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A STUDY OF VIEWS OF EDUCATORS AND  
LUTHERAN CHURCH--MISSOURI SYNOD PASTORS  
TOWARD CONTINUING EDUCATION

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A research paper presented  
to the Faculty of Concordia  
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Department of Practical  
Theology in partial  
fulfillment of the  
requirements for the  
degree of Bachelor of  
Divinity

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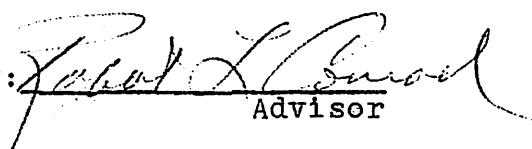
by

Harold T. Kriesel

May 15, 1967

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## CHAPTER I

### INTRODUCTION

In recent years the subject of continuing education for the parish pastor has become a subject for increasing concern for educators, seminaries, and denominations. This has been due, at least in part, to the increasing demands made upon the parish pastor in modern society. Henry Babcock Adams, at a recent conference on continuing education said that,

A man cannot learn all he will need to know in three short years at seminary or even in five<sup>1</sup> or six years if he undertakes graduate study.

This has probably always been the case for most of the professions such as those of law and medicine. However, with the rapidly increasing body of knowledge with which man must deal today and the increasingly complex society within which he must operate, the above statement is more true today than ever. There is a sense in which the clergyman's vocation today is no different than that of his predecessors. However, there are also forces of change, social and otherwise, which make the vocation of today's minister almost unique in the history of the church. In many areas of the ministry what is learned in one decade must be reassessed in the next.<sup>2</sup> This rapid change puts many different demands upon the minister and thus makes continuing education for today's minister more imperative than ever.

The aim of this study will be to determine directions

for continuing education within the Lutheran Church--Missouri Synod. In this study the views of various educators concerning objectives for continuing education will be explored. Secondly, the results of a questionnaire on continuing education, sent at random to pastors in the Lutheran Church--Missouri Synod, will be presented. Next, the implications of the results of the questionnaire will be drawn, and, where possible, correlated with the opinions of the educators. Finally, from these implications and comparisons, suggestions will be made, where possible, for a program of continuing education for pastors within the Lutheran Church--Missouri Synod.

For the purposes of this study, the following definitions will be observed. A "parish pastor" or "minister" is defined as anyone who is engaged in the full time work in a congregation or some sort of institutional ministry. The term, "continuing education" will be limited to mean those learning experiences which are deliberately undertaken by ministers for the purpose of increasing their competence. Continuing education begins at that point where formal study ceases to be the chief occupation of the learner.

FOOTNOTES

<sup>1</sup>Henry Babcock Adams, "Continuous Education for Ministers," National Consultation on Continuing Education for the Ministry (Chicago: The University of Chicago Center for Continuing Education, 1965), p. 27.

## CHAPTER II

### EDUCATORS' VIEWS ON CONTINUING EDUCATION

Although other professions have had various programs for the continuing education for members of their professions for many years, extensive continuing education aimed at each parish minister is a relatively new trend in American theological education. This can be seen by the fact that the first formal conference for continuing education for the clergy was not held until 1964 when various educators gathered at Andover-Newton Theological School, Newton Centre, Massachusetts, for a four day conference. This conference has been followed by similar conferences in other parts of the country in 1965 and 1966. At these conferences various papers on different aspects of continuing education were presented by educators, church officials, parish pastors, and others. Along with these conferences other work which has significance for continuing education has been done by such persons as H. Richard Niebuhr, Keith Bridston, Dwight Culver, and others.

As indicated in the introduction, many educators inside and outside of the church generally feel a need for some sort of continuing education for the minister. However, many different types and combinations of programs have been suggested to achieve this. Henry Babcock Adams has suggested that most continuing education falls under five general program:



types. These five types are (1) short-term seminars, conferences, and institutes; (2) independent study; (3) clinical programs; (4) correspondence study; and (5) study leading to a graduate degree.<sup>1</sup>

Objectives for continuing education have been defined both in terms of the type of minister envisioned as the finished product of a process of continuing education, and in terms of the needs articulated by the average minister. Reuel Howe has stated that the greatest need by far for the minister is the need for communication with people today. Also important are other needs such as the need to understand the nature, structures, and processes of society and the meaning of the secular. Howe further notes the need, among others, for more correlated theological understanding.<sup>2</sup> All of these needs should be seen within the first need mentioned, the need for communication or the movement from monologue to dialogue.<sup>3</sup>

David S. Schuller sees the objectives of continuing education in terms of three specific needs of the parish minister. These needs are: (1) aid in understanding the rapidly changing world to which he is ministering; (2) aid in continued theological growth; and (3) aid in gaining a clearer understanding of his own role vis-a-vis himself, denominational officialdom, members of his congregation, and the secular community. Professor Schuller also notes that study in many other disciplines such as theology, sociology, political science, history, literature, and philosophy will be needed.<sup>4</sup>

