
Theological Education

A Profile of Contemporary Seminarians Revisited

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Ellis L. Larsen

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Contents

List of Figures	iii
List of Tables	iii
Foreword	vii
Introduction: Why This Study?	1
What Are Contemporary Seminarians and Graduates Like?	9
Classic Demographic Descriptions	9
Sense of Call and Vocational Commitment	15
Theological Perspectives and a Faith Crisis	22
Psycho-Social Issues	30
General Morale	34
What Does a Seminary Education Produce?	39
Demographic Review and Implications	40
Recruitment	42
Curriculum and Academic Issues	45
Financial Aid	57
Community	59
What Can the Churches Expect?	63
Parish Ministry as a Vocational Goal	63
Personal Fulfillment in Ministry	68
Confidence Regarding the General Church	69
Focus of Satisfaction/Dissatisfaction with the Church	72
The Pastoral Tasks	78
Miscellaneous Issues	79
Significant Findings	
Summary of Significant Findings Regarding 1986 Students	83
Summary of Significant Findings Regarding 1991 Students	87
Summary of Significant Findings Regarding Graduates	90
Appendixes	95
1986 and 1991 Seminarian Questionnaire	95
Graduates Questionnaire	107
Seminaries Selected for Stratified Random Sample	117

List of Figures

Figure	Title	Page
Figure 1	Professional degree program enrollment—25-year trend	3
Figure 2	M.Div. enrollment—25-year trend	3
Figure 3	Gender and age distribution of 1986 seminarians	10
Figure 4	Gender and age distribution of 1991 seminarians	10
Figure 5	Enrollment by race: head count	13
Figure 6	Enrollment by race: percentage of total enrollment.....	13
Figure 7	Graduates' satisfaction scale averages	37
Figure 8	Graduates' sense of curricular importance	51
Figure 9	Graduates' sense of curricular effectiveness	51

List of Tables

Table	Title	Page
Table 1	Age and gender of all respondents	7
Table 2	Ranking of average age	11
Table 3	Women percent of M.Div. enrollment	12
Table 4	Marital status of M.Div. students	14
Table 5	Previous employment of 1986 seminarians	15
Table 6	Previous employment of 1991 seminarians	15
Table 7	Ordination as a goal.....	16
Table 8	Graduates ordained	16
Table 9	Vocational aim of 1986 and 1991 seminarians	17
Table 10	Present vocation of seminary graduates	18
Table 11	Motivators toward ministry among 1986 seminarians.....	19
Table 12	Motivators toward ministry among 1991 seminarians.....	19
Table 13	Decision to enter ministry now definite	20
Table 14	Decision made over time	20
Table 15	Call versus ability	21
Table 16	Theological self-perception of 1986 and 1991 seminarians	22
Table 17	Theological self-perception of graduates	23
Table 18	Clergy should stick to religion	23
Table 19	Social change is a top priority	25
Table 20	Evangelism is a top priority	26
Table 21	Faith commitments of graduates and their colleagues	27

Table 22	Graduates' perception of crisis of faith among clergy	28
Table 23	Relationship of graduates' theological stance and their perception of the crisis of faith among clergy	28
Table 24	Worship attendance of 1986 and 1991 seminarians	29
Table 25	Engagement in daily prayer	30
Table 26	Self-esteem	31
Table 27	People orientation	32
Table 28	Interpersonal relationships	33
Table 29	Friendships easy to find	34
Table 30	Life satisfaction of 1986 and 1991 seminarians	35
Table 31	Graduates' satisfaction with ministry	35
Table 32	Graduates' sense of accomplishment	35
Table 33	Graduates' perceptions of making a significant contribution	36
Table 34	Graduates' desire to stay in ministry	36
Table 35	Number of years graduates enrolled for M.Div.	41
Table 36	Course time distribution	41
Table 37	Why 1986 seminarians selected a particular seminary	43
Table 38	Why 1991 seminarians selected a particular seminary	44
Table 39	Graduates' perceived theological position of seminary	45
Table 40	The relation of graduates' theological stance to perceived theological stance of the seminary	45
Table 41	Effect of seminary on graduates' theological perspectives	46
Table 42	Seminary helped graduates develop devotional habits	47
Table 43	Assessment of appropriateness of curriculum	48
Table 44	1986 seminarians' expectations of curriculum	49
Table 45	1991 seminarians' expectations of curriculum	49
Table 46	Rank order of effectiveness of curricula	50
Table 47	Graduates' assessment of seminary as helpful preparation	52
Table 48	Ministry different than expected by graduates	53
Table 49	Appropriateness of field education	53
Table 50	Academic expectations	54
Table 51	Difficulty in meeting seminary requirements	55
Table 52	Teaching methods	56
Table 53	Satisfied regarding seminary experience	57
Table 54	Adequacy of financial aid	57
Table 55	Educational indebtedness of graduates	58
Table 56	Financial resources for 1986 seminarians	59
Table 57	Financial resources for 1991 seminarians	59

Table 58	Physical facilities	60
Table 59	Seminary housing	60
Table 60	Seminary rules	61
Table 61	Feel part of seminary community	61
Table 62	Difficulty experienced by graduates in placement	64
Table 63	Anticipated fairness of placement	64
Table 64	Beginning place for ministry	65
Table 65	Size of churches served by graduates	66
Table 66	Freedom of relocation for placement	67
Table 67	Graduates willing to serve in a tough area	67
Table 68	Graduates' perceptions of making a significant contribution	68
Table 69	Graduates' feelings about ministry settings	69
Table 70	Graduates' optimism regarding future of the church	70
Table 71	Should ministry be reconsidered?	70
Table 72	Reconsideration of call by theological orientation	71
Table 73	Graduates' perceptions about the church	72
Table 74	Graduates consider problems no greater than in other	
	professions	73
Table 75	Graduates subject to too many pressures	73
Table 76	Graduates' specifics of satisfaction in ministry	74
Table 77	Graduates' gender differences in satisfaction	75
Table 78	Clergy income of graduates	76
Table 79	Graduates' perceptions of lay theological perspectives	77
Table 80	Graduates' perceptions of lay attitudes toward clergy	77
Table 81	Graduates' time spent in various roles	79
Table 82	Graduates' perceptions of ordination process issues	80
Table 83	Graduates' utilization of previous vocation	81

Foreword

The publication of this study represents a longitudinal report on contemporary seminarians from 1986 through 1994. The report has several components. The first is an update of the original study that was published in *Theological Education* in the spring of 1988 primarily as an examination of the older seminarian phenomenon. Second, a second student generation was examined in 1991 with basically the same variables to see what differences are occurring in the demographics and the assessments of the students' own perceptions of their theological education. Third, the first set of seminarians, now graduates and out of seminary for five or more years, were surveyed again to learn what their experiences were as they moved into various ministries and to discover what their thoughts are regarding their seminary education.

The earlier study and the more recent surveys owe much to the support of the Lilly Endowment, The Association of Theological Schools, the 49 ATS seminaries involved in the sample (especially the field education directors of those schools), the students and graduates who were willing to take the time to be interviewed and to complete questionnaires, and Wesley Theological Seminary for its support and encouragement of the author through its many resources and helpful colleagues.

This report has been delayed a bit because the author and researcher took on new responsibilities at Wesley due to the untimely death of its former assistant dean and registrar. Those responsibilities have been assumed along with overseeing the installation of a major new integrated computer system for the school, and continuation as a half-time professor. Special gratitude is due Betty J. Walters and Phyllis H. Larsen.

The manuscript for this issue was made available to ATS in summer 1994 but was not published until 1995.

Ellis Leif Larsen
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Introduction: Why This Study?

Much change has occurred in seminary enrollment over the last 25 years. In 1969, approximately 26,000 students were enrolled in professional degree programs in the 156 member schools of The Association of Theological Schools (ATS). Today the number is close to 58,000 in the 226 member schools. Thus, enrollment has more than doubled in schools accredited by ATS. Figure 1 in this chapter, displays the “head count” enrollment in these educational programs as well as the ratio of men to women. In 1962, the ratio of men to women in professional degree programs was 91.3 men percent to 8.7 percent women. In 1992, 30 years later, the ratio was 68 percent men to 32 percent women. Other changes have occurred as well. For example, in 1962, approximately 95 percent of this enrollment was white; today, 76 percent is white. The number of men (especially younger men under 30) has remained rather constant, especially in the Master of Divinity (M.Div.) degree program, the degree usually associated with ordination for clergy in American mainline, Protestant, Roman Catholic, and Orthodox denominations.

This younger, male group was the primary constituency of seminaries through most of the 1970s. Now older students, men and women 30 years of age and older, make up 61 percent of those in professional degree programs. In the first round of this longitudinal study (fall 1986), those 30 years old and older were 49 percent of the total. (Here the term “professional” refers to those degree areas that are more suited to a direct church-related vocation rather than a more academic, graduate degree program.) It is with this advent of older students, both women and men, that the character of seminaries, curricula, and sense of community received the current dramatic impetus for change.

Seminaries are not alone in experiencing these changes. Denominations and local churches are also being challenged. Older seminary graduates often experience difficulty in obtaining ordination and pastoral positions. Women graduates may encounter difficulty in obtaining pastoral placements as many Protestant congregations continue to reflect the long history of excluding women from pastoral ministry. Sunday morning continues as a segregated time with African American graduates predominantly going to traditionally black churches, European Americans to white churches, and Hispanic and Asian Americans being employed in their respective ethnic-oriented churches. In addition, the historic “mainline” denominations in the United States are experiencing both a declining and an aging membership, and a general financial weakening. The issues that focus around seminary students and graduates, and

Why This Study?

their relation to the churches, will be addressed in this report. In addition, implications for the seminaries will be given major attention.

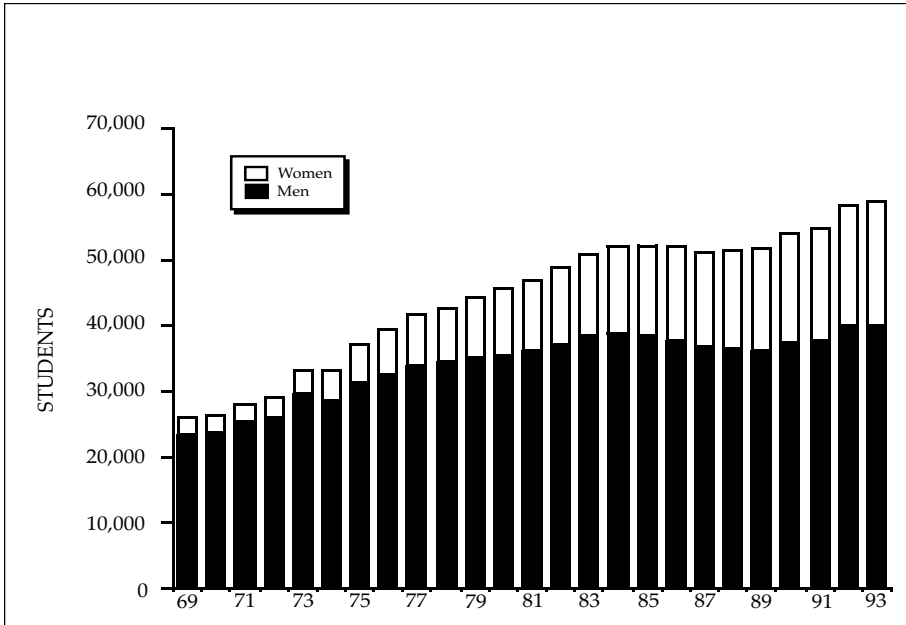
From a seminary perspective, the increased number of older students generally requires special recruitment approaches because these students are not easily contacted through university campus visitations. It also calls for different curricular and community life approaches because the older students generally arrive with considerable experience for which specialized education was required and obtained. Also, the older student generally comes to the seminary with aspirations, needs, problems, and economic situations that are much different from those of their younger counterparts. Placement for field education can raise unique issues. Special anxieties and tensions are experienced by older students who sometimes enter seminary with long unused study skills and uncertainty about whether they can live up to perceived academic rigor. They also encounter “the age gap” between older and younger sets of values, interests, life needs, etc., when they take up residency in campus dormitories or commute to participate in campus life.

These changes require theological schools to determine how and to what degree deliberate and planned change is needed to build effective programs and avoid reactionary swings that can work to the detriment of all concerned.

Figure 2 shows the enrollment trend over the past 25 years in the M.Div. degree program, as assembled from data reported annually in the *Fact Book on Theological Education*.¹ The figure clearly displays the increasing participation of women in the M.Div. program. Indeed, the number of men enrolled has remained rather constant at about 20,000. Approximately 7000 more students were enrolled in the M.Div. in 1993 than in 1969; this increase consists of women students. Earlier it was noted that seminary enrollment has doubled over this 25-year span. That is the figure for overall enrollment in all professional programs. Here the comparison is focused on the one degree program usually associated with preparation for ordination. The M.Div. degree focus is part of the overall expansion but it has not itself doubled. An appropriate question to be raised here is whether there is an over- or undersupply of upcoming clergy for the needs of the churches in the years ahead.

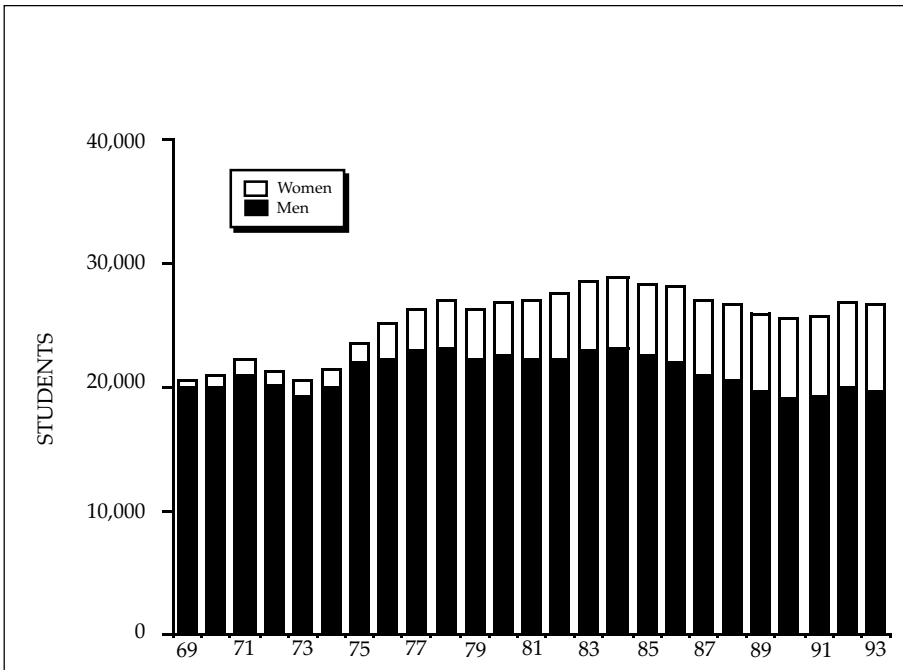
Church leaders and educators began to note the enrollment of increasing numbers of older students as well as increasing numbers of women during the early 1980s, and they began wondering about the specific dimensions of these shifts. In this context, a study was undertaken by James M. Shopshire and the author of this volume between 1985 and 1988 under the sponsorship of The Association of Theological Schools and the Lilly Endowment. The findings of

FIGURE 1: PROFESSIONAL DEGREE PROGRAM ENROLLMENT
25-Year Trend for Men & Women



Source: ATS Fact Book on Theological Education

FIGURE 2: M.DIV. ENROLLMENT
25-Year Trend for Men & Women



Source: ATS Fact Book on Theological Education

Why This Study?

the study were published in the spring 1988 edition of *Theological Education* as "A Profile of Contemporary Seminarians."² The present study reports a subsequent analysis of M.Div. seminarians between 1990 and 1993. In addition, the students in the earlier study were reexamined in the light of their completion of seminary study and now presumed engagement in ministry. The primary data are derived from responses to questionnaires that were distributed at a randomly chosen sample of seminaries during the fall term of the 1986-87 school year, the fall term of 1991-92, and with the graduates in the fall of 1993.

A major aim of this report, and of the previous one, is to provide longitudinal descriptions of what has happened in and through seminary education over the last 25 years. The *Fact Book* first appeared in 1969, providing enrollment figures. Responses to the "Theological School Inventory" (TSI)³ provided earlier and additional data about seminarians from 1962 and from 1975.

The primary data for this report, however, come from a series of direct interviews with students, faculty, seminary administrators, and church judicatory officials, and from questionnaires that were distributed to M.Div. seminarians in 49 ATS accredited seminaries in the United States (Orthodox, Protestant, and Roman Catholic schools). The first such questionnaire was distributed in the fall of 1986, and a second in the fall of 1991 with different seminarians. In addition, the seminarians in the first study were approached again in the fall of 1993, approximately five years after their graduation.

A stratified random sample of 49 schools was drawn from the approximately 185 schools accredited by ATS. The sample was stratified across the denominational categories employed by ATS, with no fewer than two schools from any one denomination or denominational family included in the final sample. Independent and interdenominational schools were also included (e.g., Asbury, Fuller, Harvard, Howard, International Theological Center, and Talbot). Students themselves were selected on a random basis within the schools and were solicited for participation by the field education directors of the respective schools. The proportions of responses by age and gender to the questionnaires distributed in 1986 and 1991 to the two drawn samples came within three percent of the actual figures for M.Div. students by age and gender as reported in the 1986 and 1991 *Fact Books*. This close approximation to the actual count affirms the principles that guided the decisions involved in the sampling process.

This study assesses trends in theological education from two perspectives: (1) what are current students like in our seminaries as compared with their predecessors and (2) what similarities or differences exist when older and

younger seminarians graduate and begin practicing the profession for which they prepared?

Answers to the following types of questions were sought from the graduates and the seminarians:

1. **Who are they (sociocultural influences)?** Does the increased phenomenon of older students persist? What are seminarians like in terms of age, gender, race, family and economic status, etc.? In what ways do older students differ from the younger ones beyond the factor of age? What was the level of religious activity before their shift in vocational direction? How are such career shifts related to developmental life stages? What stress or anxiety was involved before entrance, during, and then in anticipation of graduation from a seminary? What were the marital and family dynamics prior to enrollment and what are they during the educational process?

2. **What motivated/influenced them (psycho-sociological influences)?** What are the motivations and dynamics involved in making career shifts? Is there a relationship with previous job satisfaction and stability of employment with the shift in vocation? What is the sense of call, and what value changes are involved? What role does a wholesome sense (or lack thereof) of self-worth play? What prompts the decision to make the shift?

3. **What are the institutional implications (for the seminaries; for the churches)?** What brings students to a seminary, and what are the factors in the selection of a particular seminary? How can recruitment be carried out, and should it be? What particular problems do students encounter as they pursue their seminary education? What are the implications of a potentially richer reservoir of life experiences for curricula? Do curricula need revision, and if so, in what way? How may seminary community life be responsive to the needs and contributions of older students, younger students? What opportunities and problems do the older students anticipate as they look toward eventual call or placement in a church?

These questions were raised in the context of looking for changes, trends, problems, and achievements. How different are seminarians today, compared with five years ago, and 25 years ago? Is the older seminary graduate phenomenon the answer to recruitment and leadership problems within the church today? Are older seminary graduates having a different impact on the church than their younger colleagues? Moreover, is the trend toward older seminarians continuing?

Do the older graduates experience the early years of ministry differently than their younger colleagues? How well have these two age groups been accepted? What have been the hindrances? Is there a dropout phenomenon

Why This Study?

going on, and does it differ for diverse ages? Do they anticipate remaining in ministry? Are there factors that might cause them to seek yet another career? What are the new family and economic dynamics involved? What burdens are people carrying for educational loans? Will such loans drive some from ministry? Is the richer life-experience base helpful for those who enter ministry later in life? What barriers and surprises do they encounter as they shift from the belated student role back into the work role? Does the shift bring with it the anticipated fulfillment? Has self-esteem changed? How well do seminaries prepare older graduates, younger graduates? Has the seminary experience enhanced a sense of call, a sense of spirituality, an academic base, a pool of skills? How has the church (congregations, new colleagues in ministry, judicatory officials) accepted the new graduates?

The analysis is based on the responses of 2722 students to the 1986 survey (a 56 percent response rate); 2481 students to the 1991 survey (a 60 percent response rate); and 725 graduates who were originally surveyed as students in 1986 and who responded to the 1993 graduates survey (a 62 percent response rate).

The focus of this report is the Master of Divinity (M.Div.) degree students enrolled in and graduating from United States seminaries accredited by The Association of Theological Schools. The findings are taken to be generally representative of M.Div. students and graduates in the United States. On occasion other statistical summaries are reported, but in all instances the group or groups represented are noted. A complete description of the process and the sampling assumptions that continue throughout all periods of the total study are given in the introductory chapter and "Appendix D" of the spring 1988 edition of *Theological Education*.

Written questionnaires were the basic data-gathering tools (in addition to a number of direct interviews with students, statistical reports from the annual *Fact Books*, and TSI reports noted above). Thus the remainder of this report discusses the findings from these named resources.

A Word About the Tables

The tables that follow represent the cross-tabulated results of several key variables. At various pertinent places the reader will find the total number of respondents (N) listed for a category under investigation. The primary vehicle for comparison, however, rests with column-totaled percentages. Row totals will not afford meaningful information. The table on page 7 illustrates the way tables should be interpreted.

TABLE 1

Guide to Reading Tables Reported in This Study
AGE AND GENDER OF ALL RESPONDENTS

	ALL	AGE AT TIME OF STUDY		
		<30	30-39	40 &+
1986 SEMINARIANS				
N=	2665	1360	860	445
Female	24.4%	17.3%	25.8%	43.4%
Male	75.6	82.7	74.2	56.6
1991 SEMINARIANS				
N=	2431	958	814	659
Female	28.8%	18.0%	24.6%	49.9%
Male	71.2	82.0	75.4	50.1
GRADUATES				
N=	716	200	313	203
Female	25.6%	17.5%	17.6%	45.8%
Male	74.4	82.5	82.4	54.2

A comparison of age group differences in the table above reads *down* the columns, i.e. those younger than 30 years of age (<30) is comparable with those 30 through 39, and with those who are 40 and older (40 &+). The rows represent the percentage of men and women in each of the age categories, together with the sample group these respondents belong to (i.e., 1986 students, 1991 students, or 1986 students surveyed in 1993 as graduates). It does not make sense to total the percentages across a particular row (e.g., 1986 males for each age group would add up as follows: 82.7% + 74.2% + 56.6% = 213.5%). Instead, the columns should be read such that of all 1986 M.Div. students under the age of 30, 17.3 percent were female and 82.7 percent were male (these together total 100 percent of that age group). In the column entitled "ALL," 24.4 percent of the students were women and 75.6 percent were men. The total number of responses for these items on the questionnaire are also provided. The total number of respondents for each of the samples was a little higher, but not all identified their age or their gender, e.g., for 1991 students 2525 responded, but only 2431 indicated both their age and gender.

ENDNOTES

1. The *Fact Book on Theological Education* is a yearly publication of The Association of Theological Schools, 10 Summit Park Drive, Pittsburgh, PA 15275-1103.
2. Ellis L. Larsen and James M. Shopshire, "A Profile of Contemporary Seminarians," *Theological Education*, 24.2 (Spring 1988).
3. Richard A. Hunt, Sue W. Caldwell, James E. Dittes, *Theological School Inventory* (Dallas, TX: Ministry Studies Board, 1976).

What Are Contemporary Seminarians and Graduates Like?

Classic Demographic Descriptions

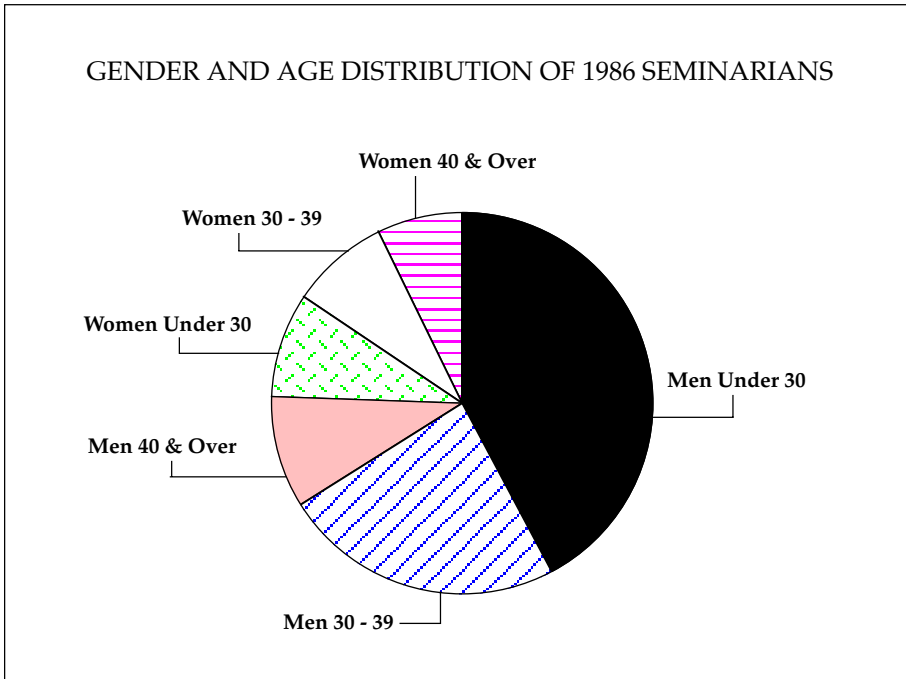
Change has indeed occurred in M.Div. enrollment over the last 25 years. Seminaries have experienced an increase in the number of older students as well as the number of women. Figures 3 and 4 indicate the proportion of men and women in several age categories from 1986 and 1991 enrollments. The figures do not show the increase in enrollment, but rather the shift in proportion of those enrolled in the respective years. Thus, while the number of younger men attending seminaries has remained relatively constant, their proportion of total enrollment decreased between 1986 and 1991. The percentages of men and women over age 40 have both increased. In 1986, approximately 50 percent of all M.Div. candidates were under the age of 30 (men and women together). In 1991, that percentage had decreased to 38 percent.

