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## A Survey of the Environmental Characteristics of Seminarians

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A SURVEY OF THE  
ENVIRONMENTAL CHARACTERISTICS OF SEMINARIANS

A Research Paper  
Submitted to the Faculty of the Graduate School  
of Marquette University  
In Partial Fulfillment of the Requirements  
for the  
Degree of Master of Education

by  
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Milwaukee, Wisconsin

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J.P.

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## CHAPTER I

### THE PROBLEM AND REVIEW OF THE LITERATURE

One of the most crucial problems facing the church today is the need of priests. The obvious solution from a human point of view lies in a program of fostering vocations and carefully selecting the candidates. Vocation promotion programs are in operation all over the Catholic world, and in recent years have been greatly intensified in our country. Obviously, there is still much to be accomplished and improvements to be made -- improvements based on scientific studies of the problem, facts, procedures and results. Once this information is known and analyzed, only then will our program be realistic, our organization thorough and our methods vital. This is particularly necessary in the vocation program and even more so in a diocesan vocation program.

#### The Problem

Statement of the problem. It is the purpose of this paper to improve the vocation promotion program by a study of the environmental characteristics of seminarians. It attempts to discover the pertinent facts of a seminarian's home and school background with a special emphasis on the personal influences which brought him to the seminary.

Background of the problem. Vocation directors have always been aware of the fact that a vocation to the Priesthood is primarily a divine calling and that God in His goodness will give His grace to a sufficient number of young men to do His work. He realizes all too well that a religious vocation is essentially something intangible -- a grace, which is somewhat mysterious. Consequently, its existence is difficult to ascertain. There does not seem to be any single pattern which would fit all candidates. A vocation in itself is a very personal thing. It would be safe to suppose that no two religious vocations are exactly alike just as no two individuals are identical. Yet, there are positive signs indicative of this special grace from God. This special grace manifests itself in a young man by a consistent desire to be a priest. The desire is also accompanied in the young man by the blessing of a healthy body, a sound mind, and a good moral character.

There are, however, a number of important questions in the minds of vocation directors: Are there any common background characteristics in future priests, similar influences which brought them to the seminary? From what environment do they come? What type of home do they have? What kind of education did they receive? Or, to ask all these questions in one, what are the environmental characteristics most common in seminarians?

Delimitation of the problem. It was the aim of this study to investigate the environmental characteristics of seminarians

on a diocesan level. Covered in this survey were the meaningful aspects of seminarians' home and school backgrounds and the personal influences which were most significant in prompting them to study for the diocesan priesthood. The survey also included the predominant interests and activities prior to coming to the seminary, the reasons and motives for their vocation, the factors aiding them to persevere, and their comments and helpful suggestions for a successful vocation program.

#### Review of the Literature

There is an abundant supply of literature on the general subject of vocation and recently an increasing amount of vocation promotion. Father Godfrey Poage, C.P., Vocational Director for the Archdiocese of Chicago, has written extensively on vocation promotion and at the moment seems to be considered the authority in the field. In his Recruiting for Christ<sup>1</sup> and For More Vocations<sup>2</sup> he analyzes the problems, reviews all the literature, evaluates the present techniques and suggests effective methods. Although he indicates the need of knowing the backgrounds of seminarians, he speaks only of phases of their home environment. Archbishop Cushing of Boston in his recent work, That They May Know Thee

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<sup>1</sup>G. Poage, C.P., Recruiting for Christ, 1950.

<sup>2</sup>G. Poage, C.P., For More Vocations, 1955.

touches on the problem of environmental characteristics when he write, "The need of our time is a sense of vocation in the parents as well as the boys."<sup>3</sup> Most authors seem to presuppose the necessary background when they speak of the qualifications to be a priest, but Father Sellmair urges that many forget that these qualifications are conditioned by specific factors of time, locality, parents, and education.<sup>4</sup>

After considerable investigation it was discovered that only two surveys had been conducted relative to environmental characteristics of seminarians. In 1941, Bowdern made a study of the external influences and circumstances that foster vocations. His survey was nation wide in scope and had a sampling of 2,500 responses of priests who were ordained between the years 1919 - 1929. This doctorate thesis was unavailable and has never been published except in summary form.<sup>5</sup> In corresponding with Father Bowdern, who did supply the reader with a copy of his original questionnaire, he said, "The complete summary, or the last chapter was printed by a nun vocation recruiter, but is now out of print and the nun died in a highway accident." The published summary was not too valuable as the emphasis was on the conclusions and

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<sup>3</sup>Archbishop R. J. Cushing, That They May Know Thee, p. 63, 1956.

<sup>4</sup>J. Sellmair, The Priest in the World, p. 44, 1953.

<sup>5</sup>T. S. Bowdern, S.J., A Study of Vocations, 1942.

recommendations rather than the statistical results. However, the findings would probably not be too valuable today as the environment of young men has changed drastically since 1929.

In 1955 the Gaspar Mission Society of Carthagena, Ohio, made a study<sup>6</sup> surveying the major seminarians of the country. Six thousand, three hundred and four or 46% responded in a national survey. The respondents indicated that: (1) 81% came from urban areas and 17% from rural areas; (2) 80% came from middle class homes with an average of five in a family; (3) 15% were discouraged by their parents; (4) Three out of every four attended Catholic grade school; (5) 45% attended Catholic high school; (6) Eight out of every ten were influenced in their vocation by a religious home life; (7) Three out of every four were encouraged by their parish priest; (8) Two out of every three served mass regularly. In general, the results of the survey were divided into two categories: (1) The seminarian and his environment; (2) Comments, criticisms and recommendations of the seminarians.

#### Summary

The church has become increasingly conscious of the need to foster vocations. Influenced by the critical need of priests,

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<sup>6</sup>The Gaspar Mission Society, "Natural Factors Affecting Vocations to the Priesthood," 1955.

vocation directors are anxious to improve their methods of fostering and selecting the candidates. Although the general literature of the subject is abundant few surveys have been conducted on the environmental characteristics of seminarians which would help to reach, discover and screen the future priest. Since the value of such a study has been seen on the national level it seems imperative to conduct a similar survey on a diocesan basis. This investigation concerns itself with the environmental characteristics of the seminarians presently attending Holy Cross Seminary.