In terms of the educating institutions, H. Richard Niebuhr defines the role of the seminary at every level, and thus also in continuing education, as the intellectual center of the Church's life. However, he qualifies this remark with the added thought that the seminary is to be concerned with the whole church and that it is to be a reflective force within the church.<sup>5</sup>

Other educators tend to define goals more in terms of the type of minister desired as the finished product. Some of these goals might be conceptualized in terms of (1) better management of self, (2) more adeptness at interacting with others, (3) better functioning in his role as minister. Such things as the ability to make a decision, acceptance of criticism, and knowledge of one's own feelings would be included within the first goal. The second goal would include such things as attentiveness to the words and actions of others and willingness to allow freedom to other people. The third goal would include such attributes as recognizing the limits of one's own responsibility as a minister, being oriented toward life, being oriented toward other people, and being at home in one's work as a clergyman.<sup>6</sup>

From this brief review of objectives for continuing education, several areas stand out. The first area concerns itself with the development of the minister as an individual. The second is concerned with the minister's relationship to the world around him. The third area is concerned with the minister's continued theological growth. It was these three

areas that provided the schema for the questionnaire which this writer sent out to the random sample of Missouri Synod clergymen. Specifically, David S. Schuller's divisions were used in making up the questionnaire because it was felt that his particular division of objectives represented a comprehensive synthesis of the trends of the other educators. His three divisions also provided a rather simple conceptual framework within which the questions in the questionnaire were framed.

## FOOTNOTES

<sup>1</sup>Henry Babcock Adams, "Continuous Education for Ministers," National Consultation on Continuing Education for the Ministry (Chicago: The University of Chicago Center for Continuing Education, 1965), pp. 33-36. Hereafter this 1965 edition will be referred to as NCCEM 1965.

<sup>2</sup>Henry Babcock Adams, "S. T. D. Program for Pastors," National Consultation on Continuing Education for the Ministry (Newton Centre: Andover Newton Theological School, Newton Centre 59, Massachusetts, 1964), pp. 69-83.

<sup>3</sup>Reuel L. Howe, The Making of Ministers, edited by Keith R. Bridston and Dwight W. Culver (Minneapolis: Augsburg Publishing House, 1964), p. 211.

<sup>4</sup>David S. Schuller, "Objectives of Continuing Education," NCCEM 1965, pp. 127-128.

<sup>5</sup>H. Richard Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper and Brothers, 1956), p. 107.

<sup>6</sup>Adams, NCCEM 1965, pp. 159-160.

## CHAPTER III

### CONSTRUCTION OF THE QUESTIONNAIRE

This chapter will deal with the construction and the methodology of the questionnaire which was sent to a random sampling of pastors within the Lutheran Church--Missouri Synod, to determine their preferences for different areas of study within the context of continuing education.

The questionnaire was divided into the three major areas as outlined by David S. Schuller. These three areas were: (1) aid in understanding the rapidly changing world to which the pastor is ministering; (2) aid in continued theological growth; (3) aid in gaining a clearer understanding of his own role vis-a-vis himself, denominational officialdom, members of his congregation, and the secular community. All of the questions were divided into one of these three groups, with the exception of two. These two questions were concerned with motivation for participating in a program of continuing education. Many of the questions were taken from course listings in the Concordia Seminary Catalogue, 1966-1967, published by Concordia Seminary, St. Louis, Missouri. This procedure was followed so that the results of the questionnaire might be more practical in terms of courses which the two seminaries of the Lutheran Church--Missouri Synod might be able to offer. However, several questions were made up by the writer himself, due to a deficiency of courses in

several areas in the catalogue. Each of these questions was then put on a five point scale. The five point scale was rated as follows: (1) extremely unappealing; (2) moderately unappealing; (3) neither appealing nor unappealing; (4) moderately appealing; (5) extremely appealing. The scale values were reversed from normal scaling procedure in testing. This was done because it was felt pastors would normally feel positive toward courses relating to their profession and in this way a more exact differentiation of feeling could be ascertained. In addition, several questions were put in general terms to see if the preferences expressed for areas in general terms would be carried out also in terms of specific courses.

For purposes of brevity, David S. Schuller's three divisions were given one word designations. Area one was given the title, anthropocentric ("A"). Area two was given the title, theocentric ("T"). Area three was given the title, egocentric ("E"). All future references to these three categories will be given in terms of these letters. For a listing of questions coded according to these three areas, see appendix "A".

After the questionnaire was made up, it was tested for reliability on twenty-one fourth year seminarians at Concordia Seminary, St. Louis, Missouri. If the variance for any one question was more than one standard deviation away from the mean for that group (of the three major areas), that question was deleted. Three questions were deleted, two in the anthropological area, and one in the egocentric area.