Some of the data reflected in Figures 3 and 4 were derived from various annual issues of the *Fact Book on Theological Education*.¹ The age data were obtained from this study by asking respondents how old they were when they began their seminary studies. In 1986, the average age for entering students was 29.4 years; in 1991, it was 32.1 years, an increase of 2.7 years. Likewise, gender was indicated by the respondents. In 1986, 24.5 percent of the M.Div. enrollees indicated they were women; in 1991, 28.8 percent indicated they were women.

Older students continue more likely to be found on the "mainline," Protestant seminary campus, as was the case in 1986. Table 2 shows a ranking of the ATS denominational groupings by the average age of their students. The oldest average age is in Episcopal schools, while the youngest is in Southern Baptist schools. The overall average age has increased just over three years between 1986 and 1991, and all seminary groupings had an increase in age. United Methodist schools had the largest increase: four years and eight months. Disciples schools had the least increase in average age: only about two months. Theologically conservative schools, and those evangelical schools that identify themselves as "interdenominational," continue to have a much higher proportion of younger students.

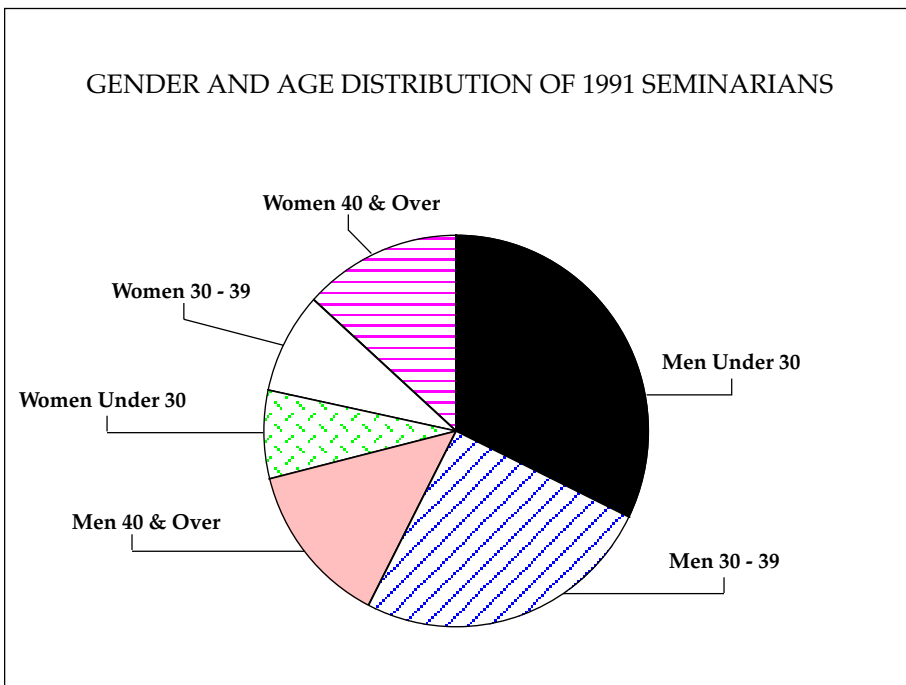
What Are Contemporary Seminarians and Graduates Like?

FIGURE 3



Source: *ATS Fact Book on Theological Education*

FIGURE 4



Source: *ATS Fact Book on Theological Education*

TABLE 2

Seminary Denominational Relationship	RANKING OF AVERAGE AGE	
	AVERAGE AGE	
	<u>1986</u>	<u>1991</u>
Episcopal	38.1	40.3
UCC	35.7	40.1
American Baptist	35.0	39.3
United Methodist	33.3	38.0
Presbyterian	33.4	36.5
Disciples	34.2	34.5
Roman Catholic	30.4	34.5
Lutheran	30.2	32.3
Other	29.5	32.0
Interdenominational	29.7	31.3
Southern Baptist	28.6	30.6
All Schools	30.9	34.1

In the last five years, the percentage of women enrolled in M.Div. programs increased only slightly in most of these denominational schools (the larger increase came earlier). The overall percentage rose from 24.5 percent in 1986 to 28.6 percent in 1991. Table 3 indicates the percentage of women enrolled for the M.Div. degree in the ATS denominational categories of schools. In this grouping, United Church of Christ schools have the highest ratio of women to men enrolled, and, other than the Roman Catholic schools, the Southern Baptist schools enroll the fewest women. Once again, those schools that identify themselves as "interdenominational," or as more theologically conservative, have the fewest female M.Div. students. However, even in the interdenominational schools, women make up more than 20 percent of the M.Div. enrollment.

What about trends for U.S. racial and minority groups? Has ethnic-minority enrollment increased over the last 25 years, and what has happened more recently? The 1991-92 *Fact Book*², includes data on the percentage of Asians (Pacific), Black, and Hispanic students enrolled in ATS schools since 1972. These data are reproduced as Figures 5 and 6. Of the 1986 seminarians 5.8 percent were Black, 2.4 percent were Asian, 2.3 percent were Hispanic, 0.5 percent were Native American; all the rest were European in background. In the 1991 group, 7.8 percent were Black, 4.4 percent Asian, 2.7 percent Hispanic, 0.5 percent

What Are Contemporary Seminarians and Graduates Like?

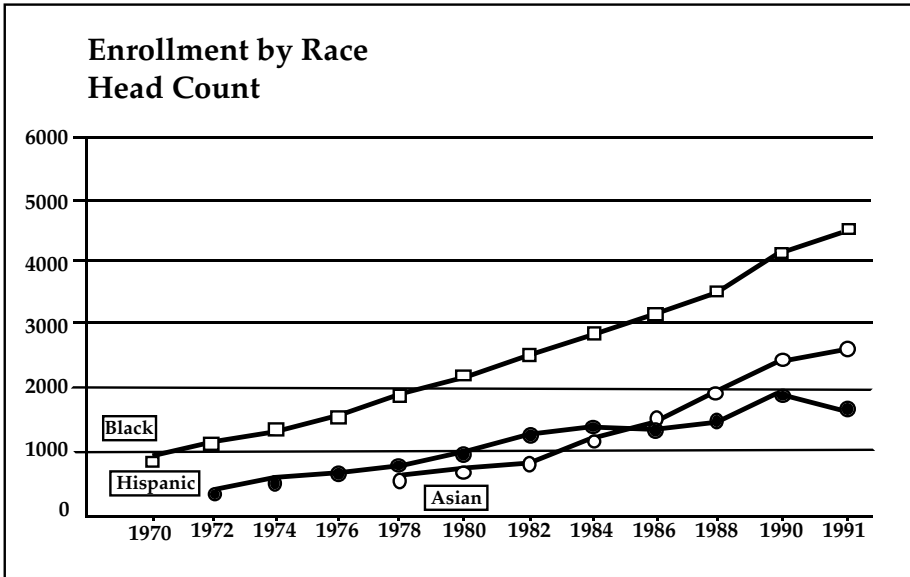
Native American, and the rest European. The Asian and Hispanic seminary enrollment increased during the intervening years of this study, even as their percentages in the general U.S. population increased.

TABLE 3

Seminary Denominational Relationship	PERCENT WOMEN	
	<u>1986</u>	<u>1991</u>
UCC	58.9%	62.9%
Episcopal	43.3	59.3
Presbyterian	53.3	50.0
United Methodist	40.9	49.6
Disciples	38.5	42.3
Lutheran	29.4	41.8
American Baptist	29.4	38.2
Interdenominational	22.3	25.5
Other	18.0	15.7
Southern Baptist	11.9	8.4
Roman Catholic	2.0	0.5
All Schools	24.5	28.6

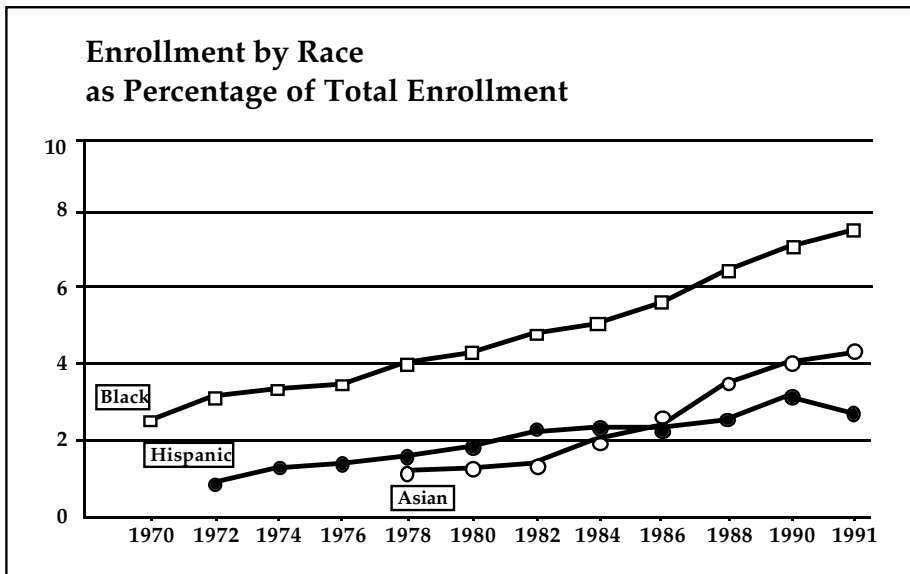
As near as can be ascertained, the percentage of racial/ethnic M.Div. students approximates the racial/ethnic percentage of the total enrollment. This estimate is supported by the results of the 1986 and 1991 samples drawn for this report. Since the mid-1980s, the fastest growth of ethnic enrollment has been Asian students. The proportion of Hispanic seminary enrollment is far below the general population of Hispanic residents in the United States. The proportion of African American students, while continuing to increase, is also still below the percentage of Black residents in the U.S. White M.Div. students were 87 percent of those enrolled in 1986, and 83 percent in 1991. African Americans were eight percent of the total M.Div. enrollment in 1986 and 9.5 percent in 1991, with Hispanic M.Div. students increasing from 2.5 percent to 2.7 percent over this five-year period. Native Americans remained at about one half of one percent. Asian M.Div. students were the largest increase: from 2.6 percent in 1986 to 4.5 percent in 1991.

FIGURE 5



Source: ATS Fact Book on Theological Education

FIGURE 6



Source: ATS Fact Book on Theological Education

What Are Contemporary Seminarians and Graduates Like?

Table 4 displays the marital status of the 1986 and 1991 M.Div. student respondents. No dramatic changes occurred in these five years. Approximately 42 percent of all seminarians are single, and 50 percent are married. The remaining seven or eight percent are separated, divorced, or widowed.

TABLE 4

<u>Marital Status</u>	<u>PERCENTAGES OF STUDENTS</u>	
	<u>1986</u>	<u>1991</u>
Never Married	42.3%	41.6%
First Marriage	44.6	42.7
2 or + Marriages	6.0	6.7
Separated	0.8	1.0
Divorced / Annulled	5.4	6.8
Widowed	0.8	1.1

Few students enroll in a seminary directly from their undergraduate studies. In 1991, approximately 21 percent identified themselves as coming directly from another school. In 1986, almost one-fourth of the students moved from one school relationship into the other. These percentages are reflected in Tables 5 and 6. Over this five-year period, an increasing number of students came to seminary from previous employment rather than directly from a previous educational program. The trend toward previous employment before enrolling in a seminary continues to increase. In addition, some 21 percent of the students in both samples come with education in addition to the required baccalaureate degree; 18 percent have another master's degree or a doctorate.

Tables 5 and 6 indicate that a considerable number of women, especially older ones, shift directly from being homemakers. The largest number of those who have been previously employed shift from some "professional" capacity, i.e., law, medicine (including doctors and nurses), and education. Few come from the ranks of farming (the largest source of clergy in earlier days); fewer still come from the ranks of non-skilled workers. Today's seminary enrollees do not come from the poor and unskilled. This raises possible questions about their capacity to understand and minister effectively among poor and powerless people.

TABLE 5

<u>Previous Employment</u>	ALL	AGE GROUP			GENDER	
		<u>< 30</u>	<u>30-39</u>	<u>40 &+</u>	<u>Female</u>	<u>Male</u>
Professional	30.1%	21.4%	37.0%	41.4%	36.9%	27.9%
Student	24.5	44.0	6.1	4.3	16.7	27.0
Manager	12.2	7.8	14.8	19.7	10.5	12.7
Sales/Service	8.0	7.1	10.2	6.3	5.0	9.1
Technical	7.0	6.9	8.2	4.9	7.4	6.9
Craft	4.3	3.3	6.3	3.4	0.6	5.6
Homemaker	3.7	0.3	3.9	13.0	14.2	0.2
Labor/Operatv.	3.0	2.6	4.8	0.6	0.6	3.6
Clerical	2.7	2.9	2.5	2.5	5.9	1.7
Military	2.4	1.3	4.1	2.5	0.8	3.0
Farm	0.8	0.5	0.9	1.3		1.1

TABLE 6

<u>Previous Employment</u>	ALL	AGE GROUP			GENDER	
		<u>< 30</u>	<u>30-39</u>	<u>40 &+</u>	<u>Female</u>	<u>Male</u>
Professional	37.2%	23.5%	46.2%	44.8%	43.8%	34.6%
Student	20.9	46.9	6.8	2.6	13.3	24.0
Manager	15.7	10.1	16.9	22.0	15.1	16.0
Sales/Service	9.4	8.5	10.5	9.5	6.4	10.6
Technical	3.4	2.0	4.5	4.1	3.6	3.4
Craft	2.1	1.4	2.6	2.3	0.3	2.9
Homemaker	3.8	0.7	2.5	9.2	12.2	0.2
Labor/Operatv.	3.1	2.3	4.6	2.4	1.3	3.8
Clerical	1.9	2.3	1.9	1.4	3.2	1.3
Military	1.6	1.4	2.2	1.2	0.7	2.0
Farm	0.9	0.8	1.4	0.5		1.3

Sense of Call and Vocational Commitment

When these M.Div. students were asked if they were seeking eventual ordination, 92 percent in both sample years (1986 and 1991) responded affirmatively. However, gender differences exist: in 1986, 84 percent of the women students indicated they would seek ordination, while 95 percent of the men so indicated. In 1991, 86.5 percent of women responded that they were seeking ordination.

What Are Contemporary Seminarians and Graduates Like?

In examining the 1986 group of seminarians, only 85 percent were actually ordained, even though 92 percent indicated they would seek ordination. The difference was even more marked for women (84 percent indicated they would seek ordination, and 74 percent were ordained). Age made a slight difference as well with fewer older graduates being ordained. It is likely, however, that the discrepancy is even larger for both age and gender, since the possibility exists that those who achieved their goal of ordination were more likely to respond to this survey than the others were. Tables 7 and 8 show these responses.

TABLE 7

ORDINATION AS A GOAL						
	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Are you seeking:						
Ordination (or)	92.4%	91.7%	93.4%	92.8%	84.1%	95.0%
Non-ord. ministry	7.6	8.3	6.6	7.2	15.9	5.0
1991 SEMINARIANS						
Are you seeking:						
Ordination (or)	92.3%	90.3%	93.7%	93.4%	86.5%	94.6%
Non-ord. ministry	7.7	9.7	6.3	6.6	13.5	5.4

TABLE 8

GRADUATES ORDAINED						
Graduates Ordained	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Are you ordained?						
Yes	84.7%	86.0%	85.5%	82.2%	73.6%	88.4%
No	15.3	14.0	14.5	17.8	26.4	11.6

Approximately 64 percent of the seminarians indicated that they intended to enter parish ministry, but approximately 72 percent of the graduates report that they are so engaged (see Tables 9 and 10). Fewer women than men aimed for the parish (although slightly more women did in 1991, than in 1986: 54 percent in 1991 and 51 percent in 1986). In actual employment, 76 percent of the male graduates were employed in local church settings, while 60 percent of the

women were. Pastoral counseling decreased slightly as a goal for focusing one's ministry, while teaching increased somewhat. It is also significant to note that not all seminary graduates ended up in some church-related vocation (about 5.5 percent did not). Fewer younger graduates are now "secularly" employed, but a greater number of older graduates either continued in their previous non-church vocation or found other secular employment. A number of older graduates who did take up a church-related vocation became chaplains in various health- or age-related institutions. Eighty percent of the younger (under 35) graduates are employed in parish settings compared to 65 percent of those graduates now over 45 years of age.

TABLE 9

<u>Vocational Aim</u>	ALL	AGE GROUP			GENDER	
		<u>< 30</u>	<u>30-39</u>	<u>40 &+</u>	<u>Female</u>	<u>Male</u>
1986 SEMINARIANS						
Parish	64.0%	63.3%	63.7%	67.0%	51.0%	68.1%
Teaching	9.1	9.8	9.4	6.6	10.2	8.8
Counseling	5.1	4.7	4.9	6.6	10.4	3.5
Chaplaincy	5.0	3.9	5.8	6.6	7.6	4.1
Com. action	4.9	5.4	4.2	5.2	8.0	4.0
Missions	4.3	5.4	3.9	1.9	3.2	4.7
Other	7.6	7.6	8.1	6.3	9.6	6.8
1991 SEMINARIANS						
Parish	63.1%	61.4%	62.8%	66.1%	53.8%	67.2%
Teaching	10.0	12.9	9.4	6.6	8.8	10.4
Counseling	3.9	3.6	3.9	4.2	7.4	2.4
Chaplaincy	4.7	2.6	5.2	7.1	8.7	3.1
Com. action	5.0	4.8	5.5	4.7	7.9	3.8
Missions	4.4	5.6	4.8	2.1	1.4	5.6
Other	8.9	9.1	8.4	9.2	12.0	7.5

While 72 percent of the total group of graduates surveyed are actually serving in parish ministry, what was it that drew them to parish ministry or to some other form of ministry in the beginning? In 1986, and again in 1991, about 75 percent of the seminarians indicated that one of their three highest motivators for considering ordained ministry was that they "experienced a call from God" (see Tables 11 and 12). A slight decline occurred in "Life in your church influenced you," from 47 to 42 percent. This may coincide with a perceived

What Are Contemporary Seminarians and Graduates Like?

decline in the general influence of “mainline” churches. A similar decline occurred in the motivation of being able to do something about the wrongs in the world through ministry (from 31 percent to 26). The percentage change here is not great, but it measures as statistically significant (chi-square tests) and coincides with a widespread perception that the major denominations in the U.S. are in decline. The shifts are similar for all age groups and for both women and men. (The reader should note that the columns in Tables 11 and 12 do not add up to 100 percent, but rather closer to 300 percent. The reason for this is that individuals were asked to choose their top three reasons from a list—with the opportunity to write in another reason if their primary motivation for seeking a ministerial vocation was not on the list. Some chose only one or two responses, so the aggregate falls short of reaching a total of 300 percent in each column.)

TABLE 10

PRESENT VOCATION OF SEMINARY GRADUATES						
<u>Present Vocation</u>	ALL	AGE GROUP			GENDER	
		<u><35</u>	<u>35-44</u>	<u>45 &+</u>	<u>Female</u>	<u>Male</u>
Parish	72.1%	79.7%	72.2%	65.4%	60.3%	76.2%
Secular Employment	5.6	2.0	6.7	7.4	6.0	5.5
Teach/Campus Min.	4.8	6.4	4.2	4.0	6.0	4.3
Chaplaincy	3.8	2.0	3.5	6.0	6.0	3.0
Counseling	0.7	0.0	0.6	1.5	1.6	0.4
Other	13.0	9.9	12.8	15.9	20.1	10.6

Another difference is found among those who selected, “A major traumatic event (e.g., a death, a divorce, loss of a job, etc.) intruded into your life, forcing changes.” More older students indicated this factor as an influence, with fewer men indicating it than women. In 1986, 11 percent of the men aged 40 and older chose this item as one of their top three motivators toward becoming seminarians, while 18 percent of the women in this age range selected it. By 1991, the difference between the sexes in this age group diminished to 12 percent of the women and 10 percent of the men choosing this motivator. On the other hand, more women than men, in all age groupings, chose the following motivators: “...Saw a way through ministry of addressing some of the wrongs in our world,” and “...Saw in ministry an opportunity for study and growth.” And many more men than women chose “Ministry promised spiritual fulfillment.”

TABLE 11

Motivators toward ministry	TOTAL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
Experienced call	73.1%	72.9%	73.4%	73.3%	67.1%	75.0%
Church influence	46.3	48.1	44.1	45.7	44.3	46.9
Address wrongs	30.5	32.2	29.9	27.4	39.6	27.6
Growth opportunity	27.2	28.0	28.0	22.8	37.6	23.9
Sprtl. fulfillment	26.4	27.6	24.8	24.5	19.0	28.8
Friends encouraged	17.9	20.2	15.2	15.8	17.0	18.2
Clergy suggested	17.3	17.2	16.8	18.4	13.7	18.4
Family encouraged	14.8	15.5	14.3	14.4	9.0	16.7
Job meaningless	10.9	6.6	15.7	14.4	14.9	9.6
Trauma occurred	7.6	4.7	8.7	14.2	11.4	6.4
Other	15.9	17.0	15.0	14.0	17.3	15.5

TABLE 12

Motivators toward ministry	TOTAL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
Experienced call	76.1%	71.0%	78.8%	79.9%	74.3%	76.9%
Church influence	42.7	43.7	42.1	41.6	41.8	43.0
Address wrongs	26.2	28.8	25.2	23.1	32.0	23.8
Sprtl. fulfillment	24.2	25.3	21.2	26.7	16.1	27.5
Growth opportunity	23.1	24.4	24.5	19.7	26.7	21.6
Friends encouraged	18.5	20.5	16.8	17.6	18.6	18.5
Clergy suggested	15.0	17.1	14.2	12.8	13.4	15.7
Family encouraged	14.3	14.5	13.6	14.9	13.4	14.6
Job meaningless	10.7	5.7	14.5	13.9	10.2	10.9
Trauma occurred	7.7	5.4	8.2	10.7	9.8	6.9
Other	18.3	11.1	18.4	14.8	21.5	17.0

In addition to ranking motivational factors for choosing ordained ministry, students were asked how definite their decisions were. Table 13 shows that little shift occurred between 1986 and 1991 in the definiteness of the responses. More than 88 percent of all respondents indicated their decisions were quite definite. Generally, the percentage indicating "definite" increased across age groups.

What Are Contemporary Seminarians and Graduates Like?

Using data available from past administrations of the “Theological School Inventory,” a long-range assessment of definiteness is possible for Protestant students, compared with administrations of the current survey. In 1975, only 64 percent indicated definite, compared with approximately 91 percent in both 1986 and 1991 administrations of the current survey. The increase in certainty is likely associated with the increase in older students, as can be seen on Table 14. Older students, once beyond an initial testing of the academic waters, cannot afford to be tentative about a vocational change. In addition, women currently meet less resistance to ordination in many Protestant denominations, and fewer are hesitant to make firm vocational commitments to ordained ministry. In 1975, only 47 percent of the women were “definite” in their commitment versus 86 percent in 1991.

TABLE 13

DECISION TO ENTER MINISTRY NOW DEFINITE

Decision now:	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Definite	89.2%	86.4%	91.2%	94.1%	89.1%	89.2%
Tentative	10.8	13.6	8.8	5.9	10.9	10.8
1991 SEMINARIANS						
Definite	88.1%	84.2%	89.2%	92.3%	86.2%	88.8%
Tentative	11.9	15.8	10.8	7.7	13.8	11.2

TABLE 14

DECISION MADE OVER TIME

My decision was:	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Gradual	65.1%	68.7%	62.2%	60.0%	65.6%	64.9%
Specific	34.9	31.3	37.8	40.0	34.4	35.1
1991 SEMINARIANS						
Gradual	64.8%	70.2%	62.5%	60.0%	64.4%	65.1%
Specific	35.2	29.8	37.5	40.0	35.6	34.9

While the decision to enter ministry may be quite definite for nearly 90 percent, about 65 percent of the seminarians indicate it was arrived at gradually, as can be seen from Table 14. About one-third indicated that their sense of call, "Came at a specific time in my life which I can remember well." Fewer older students, in both samples, indicated that their sense of call came "gradually, over a period of time." In interviews it became clear that older students, especially the men, had sensed a definite call to ministry when they were quite young, but for a variety of reasons they could not follow through on that call earlier. For many older women, their sense of call was one that arose over a period of time, and often later in life. More Roman Catholics identified with the "gradual" response than did Protestants (73 percent versus 61 percent).