## CHAPTER II

### THE STUDY

#### The Design of Study

The locale. This study of the environmental characteristics of seminarians was made at Holy Cross Seminary in La Crosse, Wisconsin. Holy Cross Seminary, a diocesan seminary, was established in 1947 by His Excellency, the Most Reverent Bishop John P. Treacy, Bishop of La Crosse. Its purpose was and is to develop young men for the Catholic priesthood on the high school and college levels. The seminary's development was gradual, beginning with the first years of high school in 1947. The fall of 1951 saw the introduction of the junior college while the department of philosophy was inaugurated in 1953. The temporary facilities located within the area of La Crosse, gave way to the new Holy Cross Seminary in September of 1951. The new seminary is situated on a seventy-five acre site four miles outside the city of La Crosse on the east bank of the Mississippi River.

Although the special needs of the Diocese of La Crosse were the inspiration for the foundation of the seminary, nevertheless young men of high school and college age from other dioceses and from many parts of the country are readily accepted.

Holy Cross Seminary is conducted by 17 priests of the diocese of La Crosse under the immediate supervision of the Most Reverend Bishop and the Board of Trustees.

The seminary building itself is a single functional building comprised of several units, housing the residences, refectory and kitchen, infirmary and convent, chapel, academic and administration sections, and finally the auditorium and gymnasium. The architectural style of the new building is a modern interpretation of collegiate gothic. The exterior of the building is Lannon stone.

The subjects. The subjects of this study were the 223 young men presently studying for the priesthood at Holy Cross Seminary. The great majority of the student population have their home in the La Crosse diocese. Those who do not have their home in the diocese are studying for other mid-western diocese and they are from Wisconsin and other surrounding states. Following the traditional education divisions, students are classified in the high school, junior college or philosophy departments. The students come to the Holy Cross Seminary at various grade levels, some immediately after grade school or during high school, others after high school or during college and a few after they have finished college or have been in service.

Students are admitted on the recommendation of their bishop or pastor and present admission policies do not require an entrance examination. Screening is done on the basis of their previous academic records although no hard-and-fast rule prevails. However, all are at the seminary presumably because they have a consistent desire to be a diocesan priest and wish to pursue in its studies.

Instrument. The instrument used in this study was a four-page questionnaire, a copy of which can be found in Appendix A. The questionnaire was designed to obtain information about the environmental characteristics of the seminarian prior to his enrolling at the seminary. It investigates his home and school background and influences, his interests, motives and dispositions, his personal comments and suggestions. Most of the items call for a check of one or more alternatives but space was provided at the end of most questions for personal responses and comments.

Procedure. Since the subjects were a captive audience, the success of the study and the validity of its results depended almost completely on the procedure in administering the questionnaire. Their good will and cooperation was of the essence. Consequently, it was felt that it should be administered in small groups and preceded by a careful explanation. Realizing that a vocation is a very personal and sensitive matter, and appreciating their feelings and suspicions that information given might be held against them, special care was given to give each group a thorough explanation and a proper orientation. Therefore, the questionnaire was administered in four sections: the first two years of high school and the last two; the first two and the last two years of college. The following is substantially the explanation given to each group.

It was stated very honestly that their help and cooperation was needed in a survey on vocations to the priesthood. They were

requested to have a sincere appreciation of the problem proposed and a generous understanding of the cooperation needed. They were told that the writer was preparing to do a research paper in partial fulfillment of the requirements for a M. Ed. degree at Marquette on a subject valuable to him in his work at the seminary and as the Diocesan Vocation Director. It was stated that in a recent survey<sup>7</sup> 71% of seminary drop-outs were caused by reasons other than scholastic and that presumably the cause lay in the seminarians' background. To attack the problem positively we were going to attempt a study of the environmental characteristics of seminarians which prompted them to come and stay in the seminary. Therefore, an accurate knowledge of the natural elements affecting vocation, of the family school and personal background would be most valuable in the successful promotion and intelligent selection of candidates for the priesthood. The seminarians were informed that such a study had been made on a national level but to the knowledge of the writer not on a local diocesan level. It was explained that the value of such a study would be far reaching for the work of the church in the diocese.

The group was told that it was the hope of the writer that they would answer all questions but that they were free to omit any one if they so desired. However, they were reminded that if they gave an answer it should be an honest one and that no signature was expected.

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<sup>7</sup>J. Pacheco and D. Heiman, "Our Seminaries . . . A Survey," p. 45, 1955.

Some of the questions were explained indicating the value of the results for vocation work, and they were requested to raise their hand if they had a question so that they could be answered privately. Finally, it was suggested that they were free to make their personal comments in the space allotted for that purpose.

It should be reported that the explanation was well received, that quite a number, especially in high school, asked questions and that all seemed to take the work at hand very seriously.

#### The Results

The returns. Naturally with a captive audience the returns were 100%. However, 24 of the 30 questions could be answered by every student and all but four of these were answered by the entire population. Eighty-one per cent responded to two of these four as shown in Table 8 and 9 and 90% and 97% responded to the other two as shown in Table 10.

The questionnaire was designed to investigate three areas, consequently the tabulations of the results are grouped in three categories, the home, the school and personal influence.

Home background. Every student responded to the question of home locality. In reference to the finding we might mention that the United States Bureau considers communities of less than 2,500 rural areas and more than 2,500 urban areas.

The following are the responses:

Student homes on the farm. . . . .	69	31%
In communities less than 2,500 . . . .	51	23%
In communities more than 2,500 . . . .	103	46%

According to the division, rural and urban, the results indicate that 54% of the students come from the rural areas and 46% from the urban areas. It is indicative of the type of diocese, which is predominantly rural. These findings differ greatly from the Carthage national survey<sup>8</sup> which reports that 17% of the seminarians came from rural areas and 81% from the urban areas. We take exception to their comment that "the rural areas are not producing vocations."<sup>9</sup> The goodly number of vocations coming from the rural areas in the La Crosse diocese reveals that perhaps our educational program in the rural areas is far ahead of similar programs in the same type of areas across the country. For the national survey reasons that "the lack of educational facilities greatly affect vocations since there is a lack of contact with priests."<sup>10</sup>

Conversely our diocesan urban areas are producing 35% less than the national figure. Perhaps, this is due to the fact that

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<sup>8</sup>The Gaspar Mission Society, "Natural Factors Affecting Vocations to the Priesthood," p. 14, 1955.