Thus the final form of the questionnaire contained twenty-eight questions. Two essay questions were also placed at the end of the questionnaire. However, these two questions will be discussed at a later point. Of the twenty-eight multiple choice questions, four were in the egocentric area, eleven in the anthropocentric area, and eleven in the theocentric area. For the final form of the questionnaire as it was sent out to the pastors, see appendix "B".

The questionnaire was then sent to 356 pastors of the Lutheran Church--Missouri Synod, who lived in the United States or Canada. This number represented approximately seven per cent of the total number of pastors of the Missouri Synod. A stamped return envelope was included. A total of 237 pastors responded to the questionnaire. This was a percentage response of seventy four per cent. Of the total returned, 222 questionnaires were filled out according to directions and/or were returned within the stated time limits. These 222 questionnaires were used in the study. The useable return represents approximately four per cent of the total pastors in the Missouri Synod.

Of this total of 222 useable returns, several did not answer one particular question or another. Thus, the total number of responses to any one question varied from 215 to 222. However, this difference was so small that it was not found to make any appreciable difference in the answers to the questions.

The results of the questionnaire were divided according

to five different categories. The first of these categories was geographical region. For the purposes of the questionnaire the United States and Canada were divided into a total of six different geographical regions. A division of these regions by states and provinces is given in appendix "C".

The second category concerned itself with the highest academic degree which the respondent had earned. This category was divided into two different sections. The first section comprised those who had earned a B. D. degree or less. The second section comprised those who had earned some type of a Master's degree or over. Included in this category were two respondents who had earned doctoral degrees.

The third section dealt with the age of the respondent. This category was divided into five different sections. Each of these sections covered a period of ten years, except for the first and last sections. The first section included pastors under thirty years of age. The last section included pastors sixty years old and above. Thus, the categories were divided in terms of age as follows: (1) under 30; (2) 30-39; (3) 40-49; (4) 50-59; (5) 60 and over.

The fourth section dealt with the number of years which the person had been in the ministry. It was evident that there would be some overlapping between this category and category three. However, in view of the fact that many pastors could have possibly graduated from Concordia Seminary, Springfield, Illinois, at a later time in life, it was felt that this category should also be included. This category was



divided into five periods of approximately ten years each. Thus, there were five categories divided as follows: (1) 1-10 years; (2) 11-20 years; (3) 21-30 years; (4) 31-40 years; (5) 41 years or longer.

The fifth category dealt with the particular seminary which the respondent had graduated from. This category was divided into two sections. The first section included all those who had graduated from Concordia Seminary, St. Louis, Missouri. The second section included all of those who had graduated from Concordia Seminary, Springfield, Illinois, come into the synod by colloquy, and/or had graduated from some other seminary. There were so few that had not graduated from either St. Louis or Springfield that it was thought safe to include these others in the Springfield category.

The score for each of the three categories "E", "A", and "T" were translated into percentage points for each of the five categories (geographical region, etc.) according to the five point scale of the questionnaire. Thus, for example, if one particular geographical region scored 3.00 on the "E" category, this would mean that this category was neither appealing, nor unappealing to them in terms of their future studies in continuing education.

A chi-square test was used to determine if the results between the various sections of each of the five categories were significant differences or not. Two levels of significant difference were used; that is the .05 level of confidence and the .01 level of confidence. Since the results

were quickly seen to be nonparametric, it was decided that a chi-square might offer the best method of determining whether the differences obtained were truly significant or not. Although this does not have the power of the parametric tests, it was thought that because of the exploratory nature of the questionnaire and the admittedly skewed results that this technique would be sufficient.

## CHAPTER IV

### RESULTS OF THE QUESTIONNAIRE.

For complete results of the questionnaire according to each of the five categories, see appendices "D" through "H".

In general it can be stated that very few significant results at either the .05 or .01 level of confidence were found within or between the different sections of any of the five major categories. However, there were several significant differences in a few of the categories. These significant differences will be pointed out along with general trends which could be distinguished, although the differences were not significant.

The first area to be discussed will be geographical region. In region number one, no significant differences were found between the three categories "E", "A", or "T". However, a slight trend could be seen toward the anthropocentric and the theocentric areas and away from the egocentric area. In all three areas ("E", "A", "T") the results were significant at the .01 level of confidence in terms of general interest in studying in any of the three areas. This indicates that, although there was no particular preference for one area, the respondents from geographical area one were interested in all three areas of study.

In geographical region number two the scores for all three categories were also significant at the .01 level of

confidence. However, no significant differences were found between the three categories or between geographical region number two and any of the other six regions.

Likewise, in geographical region number three the scores for all three areas were significant at the .01 level of confidence. But in this area also no significant differences were found in terms of preference for any one area over the other.