Older students more often chose the response "In making my decision ... I answered a 'call' more compelling than any rational, personal assessment," versus "I was guided by my abilities and my likes and dislikes," (see Table 15). In 1986, 63 percent of all students indicated this position, and in 1991, 68 percent. In both the 1986 and 1991 surveys, fewer women than men experienced a compelling call, but that difference lessens in 1991. Interview data suggest that older women do not attribute a call early in their lives as a major influence, while most older men acknowledge this early phenomenon. In the most recent sample, younger women do not differ from younger men regarding an early sense of call. As the years go by this difference is likely to disappear.

TABLE 15

CALL VERSUS ABILITY

In making my decision:	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Call	63.0%	57.0%	69.0%	69.6%	58.6%	63.9%
Ability	37.0	43.0	31.0	30.4	41.4	36.1
1991 SEMINARIANS						
Call	68.1%	59.8%	69.8%	78.1%	66.1%	68.8%
Ability	31.9	40.2	30.2	21.9	33.9	31.2

Theological Perspectives and a Faith Crisis

How do survey participants understand their own theological perspectives? Table 16 shows that about 37 percent of the students identify themselves by the two conservative categories in both 1986 and in 1991. Table 17 shows that 35 percent of the graduates identify themselves as conservative. At the aggregate level, little change has occurred in the theological self-perception of students from 1986 to 1991, and little difference exists between the ratings of seminarians and graduates. Fewer than 10 percent of the seminarians in both samples identify themselves as either “very conservative” or “very liberal.”

A higher percentage of older students view themselves as liberal, and a strikingly higher percentage of women view themselves as liberal than do men. These differences are statistically significant. The women in the 1991 survey rate themselves as more conservative than women in the 1986 survey, and the resulting distribution across conservative to liberal is more similar for men and women in the 1991 data than in the 1986 results. Graduates seem to take more to the middle position than they did as seminarians.

TABLE 16

THEOLOGICAL SELF-PERCEPTION OF 1986 AND 1991 SEMINARIANS

Own theological position	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Very conservative	3.4%	4.1%	3.2%	2.4%	0.6%	4.3%
Conservative	32.9	35.1	32.7	26.7	15.2	38.6
Middle	32.3	33.4	32.2	29.4	25.7	34.4
Liberal	25.5	22.4	24.7	35.8	44.5	19.3
Very liberal	5.9	5.0	7.2	5.7	14.0	3.3
1991 SEMINARIANS						
Very conservative	3.6%	4.6%	3.0%	2.7%	0.7%	4.7%
Conservative	33.5	36.1	36.5	25.9	16.7	40.3
Middle	31.1	32.0	30.6	30.6	27.6	32.5
Liberal	25.5	22.6	24.7	30.6	40.7	19.3
Very liberal	6.4	4.6	5.3	10.2	14.4	3.1

TABLE 17

THEOLOGICAL SELF-PERCEPTION OF GRADUATES

Own theological position	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Very conservative	3.5%	4.0%	4.5%	1.5%	0.5%	4.6%
Conservative	31.7	30.8	37.2	25.1	13.1	38.2
Middle-of-Road	36.7	39.9	32.7	39.4	35.0	37.3
Liberal	22.4	23.2	20.7	24.1	37.7	17.1
Very liberal	5.6	2.0	4.9	9.9	13.7	2.9

Another way of testing the theological positions of seminarians and graduates is to ask questions about their stance on such issues as evangelism, social action, and “sticking to religion.” Table 18 reports responses to the statement: “Clergy should stick to religion and not concern themselves with social, economic, or political questions.” In general, 90 percent of the respondents disagreed with this statement. Women, across the three surveys, consistently disagreed with this statement more than men did. The total 1986 group, surveyed again as graduates, responded almost the same way as they did when they were seminarians.

TABLE 18

CLERGY SHOULD STICK TO RELIGION

Clergy should stick to religion	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	3.4%	3.1%	4.3%	3.1%	1.7%	4.0%
Neutral	6.2	6.1	6.7	6.4	2.3	7.5
Disagree	90.3	90.8	89.0	90.5	96.0	88.5
1991 SEMINARIANS						
Agree	4.2%	4.2%	4.9%	3.1%	0.7%	5.6%
Neutral	6.6	8.3	6.8	3.9	3.2	8.0
Disagree	89.2	87.5	88.3	93.0	96.1	86.5

What Are Contemporary Seminarians and Graduates Like?

An allied statement was: “Social change is a top priority in my ministry.” Here (see Table 19), the percentage of seminarians agreeing increases from 1986 to 1991. In 1986, almost 42 percent of the seminarians agreed, and in 1991, almost 48 percent agreed (a statistically significant difference). Women, in both groups, were more apt to agree than men (also statistically significant), and a higher percentage of the women agreed with the statement in the 1991 survey (61 percent) than in the 1986 survey (55 percent). When the 1986 percentage is compared with the graduates group (the same set of people, sampled seven years later), the percentage of agreement is the same. A shift occurs, however, in the different generations of students, with 48 percent of the more recent group agreeing with the statement, compared with 42 percent in 1986.

Almost half of the 1991 students surveyed are open to making social change a priority. Those who identify themselves as conservative are more apt to disagree with making social change a priority, but more agree with this statement in 1991 than did in 1986 (a shift from 25 percent of self-identified theological conservatives agreeing with social change as a priority, compared to almost 32 percent agreeing in 1991—a statistically significant change). Sixty-nine percent in both student generations who identified themselves as liberals agreed with this statement. It is interesting also to note that the percentages of conservatives and liberals among the graduates who agreed with this priority are almost identical with the percentages when they were students in 1986. At an earlier time, “social change” would have been construed in theologically liberal terms. In the most recent survey, both liberals and conservatives want social change—but they may have very different conceptions of what that social change should be.

TABLE 19

SOCIAL CHANGE IS A TOP PRIORITY
 "Social change is a top priority in my ministry."

Social change is a top priority	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	41.7%	41.0%	41.6%	44.2%	54.9%	37.4%
Neutral	30.3	31.9	29.4	27.6	23.9	32.4
Disagree	28.0	27.2	29.0	28.3	21.3	30.1
1991 SEMINARIANS						
Agree	47.8%	47.4%	45.5%	51.2%	60.9%	42.4%
Neutral	28.4	31.3	28.4	24.0	23.3	30.4
Disagree	23.9	21.3	26.1	24.9	15.7	27.2
GRADUATES						
		AGE GROUP				
		< 35	35-44	45 &+		
Agree	41.6%	36.7%	41.0%	47.2%	54.7%	37.1%
Neutral	27.1	30.7	24.3	27.6	25.1	27.7
Disagree	31.3	32.7	34.7	25.1	20.1	35.2

Another question asked in all three surveys was whether participants agreed or disagreed with the statement, "Evangelism is a top priority in my ministry." Table 20 shows a statistically significant difference between the 1986 and the 1991 students. Indeed, even the 1986 students, as they were resurveyed, were now more like the 1991 students. This shift toward greater agreement is likely to be the result of an increasing acceptance of "legitimacy" for evangelism on both the campus and in the "mainline" church. In the 1991 survey and the survey of graduates, approximately two-thirds agreed that evangelism was a top priority, while in 1986, 56 percent agreed. Age is not a major factor in differences in the levels of agreement, but gender is. A higher percentage of men agree with this priority than women. The women and men in the survey of graduates respond more similarly than when they were students in 1986 or in the 1991 student group. This gender difference is statistically significant. Once again, those who identify as theologically conservative in both student groups are more apt to agree that evangelism is a top priority (75 percent agree). At the same time, however, it is noteworthy that 51 percent of the 1991 liberals agree, an increase from 35 percent in 1986 (a statistically significant shift). While students in 1986 did not change their positions about the priority of social

What Are Contemporary Seminarians and Graduates Like?

change, when they were queried as graduates seven years later, a small change did occur with regard to evangelism. Fifty-six percent agreed that evangelism should be a top priority when they were students in 1986, and 64 percent agreed that it should be a top priority when surveyed as graduates.

TABLE 20

EVANGELISM IS A TOP PRIORITY
 “Evangelism is a top priority in my ministry.”

Evangelism is a top priority	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	55.8%	56.4%	57.1%	52.7%	37.2%	61.9%
Neutral	24.6	24.9	22.9	26.0	29.6	23.0
Disagree	19.6	18.7	19.9	21.3	33.2	15.2
1991 SEMINARIANS						
Agree	66.5%	65.8%	66.1%	68.0%	53.9%	71.6%
Neutral	20.7	21.0	20.9	20.1	26.5	18.4
Disagree	12.8	13.2	13.0	11.9	19.6	10.1
GRADUATES						
		AGE GROUP				
		< 35	35-44	45 &+		
Agree	64.2%	69.8%	60.7%	64.3%	52.8%	68.1%
Neutral	18.4	13.6	21.3	18.6	22.5	17.0
Disagree	17.4	16.6	18.0	17.1	24.7	14.9

Table 21 identifies some specific doctrinal and faith commitment issues among the graduates. More than 90 percent disagree with the statement that “Jesus is no more the Son of God than we are children of God.” The majority have an “orthodox” perspective on who Jesus Christ is. A slightly higher percentage of men respond with this orthodox position.

Table 21 also displays the responses in terms of personal faith commitment and the assessment of a similar commitment on the part of colleagues. In general, more than 75 percent agree with both statements, and a higher percentage of men agree on both items than do women. When the same questions were asked of United Methodist clergy some 20 years ago, 94 percent agreed with the decision regarding one’s own commitment, and only 46 percent agreed that their colleagues were so committed.³ One conclusion reached through that earlier study was that clergy did not reveal their faith stories to each other.

Today, however, with the increased emphasis on spiritual formation in seminaries, such revelations may be more common. It is notable that the discrepancy between the two questions is not now as great. For example, 85 percent of United Methodists included among the graduates surveyed agreed that, "There was a distinct occasion or period in my life when I made a definite decision to become vitally committed to Jesus Christ as Lord and Savior." Eighty-two percent of these United Methodists now agree that: "My closest colleagues in ministry have made a definite decision to become vitally committed to Jesus Christ as Lord and Savior." It is also interesting to note that fewer United Methodists agreed with the statement concerning their own commitment in a 1994 survey (from 94 percent agreeing in 1974, to 85 percent in 1994).

TABLE 21

FAITH COMMITMENTS OF GRADUATES AND THEIR COLLEAGUES

	ALL	AGE GROUP			GENDER	
		<u><35</u>	<u>35-44</u>	<u>45 &+</u>	<u>Female</u>	<u>Male</u>
Jesus no more Son of God than we are:						
Agree	3.4%	3.5%	2.9%	4.1%	6.2%	2.5%
Neutral	2.8	4.0	1.3	4.1	4.5	2.3
Disagree	93.7	92.5	95.8	91.8	89.3	95.2
Decision to become committed to Jesus Christ:						
Agree	76.9%	73.8%	78.0%	78.9%	67.4%	80.1%
Neutral	5.8	6.4	4.9	6.5	4.5	6.3
Disagree	17.3	19.8	17.0	14.6	28.1	13.7
Colleagues committed to Jesus Christ:						
Agree	76.2%	77.5%	77.0%	74.2%	63.0%	80.7%
Neutral	14.3	13.0	13.2	16.8	20.8	12.1
Disagree	9.5	9.5	9.8	8.9	16.2	7.2

What Are Contemporary Seminarians and Graduates Like?

TABLE 22

GRADUATES' PERCEPTION OF CRISIS OF FAITH AMONG CLERGY

Crisis of faith among clergy:	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Agree	15.4%	14.9%	13.6%	18.1%	15.1%	15.5%
Neutral	18.2	20.3	17.9	16.6	20.7	17.4
Disagree	66.4	64.9	68.4	65.3	64.2	67.0

The graduates were asked if they agreed or disagreed that: "There is a crisis of faith among the clergy I know—few seem to be sure of their faith." Table 22 displays the responses by gender and age groupings; Table 23 focuses on perceptions by the respondents' own theological perspectives. Nearly two-thirds disagree with this statement. Although there are slight variations by age, gender, or theological stance, the highest percentage of agreement occurs among older graduates. Is this evidence of some difficulty with a few older graduates who have entered a new vocation but now feel trapped? The data do not provide an answer to this question, but it deserves attention. The largest variation in the percentage who disagree about a crisis of faith among clergy is related to theological perspective. Seventy-two percent of the middle-of-the-road respondents disagreed, while 60 percent of the liberals disagreed. Nevertheless, when examined on the basis of the percentage who agree, approximately 15 percent agree that there is a crisis of faith, with little difference among the three groups.

TABLE 23

RELATIONSHIP OF GRADUATES' THEOLOGICAL STANCE AND THEIR PERCEPTION OF THE CRISIS OF FAITH AMONG CLERGY

Crisis of faith among clergy:	ALL	THEOLOGICAL STANCE		
		Conserv- ative	Middle- of-Road	Liberal
Agree	15.4%	17.4%	12.1%	17.1%
Neutral	18.2	17.0	16.0	22.8
Disagree	<u>66.4</u>	<u>65.6</u>	<u>71.9</u>	<u>60.1</u>
	100%	100%	100%	100%

What about the respondents' worship involvement and the practice of a devotional life? Table 24 displays the worship attendance of seminarians. No discernible difference can be seen between the 1986 and 1991 responses. Almost 96 percent participate in worship at least once a week. A small difference can be noted between the sexes in both samples; a slightly higher percentage of men report worshipping at least once a week than do women (this difference is statistically significant). There is no significant difference in worship patterns among the various age groups in both samples.

TABLE 24

WORSHIP ATTENDANCE OF 1986 AND 1991 SEMINARIANS

Worship attendance averages	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Less than 1 a week	4.3%	4.2%	4.5%	3.7%	7.3%	3.0%
1 or more per week	95.7	95.8	95.5	96.3	91.7	97.0
1991 SEMINARIANS						
Less than 1 a week	4.3%	4.7%	3.9%	4.4%	7.0%	3.2%
1 or more per week	95.7	95.3	96.1	95.6	93.0	96.8

In recent years spiritual formation has received increasing attention on seminary campuses. This may account for a general increase in students engaged in daily "private prayer and meditation" (75 percent of the 1986 seminarians and 80 percent of the 1991 seminarians surveyed—a statistically significant difference). Table 25 shows that 72 percent of the graduates (who were the 1986 student group) practiced daily prayer and meditation. A higher percentage of older students practiced daily prayer and meditation, as was true for men when compared to women. In general, a very high percentage of seminarians and seminary graduates practice prayer and meditation on a daily basis.

What Are Contemporary Seminarians and Graduates Like?

TABLE 25

ENGAGEMENT IN DAILY PRAYER

Prayer and meditation practiced daily	ALL	AGE GROUP			GENDER	
		<30	30-39	40&+	Female	Male
1986 SEMINARIANS						
Agree	75.2%	70.7%	76.9%	86.3%	72.6%	76.1%
Neutral	11.8	14.0	11.1	6.2	11.9	11.7
Disagree	13.0	15.3	11.9	7.5	15.5	12.2
1991 SEMINARIANS						
Agree	80.3%	78.8%	77.1%	86.1%	76.8%	81.7%
Neutral	9.8	11.1	10.8	6.7	10.6	9.4
Disagree	10.0	10.1	12.1	7.2	12.6	8.9
GRADUATES						
		AGE GROUP				
		< 35	35-44	45 &+		
Agree	71.8%	70.3%	68.8%	78.0%	69.6%	72.5%
Neutral	9.9	10.4	9.4	10.0	13.8	8.5
Disagree	18.3	19.3	21.8	12.0	16.6	18.9

Psycho-Social Issues

The survey also addressed dimensions of self-esteem, interpersonal relations, and the general morale of seminarians and graduates. Self-esteem here means self-acceptance, and it is measured by a scale created by M. Rosenberg called the Ten Point Self-Esteem Scale.⁴ Ten questions such as the following were asked: "I take a positive attitude toward myself," "I certainly feel useless at times," "I feel that I have a number of good qualities," and "On the whole I am satisfied with myself." Table 26 shows that a greater percentage of older students in both 1986 and 1991 had a high sense of self-esteem than did younger students. Overall, a higher percentage of women are in the "high self-esteem" range than men. The pioneering quality of women who are currently enrolled in seminaries is likely a factor here, i.e., in a historically male-oriented seminary setting, women require self-confidence and self-esteem to function effectively. The reader should not assume from these data that only approximately one-third of the students have a high sense of self-esteem. This scale is not standardized to an external population, but represents the highest one-third of the scores, the middle third, and the lowest third of the seminarians responding to the

questionnaire. A legitimate conclusion from Table 26 is that a higher percentage of older students have high self-esteem as measured by the scales used in the "Profile of Contemporary Seminarians" questionnaire than is true for younger students.

TABLE 26

SELF-ESTEEM

<u>Self-Esteem</u>	ALL	AGE GROUP			GENDER	
		<u>< 30</u>	<u>30-39</u>	<u>40 &+</u>	<u>Female</u>	<u>Male</u>
1986 SEMINARIANS						
High	31%	29%	31%	42%	37%	30%
Middle	32	32	32	32	30	32
Low	37	40	37	26	33	38
1991 SEMINARIANS						
High	32%	27%	32%	39%	36%	31%
Middle	27	29	24	27	28	26
Low	41	44	44	34	36	43
GRADUATES						
		AGE GROUP				
		<u>< 35</u>	<u>35-44</u>	<u>45 &+</u>		
High	32%	35%	28%	36%	38%	30%
Middle	30	30	29	32	30	30
Low	38	35	43	32	32	40

A number of educators who were interviewed remarked that they experience some of the best and some of the worst students from the older student group. This is a general statement; it does not objectify the broad range of "successes" or "failures" that are found among the younger as well as among the older students. Other measures further support a positive profile for the older seminarians.

Nevertheless, when comparing the responses of 1986 students with their responses as graduates in 1991, one notes an increase in the percentage of younger respondents who have a high sense of self-esteem, and a decrease in the percentage of the oldest group who have high self-esteem. It appears that as younger people graduate and begin practicing the profession for which they have been trained, they gain self-esteem. The older graduates discover, perhaps, that they face many of the same job-related perplexities in their new vocation that were present before their change. Thus their high hopes are compromised.

What Are Contemporary Seminarians and Graduates Like?

TABLE 27

PEOPLE ORIENTATION

<u>People orientation</u>	ALL	AGE GROUP			GENDER	
		<u><30</u>	<u>30-39</u>	<u>40 &+</u>	<u>Female</u>	<u>Male</u>
1986 SEMINARIANS						
Extrovert	40%	39%	39%	46%	44%	39%
Middle	37	37	38	37	38	37
Introvert	23	25	23	17	18	24
1991 SEMINARIANS						
Extrovert	30%	29%	30%	32%	33%	29%
Middle	53	53	52	52	50	54
Introvert	17	18	18	16	17	17
GRADUATES						
		AGE GROUP				
		< 35	35-44	45 &+		
Extrovert	33%	37%	29%	35%	37%	31%
Middle	48	48	48	47	45	49
Introvert	19	15	23	18	18	20

A people- or task-orientation scale was produced, by factor-analytic procedures, as another measure of the psycho-social dimension of seminarians and seminary graduates. Table 27 shows the responses. This "people-orientation" scale includes the following polarities: sociable--aloof, people-oriented--task-oriented, active--passive, extrovert--introvert, and friendly--unfriendly. A higher percentage of older students and a higher percentage of women score in the "extrovert" category than is the case for men. Tables 28 and 29 provide additional indicators that older seminarians and graduates are more comfortable getting close to other people. Despite this, many clergy, of all ages, do not find it easy to make friendships (see Table 29). (Chi-square is significant, $p < .01$.)

TABLE 28

INTERPERSONAL RELATIONSHIPS
 “Sometimes I feel I can’t get close to people.”

Interpersonal relationships	ALL	AGE GROUP			GENDER	
		<30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	30%	33%	29%	22%	24%	31%
Neutral	14	16	12	10	11	15
Disagree	56	50	60	68	65	54
1991 SEMINARIANS						
Agree	28%	32%	29%	20%	20%	31%
Neutral	12	12	13	11	13	12
Disagree	60	56	58	69	67	57
GRADUATES						
		AGE GROUP				
		< 35	35-44	45 &+		
Agree	34%	37%	36%	27%	24%	38%
Neutral	11	12	12	10	11	11
Disagree	55	51	52	63	65	51

In general, what do these higher percentages among older students mean? One conclusion is that older seminarians make a positive contribution to the ordained ministry. This is especially the case if outgoing, self-accepting, self-confident, and hopeful qualities are attributes conducive to the profile of effective pastors. Moreover, older students bring to ministry a potentially enriched resource of life experiences from which they may draw, and the older student is likely to have settled more of the life-cycle issues that are a part of the young adult development stage. In other words, the older seminarian is less in need of proving his or her self-worth, finding or resolving the need for a life partner, and is more content to minister without an overarching ambition to climb a proverbial social ladder. On the other hand, the older student has the issues of mid-life development to address, and in some infrequent instances, the need to overcome prior career or marital failure. The turn to ministry is, for some, a way of dealing or coping with mid-life issues. There does seem to be a less positive psycho-social range of perspectives for the middle-aged group, with the younger and the older having a more positive outlook.

What Are Contemporary Seminarians and Graduates Like?

TABLE 29

FRIENDSHIPS EASY TO FIND “Real friends are as easy as ever to find.”

Friendships easy to find	ALL	AGE GROUP			GENDER	
		<30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	53%	49%	54%	68%	57%	52%
Neutral	18	20	17	11	15	19
Disagree	29	31	29	22	28	29
GRADUATES						
		AGE GROUP				
		< 35	35-44	45 &+		
Agree	41%	38%	41%	45%	45%	40%
Neutral	15	19	14	12	12	16
Disagree	44	43	45	43	43	44

General Morale

What about the seminarians' and graduates' general morale or sense of well-being or fulfillment? Table 30 shows the percentage of seminarians in the 1986 and 1991 samples who indicated their sense of general happiness while attending school. If the percentages indicating “happy” are added to the “somewhat happy” category, approximately 85 percent of the respondents—across age and gender groups—fall into these two categories. Approximately 10 percent are neutral, and the remainder report that they are “somewhat unhappy” or “unhappy.” For some reason, a smaller percentage of respondents across age and gender categories responds with the two most positive possibilities. The 1991 students seem to be less sure of their situation than the 1986 sample.

The group that was first questioned in 1986 was asked as graduates whether they were “generally satisfied” with their “practice of ministry today.” Table 31 indicates that, across age and gender groups, no fewer than 76 percent agreed that they were. Again, a higher percentage of older and younger graduates agreed than those in the 35-44 age group. Sixty-three percent indicate they have a very high sense of accomplishment “in the work they are now doing,” with another 34 percent indicating they have some sense of accomplishment. Only three percent indicate they have “very little.” See Table 32 for these latter results. Table 33 also indicates this positive sense of fulfillment with 90 percent indicating they agree that, “I can make a significant contribution where I am serving.”

TABLE 30

LIFE SATISFACTION OF 1986 AND 1991 SEMINARIANS

<u>Life satisfaction now</u>	ALL	AGE GROUP			GENDER	
		<u><30</u>	<u>30-39</u>	<u>40 &+</u>	<u>Female</u>	<u>Male</u>
1986 SEMINARIANS						
Happy	62.0%	60.6%	59.9%	70.4%	64.1%	61.3%
Somewhat happy	24.0	24.6	25.8	18.9	23.3	24.3
Neutral	8.4	9.0	8.7	5.5	7.8	8.5
Somewhat unhappy	3.4	4.0	3.0	2.4	3.2	3.5
Unhappy	2.2	1.8	2.6	2.9	1.5	2.5
1991 SEMINARIANS						
Happy	55.3%	55.9%	51.7%	59.4%	56.7%	54.6%
Somewhat happy	27.6	29.7	26.8	25.3	26.4	28.1
Neutral	9.9	8.1	11.8	10.0	10.6	9.7
Somewhat unhappy	4.8	4.4	7.2	2.2	4.7	4.9
Unhappy	2.4	1.9	2.4	3.0	1.6	2.7

TABLE 31

GRADUATES' SATISFACTION WITH MINISTRY

"I am generally satisfied with my practice of ministry today."