<sup>9</sup>Ibid., p. 14.

<sup>10</sup>Ibid., p. 14.

not all our diocesan cities have too great a Catholic population or we have not seen the effects of the recent building of new Catholic high schools in those areas.

The economic status of the seminarians' home background is shown in the family income survey. All 223 of the students participated and they rated their family income as follows:

Low family income. . . . .	31	14%
Middle family income . . . . .	175	78%
Upper family income. . . . .	17	8%

These findings would agree with the common opinion that few students come from the homes of the wealthy. However, our survey shows a higher percentage in that group than the national average which is 3.3%.<sup>11</sup> The middle class home with its semblance of security and stability shows 78%; this corresponds closely to the national figure which is 80.1%.<sup>12</sup> In reference to homes of low income it is common opinion and many heart-warming stories are told about the poor families providing sons for the priesthood. There is no denying that some of these stories have foundation in fact. The temptation is to overdraw the picture so much that it is often assumed that most priests come from poorer families. This is simply not the case either of the national level which is 15.2%<sup>13</sup> or on our diocesan level, which is 14%. Perhaps there is a problem here not so much of producing vocations but of financing vocations.

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<sup>11</sup>Ibid., p. 16.

<sup>12</sup>Ibid., p. 16.

<sup>13</sup>Ibid., p. 16.

No picture of a seminarian's home background would be complete without the consideration of his family life. The number of brothers and sisters and the rank in the family are listed in Table 1.

TABLE 1

## SIZE OF FAMILIES AND RANK

No. of Brothers	Responses	No. of Sisters	Responses	Rank in Family	Responses
0	12	0	12	1	87
1	52	1	56	2	57
2	48	2	63	3	22
3	44	3	40	4	26
4	28	4	16	5	6
5	12	5	11	6	6
6	3	6	4	7	6
7	3			8	1
				9	3
				10	2
No response	<u>21</u>	No response	<u>21</u>	No response	<u>7</u>
Total	223	Total	223	Total	223

The preceding table shows that .09 did not participate in the question about the number of brothers and sisters and less (.03) on the question of rank in family. For this group the mean of the number of brothers and sisters is 2 as compared to the national survey<sup>14</sup> which is 5. This would definitely indicate that the families producing vocations in our diocese are small in size at least considerably smaller than the families producing priestly vocations throughout the United States.

The mean for the rank in the family for our seminarians is 2.5. The national survey of 1955 did not study this item. However, Bowdern in the summary of his study relates, "Large families are precious to the church since they supply most of the priests, brothers and nuns."<sup>15</sup>

It was encouraging to tabulate the results of the parents' attitude toward their sons going to the seminary. Almost three out of every four students indicated that their parents encouraged them to go to the seminary. Only 1% discouraged the seminarian, which is considerably less than the national figure which is 15%.<sup>16</sup> The following findings are a tribute to the seminarians' parents in our seminary:

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<sup>14</sup>Idem., p. 15.

<sup>15</sup>T. S. Bowdern, "A Study of Vocations," p. 2, 1942.

<sup>16</sup>The Gaspar Mission Report, op. cit., p. 27.

Parents encouraged . . . . .	157	70%
Parents were indifferent . . . . .	63	28%
Parents discouraged. . . . .	2	1%
Parents were opposed . . . . .	$\frac{1}{223}$	$\frac{1\%}{100\%}$

Of the 30 students responding to the question of parental objection or indifference, one half of them indicated that their parents thought they were too young. One seminarian quotes his parents in this way, "You are too young; wait until after high school, see if you don't change your mind. But if you really want to go, it's all right with us." This is a rather typical comment from the boys whose parents were indifferent or discouraging. The tabulation below gives reasons and number of responses of the 30 boys whose parents objected or were indifferent.

Too young. . . . .	15	50%
Too much money . . . . .	8	27%
Other schools first. . . . .	2	6%
Other persons. . . . .	5	17%

It is not surprising that over half of the seminarians indicated that their religious home life had a strong influence on their vocation. In Table 2 the home influences are listed.

The elements of a solidly Catholic home are found in the following responses which show that three of every four seminarians' homes have common meal prayers and about one half recite

TABLE 2

## FAMILY INFLUENCES ON VOCATIONS

Types of Influences	Number Responding	Percentage
Religious home life	125	56%
Mother	52	23%
Father	17	8%
Other vocation in family	11	5%
Proper home values	9	4%
Family suggestion	6	3%
Family interest in parish	<u>3</u>	<u>1%</u>
Totals	223	100%

the family rosary; the other family devotional practices are also listed. Obviously some student gave more than one response:

Common meal prayers . . . . . 174 responses  
 Common night prayers . . . . . 33 responses  
 Common morning prayers . . . . . 17 responses  
 Family Rosary . . . . . 108 responses

It was quite evident in the survey that vocations are rarely forthcoming from homes of lax discipline. It was also significant that many of the students who responded that their parents

were lenient stressed the point in their comment that they felt their parents could have been more strict particularly in spiritual training. The students gave the following distribution of responses:

Parent discipline strict . . . . .	88	40%
Parent discipline lenient. . . . .	131	59%
Parent discipline lax. . . . .	3	1%

This noticeable tendency towards leniency certainly is an outcome of the spirit of the times. There was another indication of such spirit when one out of every four seminarians reported that both their father and mother worked prior to their coming to the seminary. Some commented that it was necessary for financial reasons, but basically it is not too good of an omen in our Catholic homes.

In the field of interest or hobbies before the students came to the seminary the responses were varied but conclusive. No doubt, it is again a reflection of the spirit of the day to see the overwhelming interest in sports, as one out of every two seminarians indicated that athletics was his first choice. It was somewhat consoling however to note their cultural interest in music and especially in reading. Table 3 shows the total responses tabulating their choices. To gain a better picture of the totals, we assigned five points for first choice, three for second choice and one for third choice. At the bottom of the table the three highest totals are listed.