Geographical region number four did contain one significant difference at the .01 level of confidence between the anthropocentric and the theocentric categories. The pastors preferred courses given in the anthropocentric area over those given in the theocentric area. Again, all three categories were found to be significant at least at the .05 level of confidence and thus study in any one of the three categories would be amenable to respondents from the area.

Geographical region number five followed much the same pattern as geographical region number four. In this region there was also found a preference for courses given in the anthropocentric category over the theocentric category. The difference here was found to be significant at the .05 level of confidence. Here again, however, all three categories were looked upon favorably by the respondents as each was significant over a strictly neutral response at least at the .05 level of confidence.

The highest positive feeling toward all three categories was found in geographical region number five. There was no

significant difference between the scores in any of the three categories, although each of the scores was high.

Between the six different geographical regions only one significant difference was found. This difference occurred in the theocentric category between geographical areas four and six. Area six preferred courses in the theocentric area at a significant difference level of confidence of .02 (which is higher than .05 and lower than .01).

In the area of the relationship between highest degree earned and response to the questionnaire, no significant differences were found either between the different categories ("E", "A", "T") within each of the two groups, or between the two groups themselves.

However, although the differences were not significant at either the .01 or .05 degree of confidence, the scores of those in the B. D. degree and less category were higher than the scores for those in the Master's degree and above category. This would be expected, however, because those who would have the advanced degrees would probably have taken more courses and thus could not be expected to show as great an interest in studying something which they had already studied in their degree program. Perhaps other factors could also be at work here. Yet, the important thing is that, although those who had advanced degrees showed less interest generally, the level of interest was still high. Another interesting point was that those with advanced degrees showed less differentiation between the three different areas

of study. This would indicate that they were about equally interested in all three areas. With regard to those with B. D. degrees and under, there was a slightly higher score in the anthropocentric area than in the other two categories.

The category of age produced several significant differences. In the egocentric area there was a significant difference at the .05 level of confidence between age group one and age group two. Age group one was higher than age group two. There were also significant differences at the .05 level of confidence between both age groups two and three and group five in the egocentric area. Both groups two and three had relatively low scores, whereas with group five the score went up again. This would seem to indicate that those in the youngest and oldest age categories favored courses in the egocentric group more than did those in the three middle groups, and especially groups two and three. One could perhaps expect this higher score in this area of the youngest group. However, it would be difficult to ascertain just why the oldest group also rated high in this area.

With regard to the differences between the "E", "A", and "T" categories within each age group it was found that there was no significant difference in any of the groups. However, throughout all of the age groups, except group five, it was found that the "A" category was higher than the other two, although not at a significant level. It was also noted that the scores of those in group five, the oldest category by age, were the highest. Perhaps this reflects

a greater interest within group five, or perhaps it only reflects a different attitude or method of marking the questionnaire. In general these categories also all showed a positive attitude toward all three of the areas on the questionnaire.

The category of years in the ministry was divided into five different groups. No significant differences were found within or between any of these five groups. However, there were some general trends within the years in the ministry category.

In group number one it was found that the theocentric area was somewhat lower than the egocentric or anthropocentric areas. This would seem to indicate that the respondents in this group were somewhat more interested in courses which concerned their relationship to their role as ministers or persons and their relationship to the world around them. However, it should be emphasized that these differences were not significant at either the .05 or .01 levels of confidence, but were only general trends.

In general for the whole group it was found that there was a slight preference for courses in the anthropocentric area. However, this should not be given too much weight either. The scores in all of the three areas ("E", "A", "T") were high for each of the five groups. This would seem to indicate a slight desire for study in every area but not much preference for courses in any one of the three categories.

The last category studied was the seminary group. No

significant differences were found between the St. Louis and Springfield seminary groups. The St. Louis group of respondents showed a slightly higher preference for courses in the egocentric category than did the Springfield group. However, this difference was not significant at either the .05 or .01 levels of confidence. The scores were almost exactly the same in the "A" and "T" categories. The anthropocentric category was the highest for the Springfield group, while the egocentric category was the highest for the St. Louis group. However, scores in all three categories were fairly similar, and this would indicate that courses given in any one of the three categories would be acceptable to graduates of either of the seminaries.

In summary then, it can be said that not many significant differences at either the .05 or .01 levels of confidence can be found in terms of age, years in ministry, highest degree earned, or seminary graduated from, although a few significant differences were noted in the age category in the egocentric area. The oldest and youngest groups in terms of age preferred the egocentric area to a significant degree over those in the middle age categories.

Significant differences were found in the anthropocentric and theocentric areas in the category of geographical region. Region six preferred theocentric courses more than did region four to a significant degree. Both regions four and five preferred the anthropocentric area to a significant degree over the theocentric area.



In general in every division of each category a positive attitude was found toward each of the three areas ("E", "A", "T").

Although the results of individual questions are not as reliable as are the results of the three groups as a whole, some indication of preference for individual courses can be discerned from the questionnaire.

