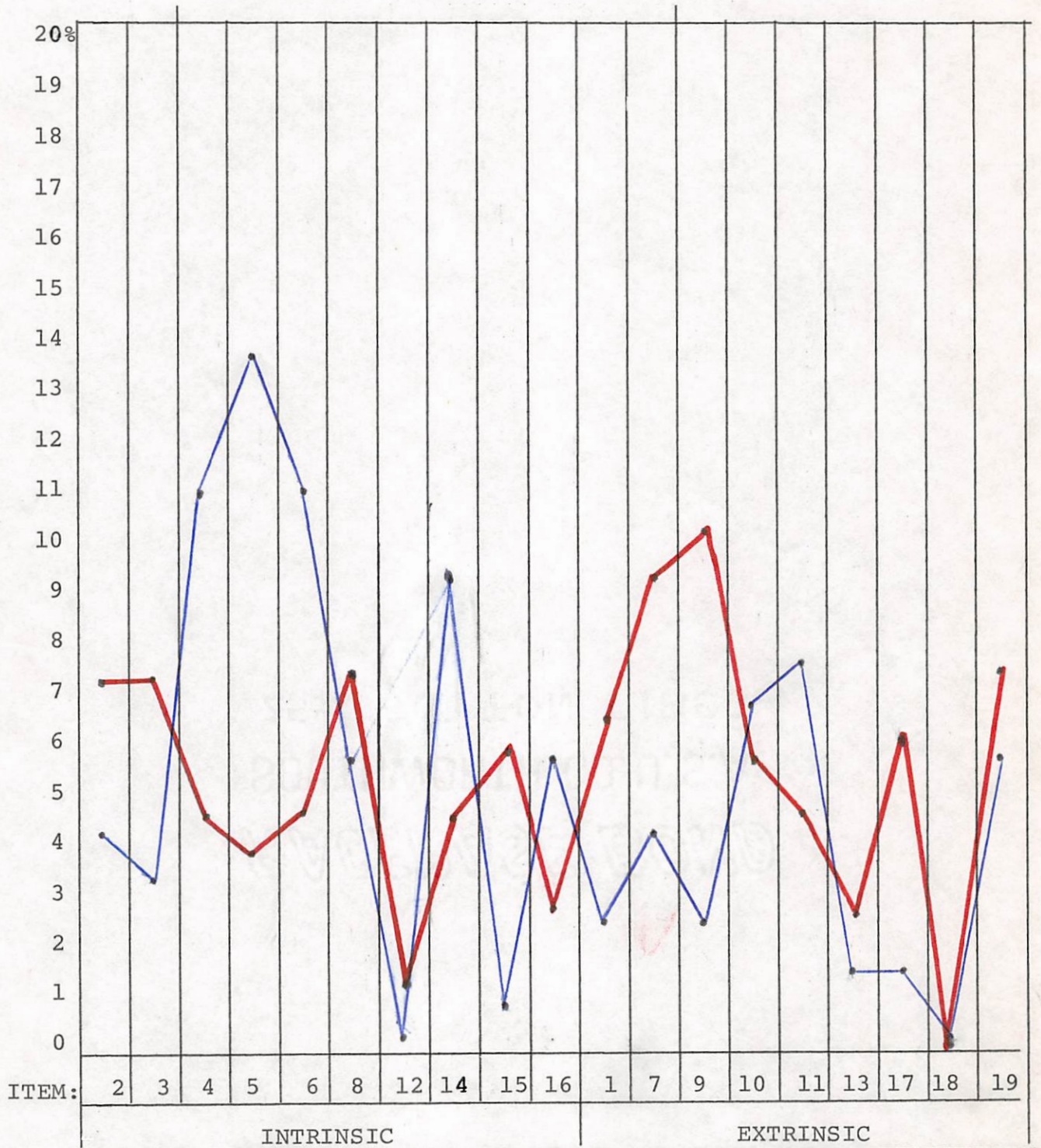
SEMINARY IV CLASS: "LITTLE" - "NONE" ITEM RESPONSE STRENGTH

"OTHER"