TABLE 3

## STUDENT INTERESTS OR HOBBIES

Types	First Choice	Second Choice	Third Choice	Weighted Totals
Sports	120	28	18	702
Camping	10	14	13	105
Hiking	7	14	8	85
Music	24	24	28	220
Dramatics	9	12	12	93
Movies	10	28	24	158
Reading	17	36	16	209
Camera	5	10	19	74
Automobiles	4	10	16	66
Novels	6	15	12	87
Radio	4	16	20	88
Television	1	5	19	39
Stamp	2	4	5	27
Other	4	7	10	21
No response	<u>0</u>	<u>0</u>	<u>13</u>	<u>13</u>
Totals	223	223	223	

School background. Perhaps in no other field will the importance of Catholic education show up as forcefully as it does in the study of vocations to the priesthood. More than three out of every four seminarians received their entire elementary education in a Catholic grade school; two out of every three who did not have a complete Catholic grade school training, attended at least six years in a parochial school and every student had at

TABLE 4

## ATTENDANCE IN CATHOLIC GRADE SCHOOLS

Number of Years	Responses	Percentage
8	185	83%
7	15	7%
6	10	5%
5	7	3%
4	3	1%
3	3	1%
2	0	
1	<u>0</u>	<u>—</u>
Totals	223	100%

least three years of Catholic grade school education. Table 4 shows the years spent in Catholic grade school.

In comparison with the national average of 70.27%,<sup>17</sup> our computed 83% is an excellent tribute to the Catholics of the diocese and the mid-west for providing this type of education.

In the survey of the 127 college men at the seminary more than three fourths of them attended a Catholic high school for four years. This 77% is 32 points higher than the national survey.<sup>18</sup> Of those not attending the full four years, three out of every four had at least two years of Catholic high school training. The responses were as follows indicating the number of years spent in a Catholic high school:

4 years. . . . .	98 respondents
3 years. . . . .	11 respondents
2 years. . . . .	10 respondents
1 year . . . . .	8 respondents

The timely question of co-educational high schools and their influence on vocations was asked. In a previous question, 82 responded that they had attended a co-ed high school. Over half of the respondents indicated no influence; one out of every three felt that it helped and one out of ten thought that it hindered his vocational interest. This data is given in Table 5.

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<sup>17</sup>Idem., p. 17.

<sup>18</sup>Idem., p. 17.

Although the 1955 National survey does not consider this question, in the summary of Father Bowdern's study<sup>19</sup> he comments "Vocation subjects did not attend co-education schools." Whether the 37% of our college students who did attend co-education school

TABLE 5

## INFLUENCE OF CO-EDUCATION ON VOCATION

Type of Influence	Responses	Percentage
Helped	29	36%
Hindrance	10	12%
No influence	<u>43</u>	<u>52%</u>
Totals	82	100%

will persevere is certainly open to question. Yet it is conceivable that a good portion of them might, and therefore we have reason to doubt Father Bowdern's generalization. However since 1929 Catholic co-educational high schools have been increasing in great number and perhaps that is the reason for our findings. It might be stated that in the La Crosse diocese there has been

<sup>19</sup>Bowdern, op. cit., p. 21.

a rapid growth of such schools and a study 15 or 20 years from now would be more conclusive.

In the field of seminarians' extra-curricular activities prior to coming to Holy Cross, athletics played an important role in their interests. Four out of every five participated in sports; almost half the respondents competed on teams frequently, and only 17% never played. The following responses manifest the seminarians' interests:

Participated in athletics . . . . .	184
Participated on competitive teams . . . .	135
Participated on teams frequently. . . . .	98
Participated on teams seldom. . . . .	37
Never participated. . . . .	39

The other extra-curricular interests correspond quite closely with the table of interests in Table 3:

Music . . . . .	110
Dramatics . . . . .	76
Speech. . . . .	47

The academic accomplishments of the students before they came to the seminary correspond to the intellectual qualifications necessary for the priesthood. Whether all of the respondents who classified themselves in the middle third have 110 I.Q. as Father Poage<sup>20</sup> recommends is perhaps doubtful. Father Bowdern also cast a definite doubt about the middle third when he writes, "Vocation subjects

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<sup>20</sup>G. Poage, For More Vocations, p. 127, 1955.

stand in the upper third of their class."<sup>21</sup> However, it seems quite certain that the 3% in the lower third may not be capable of mastering all the subjects in the seminary curriculum.

Personal influences. The Carthagen report<sup>22</sup> stresses the negative influences on vocations. This section of the study investigates the many positive influences. As the responses show, the mother, the pastor and the nun by far are the greatest influences. It might be noted that the vocation speaker or director rates quite low in the direct influence he has on vocations. These findings might point out to him that his work lies primarily in making the people most influential aware of their weighty responsibility. Father Bowdern expresses this same concern particularly in reference to the pastors.<sup>23</sup> In this question the respondents were asked to check only three and in the order of choice. In tabulating the totals five, three, and one points were given respectively to the first three choices. Table 6 makes these results graphic.

The respondents gave a wide variety of answers for their motive in coming to the seminary. These are shown in Table 7. The fact that saving souls, saying mass and saving ones' own

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<sup>21</sup>Bowdern, op. cit., p. 25.

<sup>22</sup>The Gaspar Mission Society, op. cit., p. 21.

<sup>23</sup>Bowdern, op. cit., p. 28.

TABLE 6

## GREATEST INFLUENCE FOR VOCATION

Influences	First Choice	Second Choice	Third Choice	Weighted Totals
Father	13	20	30	155
Mother	50	47	23	414
Brothers	5	2	3	34
Sisters	3	4	2	29
Other relatives	6	12	6	72
Companions	9	9	5	86
Pastor	40	22	23	289
Confessor	8	11	8	81
Nun	30	32	37	283
Religious Brothers	2	2	1	17
Reading	7	12	13	84
Sermon	3	1	3	21
Mission	1	2	2	13
Retreat	7	4	6	53
Parish life	11	11	16	104
Vocation speaker	2	7	18	49
Priests	7	9	2	64
Others	12	9	15	102
No response	<u>6</u>	<u>6</u>	<u>6</u>	54
Totals	223	223	223	

soul are rated high and very close together is as it should be inasmuch as they are the proper and traditional motives. Since the motive is very closely allied with the intention, it is very

TABLE 7

## MOTIVES FOR VOCATION

Motive	First Choice	Second Choice	Third Choice	Weighted Totals
Saying mass	68	25	38	453
Liturgy	3	15	15	75
Teaching	5	22	28	144
Saving one's soul	59	42	21	442
Saving other souls	41	76	32	445
Becoming a saint	5	8	11	85
Love of study	1	5	8	28
Consecrated to God	23	18	8	177
Work with people	1	1	1	9
Close to God	5	6	7	75
Others	7	0	9	44
No response	<u>5</u>	<u>5</u>	<u>49</u>	<u>114</u>
Totals	223	223	223	

important in their vocation. Father Poage states, "If there is not the right intention, there is no vocation."<sup>24</sup> Classified in the respondents "others," are "security," "wanted to be with a very close friend," "love of priestly work," and "wanted to be like my parish priest." It should be noted that a relatively large number of respondents gave no reply to this item especially for the third choice. Whether this is to be interpreted that they did not have a third choice or just an unwillingness to commit themselves on this personal question is not known, perhaps a little of both.