<u>Satisfaction with ministry</u>	ALL	AGE GROUP			GENDER	
		<u><35</u>	<u>35-44</u>	<u>45 &+</u>	<u>Female</u>	<u>Male</u>
Agree	79%	81%	76%	80%	76%	80%
Neutral	10	10	12	7	11	10
Disagree	11	9	12	13	13	10

TABLE 32

GRADUATES' SENSE OF ACCOMPLISHMENT

"I feel a sense of accomplishment."

<u>Sense of accomplishment</u>	ALL	AGE GROUP			GENDER	
		<u><35</u>	<u>35-44</u>	<u>45 &+</u>	<u>Female</u>	<u>Male</u>
Great deal	63%	64%	58%	71%	67%	62%
Some	34	33	39	26	31	35
Very little	3	3	3	3	2	3

What Are Contemporary Seminarians and Graduates Like?

This question about morale was raised in another question, specifically: “How do you feel about being in the ministry?” Ninety percent indicated that they wanted to stay (although 21 percent indicated they were “willing to stay but feel frustrated”). Once again, a smaller percentage of middle-aged clergy were “Eager to stay” than their older and younger colleagues. Table 34 displays the results of this item. Generally, most clergy do have a sense of fulfillment and are eager to stay in ministry.

TABLE 33

GRADUATES’ PERCEPTIONS OF MAKING A SIGNIFICANT CONTRIBUTION

“I feel I can make a significant contribution where I am serving.”

Can make a significant contribution	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Agree	90%	93%	88%	89%	91%	90%
Neutral	8	6	9	8	7	8
Disagree	2	1	3	3	2	2

TABLE 34

GRADUATES’ DESIRE TO STAY IN MINISTRY

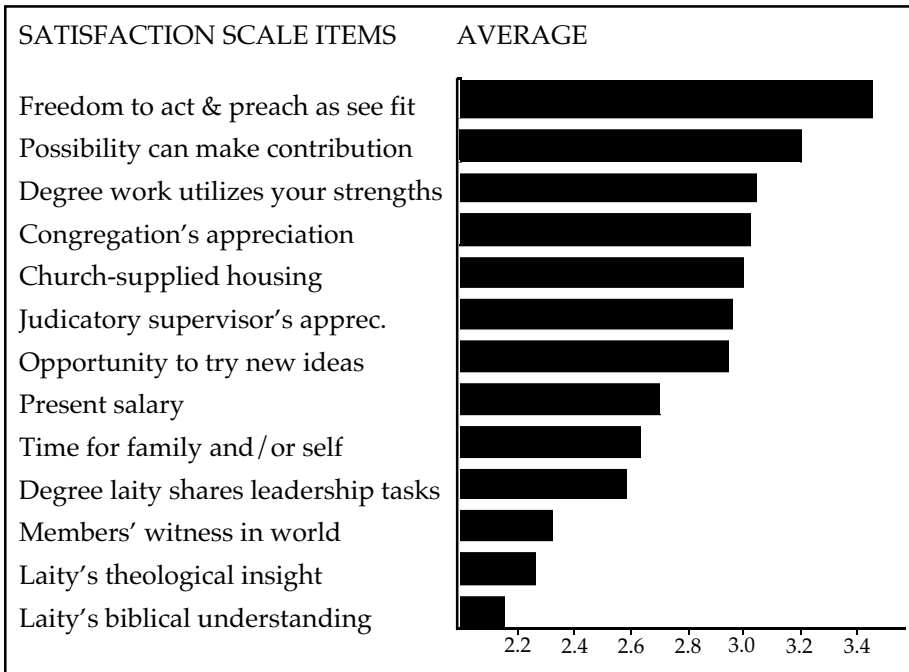
Desire to stay in ministry	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Eager to stay	69%	71%	66%	72%	66%	69%
Willing, but frustrated	21	20	23	17	22	20
Neutral	3	3	3	3	4	3
Prefer to leave-trapped	1	1	1	2	0	2
Eager to leave	0.4	1	0	1	1	1
Retired, or not relevant	6	4	7	7	8	5

The graduates were asked a series of specific questions about their sense of accomplishment or satisfaction in ministry. The results of this series are found in Figure 7. The items are rearranged in order of the average score from all the respondents, with “highly satisfied” = 4 and “not at all satisfied” = 1. The items

that were most fulfilling about ministry had to do with the respondents' own freedom and sense of contribution. Lowest satisfaction is focused on issues related to laity. The perennial issues of income, housing, and lack of time received mid-level satisfaction ratings.

FIGURE 7

GRADUATES' SATISFACTION SCALE AVERAGES



ENDNOTES

1. *Fact Book on Theological Education*, G. B. King, ed. (Pittsburgh, PA: The Association of Theological Schools).
2. *Ibid.*, 36.
3. A privately published study by the author among United Methodists in the Midwest and Middle Atlantic regions in 1974.
4. John P. Robinson and Phillip R. Shaver, *Measures of Social Psychological Attitudes* (Princeton, NJ: Survey Research Center, 1973), 81-83.

What Are Contemporary Seminarians and Graduates Like?

What Does a Seminary Education Produce?

Theological education has had a long history of critical self-examination. A part of the debate has focused on whether theological seminaries are training people for a profession or for a vocation. Professional training places emphasis upon the “doing” of ministry with the concomitant development of skills in administration, counseling, exegesis, preaching, etc. Vocational training emphasizes “being” and the enhancement of already existent charismatic commitments and recognition. Tradition comes out on the side of vocation or “calling,” while developments in this century have emphasized profession, without neglecting vocation. For example, with the rise of the “Social Gospel Movement,” at the turn of the 20th century, came a separate department of ethics in seminaries, skill development in the making of ethical choices, and leading people in social change. A few decades later, with the rise of the psychological discipline, came pastoral care and counseling departments. The “Clinical Pastoral Education” program (CPE) later developed out of a series of studies of theological education conducted by H. Richard Niebuhr, Daniel Day Williams, and James M. Gustafson in 1956-1957.¹ Field work was already utilized by seminaries before the Niebuhr et al. report, but this endeavor was primarily seen as a way for students to meet expenses while attending seminary. With the Niebuhr report, and a subsequent study by Charles R. Feilding in 1966, came further emphasis and legitimization of “practical” theology and field education as educational endeavors.²

For many centuries, the “classic” emphasis on theology and biblical studies prevailed in this debate. Indeed, one can still find those who advocate such an approach almost exclusively. The dialogue continues with such writings as Max L. Stackhouse’s *Apologia*,³ and David H. Kelsey’s, *To Understand God Truly: What’s Theological About a Theological School*.⁴

Clergy, however, have themselves decried their lack of preparation when only the classical disciplines were emphasized, while some also belittled their education when applied fields were included in the seminary’s curriculum. Nevertheless, in response to clergy surveys, the trend has been to strengthen the professional side of training, especially in the 20th century. This has caused some seminary educators to bemoan that we now have a “clergy-dominated church and a laity-dominated clergy.”⁵ To be sure, clericalism is a factor. Most lay persons in “mainline” denominations are mere spectators in the observances

What Does a Seminary Education Produce?

of their faith, while reacting with displeasure when the “show” is not pleasing. History, however, is on the side of the creation of religious leaders, and bemoaning this reality will not lessen the role of such leadership. The larger task is that of facilitating the whole of God’s children—lay, ordained, and oneself included—in the process of becoming what God has in store for us to be. All are responsible for justice, for evangelism, for worship, for service. When the people of God gather, as we must, some will exercise given responsibility to order the fulfillment of what can only come through community life. But when the people of God scatter, as we must, all have responsibility to be as “salt,” or “leaven,” or “light” and thereby to invite the world to receive that grace, hope, justice, righteousness, and reconciliation that will prevail. These are the issues involved in a seminary education as people work toward obtaining the Master of Divinity degree. This chapter reviews how students and graduates assess their seminary education. Recruitment is also examined as well as some differences that the aging of seminarians produces. First, there is a demographic review and some implications.

Demographic Review and Implications

It has been noted that the average age of seminarians has increased substantially over the last 10 years or so (in 1986, the overall average age for M.Div. students was 30.9 years; in 1991, this average had risen to 34.1). One of the implications of this higher average age is that more students are coming with increased obligations for family support in addition to the costs of seminary education. In addition to taking out educational loans as a way of meeting this financial burden (more will be said on this debt situation later), one way that many have sought to make ends meet is to spread out their education over four or more years. In the past, the M.Div. degree was assumed to take three years of full-time study. Today, however, approximately 50 percent of all M.Div. students take four or more years to complete their programs. Table 35 shows that people in the mid-range age group take longer to complete their degree than do either their younger or older counterparts. The youngest group took the least number of years to complete the M.Div. studies, and the oldest cohort took a little longer than the youngest group did. There is only one percentage point difference between men and women, an amount not statistically significant. Ninety-three percent of the youngest group finished their studies within four years, whereas 80 percent or less of the other age groups managed to do so within four years.

TABLE 35

Years enrolled for M.Div.	NUMBER OF YEARS GRADUATES ENROLLED FOR M.DIV.					
	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
3 Years	49.3%	55.9%	43.2%	51.3%	50.3%	49.0%
4 Years	33.9	37.6	37.0	25.6	30.2	35.2
5 Years	7.8	4.5	10.4	7.2	10.1	7.0
6 or more	8.9	2.0	9.4	15.9	9.5	8.8

Traditionally, classes were held as part of a residential program and offered during weekday hours. However, with the increased number of older students, the pressure has been toward a commuter program and an increased number of evening classes. Table 36 indicates that the largest number of students are still open to the traditional timing of class offerings, but a substantial aggregate agree that: "It would help if courses were offered at a different time of day than they are now offered." A higher percentage of older students express the preference for changes in class schedules, especially in the 1991 sample, as does a higher percentage of women than men.

TABLE 36

Help if courses offered at a different time	COURSE TIME DISTRIBUTION					
	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	24.0%	20.8%	28.8%	23.8%	26.1%	23.3%
Neutral	31.3	30.6	31.2	33.7	31.7	31.2
Disagree	44.7	48.6	40.0	42.5	42.2	45.5
1991 SEMINARIANS						
Agree	23.6%	18.5%	25.8%	28.6%	26.6%	22.4%
Neutral	34.2	33.7	33.3	35.1	36.5	33.2
Disagree	42.3	47.8	40.9	36.3	36.9	44.4

What Does a Seminary Education Produce?

The older the student the more likely that person is to live off campus. Among the 1991 seminarians, 35 percent of the youngest group and 55 percent of the oldest group lived off campus. Women seminarians were more likely to live in non-seminary housing than men (54 percent of the women versus 41 percent of the men). Most of those who did not live in seminary housing continued to live in the same home they lived in when they applied to the school.

Recruitment

An increasing number of seminarians are commuting to school. This is especially true for the major denominational schools and for those schools located in urban areas. A comparison of Tables 37 and 38 indicates that an increased number of women and older students gave the reason for selecting the seminary they did because the school was near their home. Respondents were asked to rank their top three reasons for selecting a seminary from a list 19 suggestions. They could write in their own reasons if the suggested reasons did not address their situations. A variety of reasons were written in, but few approximated the lowest percentages on the supplied list. They are reflected in the "other" category in Tables 37 and 38.

The denominational affiliation of the school was the top-ranked choice by almost 40 percent of both sets of respondents. The other rankings maintain the same order until "financial aid arrangements" is ranked. In 1991, financial aid took on more importance in the decision-making process for why the respondents chose a particular seminary. The columns in Tables 37 and 38 add up to more than 100 percent because the respondents were asked to rank *three* choices. The rankings show the aggregate of the top three reasons for choosing a particular seminary.

TABLE 37

WHY 1986 SEMINARIANS SELECTED A PARTICULAR SEMINARY						
Why selected a particular seminary	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
Denomination	38.8%	36.9%	40.9%	41.8%	42.9%	37.5%
Theology	30.0	33.8	27.7	24.1	24.7	31.7
Near home	24.2	17.6	27.1	38.7	34.4	20.9
Curriculum	23.4	21.9	24.8	24.7	30.3	21.2
Academic reputation	22.2	25.1	18.3	21.0	20.4	22.8
Clergy advice	17.6	17.2	18.7	17.3	16.4	18.0
Graduates	16.0	17.7	14.0	14.2	15.8	16.0
Faculty	14.4	14.3	12.9	16.6	14.6	14.3
Denom. required	14.1	15.0	14.2	11.4	2.4	17.9
Liked Area	12.5	14.1	11.9	9.0	14.9	11.7
Financial aid	11.9	12.4	13.4	6.8	14.0	11.2
Students	10.1	11.1	10.3	6.8	10.2	10.1
Special programs	9.6	10.0	8.5	10.3	10.8	9.2
Teacher's advice	5.8	7.5	4.3	3.9	5.9	5.8
Near church	5.0	4.7	6.2	3.5	3.5	5.5
Seminary recruiter	4.8	4.8	5.1	5.3	5.6	4.6
Campus appearance	2.2	2.0	2.4	2.4	2.0	2.3
Only one admit me	0.8	0.7	1.2	0.7	0.3	1.0
Other	18.0	17.8	19.3	16.4	17.4	18.2

Younger students were more willing to move some distance to go to their first choice of seminary than were older students. In addition, the younger seminarian was much more likely to travel some distance in order to attend a school of her or his own denomination or one that best fit his or her choice in a perceived theological framework. Curriculum and a school's academic reputation were significant for many. This would suggest that seminary recruitment does not heavily influence potential students to choose a particular school.

What Does a Seminary Education Produce?

TABLE 38

Why selected a particular seminary	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
Denomination	39.2%	36.9%	41.1%	39.7%	40.5%	38.6%
Theology	28.2	32.4	27.8	22.7	23.2	30.3
Near home	27.1	16.4	27.1	42.2	42.4	20.9
Curriculum	21.3	21.5	19.5	23.0	25.5	19.6
Acad. reputation	19.7	22.6	18.1	17.6	18.9	20.0
Financial aid	16.1	14.6	17.1	16.4	20.2	14.4
Clergy advice	15.2	13.0	17.6	15.8	14.8	15.4
Faculty	14.7	15.3	14.0	14.6	17.1	13.8
Denom. required	14.4	17.8	13.6	10.3	3.4	18.8
Graduates	13.0	13.8	11.6	13.6	13.5	12.8
Liked area	11.4	12.7	11.8	9.0	11.1	11.5
Special programs	10.1	10.2	9.5	10.7	11.1	9.7
Students	9.9	13.7	8.1	7.2	7.4	10.9
Seminary recruiter	6.3	6.0	5.6	7.8	8.0	5.6
Near church	5.5	4.5	6.3	5.7	3.8	6.2
Teacher's advice	4.9	6.9	4.4	2.7	4.3	5.1
Campus appear.	3.2	3.3	3.9	2.1	3.0	3.3
Only one admit me	0.6	0.4	0.5	1.0	0.4	0.7
Other	18.6	18.0	20.0	18.1	18.2	18.8

Table 39 reflects how graduates perceive the theological stance of the seminary they attended. A higher percentage of older students and women perceive their schools to be on the liberal end of the continuum. This stands with some rationality in that older students and women are nontraditional students, and it has only been in recent years that denominations have increasingly accepted them for ordination. Those schools which identify themselves as conservative do indeed have a younger clientele and fewer women enrolled. On Tables 39 and 40, the graduates were asked to define for themselves what conservative or liberal means in the theological dimension. Table 40 displays the cross-tabulation of the perceived theological stance of the seminary with the respondents' own theological identification. Thus, 30 percent of those who identify the seminary they graduated from as "very conservative" also identify themselves as "very conservative," etc. A clear correlation between these two dimensions can be seen on the table (the Pearsonian correlation coefficient is .5161, with a two-tailed level of significance at .000). Overall, a slightly greater number identify themselves and their school as "middle-of-the-road," but

almost a third in each summary category are willing to specify that their seminary, and they themselves, are either “conservative” or “liberal.”

TABLE 39

Perceived theological position of seminary:	GRADUATES' PERCEIVED THEOLOGICAL POSITION OF SEMINARY					
	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Very Conservative	2.8%	3.0%	3.9%	1.0%	1.6%	3.2%
Conservative	28.4	32.3	29.2	24.1	14.1	33.4
Middle-of-Road	35.4	35.8	36.0	34.0	37.0	34.9
Liberal	25.7	22.9	24.4	30.0	36.4	22.0
Very Liberal	7.6	6.0	6.5	10.8	10.9	6.5

TABLE 40

	THE RELATION OF GRADUATES' THEOLOGICAL STANCE TO PERCEIVED THEOLOGICAL STANCE OF THE SEMINARY				
	Perceived Stance of Seminary				
	Very Conservative	Conservative	Middle-of-Road	Liberal	Very Liberal
Own theology:					
Very Conservative	30.0%	5.9%	2.8%	0.0%	0.0%
Conservative	50.0	71.8	16.3	8.8	25.9
Middle-of-Road	15.0	16.8	57.1	34.1	31.5
Liberal	5.0	4.5	19.4	46.2	29.6
Very Liberal	0.0	1.0	4.4	11.0	13.0
	100%	100%	100%	100%	100%

Curriculum and Academic Issues

The material presented above related to students’ and graduates’ perceptions of their seminaries. What about their assessment of the curriculum?

Effect of Education on Theological Outlook

What effect did seminary education have upon these issues of theological and social perspectives? The graduates were asked if their theological views had changed due to their seminary experience. Their answers are found in Table 41. Forty-one percent agreed that their education changed their theological view,

What Does a Seminary Education Produce?

while 44 percent disagreed. Differences in age are not a significant factor, but more women respondents acknowledged a change in their theological perspectives than did men (44 percent as compared with 40 percent of the men). A higher percentage of men disagreed with the statement than did women (46 percent of the men and 38 percent of the women). The remainder responded that they were “neutral” on this issue. Graduates were also asked if their social views had changed due to seminary. A greater percentage of graduates responded that their social views had not changed (44 percent) than responded that their views had changed (37 percent). As could be expected, there is a correlation between one’s theological identification and the perception that one’s theological view changed due to seminary education. Self-identified liberal graduates were more likely to agree that seminary influenced their social views than was true for self-identified conservatives ($r = -.2601, p < .001$).

TABLE 41

EFFECT OF SEMINARY ON GRADUATES’ THEOLOGICAL PERSPECTIVES

	ALL	AGE GROUP			GENDER	
		<u><35</u>	<u>35-44</u>	<u>45 &+</u>	<u>Female</u>	<u>Male</u>
Theological views changed due to seminary:						
Agree	40.6%	38.6%	40.3%	43.0%	43.6%	39.6%
Neutral	15.5	18.8	14.2	15.0	18.8	14.3
Disagree	43.9	42.6	45.5	42.0	37.6	46.0
Social views changed due to seminary:						
Agree	36.6%	40.6%	31.9%	40.5%	37.6%	36.2%
Neutral	19.0	17.8	19.4	19.5	23.2	17.5
Disagree	44.4	41.6	48.7	40.0	39.2	46.2

TABLE 42

Seminary helped me develop habits of spiritual growth	SEMINARY HELPED GRADUATES DEVELOP DEVOTIONAL HABITS						
	ALL	AGE GROUP			GENDER		
		<35	35-44	45 &+	Female	Male	
Agree	37.9%	36.6%	35.9%	42.0%	28.3%	41.1%	
Neutral	21.1	19.8	22.0	21.5	25.6	19.6	
Disagree	41.0	43.6	42.1	36.5	46.1	39.2	

Table 42 reports responses of graduates to a question about whether their seminary experience helped “develop habits of personal spiritual growth and devotion.” More men agree (41 percent versus 28 percent of the women), and overall 38 percent agree and 41 percent disagree. Age is a factor here; older graduates were more likely to agree that seminary contributed to habits of spiritual growth. Increasingly, spiritual formation is included in seminary curricula, but just over a third of the graduates included in this study indicated that they were helped in the area of formation. The reader should recall that these respondents have been out of seminary for approximately five to seven years, and it is within this period that the increased emphasis on formation in the curriculum has come.

Specific Assessments of Curricula

Table 43 reports the respondents’ overall assessment of curriculum. Between 75 and 80 percent of the students in both groups agree that: “The curricular requirements in effect at my seminary seem appropriate to me.” Age and gender differences do not reflect any statistically significant differences in the responses. However, the responses differed over time when students were subsequently surveyed as graduates. As graduates, only approximately 55 percent agree that curriculum requirements were appropriate. The reality of ministry experiences apparently contributed to a less positive assessment of the seminary curriculum. There are only slight variations as a function of age or gender.

What Does a Seminary Education Produce?

TABLE 43

ASSESSMENT OF APPROPRIATENESS OF CURRICULUM						
Curriculum seems appropriate	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	77.1%	78.7%	73.9%	78.5%	79.8%	76.2%
Neutral	10.8	11.1	11.7	9.0	7.6	11.9
Disagree	12.1	10.2	14.4	12.5	12.5	11.9
1991 SEMINARIANS						
Agree	79.8%	82.7%	77.2%	79.3%	77.2%	80.8%
Neutral	9.5	8.9	9.9	9.4	10.4	9.2
Disagree	10.7	8.4	12.9	11.3	12.4	10.0
GRADUATES						
Agree	54.7%	<35	35-44	45 &+	56.5%	54.1%
Neutral	17.0	52.7%	54.1%	57.4%	19.2	16.2
Disagree	28.3	27.4	30.8	25.4	24.3	29.7

The seminarians, in both 1986 and 1991, were asked to rank the top three categories in response to the following question: "As a result of your seminary education, in which of the following activities do you feel you will be most effective in doing ministry?" Tables 44 and 45 summarize the results.

For the seminarians in both generations "preaching" and "teaching" were the most frequently selected choices. Then a shift occurs. The 1986 class chose "counseling" as the third aspect with which they thought their school would be most helpful. The 1991 group chose "planning or leading worship" (liturgics) as their third choice. Counseling was this latter group's fourth-ranked choice. Age does not contribute any significant differences in the responses, except that older students give greater significance to "pastoral visitation" and younger to "biblical exegesis." Gender differences are evident, however, with women giving the greater weight to pastoral care items and men giving greater significance to preaching and administration.

TABLE 44

1986 SEMINARIANS' EXPECTATIONS OF CURRICULUM						
Functional <u>expectations of curriculum</u>	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 & +	Female	Male
Preaching	54.9%	53.5%	57.1%	55.6%	43.2%	58.7%
Teaching	42.1	43.7	41.1	38.1	43.8	41.6
Counseling	39.3	39.8	39.3	37.2	45.4	37.4
Liturgics	35.2	36.1	33.2	36.5	36.1	34.9
Administration	25.0	24.4	25.0	25.6	17.7	27.4
Visitation	24.2	21.8	24.5	31.3	29.2	22.5
Exegesis	24.1	26.7	22.4	19.9	18.9	25.8
Ethical decisions	17.6	17.1	17.9	17.9	19.8	16.9
Service beyond church	11.6	12.2	12.2	7.9	14.9	10.5
Organize volunteers	8.9	9.5	8.4	7.9	11.3	8.1
Funerals/weddings	1.8	1.7	2.2	1.1	1.2	1.9

TABLE 45

1991 SEMINARIANS' EXPECTATIONS OF CURRICULUM						
Functional <u>expectations of curriculum</u>	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 & +	Female	Male
Preaching	54.3%	53.1%	55.2%	55.2%	46.7%	57.4%
Teaching	42.5	47.0	42.2	35.7	40.5	43.3
Liturgics	39.5	37.4	40.2	42.1	41.3	38.7
Counseling	35.3	35.1	34.4	36.6	41.1	33.0
Visitation	26.3	24.1	23.0	33.6	28.3	25.4
Administration	25.8	25.3	26.3	25.8	20.3	28.0
Ethical decisions	18.3	18.6	16.4	20.3	21.9	16.9
Exegesis	16.3	18.3	18.2	10.7	14.1	17.2
Service beyond church	14.5	14.7	14.2	14.6	15.2	14.2
Organize volunteers	8.8	10.0	8.7	7.3	8.8	8.8
Funerals/weddings	2.1	1.9	1.7	3.0	2.1	2.1

The graduates were asked to indicate how effective their seminary education was in significant curriculum areas. Table 46 and Figures 8 and 9 display the results of their assessment. Table 46 shows the rank order of effectiveness of the curricula by individuals when they were students in 1986 and later as graduates in 1993. Preaching or homiletics is at the top of the list for both groups of respondents. Pastoral care is high but then the order shifts. A seminary education, according to the M.Div. students, is expected and experienced to do well

What Does a Seminary Education Produce?

with the teaching of homiletics and pastoral care, while it does least well in preparing pastors to help church people to witness regarding social ills in our society.