	<u>Little</u>	<u>None</u>
Intrinsic:	0%	0%
Extrinsic:	0%	0%

TABLE 34

COLLEGE SENIORS: "MUCH" - "MODERATE" ITEM RESPONSE STRENGTH



— Much  
 — Moderate

TABLE 35

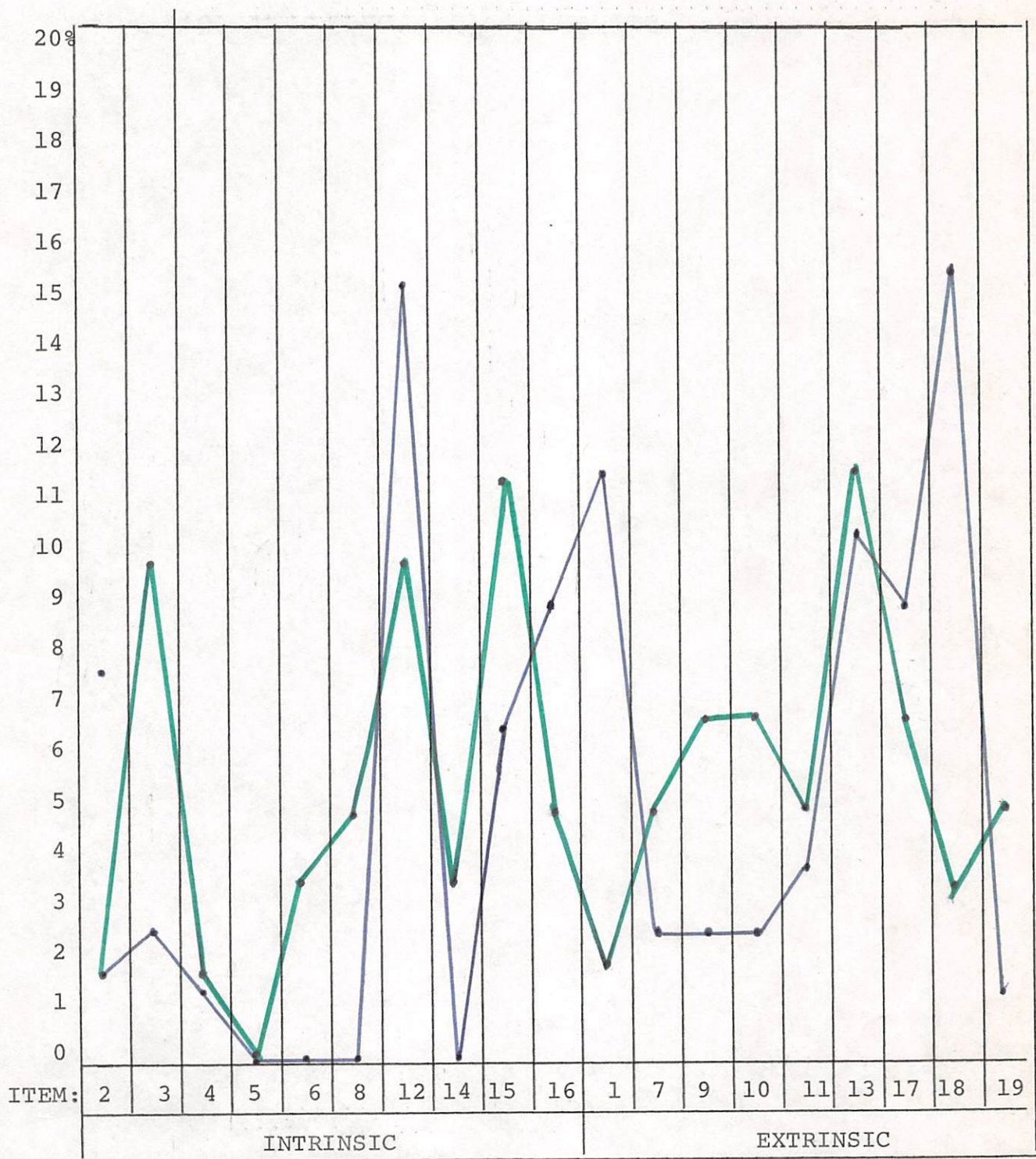
COLLEGE SENIORS: "MUCH" - "MODERATE" ITEM RESPONSE STRENGTH  
"OTHER"

	<u>Much</u>	<u>Moderate</u>
Intrinsic:		
	0%	0%
Extrinsic:		
"Vicars"	.84%	0%
"The numerous vicars coming to our parish"	.84%	0%
"Dr. Norm Habel" [Professor, Concordia Seminary, St. Louis]	.84%	0%