In answer to the question of growth of vocation, 80% or 180 responded that it was a slow growth. In this slow growth the length of time given to consideration of the vocation is listed in Table 8. The mean in the number of years for considering vocation was 4.2.

In analyzing the data about the time in which the respondents first started thinking about their vocation, approximately four out of every five students replied. This group data revealed the the mean age was 10 when the seminarians first turned their thoughts to a vocation. The tabulations are shown in Table 9.

It is interesting to note that less than one out of every four seminarians felt that he was gaining his vocation from persevering

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<sup>24</sup>G. Poage, op. cit., p. 122.

TABLE 8

## LENGTH OF TIME IN CONSIDERING VOCATION

Time	Number	Per Cent
Less than 1 year	12	7%
1 year	6	3%
2	23	13%
3	32	19%
4	34	20%
5	26	14%
6	18	10%
7	6	3%
8	19	10%
9	1	.3%
10	2	.4%
16	<u>1</u>	<u>.3%</u>
Total	180	100%
Mean 4.2		

prayer; rather, they replied, it was a victory for God as the responses show:

Persevering prayer . . . . . 50 respondents  
Victory for God . . . . . 173 respondents

One out of every two respondents stated that books on the priesthood were the greatest influence in their reading prior to coming to the seminary. Significant is the fact that the life of Christ had so little influence. No doubt, it is due to the fact that very few young men read the life of Christ or the New Testament. However the need of literature on the priesthood led two respondents to make these remarks, "If every Catholic boy would be able to have literature on the priesthood attractively and honestly presented,

TABLE 9

## FIRST THOUGHTS OF A VOCATION

Years	Number	Per Cent
4 - 9	68	36%
10 - 12	70	37%
13 - 15	37	20%
15 - 18	<u>14</u>	<u>7%</u>
Total	189	100%
Mean 10		

the number of boys coming to the seminary would be doubled." Another commented, "The place for literature is in the sacristy; I

started to think about the priesthood reading some information about the seminary while waiting to serve mass."

The respondents gave a variety of answers as to what they considered their special devotion or favorite saint. The fact that Our Blessed Mother ranked high in special devotions and first in the favorite saint seems proper. The fact that the mass does not have a higher percentage in the seminarian's special devotions seems to contradict the findings in Table 7 where it rates very high in the choice as a motive for a vocation. Nonetheless, only 31% of the 216 respondents felt that it was their special devotion as Table 10 shows.

TABLE 10  
SPECIAL DEVOTIONS AND FAVORITE SAINTS

Devotions	Number	Per Cent	Saints	Number	Per Cent
Mass	67	31%	B.V.M.	65	32%
B.V.M.	50	23%	Joseph	44	22%
Rosary	39	18%	John, Apos.	15	8%
Eucharist	32	15%	Therese	14	7%
Way of Cross	13	6%	John Vienney	14	7%
Novenas	12	6%	Francis Assisi	14	7%
Sacred Heart	3	1%	Patrick	8	4%
			Dominic Savio	7	3%
			Thos. Aquinas	5	2%
			Others	<u>16</u>	<u>8%</u>
Totals	<u>202</u>	<u>100%</u>		216	100%

Student comments. The last three questions on the questionnaire give the student his chance for personal comment on three topics: first, the aid that helped him to persevere in his vocation; second, his suggestion that would draw other young men into the priesthood; and last, any comments on his present seminary life which would or would not help him continue to the priesthood.

Most of the comments on the first, that of aids in perseverance, centered around three different persons -- the pastor, the sister in school, and the seminarian's mother, plus practically everyone mentioned prayer in one form or another. The following are some of the typical comments, "My mother prays for me and encourages me;" "The counselling of a nun;" "The wise and timely advice of my pastor." These three people plus prayer seem to be the key for perseverance in the life of a seminarian.

The seminarians were generally profuse in their suggestions in answer to the next question: "Is there any other comment or suggestion that you would make that would help draw other young men to the priesthood?" Most of the comments, however, centered around two ideas: one, the influence of the pastor; two, give the seminary the right kind of publicity. Here are some examples of both: "Educate the pastors. I was brought into the seminary on the weight of my pastor's suggestion but mainly by his conduct at mass. If a boy sees a man who has been saying Holy Mass for 10 or 20 years, obviously regarding his duty with dignity and care, he will be influenced. I might say that this idea is extremely

important to me even in the seminary." Another, "I think that the pastor could do more by his preaching, example, and working with people. I was influenced by the priestly interest shown to me by the pastor and assistants. Their example and encouragement is powerful."

In reference to proper information given to young men about the seminary, here are three typical comments: "Be truthful about the seminary life. The boy interested wants to know as much as he can about the seminary by reading or from priests or seminarians. Some articles are very misleading. They depict the seminarian as a lily white sissy who can't wait to get back to the seminary every year. They are so filled with mushy facts they aren't worth reading. The prospective seminarian must be shown that we are real men and it takes a man with the right challenge to live a seminarian's and priest's life." Another, "Do away with this soft kind of advertising, make the priesthood and seminary life sound like a challenge instead of a state of ecstasy. Let them know what seminary life really is so they don't have the idea of a sissy institution." Another, "Many young men do not realize how happy a priest's life can be; many think the seminary life is a prison; tell them about its attractiveness and emphasize that it takes a real man to become a priest; a priest is not a sissy, but another Christ."

The comments on the last question relative to the seminary a help or a hindrance to persevering in the vocation, the answers

were fewer in number and extremely varied. However, these comments indicate the suggestion most common. "Sometimes the routine and studies become a bit wearisome and detestable, but we wouldn't be human if we didn't have this feeling some time or another." "I think there should be closer contact between faculty and students since the priests are to be the example for us." "Unwillingness of certain seminarians to surrender themselves to the rule especially that of silence. Also, the ability of some students to lay low one's spirits by complaining and griping." "A lack of realization of the importance of a vocation — not looking forward to the priesthood as my goal." There is no doubt that being a captive audience limited the number and the content of the last question. Less than one out of three responded and those responding for the most part said "the right thing."