TABLE 46

RANK ORDER OF EFFECTIVENESS OF CURRICULA		
RANKING AS STUDENTS	FUNCTION	RANKING AS GRADUATES
1	Preaching	1
2	Teaching	7
3	Pastoral Care	2
4	Liturgics	4
5	Administration	8
6	Biblical Exegesis	3
7	Ethical/Theological Decision-making	5
8	Social Witness	9
9	Organizing Volunteers	6

The graduates also were asked to assess the importance of various curricular areas in the doing of ministry. Figure 8 provides the ranking of additional areas. Here the ranking is in order of the average scores on a 1-4 rating scale, with one equaling “no importance” and four equaling “very important.” Figure 9 displays the same items as judged by the “effectiveness” of one’s seminary education in helping to engage in these various aspects of ministry. Again, respondents were asked to rate effectiveness of a 1-4 point scale, from “not effective” to “very effective.” Comparing responses in Figure 8 with those reported in Figure 9 provides an assessment of effectiveness of education in the context of the importance of each area of education. The greatest discrepancy is in: “Developing habits of personal spiritual growth and devotion,” now commonly referred to as spiritual formation. This was an area students considered very important but at which theological education was not very effective. The next greatest discrepancy is in the areas of administration and group leadership. Again, students saw these as important areas not effectively addressed by the seminary curriculum. The classic areas of theology, church history, and biblical studies reflect the least difference.

FIGURE 8

GRADUATES' SENSE OF CURRICULAR IMPORTANCE

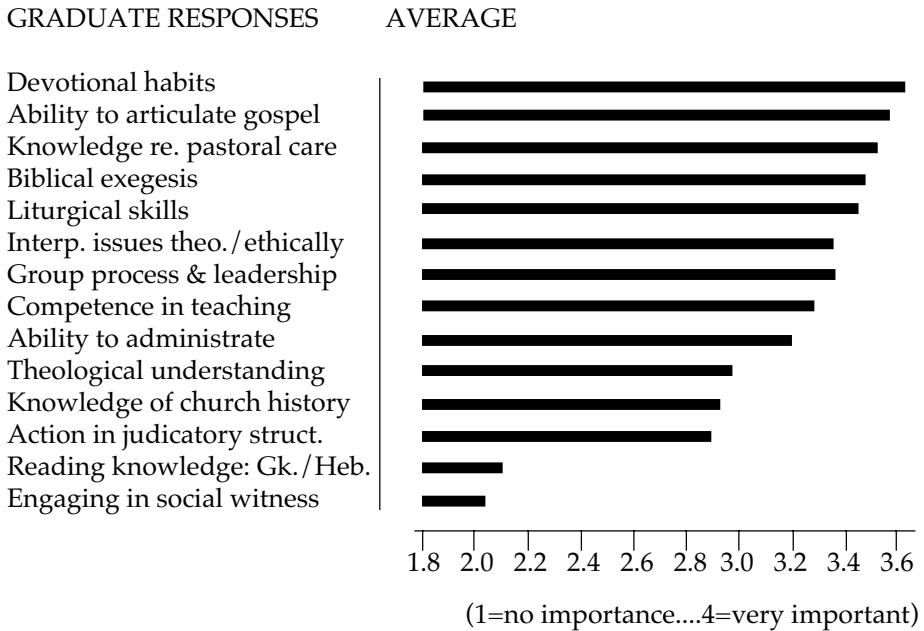
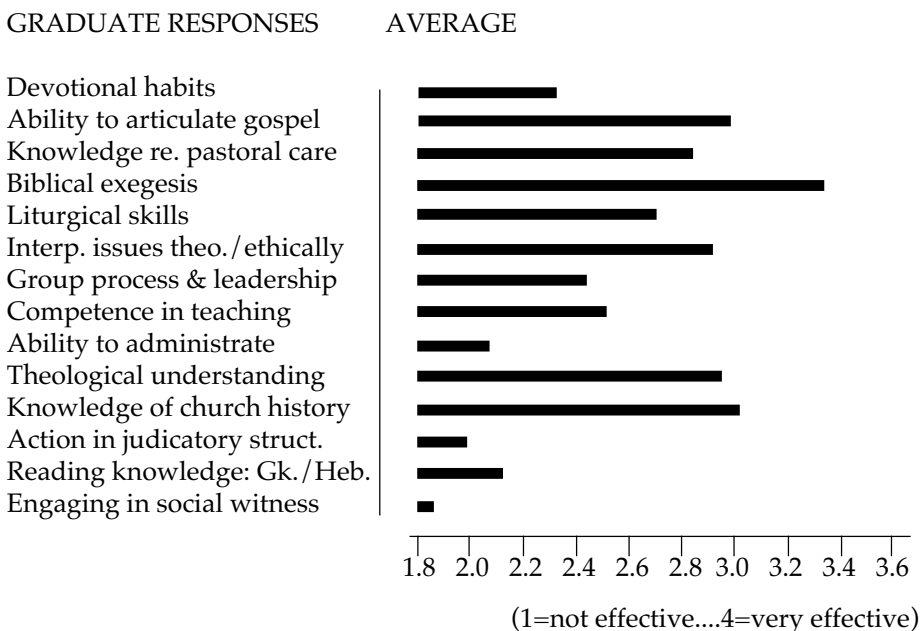


FIGURE 9

GRADUATES' SENSE OF CURRICULAR EFFECTIVENESS



What Does a Seminary Education Produce?

Despite the discrepancies, graduates generally think that their seminary education was helpful in their preparation for doing ministry. Seventy-five percent agree that seminary provided helpful preparation for ministry (Table 47). An even higher percentage is generally satisfied with their school experience.

TABLE 47

Seminary helpful preparation for ministry:	GRADUATES' ASSESSMENT OF SEMINARY AS HELPFUL PREPARATION					
	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Agree	74.9%	74.5%	72.9%	78.4%	78.7%	73.6%
Neutral	13.3	13.5	15.0	10.6	12.4	13.7
Disagree	11.8	12.0	12.1	11.1	9.0	12.7

The 1986 seminarians were asked as graduates to assess the degree to which their expectations of ministry differed from their experience of ministry and the degree to which their seminary education prepared them for parish ministry. Table 48 reflects that for some 43 percent, "The ministry in which I am now engaged is quite different than what was expected when I was a seminary student." Forty-four percent disagreed, indicating a high level of ambiguity. However, only 22 percent indicated that their education had "little to do with parish ministry." Table 49 indicates that field education requirements seemed appropriate to more than 75 percent of the seminarians while they were students.

TABLE 48

MINISTRY DIFFERENT THAN EXPECTED BY GRADUATES						
	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Ministry different from what expected when a student:						
Agree	43.4%	46.9%	44.7%	44.6%	45.6%	45.4%
Neutral	12.6	10.2	9.6	11.9	10.2	10.6
Disagree	43.9	43.0	45.7	43.5	44.3	44.1
Seminary little to do with parish ministry:						
Agree	22.2%	25.35%	25.3%	22.4%	25.1%	24.5%
Neutral	15.7	10.3	9.8	11.8	11.5	11.6
Disagree	62.1	64.3	64.9	65.9	63.3	64.0

TABLE 49

APPROPRIATENESS OF FIELD EDUCATION						
Field education requirement appropriate:	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	77.4%	80.0%	74.1%	75.9%	77.1%	77.5%
Neutral	13.2	11.7	15.5	13.0	12.6	13.3
Disagree	9.5	8.3	10.4	11.0	10.3	9.2
1991 SEMINARIANS						
Agree	76.1%	76.8%	74.0%	77.8%	78.7%	75.0%
Neutral	14.5	13.7	16.1	13.5	13.4	15.0
Disagree	9.4	9.5	9.8	8.7	7.9	10.0

What Does a Seminary Education Produce?

General Academic Assessment

In general, there is the expectation in higher education in the United States that degree programs will be challenging, expanding the student to reach for the highest possible goals and the full development of capabilities. Whether this is truly achieved is arguable. Nevertheless, challenging studies are perceived as the appropriate way to develop the knowledge and skills for given areas of specialty. Seminaries are not different from other professional schools in this regard. Academic expectations are apparently high among faculties and students.

TABLE 50

Academic expectations <u>too high</u>	ACADEMIC EXPECTATIONS					
	ALL	AGE GROUP			GENDER	
		<u>< 30</u>	<u>30-39</u>	<u>40 &+</u>	<u>Female</u>	<u>Male</u>
1986 SEMINARIANS						
Agree	10.2%	9.4%	11.5%	10.3%	6.1%	11.6%
Neutral	17.6	18.4	18.3	14.3	13.3	19.0
Disagree	72.2	72.2	70.2	75.4	80.6	69.4
1991 SEMINARIANS						
Agree	9.4%	8.7%	10.9%	8.4%	6.0%	10.8%
Neutral	19.5	20.7	19.3	17.8	15.5	21.1
Disagree	71.1	70.6	69.8	73.8	78.5	68.1

Only 10 percent agree that their school's "academic expectations are too high." Age is not a differentiating factor here, and there is little difference between the two student generations. A few more men tend to agree with this statement (11 percent versus six percent of women) than do women. Overall, few think that academic expectations are too high, and this is the case for the 1986 student group as well as the 1991 seminarians. This later reflection should be placed in the context that many older students begin their seminary careers with some level of anxiety, wondering if they can once again discipline themselves to study having been out of the student mode for some time. The answer is that they can and they do.

TABLE 51

DIFFICULTY IN MEETING SEMINARY REQUIREMENTS						
Difficulty in meeting seminary requirements	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 & +	Female	Male
1986 SEMINARIANS						
Agree	28.3%	37.3%	35.1%	26.5%	34.4%	32.5%
Neutral	16.3	13.5	11.5	13.5	14.9	14.5
Disagree	55.4	49.1	53.4	60.1	50.7	53.0
1991 SEMINARIANS						
Agree	31.9%	26.7%	33.1%	37.9%	30.0%	32.6%
Neutral	14.3	15.7	15.3	11.6	14.1	14.4
Disagree	53.8	57.6	51.5	50.5	55.8	53.0

Despite only about 10 percent agreeing that “academic expectations are too high” (see Table 50), many feel that it is difficult to meet their school’s requirements. In response to the item: “I have found it difficult to satisfy my seminary’s requirements of reading, papers, tests, etc.,” 28 percent in the 1986 group and 32 percent in the 1991 study agree. In the 1986 cohort, more of the younger respondents agreed (37 percent) and fewer of the older students agreed (27 percent). In the 1991 group, the opposite is true with more older students agreeing than younger ones (38 percent versus 27 percent respectively). There is little in the way of a statistically significant gender difference on this item. On the whole, at least 50 percent of all students disagree that they have difficulty in meeting their school’s requirements.

What Does a Seminary Education Produce?

TABLE 52

Teaching methods "okay"	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	77.6%	78.0%	75.3%	80.3%	76.0%	78.1%
Neutral	12.0	12.9	11.6	10.0	12.1	11.9
Disagree	10.5	9.1	13.0	9.7	11.9	10.0
1991 SEMINARIANS						
Agree	80.4%	81.6%	77.5%	82.3%	80.6%	80.3%
Neutral	10.9	11.0	12.3	8.8	9.4	11.5
Disagree	8.8	7.4	10.2	8.8	10.0	8.3

Opinions about teaching methods continue the generally affirmative pattern seen in previous questions about academic programs in the seminary. When asked to indicate agreement or disagreement with the statement, "On the whole, teaching methods used by faculty members are appropriate and helpful," at least 78 percent of the two populations agreed. There are no significant differences as a function of age or gender.

Although the questionnaire did not elicit opinions or descriptions of teaching methods, it is fair to typify teaching methods into: (1) traditional lecture, (2) lecture-discussion, and (3) the more creative and flexible teaching-learning models that incorporate the above methods but depend heavily on interaction between teacher and students and action/reflection processes. Because the traditional lecture and lecture-discussion models are the predominant ones in most of the seminaries, more than three-quarters of the students seem to hold that these methods are appropriate and helpful to them. However, some students complained that faculty members were talking down to them and that seminaries do not take into account the students' previous educational and life experiences. "Talking down" was especially felt as awkward when teachers younger than the students sought to address them.

Overall, however, 89 percent agree with: "Faculty are generally respectful of my experience and insights in the classroom." The 1991 students are also quite satisfied with their overall seminary experience (87 percent agreeing). See Table 53.

TABLE 53

SATISFIED REGARDING SEMINARY EXPERIENCE						
Satisfied regarding <u>seminary experience</u>	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1991 SEMINARIANS						
Agree	87.3%	89.1%	84.0%	89.4%	88.8%	86.8%
Neutral	7.7	7.4	9.5	6.1	6.0	8.4
Disagree	4.9	3.5	6.5	4.5	5.2	4.9

Financial Aid

Attention shifts, now, to issues of financial aid. In 1986, 12 percent of the students indicated that financial aid was one of their top three reasons for selecting the seminary they did; in 1991 the percentage increased to 16. Approximately 25-30 percent of students across the age groupings disagreed that financial aid was adequate (Table 54). Fewer older students in both cohorts agreed, and more of the younger agreed.

TABLE 54

ADEQUACY OF FINANCIAL AID						
Financial aid <u>adequate</u>	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	48.0%	51.8%	45.2%	41.6%	45.3%	48.8%
Neutral	25.7	23.9	26.2	30.7	25.4	25.8
Disagree	26.3	24.3	28.6	27.6	29.3	25.4
1991 SEMINARIANS						
Agree	48.7%	51.6%	49.2%	43.6%	46.3%	49.6%
Neutral	24.4	21.3	21.9	31.9	23.7	24.7
Disagree	27.0	27.1	28.9	24.5	29.9	25.8

What Does a Seminary Education Produce?

Only 41 percent of graduates were without educational debt (five years after graduation). A higher percentage (53 percent) of the older graduates report no debt, and 35 percent of those under 35 are currently without debt for their education. On the other side, 42 percent have a debt of over \$5,000, and almost 13 percent have more than \$20,000 in indebtedness. The average indebtedness for education alone accrued by those graduates who took out loans is \$8,000.

TABLE 55

Educational indebtedness	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
No indebtedness	41.0%	35.0%	37.4%	52.8%	43.6%	40.0%
Up thru \$4,999	16.9	23.0	17.7	9.0	16.0	17.3
\$5,000-9,999	16.4	16.0	18.7	13.1	14.9	16.9
\$10,000-14,999	10.9	10.5	10.0	12.6	10.5	11.0
\$15,000-24,999	10.9	11.5	11.6	9.5	11.0	10.8
\$25,000 & up	4.0	4.0	4.5	3.0	3.9	4.0

In 1986 these students anticipated that 38 percent of them would be without educational debt. Ten percent anticipated that they would accrue \$20,000 or more; the average was \$7250. Their estimates approximated reality upon graduation. In 1991, only 11 percent anticipated that they would be without debt for their education. However, they planned on a lesser amount with an average of \$4265. Only 2.5 percent had borrowed \$20,000 or more.⁶

Tables 56 and 57 convey what students ranked as their top three financial resources while in seminary. In both student groups surveyed, the financial aid package of the seminary was the primary resource. Savings, jobs while in school, and denominational aid were primary additional resources for many. Note that older students depended more on seminary resources than did younger students.

TABLE 56

FINANCIAL RESOURCES FOR 1986 SEMINARIANS						
Financial resources while in seminary	ALL	AGE GROUP			GENDER	
		<30	30-39	40 &+	Female	Male
Sem. financial aid	15.3%	14.3%	11.2%	18.7%	12.9%	14.3%
Savings	10.9	10.0	13.9	11.5	11.1	11.2
Secular job	10.6	9.0	6.2	8.9	9.6	9.4
Church job	10.4	9.4	8.5	9.2	10.0	9.8
Denomination	10.2	9.3	8.5	8.3	10.1	9.6
Gov't loans	9.5	10.5	6.9	11.5	8.7	9.4
Spouse's earnings	9.2	11.4	11.6	8.6	10.9	10.3
Parents	9.0	4.1	2.3	4.4	6.9	6.3
Sale of home	0.4	3.3	4.7	1.9	2.1	2.0
Other	5.9	7.2	8.6	6.5	6.9	6.8

TABLE 57

FINANCIAL RESOURCES FOR 1991 SEMINARIANS						
Financial resources while in seminary	ALL	AGE GROUP			GENDER	
		<30	30-39	40 &+	Female	Male
Sem. financial aid	18.8%	16.3%	15.9%	21.1%	15.6%	17.2%
Savings	9.0	11.7	12.2	10.4	11.0	10.8
Secular job	9.2	8.2	7.4	9.1	7.9	8.3
Church job	8.7	8.3	8.3	8.6	8.5	8.5
Denomination	10.8	9.8	9.2	8.8	10.6	10.1
Gov't loans	8.7	9.8	8.2	10.6	8.2	8.9
Spouse's earnings	7.0	10.5	13.1	10.5	9.5	9.8
Parents	8.4	4.8	1.9	3.4	6.3	5.4
Sale of home	0.3	2.4	4.5	2.1	2.1	2.1
Other	8.1	7.2	7.0	5.7	8.2	7.5

Community

Another aspect that was examined in the surveys was that of campus community life. Table 58 reflects the seminarians' assessment of the general physical facilities on campus. Here, in both surveyed groups, at least 86 percent agree that the facilities are "okay." Not as many agreed that seminary housing was acceptable. Table 59 shows that 60 percent of the 1986 group and 65 percent of the 1991 group agreed. Younger students were more apt to agree in both cohorts.

What Does a Seminary Education Produce?

TABLE 58

PHYSICAL FACILITIES						
Physical facilities are "okay"	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	86.2%	86.9%	87.4%	82.1%	79.1%	88.5%
Neutral	6.4	7.0	4.7	7.1	9.6	5.3
Disagree	7.5	6.1	7.9	10.8	11.3	6.2
1991 SEMINARIANS						
Agree	87.4%	88.1%	87.1%	86.5%	84.0%	88.8%
Neutral	5.6	5.6	5.3	5.8	6.3	5.3
Disagree	7.0	6.2	7.5	7.6	9.6	6.0

TABLE 59

SEMINARY HOUSING						
Seminary housing is "okay"	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	60.2%	66.9%	52.6%	54.1%	48.5%	63.9%
Neutral	23.6	16.8	29.8	32.6	32.0	20.9
Disagree	16.2	16.3	17.6	13.2	19.5	15.2
1991 SEMINARIANS						
Agree	64.8%	71.9%	61.9%	57.8%	59.4%	66.9%
Neutral	24.9	17.7	26.7	32.9	30.0	22.9
Disagree	10.3	10.4	11.4	9.4	10.6	10.2

Table 60 displays the seminarians' responses to: "The rules and regulations at my seminary are acceptable to me." A high percentage agrees with this statement, with little difference between the two sample years. One shift is of interest here, however, and that is that more women agreed with this statement in 1991 than in 1986.

TABLE 60

SEMINARY RULES						
Seminary rules are "okay"	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	84.1%	86.0%	82.4%	82.0%	78.8%	85.9%
Neutral	10.5	8.8	11.6	13.8	16.5	8.6
Disagree	5.3	5.3	6.0	4.2	4.7	5.5
1991 SEMINARIANS						
Agree	85.2%	86.1%	83.0%	87.3%	84.2%	85.6%
Neutral	9.7	8.7	10.9	9.3	11.7	8.9
Disagree	5.1	5.2	6.1	3.4	4.1	5.5

Table 61 discloses that approximately 79 percent of the students feel themselves to be part of the seminary community. Little shift occurred in this percentage between the two generations. Indeed, this percentage may be considered unusually high with the number of students who now commute to seminary and thus are not involved in the more thorough socialization process which was the ethos for decades.

TABLE 61

FEEL PART OF SEMINARY COMMUNITY						
Feel part of seminary community	ALL	AGE GROUP			GENDER	
		< 30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	79.0%	79.5%	77.5%	80.9%	76.3%	79.9%
Neutral	13.0	13.2	12.6	12.7	15.3	12.3
Disagree	8.0	7.2	9.9	6.4	8.4	7.8
1991 SEMINARIANS						
Agree	78.5%	80.2%	74.4%	81.1%	79.8%	78.0%
Neutral	13.3	12.1	15.5	12.1	12.8	13.5
Disagree	8.2	7.7	10.1	6.7	7.4	8.5

What Does a Seminary Education Produce?

ENDNOTES

1. H. Richard Niebuhr, Daniel Day Williams, and James M. Gustafson, *The Advancement of Theological Education* (New York: Harper and Brothers, 1957).
2. Charles R. Feilding, "Education for Ministry," *Theological Education*, Vol. III, No. 1 (Vandalia, OH: The Association of Theological Schools in the United States and Canada, 1966).
3. Max L. Stackhouse, *Apologia: Contextualization, Globalization, and Mission in Theological Education* (Grand Rapids, MI: Wm B. Eerdmans Publishing Co., 1988).
4. David H. Kelsey, *To Understand God Truly: What's Theological About a Theological School* (Louisville, KY: Westminster/John Knox Press, 1992).
5. David Lowes Watson quoting from Orlanda Costas, *Christ Outside the Gate: Mission Beyond Christendom* (Maryknoll, NY: Orbis Books, 1982), 79.
6. The most comprehensive study to date of theological and rabbinical student debt was published in *Auburn Studies* (No. 3, April 1995) by the Auburn Center for the Study of Theological Education.

What Can the Churches Expect?

What can churches expect from seminarians when they graduate with their M.Div. degrees? Are they headed for parish ministry as pastors? Are older graduates willing to start at the “bottom”? Have the graduates experienced difficulties in obtaining a ministry position? What are their thoughts about the church’s ordination process? What is their assessment of the parish when they do enter such ministry? Are conditions and expectations such that once they begin a pastorate they stay, or will there be additional vocational shifts? What is their sense of fulfillment and/or frustration following years invested in an educational process and other significant sacrifices? What are the missional priorities they bring to ministry? Are there perceived and/or experienced gaps between themselves, other clergy, and laity on theological issues, on social issues? What priorities do they give to the many roles expected of clergy? Is ministry, as it is lived, what seminarians expected? The answers to these questions are the subject of this section. We begin with the vocational goal of seminarians.

Parish Ministry as a Vocational Goal

At least 63 percent of the M.Div. students, in both 1986 and in 1991, identified parish ministry as their vocational goal (Table 9). More men than women stated this goal (67 percent versus 54 percent of the women), and the oldest group of students was more oriented toward parish ministry than were the younger students (66 percent of the oldest group as opposed to 63 percent of the youngest group). Table 10 showed the actual employment of the group of 1986 seminarians who were sampled again as graduates. Seventy-two percent of the graduates are serving in parish ministry, 22 percent are serving in some other church-related position, and the remaining six percent are engaged in secular employment. More of the men are serving in the parish setting than the women (76 percent versus 60 percent of the women). More younger graduates are employed as pastors than are older graduates (80 percent of those under 35, 72 percent of those from 35 through 44, and 65 percent of those 45 and older received calls or were appointed as pastors).

When the graduates were asked if they “experienced difficulty in securing a call or placement when they finished seminary,” 15 percent of the respondents agreed, and 79 percent disagreed. More older graduates and women expressed

What Can the Churches Expect?

agreement that they had difficulty (see Table 62). Ageism and sexism are factors that remain alive in the churches as well as in society generally.

Table 63 shows the responses of the two sets of seminarians to the statement: "I feel that I will be treated fairly when the time comes for church placement after graduation." The perceptions of the seminarians compare favorably with their experience as graduates. In the 1991 group, fewer older students expected fair treatment, and more women expected fair treatment. Enough time has gone by between these two student samples that older students and women have seen the track record of previous years and have a more realistic sense of what to expect. All of the differences cited above are statistically significant.

TABLE 62

DIFFICULTY EXPERIENCED BY GRADUATES IN PLACEMENT						
Experienced difficulty in obtaining <u>ministry position:</u>	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Agree	14.9%	9.7%	14.7%	20.4%	23.4%	12.1%
Neutral	6.0	4.6	6.7	6.3	7.0	5.7
Disagree	79.1	85.6	78.6	73.3	69.6	82.3

TABLE 63

ANTICIPATED FAIRNESS OF PLACEMENT						
Anticipate fair <u>placement</u>	ALL	AGE GROUP			GENDER	
		<30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	71.4%	73.6%	69.0%	69.0%	47.4%	79.2%
Neutral	19.3	18.0	21.7	19.7	29.9	15.9
Disagree	9.3	8.4	9.3	11.3	22.7	4.9
1991 SEMINARIANS						
Agree	68.6%	71.8%	67.5%	64.8%	54.2%	74.3%
Neutral	22.2	21.1	23.2	23.2	27.1	20.2
Disagree	9.2	7.0	9.3	12.0	18.7	5.5

A large majority of seminarians agree that they are willing to start at the “bottom” as a beginning place of ministry (more than 60 percent in both student cohorts). Table 64 shows these responses. Differences here between genders and among age groups are statistically significant. So then, where did the graduates begin? The average membership in the churches where the graduates were serving was 482. This number appears large for a beginning pastorate, but the reader should consider that this average includes Roman Catholic parishes and some Protestant churches where recent graduates are serving as staff members or associate pastors. Some 74 percent of the Roman Catholic graduates are serving in churches with at least 500 parishioners, while only 19 percent of the Protestants are serving in churches of this size. Fifty-two percent of all the graduates are serving in churches under 250 in membership (see Table 65). Ninety-eight percent of those serving in these smaller churches are Protestants. Approximately nine percent serve on a part-time basis, and 80 percent of these serve churches under 250 members in size.