TABLE 36

COLLEGE SENIORS: "LITTLE" - "NONE" ITEM RESPONSE STRENGTH



— Little  
— None

TABLE 37

COLLEGE SENIORS: "LITTLE" - "NONE" ITEM RESPONSE STRENGTH

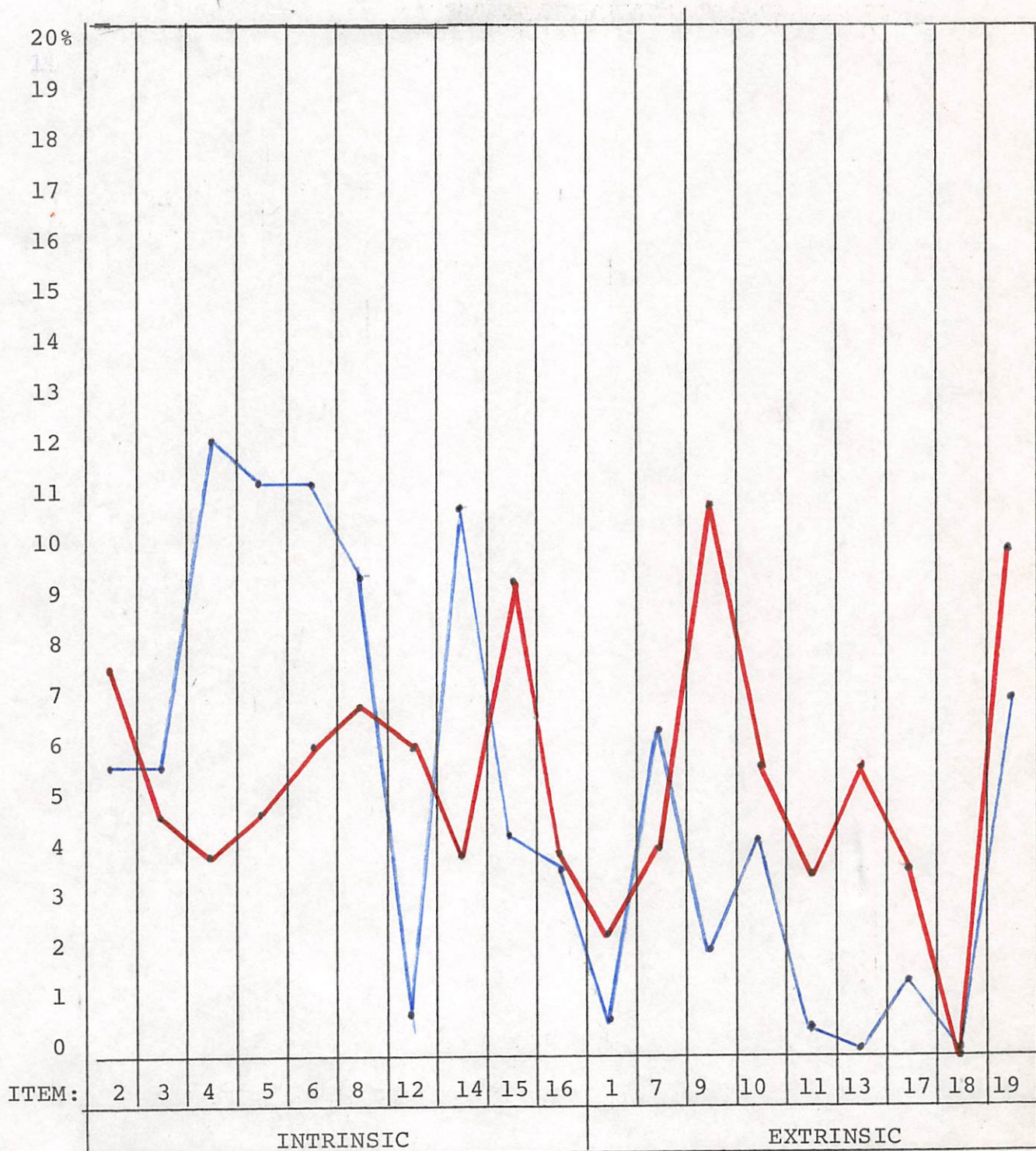
"OTHER"