#### Summary

This study was made at Holy Cross Seminary seeking the environmental characteristics of the 223 seminarians before they came to that institution. The instrument used was a questionnaire requesting information about home and school background as well as the personal influences which prompted them to study for the priesthood. Since they were a captive audience, special care was given to gain their good will and cooperation in administering the questionnaire.

The major findings can be summarized in the three categories:

1. Home background. Students came in almost equal numbers from the rural and urban areas and largely from families of average size and financial income. The large majority of them were encouraged by their parents and influenced genuinely by their religious family life. They rarely came from a poorly disciplined home.

2. School background. Better than three fourths of the students received Catholic grade and high school education and more than one half of those attending co-education schools felt that this factor had no influence on their vocation. Their extra-curricular activities corresponded very closely to their personal interests integrated in their home background with athletics and music leading the way.

3. Personal influences. The mother, the priest and the nun, in that order, have the greatest influence on a boy's vocation, while the first two influence him equally in persevering in it. After approximately four years consideration, he is motivated predominantly by his desire to save souls, say mass and save his own soul and aided primarily by his reading in literature on the priesthood.

## CHAPTER III

### SUMMARY AND CONCLUSIONS

#### Summary

The problem. The church, for some time, has been keenly aware of the dire need of priests. Humanly speaking, a substantial part of the solution lies in the program of fostering vocations. The young man with this special grace and proper qualifications is not always easy to find. Vocation directors are especially interested in knowing what environment a future seminarian is most likely to be found, and what background characteristics and personal influences are most common to him.

In an attempt to gain this information on a local level, this study was to determine the environmental characteristics of seminarians in a particular locality as a nation-wide survey had already been conducted. These findings would be of tremendous value in planning an improved diocesan program.

Design of the study. This study was conducted at Holy Cross Seminary in La Crosse, Wisconsin. The 223 students ranged from the first year of high school through the fourth year of college, inclusive, and the majority came from homes in the local diocese. The respondents answered the questionnaire investigating their home and school backgrounds prior to coming

to the seminary as well as their personal motives and influences which prompted them to study for the diocesan priesthood. Since they were a captive audience, it was imperative to gain their good will by dividing them into small groups and giving them a thorough explanation before they answered the questionnaire. It should be stated that the explanation was well received and the participants most cooperative.

The results. Since the respondents were a captive audience, the returns were 100%. Every student was able to respond to 24 out of the 30 questions as questions referred to specific groups. There was 100% response to all of the 24 questions except four; in each of these four, there was at least 81% participation. The questions were designed to investigate three areas of environment, consequently the findings can be better summarized under three headings. The following are the major and significant results found in each of the three categories:

1. Home background. The respondents indicated that they came in almost equal numbers from homes in rural and urban communities, and three out of every four responding stated they came from families of average size and financial income. Although 28% of the respondents said that their parents were indifferent to their vocation, the majority of them indicated that they were encouraged and only two respondents were actually discouraged.

Over one half of them responded that their solidly Catholic family life singularly influenced their vocation and only a few came from poorly disciplined homes. The responses were overwhelmingly indicative of their interest in sports while music and reading were the second and third choice respectively.

2. School background. Better than three fourths of the respondents indicated that they received their elementary education in a Catholic grade school and 25 out of the remaining 38 indicated they had at least six years of Catholic training. Indicative of the same pattern, 98 out of the possible 127 respondents said they received a complete four year Catholic training and three out of the four remaining respondents stated they attended at least two years in a Catholic secondary school.

Of those attending co-educational institutions, 52% of the respondents felt this factor had no influence on their vocation; 36% said it helped, and 12% responded that it hindered their vocation.

The findings on the seminarians' extra-curricular activities corresponds very closely with their personal interest with athletics and music first and second choice respectively.

3. Personal influences. The seminarians' mothers, the parish priest and the teaching nun were the greatest influence for their vocation by the majority of the respondents. The majority also felt that the desire to save souls, to say mass and save their own soul were the greatest motives in coming to the

seminary. Of the 180 responding to the question on length of time they considered their vocation, the average number of years was four, and the average age in which they began thinking about the priesthood was 10. A few of the students did not respond to the question on special devotions and favorite saints but those responding did indicate that the Mass and Our Blessed Mother ranked first and second in devotions and the Virgin Mary and St. Joseph were the first and second choice of favorite saints.

In the personal comments, over half of the respondents stated that his mother, his parish priest and his personal prayers were the three powerful aids in persevering in the seminary. Approximately two out of every five respondents criticized the present literature on the priesthood commenting that it was misleading and mushy. They were unanimous in their suggestion that literature on the seminary should be honest, straight forward, and manly.

### Conclusions

Limitations underlying conclusions. The findings of the study are, of course, subject to a number of limitations which, although in some cases obvious, should be made explicit. Among these should be the following:

1. This study being conducted with a captive audience could not escape all of its effects even though an explanation and orientation was given. Naturally there was a reluctance to answer

some of the more personal questions, especially such was the case among the older students.

2. Since this study was made with high school and college seminarians who at the least have a minimum of four years before ordination, their judgment and comments may be lacking in maturity.

3. There were no means provided to insure the truthfulness of the respondents. Presumably, seminarians are honest and they were urged to answer only if they intended to be honest; yet, it is quite possible that out of human respect and the fear of being detected they gave "the right answer" even though they were allowed to remain anonymous.

4. These conclusions and implications would not completely apply to vocations of religious orders or seminarians of other localities.

Conclusions. Within the framework of the limitations as previously stated, the following conclusions are listed in their logical categories:

1. Home background. The environmental characteristics of good Catholic family living appears almost essential to encourage vocations. In the diocese of La Crosse, seminarians come equally in number from homes in rural or urban areas. Since most of the students come from families of average size and economic status, consideration might be given to the future student who might come from the large family or the poor home. There is a continued

need for parental instruction on the subject of vocations as some parents are still indifferent to vocations.