TABLE 64

Start at “bottom” okay	ALL	AGE GROUP			GENDER	
		<30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	62.7%	61.1%	62.3%	67.9%	60.2%	63.5%
Neutral	26.4	29.3	25.7	19.4	26.4	26.4
Disagree	10.9	9.6	12.1	12.7	13.4	10.1
1991 SEMINARIANS						
Agree	61.6%	61.0%	58.0%	66.5%	61.9%	61.5%
Neutral	28.5	32.1	30.9	20.6	26.8	29.2
Disagree	9.9	6.9	11.1	12.9	11.4	9.3

What Can the Churches Expect?

TABLE 65

Churches grouped by size	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Less than 250	52.2%	46.6%	53.5%	56.4%	65.1%	48.3%
250-499	24.9	27.5	24.5	22.4	19.2	26.7
500 & up	22.8	25.9	22.0	21.2	15.8	25.0

More older students serve in the small churches, and more younger graduates serve in the larger churches. Sixty-five percent of the women serve in small churches as compared with 48 percent of the men. Young men are more likely to serve as associate or assistant pastors, and older men are more likely to be the sole pastor of a smaller church. Women continue to be more likely to serve as pastors of small churches. The shortage of clergy in many denominations appears to have opened the door for the acceptance of older graduates and women, especially in the size churches that most often experience the shortage. Declining membership in many “mainline” denominations has not as yet drastically reduced the number of congregations. Thus, for now, there are openings for new pastors (only 1.5 percent of the graduates said that a church position was not forthcoming). Approximately 15 percent of the graduates did acknowledge that they had some difficulty in securing a ministry position. Older graduates and women experienced more difficulty (23 percent of the women noting this difficulty as compared to 12 percent of the men, and 20 percent of the graduates over 45 years of age as compared to 10 percent of those under 35). Nevertheless, 98 percent of those seeking pastoral ministry positions did find them.

Because of the increased number of older students in seminaries, many of whom attend a school within their own geographic region, students were asked to respond to the following statement: “I am quite free to consider a move of 100 or more miles for placement after seminary is completed.” Table 66 shows that at least 80 percent agreed with the statement (although a few more among the 1986 group). Age and gender are statistically significant factors.

TABLE 66

FREEDOM OF RELOCATION FOR PLACEMENT						
Free to move 100 or more miles	ALL	AGE GROUP			GENDER	
		<30	30-39	40 &+	Female	Male
1986 SEMINARIANS						
Agree	83.1%	87.4%	84.7%	67.7%	69.8%	87.4%
Neutral	7.3	6.9	6.9	9.2	7.1	7.3
Disagree	9.7	5.7	8.5	23.1	23.2	5.3
1991 SEMINARIANS						
Agree	79.9%	84.7%	80.7%	72.4%	70.1%	83.8%
Neutral	8.7	9.9	7.8	8.4	8.0	9.0
Disagree	11.4	5.4	11.5	19.3	21.9	7.1

The graduates were asked if they if they were, "Willing to serve . . . by ministering in a tough or depressed area." Men and women responded similarly, with 70 percent agreeing with the statement. Older graduates were slightly more willing to agree than were the younger graduates (Table 67).

TABLE 67

GRADUATES WILLING TO SERVE IN A TOUGH AREA						
Willing to serve in tough area	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Agree	70.3%	68.7%	70.1%	72.5%	69.1%	70.7%
Neutral	19.1	20.2	18.9	18.1	21.8	18.3
Disagree	10.6	11.1	11.0	9.3	9.1	11.1

Personal Fulfillment in Ministry

The majority of seminarians and seminary graduates are willing to move to a ministry setting that calls for altruistic service. How do the graduates feel about being in ministry? They clearly feel that they “can make a significant contribution.” Ninety percent of all respondents agree with this statement. Younger students are somewhat more apt to agree (94 percent versus 89 percent of the oldest group). Gender does not show up as a significant difference here. Fewer (79 percent) tend to agree with the statement: “I am generally very satisfied with my practice of ministry.” Table 68 displays the responses for both these items.

TABLE 68

	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
GRADUATES' PERCEPTIONS OF MAKING A SIGNIFICANT CONTRIBUTION						
Feel can make significant contribution:						
Agree	90.0%	93.5%	88.0%	89.3%	91.4%	89.5%
Neutral	7.9	5.5	9.3	8.1	6.3	8.4
Disagree	2.2	1.0	2.7	2.5	2.3	2.1
Satisfied with practice of ministry:						
Agree	78.8%	81.4%	76.2%	80.2%	75.4%	79.9%
Neutral	10.0	10.1	12.2	6.6	11.4	9.6
Disagree	11.2	8.5	11.6	13.2	13.1	10.5

In a specific assessment of the place where they are serving, 68 percent agreed that: “The church or ministry setting where I am serving has a bright future.” Table 69 indicates that younger clergy are much more in agreement than older ones, and men are more in agreement than are women (both differences are statistically significant). The majority of graduates (76 percent) agreed that they were quickly accepted as pastor in their particular ministry setting. However, a higher percentage of men agreed with the statement (79 percent) that did women (68 percent). This response is not surprising, but rather corroborates what is still generally expected.

TABLE 69

GRADUATES' FEELINGS ABOUT MINISTRY SETTINGS						
	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Ministry setting has bright future:						
Agree	68.3%	75.3%	69.3%	59.8%	60.1%	70.9%
Neutral	18.5	13.6	18.6	23.2	20.2	17.9
Disagree	13.2	11.1	12.2	17.0	19.6	11.2
Quickly accepted as pastor:						
Agree	76.2%	76.6%	75.2%	77.7%	67.8%	78.8%
Neutral	11.1	10.3	11.7	10.8	14.0	10.2
Disagree	12.7	13.0	13.2	11.4	18.2	11.0

Confidence Regarding the General Church

What do these graduates think about the church in general? Almost three-fourths of the seminary graduates studied believe that the church, "has a bright future." Age, however, influences opinion on this issue. Older graduates are less optimistic than younger graduates. Women are less optimistic about the church than are men (see Table 70). What is going on with approximately one-fourth of all the clergy uncertain about the brightness of the church's future?

Are younger pastors more optimistic because they are just embarking on a life vocation; are older, recent seminary graduates more realistic because of their previous life experience? When the seminarians were asked whether commitment to ministry as a vocation is something to be periodically reconsidered or whether it is a lifetime call, 45 percent indicated it was a lifetime call and 55 percent indicated it should be periodically reconsidered. These two alternatives are not mutually exclusive, but it is interesting to note the majority of younger seminarians who are open to reconsideration.

Table 71 reveals no significant differences between seminarians in 1986 and 1991, but differences do emerge as a function of age and gender. Older male seminarians are more likely to think that the call to ministry is for a lifetime than are women or younger men. A person's theological self-orientation also correlates with the sense of call. Table 72 indicates that at least 70 percent of those who think of themselves as liberals consider that they should periodically reexamine ministry as a vocation, and approximately 60 percent of those who think of

What Can the Churches Expect?

themselves as conservatives believe that it should be a lifetime commitment. As many as 40 percent in all groups think that ministry as a vocation should be periodically reconsidered, which may be surprising to some readers.

TABLE 70

GRADUATES' OPTIMISM REGARDING FUTURE OF THE CHURCH

Church has a <u>bright future</u>	ALL	AGE GROUP			GENDER	
		<u><35</u>	<u>35-44</u>	<u>45 &+</u>	<u>Female</u>	<u>Male</u>
Agree	73.2%	78.2%	74.2%	66.5%	57.6%	78.4%
Neutral	17.9	14.9	17.6	21.3	28.2	14.4
Disagree	8.9	6.9	8.2	12.2	14.1	7.2

TABLE 71

SHOULD MINISTRY BE RECONSIDERED?

One's choice of <u>ministry should be:</u>	ALL	AGE GROUP			GENDER	
		<u>< 30</u>	<u>30-39</u>	<u>40 &+</u>	<u>Female</u>	<u>Male</u>
1986 SEMINARIANS						
Periodic. reconsid.	55.0%	56.7%	55.5%	48.5%	70.6%	50.0%
A lifetime call	45.0	43.3	44.5	51.5	29.4	50.0
1991 SEMINARIANS						
Periodic. reconsid.	54.1%	57.0%	55.4%	48.0%	68.4%	48.3%
A lifetime call	45.9	43.0	44.6	52.0	31.6	51.7

TABLE 72

One's choice of ministry should be:	Theological Orientation		
	<u>Conservative</u>	<u>Middle</u>	<u>Liberal</u>
1986 SEMINARIANS			
Periodic. reconsidered	40.3%	54.4%	73.1%
A lifetime call	59.7	45.6	26.9
1991 SEMINARIANS			
Periodic. reconsidered	39.1%	54.7%	70.0%
A lifetime call	60.9	45.3	30.0

When clergy were asked if: "The church is as effective today as it has always been," only 22 percent agreed (see Table 73). When they were asked to respond to: "I think radical changes are called for if the church is to be effective in fulfilling its God-given mission," 78 percent agreed (little difference is evident between age groups or on the basis of gender). Recent seminary graduates seem ill-at-ease regarding the present effectiveness of the church, and also with the approaches the churches are currently taking to accomplish God's purpose for the church. Only nine percent agree that: "By continuing its traditional approach in general, the church will better accomplish its mission than by experimenting with new methods." Contrary to some expectations, age does not make a difference in this matter, although gender does to some extent: more men agree (10 percent) than do women (three percent). An additional survey item invited another kind of response about the effectiveness of today's church: "Social service in non-church agencies (social work, peace corps, etc.) may offer youth a better opportunity to render Christian service than the pastoral ministry." Some 31 percent of the respondents agreed with this statement. A greater percentage of older graduates and women agreed than did the younger graduates. Fifty-one percent of those under 35 disagreed with the statement.

TABLE 73

	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
GRADUATES' PERCEPTIONS ABOUT THE CHURCH						
Feel church is as effective as always:						
Agree	21.6%	18.5%	25.8%	18.7%	13.6%	24.3%
Neutral	17.6	22.0	15.4	16.7	24.9	15.2
Disagree	60.7	59.5	58.8	64.6	61.6	60.5
Radical changes called for:						
Agree	77.8%	76.2%	78.2%	78.8%	77.1%	78.0%
Neutral	11.6	13.9	10.1	11.6	11.7	11.6
Disagree	10.6	9.9	11.7	9.6	11.2	10.4
Secular agencies offer youth better opportunity:						
Agree	31.0%	24.3%	30.7%	37.5%	35.6%	29.4%
Neutral	25.3	24.8	25.5	25.5	33.3	22.6
Disagree	43.7	51.0	43.8	37.0	31.1	48.0
Better accomplished through traditional means:						
Agree	8.7%	8.0%	9.4%	8.1%	3.4 %	10.5%
Neutral	12.3	12.5	13.3	11.1	11.7	12.5
Disagree	79.0	79.5	77.3	80.8	84.9	77.0

Focus of Satisfaction/Dissatisfaction with the Church

While many older candidates for ordained ministry have enrolled in and graduated from seminaries in the last 10 years, they are more skeptical about the church than their younger colleagues. This same perspective holds true for many women. Do they see the difficulties in the church as greater than problems in other sectors of society? To help with this issue, the graduates were asked their agreement to the following: “While clergy are faced with problems and irritations in their work, the number and seriousness of these are probably no greater than in other professions.” Overall, 47 percent agreed (Table 74), and 60 percent of recent graduates 45 and older agreed. While many agreed, it seems worrisome that 42 percent disagreed with the notion that problems are no

greater in other vocations. Is there a focus to this degree of concern about ministry? Could it be that clergy feel overworked, carry too many pressures, or perhaps are too unfocused?

TABLE 74

GRADUATES CONSIDER PROBLEMS NO GREATER THAN IN OTHER PROFESSIONS						
Problems no greater than in other professions:	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Agree	46.8%	43.3%	41.0%	59.6%	48.6%	46.2%
Neutral	11.5	16.9	10.7	7.1	9.0	12.3
Disagree	41.7	39.8	48.2	33.3	42.4	41.5

Respondents were asked if they were: “Subject to too many pressures to be one’s own person.” Only 17 percent responded affirmatively to this item (with little difference by gender and some difference between the age groups). See Table 75. More respondents in the middle age group, people 35 through 44 years of age, agreed, but that might be because of life-cycle factors that add to the pressures.

TABLE 75

GRADUATES SUBJECT TO TOO MANY PRESSURES						
Subject to too many pressures:	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Agree	16.8%	14.4%	19.0%	16.0%	16.6%	16.9%
Neutral	14.1	17.8	12.7	13.0	14.4	14.1
Disagree	69.0	67.8	68.3	71.0	69.1	69.0

The graduates were also asked about: “The amount of time you have for family and /or private life.” Respondents registered their satisfaction on a four-point scale (1 = “Not at all satisfied” to 4 = “Highly satisfied”). On this particular item, 10 percent indicated they were not at all satisfied, and 18 percent indicated they were very satisfied. The remaining 72 percent indicated they were somewhat satisfied (one-third chose number two on the scale). Of 13 items inquiring about satisfaction or dissatisfaction, this factor was ranked ninth.

What Can the Churches Expect?

Table 76 lists all 13 items and rank from most satisfied to least satisfied. The items ranked the highest indicate the sense that new clergy have about their freedom to make a significant contribution to the church they are serving. Then there is a cluster of satisfaction around items including significant other's appreciation of their work, the degree to which this ministry uses one's strengths, and the opportunity to be creative and try new ideas. All of these items are positive signs of vocational fulfillment. Salary has its problems, as well as having enough time for one's personal life. No age differences of any consequence were discernible on any of these items, but gender differences did emerge on a few items of the scale.

TABLE 76

GRADUATES' SPECIFICS OF SATISFACTION IN MINISTRY					
<u>Rank</u>	<u>Item</u>	<u>Not</u> <u>satisfied</u>	<u>Satisfied</u>	<u>Very</u> <u>satisfied</u>	<u>Average</u>
1	Freedom to Act/Preach	2.4%	39.9%	57.7%	3.45
2	Can Make Contribution	4.6	54.1	41.4	3.20
3	Utilize Strengths not Weaknesses	3.9	69.4	26.7	3.03
4	Church's Appreciation	4.7	65.1	30.1	3.01
5	Supplied Housing	8.5	57.5	34.0	2.99
6	Judicatory's Appreciation	8.8	58.9	32.3	2.95
7	Opportunity to Exert Leadership	8.7	60.2	31.1	2.94
8	Salary	11.2	72.0	16.7	2.70
9	Time for Family/Self	10.5	72.0	17.5	2.63
10	Degree Laity Share Leadership Tasks	10.9	75.2	13.9	2.58
11	Members' Willingness to Witness	14.5	80.5	5.0	2.32
12	Laity's Theological Insight	16.1	79.4	4.5	2.26
13	Laity's Biblical Understanding	18.7	78.2	3.1	2.14

Table 77 shows the variations between women and men on satisfaction regarding salaries and one's "freedom to act and preach as you see fit." More men are satisfied with these items than are women (statistically significant differences). There is very little difference between those who are not satisfied on the "freedom" issue, but fewer women are "very satisfied." On the salary

issue, more women are “not at all satisfied” and fewer are “very satisfied.” These differences reflect the continued failure of congregations fully to accept women in leadership positions.

TABLE 77

	ALL	GENDER	
		<u>Female</u>	<u>Male</u>
Freedom to act/preach:			
Not satisfied	2.4%	3.8%	2.0%
Satisfied	40.0	53.5	35.8
Very satisfied	57.6	42.8	62.3
Present salary:			
Not satisfied	11.1%	13.9%	10.2%
Satisfied	72.1	72.2	72.1
Very satisfied	16.8	13.9	17.7

Table 78 also reports satisfaction with salary. The average household income for this group of clergy, graduating from seminary between 1986 and 1990, is \$34,652. For the women clergy, the average household income is \$39,553, and for the men it is \$32,985. These figures include both single and married individuals and, in the case of married persons, it is fair to assume that in many of the households more than one individual is contributing income to the total reported. When just the non-married households are considered (making the assumption that this means that only the person responding to the questionnaire is contributing to the household income figure), a discrepancy in incomes exists between the sexes. Single women here report that their average income was \$25,323, and single men report \$29,222. This difference may contribute to the greater number of women being less satisfied with their salaries than men are (Table 77). Women serve smaller churches (with an average of 112 fewer members) and report working four hours less per week than men.

A difference also exists between the singles who are white as compared with those of all other ethnic-minority groups in the United States. Those in the ethnic-minority groups earn an average of \$2500 less per year than their white counterparts in this study.

TABLE 78

<u>Household Income</u>	ALL	AGE GROUP			GENDER	
		<u><35</u>	<u>35-44</u>	<u>45 &+</u>	<u>Female</u>	<u>Male</u>
< \$20,000	8.5%	8.4%	10.5%	8.4%	9.1%	8.9%
\$20,000-29,999	24.1	22.7	19.0	20.7	22.6	22.1
\$30,000-39,999	30.2	32.8	14.5	16.8	30.2	26.8
\$40,000-49,999	24.1	16.6	22.5	20.7	20.3	20.4
\$50,000-59,999	5.5	7.8	12.5	10.1	8.0	8.5
\$60,000 and up	7.5	11.7	21.0	23.5	9.7	13.2

The last four items on the “Satisfaction in Ministry” table (Table 76) have the lowest satisfaction ratings. All four items refer to the clergy-laity relationship. Clergy perceive laity to have little biblical or theological understanding, to be not very effective in their witness in society, and clergy are not satisfied with laity’s willingness to share in leadership roles. To a large extent this particular low satisfaction area reflects on the clergy themselves because they are the primary teachers and resources for laity in these matters. It also may reflect that clergy have spent several years earning a Master of Divinity degree and feel that this education makes them more sophisticated on biblical and theological matters than the laity.

Table 79 illustrates a gap between clergy and laity. The clergy were asked about their agreement or disagreement with the statement: “I find myself generally in close accord with the laity on theological issues,” and “. . . in basic agreement with the laity on most social issues.” Fewer than half agreed with the first of these statements and less than 40 percent agreed with the second statement. In both instances, the younger the graduates, the more likely they were to agree. Men were more likely to agree than women. These responses suggest that at least half the pastors feel distant from the laity on theological matters and even more feel distant on social issues. Very few laity will ever attend a seminary, so if this gap is to be closed, clergy will have to educate laity, or themselves move closer to lay positions.

TABLE 79

	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Close to laity on theological issues:						
Agree	47.5%	54.5%	47.7%	40.4%	32.0%	52.8%
Neutral	22.2	17.5	21.2	28.8	24.7	21.3
Disagree	30.3	28.0	31.1	30.8	43.3	25.9
Close to laity on social issues:						
Agree	38.9%	40.3%	39.6%	36.7%	25.8%	43.3%
Neutral	22.9	22.9	23.4	22.1	23.0	22.9
Disagree	38.2	36.8	37.0	41.2	51.1	33.8

In a further exploration of this perceived clergy-laity gap, the clergy were asked: “The conventional concepts of ministers held by laity prevent clergy from leading a normal life.” As reflected in Table 80, 48 percent agreed, although fewer of the 45 and older group agreed (41 percent). More men agreed than women. While clergy seem to feel closer to laity on theological issues than on social issues, differing perspectives are clearly present, and almost half of clergy think that laity perceptions “hinder” ministry.

TABLE 80

Conventional concepts held by laity hinder ministry:	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
Agree	48.4%	50.7%	52.5%	40.7%	45.5%	49.4%
Neutral	18.5	21.4	17.7	16.6	15.2	19.6
Disagree	33.1	27.9	29.8	42.7	39.3	31.0

The Pastoral Tasks

Men in this survey reported working an average of 54.5 hours per week, and women 50.4 hours per week. These figures are for Protestant clergy working on a full-time basis. Roman Catholic clergy in this study averaged 60.6 hours per week. In 1974 the author did a study of United Methodist clergy throughout the Midwest and Mid-Atlantic regions. One of the questions asked was the number of hours the clergy put into their professional responsibilities. At that time, United Methodist pastors averaged 60.7 hours per week. In 1993, the United Methodists responding to this survey answered that their average was 57.2 hours, three and one-half hours less per week. How was this time parceled out across the many tasks of ministry?

The average pastor spends 15 percent of her or his time in sermon preparation, 18 percent in pastoral care and counseling, 11 percent in administration, 12 percent in attending or leading meetings, 13 percent in study and prayer, nine percent in leading worship and other priestly activities, 10 percent in teaching, and 11 percent in mission and outreach. The "mission and outreach" category includes time spent in evangelistic outreach, social action, and representing the church in civic and ecumenical programs. See Table 81.

Among United Methodist clergy, a change has occurred in the way professional time is used, and there has been a drop in the average number of hours in a typical work week. Today United Methodist clergy work about four hours less per week, spend less of their time in pastoral care, and slightly more time in sermon preparation and outreach. It is suspected that this same shift has occurred in other clergy groups.

TABLE 81

GRADUATES' TIME SPENT IN VARIOUS ROLES						
	ALL '93	R.C. '93	PROTESTANT '93		U. METH. '93 '73	
			MEN	WOMEN		
Average Hours/Week	54.0	60.3	54.5	50.4	57.2	61.0
Care & counseling	18.4%	17.5%	17.9%	20.0%	19.2%	23%
Sermon prep.	15.0	11.8	15.8	12.9	14.5	13
Study & spiritual formation	12.5	10.5	12.6	12.9	11.3	11
Administration	11.4	9.0	12.2	9.7	12.5	13
Attending meetings	11.6	11.6	11.4	12.0	12.5	12
Mission & outreach	11.0	10.7	11.9	10.8	12.0	10
Teaching	10.4	9.7	10.2	11.2	8.8	9
Worship/ priestly activity	9.3	18.4	8.4	9.5	9.2	9

Miscellaneous Issues

The Ordination Process

The graduates surveyed in this study have recently undergone ordination processes in their various denominations. What are their perceptions about various aspects of the process? Should laity be included? Should judicatory officials such as bishops, synod executives, etc. be included in the process? Is a seminary education a necessary component? Table 82 displays the responses to these questions. Eighty-three percent favor examination by a denominational committee as a necessary part of the ordination process. Little difference is found among graduates from seminaries related to various denominations.

Denomination does make a difference when clergy were asked: "Approval by a local church committee" or "Approval by a church executive, e.g., bishop, synod exec., superintendent." The form of church polity, i.e., episcopal, synodical, or local, framed the responses. Those with an episcopal form of polity were more in favor of the church executive's approval, and those with a local church polity favored the local church committee's involvement. Nevertheless, at least 60 percent in all denominational groups disagreed with the notion that a local committee should not be involved. A wider range of disagreement occurred (along expected denominational lines) concerning the approval of an appropriate church officer.

What Can the Churches Expect?

When asked whether seminary graduation should be a requirement for ordination, an overall 64 percent disagree with the idea that a seminary education should not be involved, and 75 percent of those graduating from denominational seminaries disagree.

TABLE 82

	ALL	AGE GROUP			GENDER	
		<35	35-44	45 &+	Female	Male
GRADUATES' PERCEPTIONS OF ORDINATION PROCESS ISSUES						
Denomination committee examination not necessary for ordination:						
Agree	10.4%	6.0%	11.8%	12.6%	9.5%	10.7%
Neutral	6.7	5.5	7.5	6.6	6.1	6.9
Disagree	82.9	88.4	80.7	80.8	84.4	82.4
Local committee approval not necessary for ordination:						
Agree	17.5%	16.0%	17.8%	19.4%	18.8%	17.0%
Neutral	8.7	11.3	8.9	5.6	9.7	8.3
Disagree	73.9	72.7	73.4	75.0	71.6	74.7
Church executive approval not necessary for ordination:						
Agree	31.4%	22.6%	37.0%	31.5%	25.7%	33.3%
Neutral	11.1	15.9	8.6	10.2	14.3	10.0
Disagree	57.5	61.5	54.5	58.4	60.0	56.6
Seminary graduation not necessary for ordination:						
Agree	29.4%	27.5%	37.4%	19.1%	11.2%	35.5%
Neutral	6.6	7.5	6.5	6.0	7.3	6.4
Disagree	64.0	65.0	56.1	74.9	81.6	58.0

Carryover from Previous Vocation

This study began in 1986 with a focus on older students and their change in vocation. In this section, the focus has been on those seminarians as graduates. What uses have these graduates made of their previous occupations? Table 83 shows that 71 percent indicated that they could make use of aspects of their previous vocations in the ministry in which they are now engaged. The older the respondent, the more in agreement that person is. Those who replied did, however, indicate that the skills and the knowledge needed to be effective in ministry are significantly different from those that were required in their former occupations.