In the "E" category, the greatest preference was shown for general statements such as "self development as a person." However, when this category becomes specific in terms of courses such as a group clinical course, the score went down considerably. For instance the difference between questions I., 1 and V., 1 (see appendix "A") which are both in the "E" category, as noted above, was significant at the .05 level of confidence, a distinct preference being shown for question I., 1. The total average score by all 222 respondents in the "E" area was 3.73. A score of 3.00 would indicate that the "E" area was neither appealing nor unappealing to the respondents, while a score of 4.00 would indicate that the "E" area was moderately appealing to the respondents. Therefore, a score of 3.73 would indicate that this area was somewhat appealing to the respondents to the questionnaire.

In the "A" category the greatest preference was also shown for a statement which was framed in these terms, "to become better equipped for service" (I., 4). The lowest score was given to a course which was described as "social

work for the pastor" (III., 3). A low score was also given to a course described as "the world of urban man today" (V.,2). Two courses which dealt with counseling were both given high scores (III., 2 and V., 5). The average score for the total "A" category was 3.80, which was not significantly different than the scores for the "E" or "T" categories, although it did indicate a definite positive feeling toward the "A" area.

The "T" category had the lowest score of the three areas. But although the total score for "T" was 3.69, this was not a significant difference from the other two categories. The lowest score in the "T" area was for a course listed as "formative influences of American Church life." Apparently the respondents to the questionnaire either knew all that they wished to know about this area, or they were not interested in this subject. The highest score recorded in the "T" area was for a course titled "exegetical study of some book or part of the New Testament." Other courses which had a high score were titled "Christology" and a study of "part or all of the Lutheran Confessions." Other courses which received low scores were "Confirmation in the Lutheran Church" and "Trends in Modern Theology." In this area also there seemed to be a preference for questions of a more general nature which did not specify particular courses.

Two general conclusions can be drawn from this study of specific questions within the questionnaire itself. First, the questions which were expressed in more general terms instead of specific course offerings were preferred more than

the specific course offerings. This could be due to several reasons. Perhaps more general questions would not tend to evoke as many negative reactions because of their more general nature. There is also the possibility, however, that because of their more general wording they might be interpreted as the individual wished and thus possibly not as they were originally intended. On the other hand, the specific courses listed might only have been particularly unappealing to the respondents as compared with the more general questions. The second general conclusion which can be drawn is that there was a preference for courses in the areas of counseling and ministry to families, the exegetical areas, and the areas of Christology and the Lutheran Confessions.

The chi-square was not used to determine if there were significant differences between individual questions because it was felt that it would not be reliable enough statistically to infer anything from it. This does not mean, however, that no general directions can be inferred from a study of the scores of individual questions.

Included in, but not formally part of the study of individual questions, are two questions which dealt with the motivation of the pastors for participating in a program of continuing education. A total of five questions dealt with this area of motivation for continuing education (questions I., 1 through I., 5). However, two of these questions did not fit into any of the three categories "E", "A", or "T". These two questions were I. 1 and I. 5. (see appendix "B")

Question I. 1 asked to what degree the desire for an advanced degree would affect their interest in participating in a program of continuing education. The average score for this question on the part of all of the respondents was exactly 3.00. This indicated that the desire for an advanced degree affected their plans neither positively nor negatively.

Question I. 5 asked to what degree the desire for a change of position and/or increased salary affected their desire for participating in a program of continuing education. The average score for all of the respondents for this question was 2.22. This indicated that this consideration had a negative connotation for the respondents as a motivation for their participation in continuing education.

However, perhaps both of these questions carry emotional connotations which would tend to make the above scores inaccurate. This is especially true in the case of question V. 1, which involves the whole concept of the call with all of its concomitant theological connotations. Perhaps a more indirect question could be devised which would avoid these complications.

## CHAPTER V

### RESULTS OF THE TWO ESSAY QUESTIONS

Added to the twenty-eight questions which were marked on a five point scale, were two essay questions (see appendix "B"). The first of these two questions asked if there were additional areas not covered on the questionnaire which the respondent felt should be covered in some program of continuing education such as the tenth year program of Concordia Seminary, St. Louis, or some type of summer institute. The second question asked how interested the respondent would be in a week-long institute held in his particular geographical region. Although the answers to these questions cannot be presented in a statistical form, some general observations can be made on the responses to each of these questions.

Many different needs were listed by pastors in answer to question number VI. In fact, just about every area of study offered by the seminaries at the present time was included in one form or another. However, several areas predominated. Perhaps the most frequently listed area was that of parish administration. Apparently many pastors feel a lack of training in this area and at the same time feel that it involves an important part of their ministry. Many also narrowed this field down to a course in the business, budgetary, and financial aspects of administration. Some pastors also added the comment that, while they would prefer to turn this area over

to laymen, this was not always possible.