2. School background. The students currently attending Holy Cross Seminary have had for the most part a Catholic grade and secondary education. Co-education received before coming to the seminary seems to make little difference in the developing of a vocation though some found it a help and a few a hindrance. This problem should be closely observed as the diocese has recently built a number of new Catholic co-educational high schools.

There is a need of reconsidering the seminary's entrance policy. There are a few who gain admittance with low mental ability and an apparent number who are in the low average category of intelligence. Extra curricularly, the seminarian is primarily interested in sports and music.

3. Personal influences. It is obvious that the mother, priest, and nun have the greatest influence on a young man's vocation. To save souls, to say mass and to save one's own soul appear to be the predominant motives for a boy thinking of being a priest. Since the seminarian thinks about his vocation an average of four years before entering the seminary, consideration should be given as to the prudence of accepting candidates who have thought about the priesthood a much shorter period of time. Furthermore, age 10 appears to be a very important time to ~~(be)~~  
~~a very important time to~~ begin hearing vocation talks.

To affect greater perseverance in the seminary, the students suggested encouragement of the mother, the advice of the pastor and the personal prayers of the seminarian. Consideration should also be given to seminary literature as a means of promotion, but it should be honest, straight forward, and manly.

#### Implications of the Study

This survey while not revealing anything too astounding in the areas of home, school and personal achievement does point to a number of specific ideas for consideration by the vocation director. The generalities of a good Catholic home and school plus personal integrity are still obviously necessary for fostering vocations. However, special concern must be given to promotion work in the farming and rural areas and new methods must be sought for a greater expansion of adult education on vocations. The problem of co-education and its effects must be carefully scrutinized and more concentration be given to vocation promotion work in Catholic secondary schools. Although the number of seminarians having a Catholic high school education is relatively high, the number of candidates coming from our Catholic high schools is relatively low.

This investigation reveals that the mother, the priest and the nun should be constantly warned of their tremendous power in fostering vocations and their strategic position in helping to preserve it.

The study points also to a need in the seminary for a more effective method of screening especially in reference to mental ability. Perhaps most significant in the implications is the matter of the literature on the priesthood. Re-evaluation in terms of honest, straight-forward and manly descriptions of the seminary and the priesthood are imperative.

#### Suggestions for Further Study

As a follow-up on the present survey, further studies might be carried out on the following subjects:

1. Conduct a similar survey of the priests of the diocese ordained the last 10 years.
2. Determine in a survey what constitutes the right type of information to be used in literature on the priesthood and seminary.
3. Conduct a study among the Catholic high school boys of the diocese relative to means and methods of promoting vocations to the priesthood.

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## SELECTED BIBLIOGRAPHY

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APPENDICES

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APPENDIX A

Questionnaire

VOCATIONAL QUESTIONNAIRE

1. Your home is or was before you entered the Seminary (on the farm\_\_\_\_) (in a small community less than 2,500 people\_\_\_\_) (in a large community, more than 2,500 people\_\_\_\_)
2. From the viewpoint of family income, how would you rate your home? (low\_\_\_\_) (middle\_\_\_\_) or (upper\_\_\_\_)
3. When you left home, how many brothers did you have\_\_\_\_, sisters\_\_\_\_, what is your rank in order of birth\_\_\_\_
4. Did your parents in reference to your vocation definitely (encourage\_\_\_\_) (indifferent\_\_\_\_) (discourage\_\_\_\_) (oppose\_\_\_\_)
5. If your parents objected, what was the principal objection given?  
\_\_\_\_\_  
\_\_\_\_\_
6. What family influences if any were most influential in helping you to decide to come to the Seminary\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. Do both your father and mother work?\_\_\_\_\_
8. What religious activities were in your home? (common meal prayers\_\_\_\_) (common evening prayers\_\_\_\_) (common morning prayers\_\_\_\_) (family rosary\_\_\_\_) (other devotions\_\_\_\_)  
\_\_\_\_\_  
\_\_\_\_\_

9. Would you regard your parents' attitude toward you as (strict\_\_\_\_)  
(lenient\_\_\_\_) (lax\_\_\_\_)
10. Was there any abnormal condition in your family, such as:  
(separation\_\_\_\_) (divorce\_\_\_\_) or (any other\_\_\_\_)  
State which\_\_\_\_\_
11. What was your favorite hobby or amusement, name the first three  
and only three in order of interest. (sports\_\_\_\_) (camping\_\_\_\_)  
(hiking\_\_\_\_) (music\_\_\_\_) (dramatics\_\_\_\_) (movies\_\_\_\_)  
(reading\_\_\_\_) (camera\_\_\_\_) (automobiles\_\_\_\_) (travel\_\_\_\_)  
(radio\_\_\_\_) (stamps\_\_\_\_) List others\_\_\_\_\_
12. Was the elementary school you attended (catholic\_\_\_\_)  
(public\_\_\_\_) (co-ed\_\_\_\_) How many years attended?  
\_\_\_\_\_
13. Was the high school you attended (Catholic\_\_\_\_) (public\_\_\_\_)  
(co-ed\_\_\_\_) How many years attended?\_\_\_\_\_
14. If you went to a co-ed school, did it (help\_\_\_\_) (hinder\_\_\_\_)  
(have no influence\_\_\_\_) on your vocation?
15. Was the college or university you attended (Catholic\_\_\_\_)  
(state school\_\_\_\_) (non-Catholic\_\_\_\_) (co-ed\_\_\_\_)
16. How many years attended?\_\_\_\_\_ Were you graduated?\_\_\_\_\_  
What degrees received?\_\_\_\_\_
17. Did you participate in athletics?\_\_\_\_\_ Did you play on school  
teams\_\_\_\_\_ (frequently\_\_\_\_) (seldom\_\_\_\_) (never\_\_\_\_)
18. Did you participate in (music\_\_\_\_) (dramatics\_\_\_\_) (speech\_\_\_\_)

19. In the last school you attended, were you in the (upper third\_\_\_\_)  
(Middle third\_\_\_\_) (lower third\_\_\_\_)

20. If you spent some time in military service, will you state what  
influence this may have had on your entrance into the Seminary.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