	<u>Little</u>	<u>None</u>
Intrinsic:	0%	0%
Extrinsic:	0%	0%



TABLE 38

COLLEGE FRESHMEN: "MUCH" - "MODERATE" ITEM RESPONSE STRENGTH



— Much  
— Moderate

TABLE 39

COLLEGE FRESHMEN: "MUCH" - "MODERATE ITEM RESPONSE STRENGTH

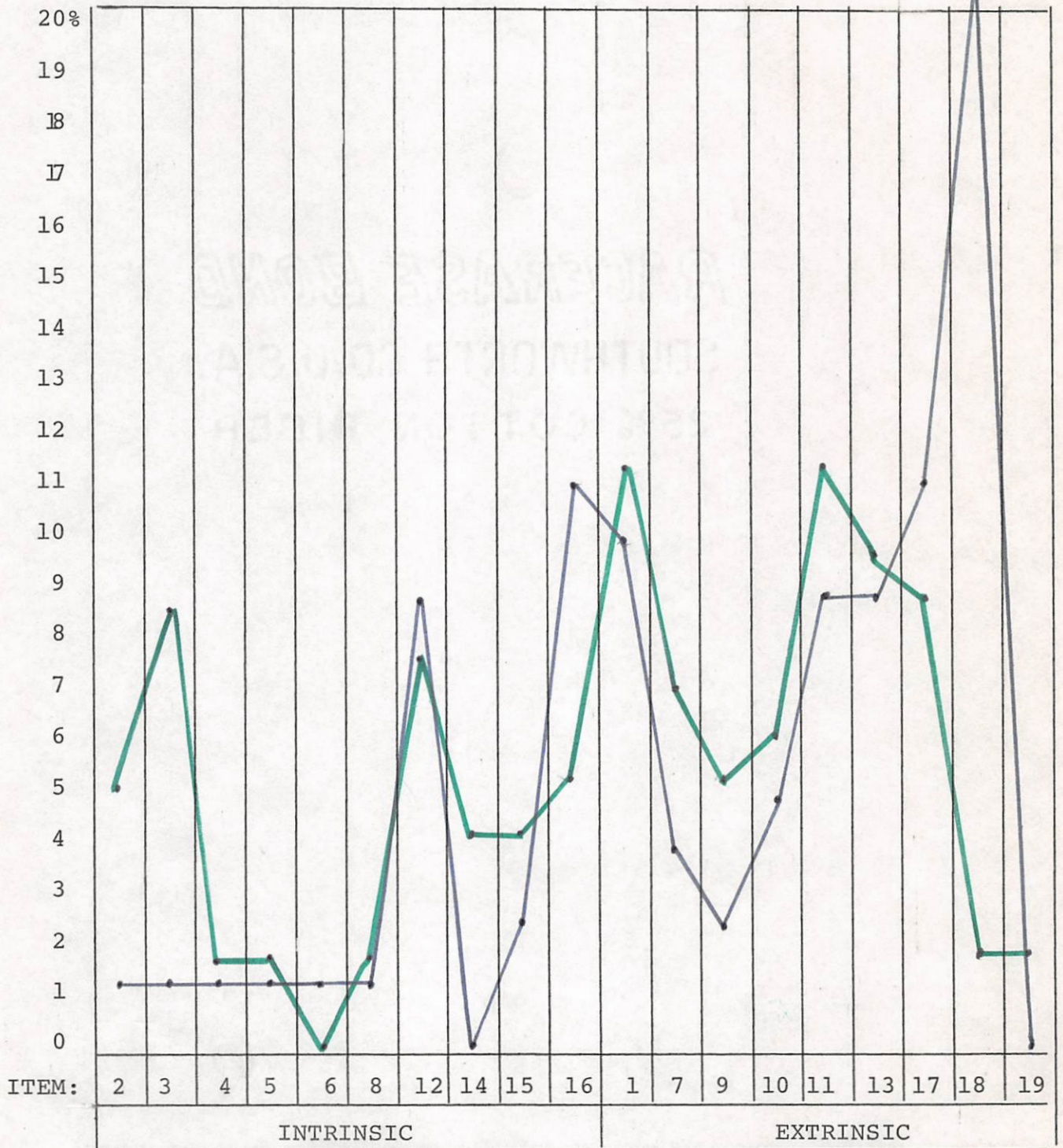
"OTHER"

	<u>Much</u>	<u>Moderate</u>
<b>Intrinsic:</b>		
"Felt the Lord had equip- ped me for such work"	.7%	0%
"Discovered leadership abilities"	0%	.75%
<b>Extrinsic:</b>		
"Girl friend"	.7%	0%
"Brother"	.7%	0%
"Watching or looking up to other pastors"	.7%	0%