Other areas of interest included courses in counseling, especially in the areas of family problems, alcoholism, homilectics, and youth. Many also listed a need for "how to" courses in evangelism. In terms of general preferences, however, some pastors were adamant in their preference for "practical" courses, while others were must as vehement in their preference for courses in strictly "theological" areas. A few responses also noted a need for a study of social trends, local politics, and local public relations. One response noted that more attention should be given to a "reorientation of the ministry", and several others expressed this thought in different terms.

Question number VII received a very favorable response. The large majority of pastors responding felt very positive toward summer school courses and institutes held in their geographical area. Some had had previous experience with this type of program and were very positive toward it. The typical response was "very interested." However, a few responses were negative and expressed no need or desire for any type of program of continuing education.

Many listed the advantages of this type of program in terms of less need for extensive travel, reduced costs to the pastor, and less time spent away from pressing problems of the parish. Some hoped that these institutes could be taken for credit toward a degree.

Disadvantages in this type of program were listed in

terms of its being too short to go into any subject in depth and the fact that the congregation expected the pastor to do this type of thing on his own vacation time. A few also noted that another time of year might be better for them than during the summer. One suggested pre-Lent as a particularly suitable time of the year for him to participate in institutes and workshops. A few also noted their proximity to local colleges and universities and for this reason, they were not interested in institutes sponsored by the seminaries.

On the whole, however, the genuine enthusiasm expressed for institutes sponsored by the seminaries causes this writer to feel that they would be well attended, all other things being equal.

## CHAPTER VI

### IMPLICATIONS OF RESULTS AND CORRELATIONS WITH VIEWS OF EDUCATORS WHERE POSSIBLE

First of all, in view of the lack of previous work in the subject area of this paper, and the lack of previous studies to work from, the results and implications of the questionnaire must be considered only tentative.

In general the pastors of the Lutheran Church--Missouri Synod which were tested were found to be slightly positive in feeling toward all three areas included in the questionnaire ("E", "A", "T"). There was very little differentiation in feeling between any of the three areas, although a few significant differences were found in the categories of geographical region and age. In any case, the generally positive reaction by the pastors to the questionnaire would seem to corroborate H. Richard Nieburh's view that the seminary is still to be considered the intellectual center of the Church's life.

The above results also would tend to show that the particular area in which a course is given is not very significant, although there are a few minor preferences. In terms of the age category the results could possibly show that the pastors in the oldest age category and those in the youngest age category tended to have somewhat more similar interests in terms of the "E" area than did the pastors in the middle categories. Although no inferences can be directly drawn



from this one wonders whether the type of training received at the seminary could have affected these scores.

The seminary category was especially interesting to this writer in view of the fact that one seminary has the reputation of being the "theoretical" seminary, while the other has the reputation of being the "practical" seminary. If this difference did exist in previous times or even at the present, this difference in training is not reflected in this questionnaire. Perhaps no differences should be expected in terms of this type of questionnaire. Or perhaps seminary training is not as important as actual parish experience in determining the total outlook of the parish pastor.

The positive attitude expressed toward all three areas of study, however, indicates that at least the majority of parish pastors are interested in some form of continuing education. This attitude would seem to agree with the views of educators in general, and the view expressed on page one of this study in particular, that education does not end with seminary graduation. However, it would seem that the feelings of Missouri Synod pastors do not agree with those of educators in that education is seen as resulting in a change in the person himself. The high priority given to some particular "content" courses as seen in the scores on individual questions would seem to indicate that Missouri Synod pastors still see the goal of education as imparting information. This is not noted in terms of value judgement upon

this type of goal, but only as a preliminary conclusion for future reference.

A few comments should also be made with regard to the testing instrument. The testing instrument used was composed by the writer and no judgements as to its validity can be made within the context of this study. Although its reliability was tested, perhaps more study could be given as to whether it in fact measures what it purports to measure. A study of this type was needed, however, as a first step in the study of the continuing education needs of Missouri Synod pastors.

## CHAPTER VII

### IMPLICATIONS FOR A PROGRAM OF CONTINUING EDUCATION FOR MISSOURI SYNOD PASTORS

Perhaps the foremost point which the questionnaire itself pointed out in terms of implications for continuing education for the parish pastors of the Missouri Synod is that they have no clear cut preferences for courses in any one of the three areas of the questionnaire. Perhaps this is not an altogether undesirable situation. There is the possibility that the interests of the pastors varied so much that they were unwilling to settle for any one area. Perhaps this only corresponds to the varied demands which they meet in the parish ministry. Thus the first suggestion for continuing education within the synod would be that it not immediately specialize to too great an extent. This, however, does not preclude a more general plan both in terms of planning for individual years and also longitudinally.