TABLE 83

	ALL	AGE GROUP			GENDER	
		<u><35</u>	<u>35-44</u>	<u>45 &+</u>	<u>Female</u>	<u>Male</u>
GRADUATES' UTILIZATION OF PREVIOUS VOCATION						
Able to use previous vocation:						
Agree	70.8%	45.5%	73.4%	82.8%	80.2%	67.2%
Neutral	20.9	48.8	15.8	10.9	14.2	23.5
Disagree	8.3	5.7	10.8	6.3	5.6	9.3
Skills not different from previous vocation:						
Agree	25.2%	5.8%	20.9%	43.7%	34.0%	21.9%
Neutral	21.4	47.1	15.8	13.7	18.5	22.6
Disagree	53.3	47.1	63.4	42.6	47.5	55.6
Knowledge not very different:						
Agree	17.1%	5.9%	15.5%	26.2%	18.1%	16.7%
Neutral	17.0	39.0	12.6	9.9	17.5	16.7
Disagree	65.9	55.1	71.8	63.9	64.4	66.5

What Can the Churches Expect?

Significant Findings

At the conclusion of the previous report, "A Profile of Contemporary Seminar-ians,"¹ a list of salient findings was presented regarding the 1986 generation of seminarians. That list bears repetition here, and then the addition of a new list of conclusions.

Summary of Significant Findings Regarding 1986 Students

1. Approximately 60 percent of the students under 30 plan to enter the parish ministry, whereas 65 percent of those 30 or older plan to do so. Forty-seven percent of the women plan to enter parish ministry versus 62 percent of the men. Are these numbers sufficient to meet the needs of the churches over the next decade?
2. A great majority of seminarians see themselves as able to move beyond their home area for placement after seminary, although there are increasing complications due to two-career families and other factors. Students see the placement systems as fair, although more women than men are skeptical about them. Age is not a significant factor in these matters.
3. More than one-third of all seminarians come from a denomination other than the one in which they are now seeking official status. Approximately 30 percent of those changing denominations come from a Baptist background, the highest source of such shifts. Some of these shifts are attributable to perceived openness in other denominations.
4. Seminary enrollment in ATS member schools doubled between 1969 and 1984 (from approximately 26,000 to 52,000). It has declined slightly since 1984. Roman Catholic schools have not experienced the increase that Protestant schools have.
5. The number of young, male seminarians has remained rather constant throughout this period. Currently, they equal 48 percent of the total M.Div. enrollment.
6. The increases in enrollment came first with women and then with second-career students. Both of these increases are leveling off.

Significant Findings

7. With the beginning of a slight decline in seminary enrollment, will the current number of seminaries remain constant, especially in the light of decreasing numbers of people in their 20s over the next decade? It will take more than better recruitment to sustain the viability of a seminary.
8. Older students (30 & over) in M.Div. programs equal 43 percent of the total enrollment.
9. The total number of men in M.Div. programs equals 79 percent of enrollment and women 21 percent.
10. The average age of a seminarian in 1962 was 25.4 years, in 1975 it was 26.0, and in 1985 it was 31.1. The average age of the American population has been increasing as well: the median in 1970 was 28, in 1983 it was 30.9, and by 2000 it is expected to be 36.
11. Greater numbers of older seminarians are found in "mainline" seminaries: average age in Episcopal schools is 38.1, United Church of Christ = 35.7, American Baptist = 35.0, Disciples = 34.2, Presbyterian = 33.4, United Methodist = 33.3, Roman Catholic = 30.4, Lutheran = 30.2, interdenominational schools = 29.7, miscellaneous denominational schools = 29.5, and Southern Baptist = 28.6.
12. Eleven percent of all seminarians are racial/ethnic students, with six percent being black, two percent Asian, two percent Hispanic. In the general population, 12.1 percent are black, 6.4 percent are Hispanic, and 2.0 percent are Asian. Can seminaries viably supply a trained ministry that is representative of our country's ethnic diversity?
13. Eighteen percent of the seminarians have had prior additional schooling beyond the baccalaureate; one percent have earned doctorates. Only 27 percent come directly from college or university into seminary. The rest have been homemakers or otherwise employed for at least one year.
14. The largest group coming from another vocation, 28 percent, come from one of the traditional professions. Twenty percent come from business, 10 percent from some technical or service worker field, three percent identify themselves as having been primarily homemakers, and two percent come from the military.

15. One-fourth of the seminarians are still employed in their former vocation. Older seminarians, especially, tend to begin their studies on a part-time basis and to continue in their previous employment for part of their early seminary career.
16. Greater numbers of students are taking four years to complete the basic M.Div. program (this is due in part to greater financial demands).
17. Increasing indebtedness for education is a concern. Approximately one-fourth of the seminarians expect to have borrowed \$10,000 or more for their educational expenses alone. Younger students, who are the heaviest borrowers, will find themselves hard pressed to repay these loans, along with other loan repayments (e.g., auto, and likely educational indebtedness of a spouse). Will young clergy be able to remain in pastoral ministry through the early years when incomes are low?
18. Ninety percent disagree with the statement that “clergy should stick to religion:” 97 percent of the women disagree, and 89 percent of the men disagree.
19. When asked about the priority of evangelism or social change, no significant difference between the age groups was found, but 39 percent of the women set evangelism as a priority while 65 percent of the men do. Thirty-eight percent of the men set social change as a priority versus 54 percent of the women.
20. Thirty-seven percent of the 40 or older group view themselves as liberal, while 23 percent of those under 40 consider themselves liberal.
21. Seventy-one percent of the Protestant seminarians and 90 percent of the Roman Catholic seminarians report they spend some time each day in prayer and meditation.
22. Ninety-five percent of seminarians attend worship services at least weekly.
23. Churches located in small cities and suburbs produce two-thirds of the seminarians. Churches perceived to be conservative or middle-of-the-road are the ones that produce 87 percent of the seminary students.

Significant Findings

24. Seventy-five percent of the students experienced a “call” to ministry. Students were also strongly influenced by experiences in their local churches. Some 31 percent were motivated by some form of altruism, and 54 percent indicated some form of personal fulfillment as one of their primary motivators. Fifty-four percent were influenced by significant others, the greatest number of whom are clergy.
25. Ten percent experienced some traumatic event as the motivator for entering seminary. Are seminaries equipped to address the pastoral needs represented by these events, or are the “wounds” just being passed on to the churches?
26. Six percent of the Protestant students are divorced or remarried. Of these there is an 8 to 1 ratio of women to men in this category. The majority of the divorced women in seminary are over the age of 40.
27. Students chose their particular seminary for a variety of reasons: 39 percent chose the seminary because of its denominational affiliation, 37 percent because of its particular theological reputation, 32 percent for its academic reputation, 18 percent for its proximity to their home, and 14 percent because of the financial aid that was offered. Less than one percent went to a particular seminary because it was the only one that accepted them.
28. Older students tend to attend seminaries they perceive to be theologically “middle-of-the-road to liberal.”

Most of the above conclusions are still appropriate, and generally the trends continue as predicted. One exception, although not a dramatic one, is a declining enrollment mentioned in numbers 4 and 7 above. In actual fact, a slight decline in M.Div. enrollments did occur between 1985 and 1990. In 1991, a slight increase began, and this trend has continued.

Summary of Significant Findings Regarding 1991 Students

1. General seminary enrollment in ATS member schools has increased dramatically over the last 25 years, from approximately 26,000 students to 58,000 in 1993. The increase of enrollment in M.Div. programs has not been as dramatic: from 20,600 in 1969 to approximately 27,000 in 1993. Most of the M.Div. enrollment increase occurred before 1980 and has remained relatively constant since then.
2. The number of men in M.Div. programs has remained rather constant over the last 25 years, and the growth that has occurred in M.Div. enrollment is due to the increasing number of women. Women constituted less than 10 percent of M.Div. students in 1969, and in 1994, they are more than 30 percent.
3. In 1969, 94 percent of seminary enrollment was of European American background. In 1994, 75 percent are white. The increase of African Americans has been significant, from 2.8 percent to 9.4 percent of the student body. The most dramatic increase has occurred with Asian Americans or Asians since 1983, with an increase from just over one percent to 4.9 percent. Students with a Hispanic background have increased the least: from under one percent in 1969, to 2.8 percent in 1994. The reader should recall that the Hispanic population in the United States is the fastest growing racial/ethnic group.
4. The average age of seminarians increased from 25.4 years in 1962, to 34.2 as ascertained by the 1991 sample in this study. In 1990, the median age for the entire U.S. population was 33.0. The median age in the U.S. in 1970 was 27.9; in 2000, it is expected to be 36.4, and by the year 2010, 38.9.
5. Forty-nine percent of all M.Div. students in ATS seminaries were 30 years of age or older in 1986. In 1991, students 30 or older were 61 percent. The overall ratio of students under 30 has declined as a part of the total student body. Those 30 through 39 have remained constant, and those 40 and older have increased between 1986 and 1991. In the U.S. population the number of people 40 years of age and older is expected to continue to rise dramatically over the next 15 years, and the percentage of the population in the 25 to 34 age range is expected to drop from 17.5 percent in 1990 to 13.8 percent

Significant Findings

by the year 2000, and 13.3 percent by 2010. A decrease of young seminarians is inevitable, and seminaries will only maintain their current enrollments if they open their doors to older students.

6. With the increasing enrollments over the last 25 years there comes the question of the denominations absorbing the graduates in some form of ministry. Most M.Div. students are preparing for a pastoral ministry, but today, the mainline denominations are generally losing membership. Will the churches continue to need the graduates that the seminaries are producing? The Roman Catholic Church certainly will because of its insufficient number of priests, and so will the Southern Baptists who are growing in membership. There are expected retirements in most denominations, as well as other forms of attrition. These may offset the increase in enrollment and thus make room for future seminarians, but uncertainty exists because of declining church membership.
7. In 1986 and in 1991, the denominational schools with the oldest students were affiliated with the Episcopal Church (average age in 1986 of 30.9 and 34.1 in 1991). All seminaries have experienced an increase in the average age of their student bodies. Schools generally identified as evangelical or independent continue to enroll the younger students.
8. About 37 percent of the students identify themselves both in 1986 and in 1991 as theologically conservative, and 32 percent identify themselves as liberal. Less than a total of 10 percent identify themselves as either very conservative or very liberal.
9. Approximately three-fourths of all students, in both generations here studied, identify that they experienced a "call to ministry." Fewer were influenced by their church experiences in the 1991 group, and fewer of these same students were motivated to consider ministry because they saw this vocation as a "way to address the wrongs of our world."
10. Students in recent decades refuse, for the most part, to dichotomize ministry in absolute spheres. Ninety percent continue to disagree with the statement that "clergy should stick to religion." Most are not willing to say that "social change" is a top priority, but they certainly see some responsibility in that area.

11. Evangelism has received greater interest as a top priority among seminarians. In 1986, 56 percent agreed with this priority, and in 1991, 67 percent agreed. The 1986 group has also increased its interest in that, as graduates, 64 percent now agree that evangelism is a top priority. Is this a response to declining church memberships?
12. Seventy-five percent of the students in 1986 practiced the disciplines of prayer and meditation on a daily basis. As graduates, 72 percent of these same students now do so. Eighty percent of the 1991 students were so involved. In both seminarian groups, 96 percent worshiped at least on a weekly basis.
13. The denominational affiliation of a seminary continues to be the top reason for enrollment. The perceived theological stance of the school continues as the second most important factor. While ranked third in importance in 1986, the proximity of the seminary to one's home increased in importance between 1986 and 1991.
14. Only 10 percent in each of the student groups agree that academic expectations are too high at their schools. There was little change in the responses of these two groups here. Ninety percent feel that academic expectations are not too high. An increasing number feel it is difficult to meet seminary requirements, however. In 1986, 28 percent agreed with this statement, and in 1991, 32 percent agreed (and 38 percent of students over 40 years of age agreed).
15. On the whole, 87 percent of the seminarians are satisfied with their seminary experience.
16. More students are borrowing to meet the expenses of their education (but they are borrowing less). In 1986, 38 percent of the students did not anticipate borrowing, but in 1991, only 11 percent indicated that they would not be taking out educational loans. The overall debt load for education dropped, however, from an average of \$7250 to \$4265. Students over 40 anticipated borrowing the least (instead utilizing their accumulated assets). As many as 10 percent borrow \$20,000 and more, which is to be paid back as they serve in a low-salaried vocation. A seminary's financial aid program is looked to as the primary resource in making ends meet.

Significant Findings

17. Despite choosing a seminary that is close to one's home, 80 percent of the seminarians are willing to move 100 miles or more for their first church placement after graduation. Women are not quite as mobile as are men, and of course younger students are more free to relocate than are older ones.

Summary of Significant Findings Regarding Graduates

Another series of prominent findings are more pertinent to those who are graduates of seminaries and now serving in some ministry that opened to them as a result of their earning a Master of Divinity degree. Remember these graduates are the same group, some seven years later, who were the 1986 cohort above.

1. While 92 percent of the 1986 seminarians were anticipating being ordained, 85 percent were actually ordained. More men than women were ordained: 88 percent of the men, and 74 percent of the women.
2. Seventy-two percent of the graduates are serving in parish ministry, six percent are in secular employment, and the remainder are in other forms of ministry. Sixty percent of the women are in parishes and 76 percent of the men are. Eighty percent of the younger graduates are in the parish setting, while 65 percent of the oldest group are. Fifteen percent indicate that they had difficulty in obtaining a ministry setting. Twenty-three percent of the women indicated this difficulty versus 12 percent of the men. Twenty percent of the older graduates (45 and up) indicated this difficulty, versus 10 percent of those under 35.
3. Fifty-two percent of the graduates are serving in churches with fewer than 250 members, and 23 percent are serving where the membership is 500 or larger. A higher percentage of women are serving in the smaller churches than are men (65 percent versus 48 percent), and more older graduates are than the youngest group (56 percent versus 46 percent).
4. Seventy-nine percent of the graduates indicate that they are, "Generally satisfied with my practice of ministry today." Ninety-seven percent feel at least some sense of accomplishment in what they are doing. Ninety percent "Feel that I can make a significant contribution where I am serving." Less than two percent want to leave the ministry.

5. Graduates like the freedom that accompanies ministry, and they like the sense that their work utilizes their strengths and can make a difference. They are less content with their salaries and with having sufficient time “For family and for self.” These clergy are least satisfied with the laity’s understanding of the faith and with their willingness to live out that faith, as indicated by their low ranking on the clergy’s satisfaction list.
6. At least half of the graduates took more than the traditional three years to complete their M.Div. degree. Eighty-eight percent did complete the degree within four years. Ninety-three percent of those now under 35 years of age completed their seminary program within four years, and 77 percent of those 45 and older took up to four years. To some extent, older students are lengthening their seminary education (principally because they are more heavily employed than are their younger counterparts).
7. Thirty-one percent of the graduates consider themselves theologically conservative (versus 37 percent of the seminarians), and 33 percent consider themselves to be liberal (versus 32 percent of the seminarians). The rest take a “middle-of-the-road” position.
8. Forty-one percent think that their theological perspective changed because of their seminary education, and 44 percent disagree with this. Thirty-seven percent believe that their social views have changed because of their education, while 44 percent disagree.
9. While 72 percent of the graduates pray and meditate daily, only 38 percent of them say that their seminary experience helped them develop this aspect of their lives.
10. With regard to a general assessment of their school’s curriculum, 77 percent of them said it seemed appropriate while they were still students. As graduates, however, only 55 percent feel it was appropriate to their vocation.
11. The graduates felt their curricula trained them well in the classics of theological education (i.e., theology, church history, Bible) and with preaching, liturgical leadership, and pastoral care. They perceived little help with organization, administration, teaching responsibilities, and with carrying

Significant Findings

out a social witness. Seventy-five percent did agree that their “Seminary education was helpful preparation for ministry.”

12. Forty-three percent agreed that: “Ministry was different than what they expected when they were students.”
13. Forty percent of the graduates did not incur educational indebtedness. Of the 60 percent who did, almost 13 percent owe \$20,000, or more, and the average indebtedness for education was \$8,000.
14. The average household income for the graduates was \$35,725 (in 1993). Eleven percent are not satisfied with their salaries, and 17 percent are very satisfied.
15. The average graduate puts about 54 hours of time into ministry each week. This is likely a few hours less than a comparable group put into ministry in 1973. The average graduate puts 18 percent of his or her time into pastoral care each week, 15 percent into sermon preparation, 13 percent in other study and prayer, 12 percent into attending and leading meetings, 11 percent into administrative responsibilities, 11 percent into mission and outreach, 10 percent into teaching, and nine percent into preparation for and leading of worship and other liturgical acts.
16. The age group that seems to have more difficulty with the seminary experience, and with subsequent ministry, is the mid-range age group, those 30 to 45. They feel less satisfied, less of a sense of accomplishment, that they benefited less from their seminary experience, and fewer are eager to stay in ministry.

In this profile of contemporary seminarians, and now graduates, it is clear that people of different ages, ethnic and racial backgrounds, and both genders are seeking a seminary education. The churches have yet to experience a full openness to all that these people bring to ministry. Seminaries also have much to do to cope with this variety. The variety itself, however, is a gift to the seminaries and to the churches. Society itself has difficulty in coping with the variety. All these, “red and yellow, black and white,” women and men, old and young, are the children of God. Can the seminary and the church show the way?

Institutions, too, can be slow to follow God's leading. Often our schools follow the latest avant garde issue, attributing that to God's leading. But at the same time we are closely tied to what we perceive as success and what will bring endowment monies into our schools. These are institutional matters, and often they are at odds with mission. Too often, also, we are ready to adjust our perceptions of God's redemptive activity and the call to participate in that activity. Can we listen to God's call, and not to our own agendas?

ENDNOTE

1. "A Profile of Contemporary Seminarians," *Theological Education*, 24.2 (Spring, 1988): 93-97.

Appendix A

1986 and 1991 Seminarian Questionnaire

1. Name of seminary in which you are enrolled: _____
2. What is your Social Security number? _____
3. What is your degree program in seminary? _____
4. What year do you expect to graduate with this degree? _____
5. Are you a (circle one) 1. Full-Time or 2. Part-Time student?
6. Ministry can mean many things; are you now seeking (circle the number of the most appropriate answer):
 1. Ordained ministry?
 2. Lay, unordained ministry?
7. What form of ministry would you most like to pursue as a career?
(Please circle the one most appropriate item)
 1. Parish ministry as a pastor/priest
 2. Counseling (church-related agency or local church staff)
 3. Chaplaincy (hospital, military, but not college)
 4. Teaching (college, seminary, church-operated school, etc.)
 5. Missions in a country other than your own
 6. Community action ministries or campus ministry (include home missions, church agencies other than those mentioned above)
 7. Other (specify) _____
8. My decision to enter the ministry (please circle the number of the most appropriate answer):
 1. Is now quite definite in my own mind.
 2. Is still somewhat tentative in my own mind.
9. If the seminary should advise me to discontinue my preparation for the ministry, I feel I would probably (circle one number):
 1. Investigate some other type of work.
 2. Persevere in my interest in the ministry.
10. My decision to enter the ministry (circle one number):
 1. Was a gradual one.
 2. Came at a specific time in my life which I can remember well.

Appendix A

11. In making my decision to enter the ministry (circle one number):
 1. I answered a "call" more compelling than any rational personal assessment.
 2. I was guided by my abilities and my likes and dislikes.
12. It is my feeling that (circle one number):
 1. A minister should periodically reconsider her/his vocational choice.
 2. The call of God is for a lifetime ministry.

The following section deals with a variety of issues that require you to express your degree of agreement or disagreement. Please circle the appropriate response with:

SA = strongly agree
A = agree
N = neutral
D = disagree
SD = strongly disagree

13. Many of the most meaningful experiences as a youth came as a result of my being a participant in church groups and activities. SA A N D SD
14. Before deciding to enter the ministry I found it rewarding to assume leadership and responsibility in church activities. SA A N D SD
15. I had a feeling of unrest and dissatisfaction with myself until I decided for the ministry. SA A N D SD
16. All in all, I am inclined to feel that I am a failure. SA A N D SD
17. My seminary takes into account my life experience (from prior vocation, involvement in a local church, etc.). SA A N D SD
18. I am able to do things as well as most other people. SA A N D SD
19. Clergy should stick to religion and not concern themselves with social or political questions. SA A N D SD
20. Financial aid at my seminary seems adequate. SA A N D SD
21. My spouse generally feels a part of the seminary community. (If not married now, leave this item blank.) SA A N D SD
22. I certainly feel useless at times. SA A N D SD
23. The physical facilities at my school pose no special problems for me. SA A N D SD
24. I feel quite comfortable relating to people of the opposite sex. SA A N D SD

SA=strongly agree, A=agree, N=neutral,
D=disagree, SD=strongly disagree

- | | |
|--|-------------|
| 25. I have found it difficult to satisfy my seminary's requirements of reading, papers, tests, etc. | SA A N D SD |
| 26. I take a positive attitude toward myself. | SA A N D SD |
| 27. Field education requirements at my seminary are appropriate. | SA A N D SD |
| 28. In terms of placement or call after seminary I don't mind starting at the "bottom" so long as I have fair opportunity for later advancement. | SA A N D SD |
| 29. Faculty are generally respectful of my experience and insights in the classroom. | SA A N D SD |
| 30. I spend time each day in private prayer and meditation. | SA A N D SD |
| 31. Real friends are as easy as ever to find. | SA A N D SD |
| 32. I feel that I have a number of good qualities. | SA A N D SD |
| 33. Curricular requirements at my seminary seem appropriate to me. | SA A N D SD |
| 34. Evangelism is a top priority in my ministry. | SA A N D SD |
| 35. At times I think I am no good at all. | SA A N D SD |
| 36. It would help if courses were offered at a different time of day than they are now offered. | SA A N D SD |
| 37. I wish I could have more respect for myself. | SA A N D SD |
| 38. I feel that I will be treated fairly when the time comes for church placement after graduation. | SA A N D SD |
| 39. I am making significant progress in reaching my life goals. | SA A N D SD |
| 40. Sometimes I feel that I can't get close to people. | SA A N D SD |
| 41. I prefer to relate to people of my own sex. | SA A N D SD |
| 42. Social change is a top priority in my ministry. | SA A N D SD |

Appendix A

SA=strongly agree, A=agree, N=neutral,
D=disagree, SD=strongly disagree

43. On the whole, teaching methods used by faculty members are appropriate and helpful. SA A N D SD
44. I feel I do not have much to be proud of. SA A N D SD
45. On the whole, I am satisfied with myself. SA A N D SD
46. I feel a part of the seminary community. SA A N D SD
47. I think my school's academic expectations are too high. SA A N D SD
48. I feel that I'm a person of worth, at least on an equal basis with others. SA A N D SD
49. In life I have very clear goals or aims. SA A N D SD
50. Living arrangements at my seminary are acceptable to me. SA A N D SD
51. The rules and regulations at my seminary are acceptable to me. SA A N D SD
52. I am quite free to consider a move of 100 or more miles for placement after seminary is completed. SA A N D SD
53. When considering seminary, how much have the following individuals encouraged or discouraged you? (CIRCLE ONE RESPONSE FOR EACH item with SE= strongly encouraged, E= encouraged, N= neutral, D= discouraged, SD= strongly discouraged, and NA= not applicable for me.)
- | | |
|--------------------------------------|----------------|
| spouse | SE E N D SD NA |
| pastor | SE E N D SD NA |
| teacher | SE E N D SD NA |
| friends | SE E N D SD NA |
| employer | SE E N D SD NA |
| parent(s) | SE E N D SD NA |
| other clergy | SE E N D SD NA |
| campus minister | SE E N D SD NA |
| counselor or therapist | SE E N D SD NA |
| Catholic vocation director | SE E N D SD NA |
| Catholic religious sister or brother | SE E N D SD NA |

54. On the following scales please indicate where you see yourself, that is, do you view yourself as leaning more in one direction than the other or somewhere between (on a scale of 1 - 7)?

aloof	1	2	3	4	5	6	7	sociable
authoritarian	1	2	3	4	5	6	7	laissez-faire
ambitious	1	2	3	4	5	6	7	lazy
capable	1	2	3	4	5	6	7	incapable
confident	1	2	3	4	5	6	7	uncertain
discouraged	1	2	3	4	5	6	7	hopeful
effective	1	2	3	4	5	6	7	ineffective
enthusiastic	1	2	3	4	5	6	7	reserved
flexible	1	2	3	4	5	6	7	rigid
friendly	1	2	3	4	5	6	7	unfriendly
insider	1	2	3	4	5	6	7	outsider
intelligent	1	2	3	4	5	6	7	unintelligent
leader	1	2	3	4	5	6	7	follower
loved	1	2	3	4	5	6	7	lonely
open	1	2	3	4	5	6	7	closed
optimistic	1	2	3	4	5	6	7	pessimistic
passive	1	2	3	4	5	6	7	active
reformer	1	2	3	4	5	6	7	conformer
satisfied	1	2	3	4	5	6	7	frustrated
successful	1	2	3	4	5	6	7	unsuccessful
task-oriented	1	2	3	4	5	6	7	people-oriented

55. Recall your status before you decided to enroll in seminary; how would you describe yourself—would you say you were:

Very happy 1 2 3 4 5 6 7 Very UNhappy

56. Taking all things together, how would you say things are these days—would you say you're: (Please continue to indicate where you see yourself by circling the appropriate number as you did above.)