TABLE 40

COLLEGE FRESHMEN: "LITTLE" - "NONE" ITEM RESPONSE STRENGTH (23%)



— Little

— None



TABLE 41

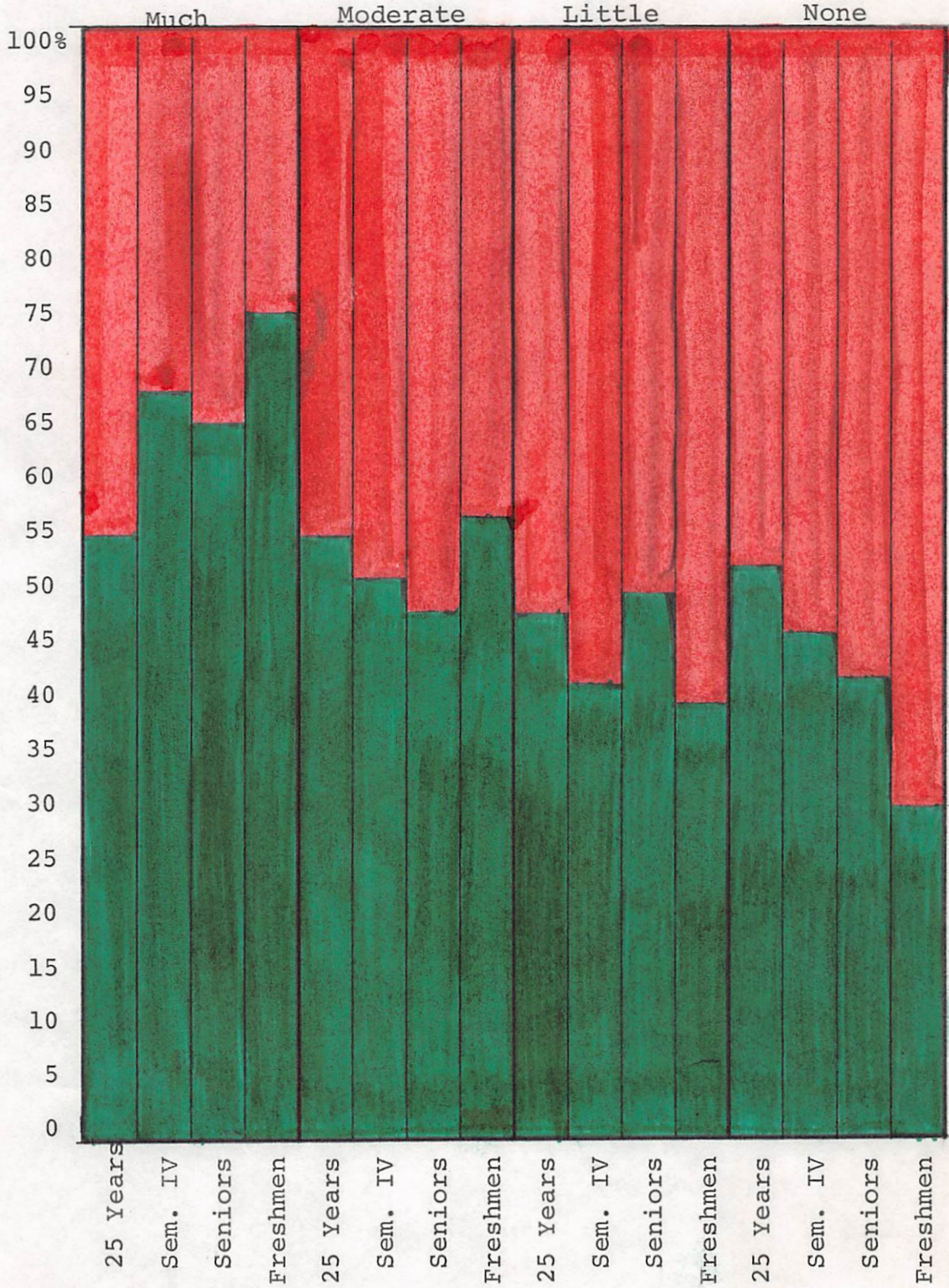
COLLEGE FRESHMEN: "LITTLE" - "NONE" ITEM RESPONSE STRENGTH

"OTHER"

	<u>Little</u>	<u>None</u>
Intrinsic:	0%	0%
Extrinsic:	0%	0%

TABLE 42

TOTAL PERCENTAGE OF RESPONSE: INTRINSIC - EXTRINSIC



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