The second suggestion would be that the differences that were found in the geographical and age areas should be taken into account. Perhaps specific provisions could be made for courses in the anthropocentric area in geographical regions four and five. It also appears that the tenth year program could possibly include some clinical work for those desiring it as the youngest age category was more favorable toward this area than the middle age categories. Besides the differences in geographical area, the fact that

parish administration was mentioned so often in the essay section of the questionnaire would lead one to think that a good course or institute in this area would certainly meet with widespread acceptance.

Specific courses which received a more favorable response are listed on pages twenty two and twenty three of this paper and should be consulted for directions in this area.

Finally, from the two essay responses, and to some extent also from the answers to the other questions, the impression was gained that many of the respondents had not given much thought to the whole area of continuing education as it pertained to them and to their ministry. Perhaps the first place to begin in a program of continuing education is with the students still at the seminary. In various ways it might be possible to indoctrinate the seminarian while he is still in the seminary that education is a life-long process and does not end with graduation, ordination, and the first call. In this connection, perhaps the words of R. Lewis Johnson should be taken as the first motto for any program of continuing education.

The theological school will do well to discuss the problem of continuing education with<sup>1</sup> its students while they are in the seminary.

It has been stated in chapter one of this paper that theology is not learned once and for all time. Although the Law and the Gospel are changeless, the varied conditions in the world to which they apply this Law and Gospel do change. Thus,

our application of the Gospel must also change. In this situation, continuing education should offer an increasingly important avenue for the parish pastor to lengthen his theological study into a life-time pursuit.

FOOTNOTES

<sup>1</sup>R. Lewis Johnson, "How the Theological School Prepares for Continuing Education," I, Theological Education, (Summer, 1965), 243.

APPENDIX A

QUESTIONNAIRE QUESTIONS CODED "A", "T", "E".

Code E.

Self-development (as a person).

Aid in gaining a clearer understanding of yourself in relation to the Gospel.

The need to understand the role of ministers in the world.

A supervised group clinical course in which one could discuss his own concerns (as a person, etc.).

Code T.

Thirst for knowledge (or love of learning).

Aid in continuing theological growth.

Exegetical study of some book or part of the Old Testament.

Trends in modern theology.

Exegetical study of some book or part of the New Testament.

A study of part or all of the Lutheran Confessions.

Formative influences of American Church life.

The Lutheran Reformation.

The need for clearer theological knowledge and insight.

Christology.

Confirmation in the Lutheran Church.

Code A.

To become better equipped for service.

Aid in understanding the world to which you're ministering.

Principles of counseling.

Social work for the pastor.

APPENDIX A (cont.)

Code A (Cont.).

Ministry to families.

The Church and social problems.

The need to understand the meanings of a rapidly changing  
society.

The world of urban man today.

Ministering to the needs of the total man.

Counseling practicum.

Theology, psychology, nature of man.



APPENDIX B

Dear Pastor:

As part of my B.D. research thesis I am studying the personal feelings of pastors in the field toward the various or similar courses which could possibly be offered in the graduate programs, the tenth year graduate program, and the summer institutes sponsored by Concordia Seminary, St. Louis, Mo. and Concordia Seminary, Springfield, Illinois. The following questionnaire is a part of this study. It is hoped that you could find the time to fill out this short questionnaire and return it to Concordia Seminary, St. Louis by April 10 in the enclosed envelope.

The questionnaire itself is divided into seven parts. It is hoped that each part could be filled out and each question answered. As you will notice, a scale is provided on the right hand side of the page. The scale is divided into five points according to the following values:

- 1 Extremely unappealing
- 2 Moderately unappealing
- 3 Neither appealing nor unappealing
- 4 Moderately appealing
- 5 Extremely appealing

Please answer each question rapidly on the basis of your own true feelings by circling the appropriate number. Your name was chosen at random and has been given a number so that you will remain anonymous. It would be appreciated if you would fill out the questionnaire whether or not you plan to attend any graduate program or any of the summer institutes as this will give us a broader sampling of opinion. It is realized that your schedule is especially busy at this time of year and therefore your cooperation is especially appreciated.

Please indicate the number of years you have been in the ministry. \_\_\_\_\_

Please list the highest degree you have earned (A.B., M.A., etc.) \_\_\_\_\_

Please indicate your age. \_\_\_\_\_

Harold T. Kriesel, IV Year  
Concordia Seminary, St. Louis

APPENDIX B (cont.)

PLEASE CIRCLE THE APPROPRIATE ANSWER ACCORDING TO YOUR OWN FEELINGS.  
Please answer each question individually.