Very happy 1 2 3 4 5 6 7 Very UNhappy

57. Were you a member of, or attending a local church or parish when you definitely decided to enter seminary? 1. Yes 2. No

58. What was the approximate number of persons who attended this local church? (Circle one response)

- 0. Does not apply
- 1. 50 or less
- 2. 50-199
- 3. 200-499
- 4. 500-999
- 5. 1000-2499
- 6. 2500-4999
- 7. 5000-9999
- 8. 10,000 or over

Appendix A

59. What type of locality did this church serve? (Circle one)
1. Open country or a small town (under 5000 population)
 2. Medium-sized town or city (5000-50,000 population)
 3. Suburban or middle class residential section of a large city
 4. Inner city or low income section of a large city
60. What would you consider to be the predominant theological position of the local church or parish that you were related to when you made your decision to enter seminary? (Circle one number)
1. Very conservative
 2. Conservative
 3. Middle-of-the-road
 4. Liberal
 5. Very liberal
61. How would you rate yourself theologically? (Circle one number)
1. Very conservative
 2. Conservative
 3. Middle-of-the-road
 4. Liberal
 5. Very liberal
62. Before you currently decided to enroll in a seminary how often did you attend mass/worship? (Circle one)
0. Not at all
 1. Several times a year
 2. About once a month
 3. 2 or 3 times a month
 4. At least once a week
 5. Several times a week
63. How often do you attend mass/worship services now? (Circle one)
0. Not at all
 1. Several times a year
 2. About once a month
 3. 2 or 3 times a month
 4. At least once a week
 5. Almost daily
64. Are you the son or daughter of a minister? 1. Yes 2. No
65. Are you the wife or husband of a minister? 1. Yes 2. No
66. The blanks below stand for significant points in one's life. Please write your age in years in the blank for each point.
- ___ Your age when you first became a church member.
- ___ Your age when you first gave serious consideration to entering ministry.

- ___ Your age when you came to a firm decision to enter ministry
- ___ Your age when you completed your previous highest level of education.
- ___ Your age when you began your current seminary studies.
- ___ Your age now.

67. What is your current marital status? (Circle one response)
1. Never married
 2. In first marriage
 3. In second or more marriage
 4. Separated
 5. Marriage annulled
 6. Divorced
 7. Widowed
68. If you are now married, how long have you been married to your present spouse? _____ Years
69. If you circled that you are now widowed, divorced or that your marriage is annulled, how long ago did this occur? _____ Years ago
70. If you have children, what are their ages? _____
71. What is your predominant racial background (Circle one only):
1. American Indian (Native American)
 2. Asian & Pacific
 3. Black
 4. Hispanic
 5. White
 6. Other (please specify) _____
72. Are you a U.S. citizen? (Circle one number) 1. Yes 2. No
73. Approximately how many miles away from seminary is the place where you were living when you decided to go to seminary? _____ Miles
74. What were the most important reasons for selecting the seminary you did? (Please RANK THE TOP THREE which were of major importance for you, with 1 being the most important, 2= the next most important, and 3= the third most important)
- ___ Near my home
 - ___ Proximity to student church employment
 - ___ Liked the area of the country it is in
 - ___ Advice of college teacher or chaplain
 - ___ Financial aid arrangements
 - ___ Curriculum (philosophy or style of education)
 - ___ Seminary faculty
 - ___ Seminary's denominational affiliation

Appendix A

- Seminary's theological stance
- Counsel of a minister/priest
- Required by my church or church official
- Students at the seminary
- Seminary recruitment personnel
- Graduates of the school
- Academic reputation
- Appearance of seminary campus
- Specialized programs of the school
- The only seminary that would admit me
- Other (specify) _____

75. People entering ministry have identified the following factors as motivating them to choose the ministry. (Please RANK THE THREE MOST IMPORTANT MOTIVATORS from this list, with 1 being the most important, 2 being the next most important and 3 the third most important. If an important factor influenced you which is not listed, please write it in the blank and rank it.)

- Counseling or psychotherapy
- Suggested by clergy
- Your spouse or family encouraged you
- Friends encouraged you
- You experienced a call from God
- Ministry promised spiritual fulfillment
- You wanted to celebrate the sacraments
- You saw a way through ministry of addressing some of the wrongs in our world
- You saw in ministry an opportunity for study and growth
- A major traumatic event (e.g., a death, a divorce, the loss of a job, etc.) intruded into your life, forcing changes
- Your old job lost meaning and a change seemed in order
- Life in your church influenced you
- Other: _____

76. If you included "a major traumatic event" in your ranking just above, what was this event? _____

77. During the time that you have been in seminary which of the following have been sources of stress or tension? (RANK UP TO THREE that have been MOST STRESSFUL for you: with 1= the most stressful, 2= second most stressful, and 3= third most stressful.)

- Academic expectations
- Financial concerns
- Future job availability
- Examinations
- Others' expectations of me
- Personal expectations of myself
- Medical problems

- Differences in theological perspectives
- Arrangements for my children
- Relationship with my spouse
- Relationships with a friend or friends
- Housing arrangements
- Time for all that is required
- Uncertainty about belonging in seminary
- Other (specify) _____

78. How effective, on the whole, do you think you will be in doing each of the following as a result of your seminary education? (Place the appropriate number in front of each item: let 1= very effective, 2= quite effective, 3= somewhat effective, 0= will not do this.)

- Preparing and preaching sermons
- Planning and leading worship, including Mass or Communion
- Conducting funerals and weddings
- Administering the life of the church
- Teaching
- Counseling
- Visiting in homes and hospital situations
- Organizing volunteers to do the work of the parish
- Stimulating people to engage in service outside the parish
- Recruiting new members to the church
- Doing biblical exegesis
- Helping folk to make ethical decisions

79. How will you make financial ends meet while you are in seminary? (Please RANK YOUR TOP THREE RESOURCES with 1 being your primary source of income while in seminary, 2 your second highest, etc.)

- Use my savings
- Government loans
- Denomination's financial aid program
- Will make it through a church job
- Will make it through a secular job
- Spouse's earnings will see us through
- Parents will help
- Seminary scholarship or financial aid
- Sale of a home or other assets
- Other: _____

80. If you currently live in seminary housing, what type is it?
0. Not applicable 1. Dormitory room 2. Apartment 3. House

81. If you do not live in seminary housing, why not? (Circle one)
0. Not applicable to me
1. Personal preference
2. Seminary housing was full
3. Inadequate availability of housing for families

Appendix A

4. My employment provides housing
 5. I continue to live where I lived before starting seminary
82. What is your sex? (Circle one number) 1. Female 2. Male
83. How much do you anticipate being in debt for school expenses when you complete your seminary degree? (Circle one number)
0. Owe nothing
 1. Up through \$2499
 2. \$2500 - 4999
 3. \$5000 - 7499
 4. \$7500 - 9999
 5. \$10,000 - 14,999
 6. \$15,000 - 19,999
 7. \$20,000 - 24,999
 8. \$25,000 - 29,999
 9. \$30,000 and up
84. What is your approximate annual income now? Include an estimate of housing and fringe benefits and income of your spouse if any, before taxes. (Circle the appropriate number)
0. No income
 1. Up through \$2499
 2. \$2500 - 4999
 3. \$5000 - 9999
 4. \$10,000 - 14,999
 5. \$15,000 - 19,999
 6. \$20,000 - 24,999
 7. \$25,000 - 29,999
 8. \$30,000 - 39,999
 9. \$40,000 and up
85. Approximately how many hours per week are you now employed? _____
86. If you are married is your spouse presently employed: (Circle one)
1. Full-time
 2. Part-time
 3. Not now employed
87. If you have been either a homemaker or a full-time employee, all together how many years have you worked in either of these capacities, on a full-time basis, prior to your now entering seminary? _____
88. How many changes in types of work have you made since graduating from high school (do not include job changes in the same line of work and do not include jobs while you were a full-time student)? _____
89. How many years were you employed in the same, full-time position you held just prior to entering seminary, include homemaking (if you were a student enter "0")? _____ Years

90. If you and/or your spouse had income in the year prior to your entering seminary, about how much was that income? (Circle one)
0. No income
 1. Up through \$4999
 2. \$5000 - 9999
 3. \$10,000 - 14,999
 4. \$15,000 - 19,999
 5. \$20,000 - 24,999
 6. \$25,000 - 29,999
 7. \$30,000 - 39,999
 8. \$40,000 - 49,999
 9. \$50,000 and up
91. Who contributed to this income? (Circle one number)
1. Yourself alone
 2. Your spouse alone
 3. Both of you
92. What was your primary occupation before you entered seminary (use specific job title, including student or homemaker if that was the case; but do not include part-time work or work you were doing while a student)? _____
93. Are you still employed in the above named occupation? (Circle one)
1. Full-time
 2. Part-time
 3. Not now employed
94. What is your denomination (write "none" if none)? _____
95. How long have you been a member of this denomination? _____ Years
96. If you were a member of another denomination prior to the one you now are related to which was it? _____
97. What is the highest level of post high school education you achieved prior to entering seminary? _____
98. What was your major field of study at your highest level?

99. How, specifically, could the seminary be more helpful to you, with your needs, and your experiences? (Use the back of this page as necessary.)

Appendix B

Graduates Questionnaire

1. What seminary did you principally attend? _____
2. Year of seminary graduation (if degree was completed): _____
3. Degree program(s) when in seminary (circle):
M.Div. M.R.E. M.T.S. D.Min. M.A. Other (what: _____)
4. How many years were you enrolled in seminary? _____
5. What is your denomination? _____
6. Are you ordained? 1. Yes 2. No
7. Please indicate your present vocation (circle one number):
 1. Secular employment
 2. Pastoral ministry (includes associate or assistant pastors)
 3. Church staff position (non-ordained)
 4. Judicatory staff/office (includes church agencies)
 5. Military chaplain
 6. Other chaplaincy (hospital, prison, etc.)
 7. Teaching and/or campus ministry
 8. Pastoral counseling
 9. Other (please indicate): _____
8. How long have you been employed in the above vocation? _____
9. If not now serving in a church-related vocation, why?
 1. Local church position was not forthcoming
 2. Did not intend to enter church-related employment
 3. Became disillusioned with such employment
 4. Could not financially afford to continue in such employment
 5. Family could not accept such employment on my part
 6. Health problems arose preventing me
 7. Conflict with parish/church leaders necessitated a change
 8. Retirement
 9. Other (please indicate): _____
10. How do you feel about being in the ministry (circle one response)?
 1. Eager to stay in the ministry
 2. Willing to stay but feel frustrated
 3. Neutral
 4. Prefer to leave but feel trapped

21. Gender (Please circle appropriate number): 1. Female 2. Male
22. What is your predominant ethnic/ racial background (circle one only):
1. American Indian (Native American)
 2. Asian & Pacific
 3. Black
 4. Hispanic
 5. White
 6. Other (please specify): _____
23. Marital status (circle one number): 1. Single 2. Married
24. If you worked in some other vocation prior to your entering a seminary program, what was that vocation? _____
25. Now we are interested in your assessment of the importance of different aspects of ministry and how effective you think your seminary education was in preparing you. Please circle one response in each column below. In the first, indicate how important for the work of ministry as you experience it you think each aspect is. In the second column, indicate your evaluation of the effectiveness of your theological education. (Let 1 = no importance or effectiveness and 4 = very important.)
- | | Importance | Effectiveness |
|--|------------|---------------|
| a. Knowledge of the classical theological fields | 1 2 3 4 | 1 2 3 4 |
| b. Knowledge of the practical field of pastoral care and/or counseling | 1 2 3 4 | 1 2 3 4 |
| c. Knowledge of church history | 1 2 3 4 | 1 2 3 4 |
| d. Competence in biblical exegesis and interpretation | 1 2 3 4 | 1 2 3 4 |
| e. Ability to analyze contemporary social problems and issues and interpret their theological and ethical significance | 1 2 3 4 | 1 2 3 4 |
| f. Developing habits of personal spiritual growth and devotion | 1 2 3 4 | 1 2 3 4 |
| g. Developing skills in effective worship | 1 2 3 4 | 1 2 3 4 |
| h. Developing one's ability to articulate the gospel through sermons, etc. | 1 2 3 4 | 1 2 3 4 |
| i. Ability to administrate effectively | 1 2 3 4 | 1 2 3 4 |

Appendix B

	Importance	Effectiveness
j. Developing a reading knowledge of biblical languages (Greek, Hebrew)	1 2 3 4	1 2 3 4
k. Learning how to act effectively in church political structures	1 2 3 4	1 2 3 4
l. Learning how to engage effectively in political action groups and to influence legislation	1 2 3 4	1 2 3 4
m. Learning about group process and leadership skills	1 2 3 4	1 2 3 4
n. Competence in teaching	1 2 3 4	1 2 3 4
26. The following refer to your current situation. If an item is not relevant just leave it blank. Please indicate your feelings of satisfaction on each: 1=not at all satisfied; 4=highly satisfied		
a. Your own freedom to act and preach as you see fit	1 2 3 4	
b. The amount of time you have for family and/or private life	1 2 3 4	
c. The congregation's appreciation of your work.....	1 2 3 4	
d. Your judicatory supervisor's (bishop, area executive, pastor, superintendent) appreciation of your work	1 2 3 4	
e. The possibility that you can make a significant contribution to the vitality and mission of your church	1 2 3 4	
f. Your present salary	1 2 3 4	
g. The church supplied housing where you live	1 2 3 4	
h. Members' willingness to carry out their Christian witness in the world	1 2 3 4	
i. The opportunity to exert creative leadership and try new ideas	1 2 3 4	
j. The degree to which laity share the leadership tasks of the church	1 2 3 4	

- k. The degree to which the work utilizes your strengths rather than your weaknesses as a minister 1 2 3 4
- l. The degree of theological insight expressed by the laity 1 2 3 4
- m. The degree of biblical understanding expressed by the laity 1 2 3 4

Now we ask that you indicate your level of agreement or disagreement with the following statements. The letters "SA" indicate strongly agree, "A"= agree, "N"= neutral, "D"= disagree, and "SD"= strongly disagree.

- 27. I am generally very satisfied with my practice of ministry todaySA A N D SD
- 28. The curricular requirements in effect while I was a student seem appropriate to me todaySA A N D SD
- 29. I am able to do things as well as most other peopleSA A N D SD
- 30. On the whole, Seminary experience has little to do with the realities of parish ministrySA A N D SD
- 31. My seminary experience helped me develop habits of personal spiritual growth and devotionSA A N D SD
- 32. I feel that I'm a person of worth, at least on an equal basis with othersSA A N D SD
- 33. I think radical changes are called for if the church is to be effective in fulfilling its God-given missionSA A N D SD
- 34. My theological views changed significantly as a result of my seminary experienceSA A N D SD
- 35. My views on social questions changed significantly as a result of my seminary experienceSA A N D SD
- 36. I have a number of good qualitiesSA A N D SD
- 37. The ministry in which I am now engaged is quite different from what I expected when I was a studentSA A N D SD

Appendix B

“SA”=Strongly Agree, “A”=Agree, “N”=Neutral,
“D”=Disagree, “SD”=Strongly Disagree

38. Evangelism is a top priority in my ministrySA A N D SD
39. Social change is a top priority in my
ministrySA A N D SD
40. I certainly feel useless at timesSA A N D SD
41. Seminary education was by and large very help-
ful in preparing me for the work of ministrySA A N D SD
42. I experienced difficulty in securing a call
or placement when I finished seminarySA A N D SD
43. While clergy are faced with problems and
irritations in their work, the number and
seriousness of these are probably no greater
than in other professionsSA A N D SD
44. I am able to make good use of the skills
I learned in my previous vocation in my present
ministry settingSA A N D SD
45. I often feel that my ideas are in conflict
with the generally accepted ideas held by most
peopleSA A N D SD
46. I take a positive attitude toward myselfSA A N D SD
47. I don't feel Jesus to be the Son of God any more
than all people are children of GodSA A N D SD
48. I find myself generally in close accord with
the laity on theological issuesSA A N D SD
49. I find myself generally in basic agreement
with the laity on most social issuesSA A N D SD
50. The people where I am serving quickly
accepted me as a pastorSA A N D SD
51. Getting accepted in ministry depends, in
large measure, upon who you knowSA A N D SD

“SA”=Strongly Agree, “A”=Agree, “N”=Neutral,
 “D”=Disagree, “SD”=Strongly Disagree

52. The skills needed for doing effective ministry are not very different from the skills I learned in my previous vocationSA A N D SD
53. There was a distinct occasion or period in my life when I made a definite decision to become vitally committed to Jesus Christ as Lord and SaviorSA A N D SD
54. My closest colleagues in ministry have made a definite decision to become vitally committed to Jesus Christ as Lord and SaviorSA A N D SD
55. The church or ministry setting where I am serving has a bright futureSA A N D SD
56. At times I think I am no good at allSA A N D SD
57. The conventional conceptions of ministers held by laity prevent clergy from leading a normal lifeSA A N D SD
58. Social service in non-church agencies (social work, peace corps, etc.) may offer youth a better opportunity to render Christian service than the pastoral ministrySA A N D SD
59. There is a crisis of faith among the clergy I know—few seem to be sure of their faithSA A N D SD
60. By continuing its traditional approach in general, the church will better accomplish its mission than by experimenting with new methodsSA A N D SD
61. Clergy should stick to religion and not concern themselves with social, economic or political questionsSA A N D SD
62. A minister is subject to too many pressures to be one’s own personSA A N D SD
63. The knowledge necessary for effectiveness in ministry is not very different from the knowledge I gained in/for my previous vocationSA A N D SD

Appendix B

“SA”=Strongly Agree, “A”=Agree, “N”=Neutral,
“D”=Disagree, “SD”=Strongly Disagree

64. All in all, I am inclined to feel that I am a failureSA A N D SD
65. I am sure that I can make a significant contribution to the vitality and mission of my churchSA A N D SD
66. I spend time each day in private prayer and meditationSA A N D SD
67. On the whole, I am satisfied with myselfSA A N D SD
68. The ministry in which I am now engaged is quite different that what I expected when I was a seminary studentSA A N D SD
69. Approval by a denominational examining committee should not necessarily be a requirement for ordinationSA A N D SD
70. I feel I do not have much to be proud ofSA A N D SD
71. Approval by a local church committee should not necessarily be a requirement for ordinationSA A N D SD
72. Real friends are as easy as ever to findSA A N D SD
73. Sometimes I feel that I can't get close to peopleSA A N D SD
74. I am willing to serve my church by ministering in a tough or depressed areaSA A N D SD
75. The church is as effective today as it has always beenSA A N D SD
76. I wish I could have more respect for myselfSA A N D SD
77. Graduation from a seminary should not necessarily be a requirement for ordinationSA A N D SD
78. Approval by a church executive (e.g., bishop, synod exec., superintendent) should not necessarily be a requirement for ordinationSA A N D SD
79. I think the church has a bright futureSA A N D SD

80. On the following scales please circle the point where you see yourself; that is, do you view yourself as leaning more in one direction than the other or somewhere between (on a scale of 1-7)?

ambitious	1	2	3	4	5	6	7	content
analyze	1	2	3	4	5	6	7	sympathize
authoritarian	1	2	3	4	5	6	7	laissez-faire
competitive	1	2	3	4	5	6	7	cooperative
confident	1	2	3	4	5	6	7	uncertain
decisive	1	2	3	4	5	6	7	adaptable
discouraged	1	2	3	4	5	6	7	hopeful
effective	1	2	3	4	5	6	7	ineffective
enthusiastic	1	2	3	4	5	6	7	reserved
firm-minded	1	2	3	4	5	6	7	warm-hearted
flexible	1	2	3	4	5	6	7	rigid
friendly	1	2	3	4	5	6	7	unfriendly
insider	1	2	3	4	5	6	7	outsider
introvert	1	2	3	4	5	6	7	extrovert
justice	1	2	3	4	5	6	7	mercy
leader	1	2	3	4	5	6	7	follower
open	1	2	3	4	5	6	7	closed
optimistic	1	2	3	4	5	6	7	pessimistic
orderly	1	2	3	4	5	6	7	easy-going
passive	1	2	3	4	5	6	7	active
planned	1	2	3	4	5	6	7	spontaneous
punctual	1	2	3	4	5	6	7	leisurely
satisfied	1	2	3	4	5	6	7	frustrated
talkative	1	2	3	4	5	6	7	reserved
task-oriented	1	2	3	4	5	6	7	people-oriented
thinking	1	2	3	4	5	6	7	feeling

81. On the average, about how many hours a week do you spend on your ministerial duties? _____

Appendix B

82. Below you will find a list of categories that encompass much of what clergy do. If you are (or have been) a pastor, please estimate the percentage of time you actually spend in each role during your working hours. Please remember that the column should finally total 100 percent.

- _____ ADMINISTRATOR (record keeping, publicity, budget promoter, etc.)
- _____ CARE-GIVER (hospital, crisis, general visitation)
- _____ COUNSELOR (in the church office)
- _____ EVANGELIST (inviting people to faith and to church membership)
- _____ ORGANIZER (coordination, planning, committee work, etc.)
- _____ PRIEST (planning and leading worship, sacraments, funerals, etc.)
- _____ PREACHER (preaching and sermon preparation)
- _____ REPRESENTATIVE OF THE CHURCH (in community, ecumenical activities)
- _____ SOCIAL AGENT (witness regarding injustice and social ills)
- _____ SPIRITUAL FORMATION (personal prayer and meditation)
- _____ STUDENT (general study, reading, continuing education)
- _____ TEACHER (holding classes, small groups, spiritual direction)

83. THANK YOU FOR YOUR TIME AND EFFORT. Now please return your completed form to the address on the front cover of this booklet.

Do you have any comments you wish to make about being in ministry today, about your seminary education, or about this survey?

Appendix C

Seminaries Selected for Stratified Random Sample

American Baptist

American Baptist Seminary of the West, Berkeley, CA
Central Baptist Theological Seminary, Kansas City, KS

Christian Church - Disciples of Christ

Christian Theological Seminary, Indianapolis, IN
Lexington Theological Seminary, Lexington, KY

Episcopal

Church Divinity School of the Pacific, Berkeley, CA
Episcopal Divinity School, Cambridge, MA
University of the South School of Theology, Sewanee, TN

Interdenominational

Asbury Theological Seminary, Wilmore, KY
Fuller Theological Seminary, Pasadena, CA
Harvard University Divinity School, Cambridge, MA
Howard University Divinity School, Washington, DC
Interdenominational Theological Center, Atlanta, GA
Talbot School of Theology, La Mirada, CA

Lutheran

Lutheran Theological Seminary at Gettysburg, Gettysburg, PA
Lutheran Theological Southern Seminary, Columbia, SC
Wartburg Theological Seminary, Dubuque, IA

Presbyterian

McCormick Theological Seminary, Chicago, IL
San Francisco Theological Seminary, San Anselmo, CA
University of Dubuque Theological Seminary, Dubuque, IA

Appendix C

Roman Catholic

De Sales School of Theology, Washington, DC
Dominican House of Studies, Washington, DC
Dominican School of Philosophy and Theology, Berkeley, CA
Mount Angel Seminary, Saint Benedict, OR
Oblate School of Theology, San Antonio, TX
Pontifical College Josephinum, Columbus, OH
Sacred Heart School of Theology, Hales Corners, WI
St. Charles Borromeo Seminary, Wynnewood, PA
St. Mary's Seminary and University School of Theology, Baltimore, MD
Saint Paul Seminary School of Divinity of the University of St. Thomas,
St. Paul, MN
University of Notre Dame Department of Theology, Notre Dame, IN
University of St. Mary of the Lake Mundelein Seminary, Mundelein, IL
Washington Theological Union, Silver Spring, MD

Southern Baptist

New Orleans Baptist Theological Seminary, New Orleans, LA
Southern Baptist Theological Seminary, Louisville, KY

United Church of Christ

Chicago Theological Seminary, Chicago, IL
Lancaster Theological Seminary, Lancaster, PA

United Methodist

Candler School of Theology, Atlanta, GA
Drew University Theological School, Madison, NJ
United Theological Seminary, Dayton, OH
Wesley Theological Seminary, Washington, DC

Other

Anderson University School of Theology, Anderson, IN
Bethany Theological Seminary, Richmond, IN
Calvin Theological Seminary, Grand Rapids, MI
Earlham School of Religion, Richmond, IN
Erskine Theological Seminary, Due West, SC
North Park Theological Seminary, Chicago, IL
St. Vladimir's Orthodox Theological Seminary, Crestwood, NY
Seventh-day Adventist Theological Seminary, Berrien Springs, MI
Western Theological Seminary, Holland, MI