- I. What objectives would you yourself have for a series of summer programs in continuing education at the seminary?
1. An advanced degree (Masters or Doctoral) 1 2 3 4 5
  2. Self-development (as a person) 1 2 3 4 5
  3. Thirst for knowledge (or love of learning) 1 2 3 4 5
  4. To become better equipped for service 1 2 3 4 5
  5. Change of position and/or increased salary 1 2 3 4 5
- II. In looking at your own needs in the parish ministry would you like a program that is geared to:
1. Aid in understanding the world to which you minister 1 2 3 4 5
  2. Aid in continuing theological growth 1 2 3 4 5
  3. Aid in gaining a clearer understanding of yourself in relation to the Gospel 1 2 3 4 5
- III. Please rate your preferences individually for each of the following or similar courses:
1. Exegetical study of some book or part of the O.T. 1 2 3 4 5
  2. Principles of counseling 1 2 3 4 5
  3. Social work for the pastor 1 2 3 4 5
  4. Trends in modern theology 1 2 3 4 5
  5. Exegetical study of some book or part of the N.T. 1 2 3 4 5
  6. Ministry to families 1 2 3 4 5
  7. A study of part or all of the Lutheran Confessions 1 2 3 4 5
  8. The church and social problems 1 2 3 4 5
  9. Formative influences of American Church life 1 2 3 4 5
  10. The Lutheran Reformation 1 2 3 4 5
- IV. Within your experience as a pastor of a congregation please evaluate your needs in terms of the following:
1. The need to understand the meanings of a rapidly changing society 1 2 3 4 5
  2. The need to understand the role of ministers in the world 1 2 3 4 5
  3. The need for clearer theological knowledge and insight 1 2 3 4 5
- V. In terms of a summer institute please rate your preference for each of the following types of courses:
1. A supervised group clinical course in which one could discuss his own concerns (as a person etc.) 1 2 3 4 5
  2. The world of urban man today 1 2 3 4 5
  3. Ministering to the needs of the total man 1 2 3 4 5
  4. Christology 1 2 3 4 5
  5. Counseling Practicum 1 2 3 4 5
  6. Confirmation in the Lutheran Church 1 2 3 4 5
  7. Theology, psychology, and the nature of man 1 2 3 4 5
- VI. Please use the back of this questionnaire to list any needs or areas which you feel should especially be covered in either a tenth year program or a summer institute.
- VII. In addition to summer school courses and institutes, how interested would you be in week-long institutes held in your geographical region?

APPENDIX C

DIVISION OF THE SIX REGIONS BY STATES

Region One

Maine, New Hampshire, Vermont, Massachusetts, Rhode Island,  
Connecticut, New York, New Jersey, Pennsylvania

Region Two

Ohio, Indiana, Illinois, Michigan, Wisconsin

Region Three

Minnesota, Iowa, Missouri, North Dakota, South Dakota,  
Nebraska, Kansas

Region Four

Delaware, Maryland, Washington D.C., Virginia, West Virginia,  
North Carolina, South Carolina, Georgia, Florida, Kentucky,  
Tennessee, Alabama, Mississippi

Region Five

Arkansas, Louisiana, Oklahoma, Texas

Region Six

Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona,  
Utah, Nevada, Washington, Oregon, California, Alaska,  
Hawaii, Canada

APPENDIX D

QUESTIONNAIRE RESULTS-- GEOGRAPHICAL REGION

	<u>"E" CATEGORY</u>	<u>"A" CATEGORY</u>	<u>"T" CATEGORY</u>
Region One	3.63	3.72	3.73
Region Two	3.69	3.76	3.72
Region Three	3.71	3.73	3.70
Region Four	3.65	4.01	3.43
Region Five	3.73	3.87	3.45
Region Six	4.00	4.02	3.89

APPENDIX E

QUESTIONNAIRE RESULTS-- ACADEMIC DEGREE

	<u>"E" CATEGORY</u>	<u>"A" CATEGORY</u>	<u>"T" CATEGORY</u>
B.D. and under	3.75	3.84	3.72
M.A. and over	3.52	3.52	3.58

APPENDIX F

QUESTIONNAIRE RESULTS-- AGE

	<u>"E" CATEGORY</u>	<u>"A" CATEGORY</u>	<u>"T" CATEGORY</u>
Group One	3.89	3.91	3.75
Group Two	3.51	3.67	3.60
Group Three	3.58	3.72	3.68
Group Four	3.72	3.84	3.69
Group Five	3.96	3.88	3.83

APPENDIX G

QUESTIONNAIRE RESULTS-- YEARS IN MINISTRY

	<u>"E" CATEGORY</u>	<u>"A" CATEGORY</u>	<u>"T" CATEGORY</u>
Group One	3.88	3.91	3.69
Group Two	3.79	3.87	3.76
Group Three	3.82	3.83	3.69
Group Four	3.53	3.66	3.62
Group Five	3.67	3.74	3.67

APPENDIX H

QUESTIONNAIRE RESULTS-- SEMINARY GRADUATED FROM

	<u>"E" CATEGORY</u>	<u>"A" CATEGORY</u>	<u>"T" CATEGORY</u>
St. Louis	3.91	3.79	3.67
Springfield	3.69	3.80	3.75



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