21. Who or what influenced you most toward your vocation? Number in  
order of the first three and only three. (Father\_\_\_\_) (Mother\_\_\_\_)  
(Brother\_\_\_\_) (Sister\_\_\_\_) (Confessor\_\_\_\_) (companions\_\_\_\_)  
(Pastor\_\_\_\_) (relatives\_\_\_\_) (Nun\_\_\_\_) (Religious Brothers\_\_\_\_)  
(reading\_\_\_\_) (sermon\_\_\_\_) (Mission\_\_\_\_) (Retreat\_\_\_\_)  
(sermon\_\_\_\_) (parish life\_\_\_\_) (Vocation speaker or director\_\_\_\_)

22. Number in order of importance the first three and only three of the  
motives which most influenced your vocation. (Saying Mass\_\_\_\_)  
(Liturgy\_\_\_\_) (teaching\_\_\_\_) (saving your soul\_\_\_\_) (saving  
other souls\_\_\_\_) (becoming a Saint\_\_\_\_) (love of study\_\_\_\_)  
(desire to consecrate life to God\_\_\_\_) (name other reasons\_\_\_\_)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

23. Was your vocation a (sudden grace\_\_\_\_) (slow growth\_\_\_\_)  
How long did you think of a vocation\_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

At what age did you first get thoughts of a vocation?\_\_\_\_\_

\_\_\_\_\_.

24. If reading influenced you to come to the Seminary, was it a  
(life of a Saint\_\_\_\_) (life of Christ\_\_\_\_) (New Testament\_\_\_\_)  
or (any other book or pamphlet\_\_\_\_\_)
25. Do you feel you won the grace of a vocation by (persevering prayer  
\_\_\_\_\_) or (that it was a victory for God who pursued you with His  
grace\_\_\_\_\_)
26. Who was your favorite Saint?\_\_\_\_\_
27. What was your favorite devotion?\_\_\_\_\_
28. What aid helped you to persevere in your vocation?\_\_\_\_\_
29. Is there any comment or suggestion that you could make that would  
help draw other young men to the priesthood?\_\_\_\_\_
30. Is there any problem or circumstances connected with Seminary life  
that would be detrimental to your continuation in the Seminary?

APPENDIX B

Evaluation Sheet  
for a  
Research Paper

1  
EVALUATION OF RESEARCH PAPER

Student's Name Father John Paul

Title of Study: A Survey of the Environmental Characteristics  
of Seminarians

Type of Research (Check one)

Historical \_\_\_\_\_ Normative-Survey X  
Experimental \_\_\_\_\_ Other:  
Causal-Comparative \_\_\_\_\_ Case Study \_\_\_\_\_  
Correlational \_\_\_\_\_ Genetic \_\_\_\_\_

Directions: Put a + for every requirement which has been met adequately; a - for every requirement which has not been met; a ? for every requirement which is in doubt and a 0 (zero) for every requirement which does not apply.

I. The Problem

- |  |          |
|--|----------|
| 1. Worthwhile? . . . . .                             | <u>+</u> |
| 2. Significance of the problem clearly brought out?  | <u>+</u> |
| 3. Clearly and concisely stated and delimited? . . . | <u>+</u> |
| 4. Translated into the null hypothesis? . . . . .    | <u>0</u> |
| 5. Potentially capable of solution? . . . . .        | <u>0</u> |
| 6. Suitable to background of investigator? . . . .   | <u>+</u> |
| 7. Title of study appropriate? . . . . .             | <u>+</u> |

Evaluation: A B C D F

Comments: The study is of value to vocation directors and  
seminary administrators.

---

<sup>1</sup> Taken with minor adaptations from a similar evaluation sheet devised by Dr. John P. Treacy, Marquette University.

II. The Review of the Literature

- 1. Review thorough and adequate? . . . . . +
- 2. Selection of pertinent sources critical? . . . . . ?
- 3. Judgment as to truth of source material critical? +
- 4. Research findings related to problem under study? +
- 5. Command of the Literature shown:
  - a. proper classification? . . . . . +
  - b. adequate synthesis? . . . . . ?
- 6. Command of library procedures shown? . . . . . +

Evaluation: A B C D F

Comments: The study reviews all the material specifically  
related to the problem.

---

---

III. The Design of the Study

- 1. Method appropriate? . . . . . +
- 2. Approach to the problem direct? . . . . . +
- 3. Sampling adequate
  - a. exact definition of population? . . . . . 0
  - b. soundness of sampling procedures? . . . . . 0
  - c. size of sample? . . . . . +
  - d. unit of sampling? . . . . . +
- 4. Data-gathering procedures valid and appropriate? +
- 5. Control adequate? . . . . . 0
- 6. Research ability demonstrated? . . . . . +

Evaluation: A B C D F

Comments: The design was quite simple, consequently, the  
work involved was not difficult, only lengthy.

---

---

IV. The Analysis and Interpretation of the Data

1. Fundamental assumptions sound? . . . . . +
2. Breakdown of data effective? . . . . . +
3. Statistical significance of findings shown? . . . . .
4. Conclusions substantiated by findings? . . . . .
  - a. absence of bias? . . . . . +
  - b. absence of wishful thinking? . . . . . +
  - c. care in assuming causation? . . . . . +
5. Limitations of findings pointed out? . . . . . +
6. Population to which findings apply pointed out? . . . . . +
7. Findings related to previous studies? . . . . . +
8. Synthesis of the present status of the problem  
adequate. . . . .   ?
9. Educational significance of the findings indicated? +
10. Need for further research indicated? . . . . . +

Evaluation: A B C D F

Comments: The real value of this study lies in this area.  
The writer feels this to be the strongest part of  
the paper.

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V. The Research Report

- 1. Well organized? . . . . . +
- 2. Effectiveness of expression
  - a. clarity? . . . . . +
  - b. coherence? . . . . . ?
  - c. appropriateness of words? . . . . . ?
- 3. Grammatically sound? . . . . . ?
- 4. Visual aids to understanding (charts, graphs, tables)? +
- 5. Stylistic details correct and consistent?
  - a. footnotes? . . . . . +
  - b. quotations? . . . . . +
  - c. bibliography? . . . . . +
  - d. graphs and tables? . . . . . +
  - e. margins? . . . . . +
  - f. pagination? . . . . . +
- 6. Adherence to rules of scientific writing
  - a. objectivity of presentation? . . . . . +
  - b. use of proper tense? . . . . . ?
  - c. proper form in referring to self and to . . . . . +  
     other investigators?
- 7. Adequately summarized?
  - a. chapter summaries? . . . . . ?
  - b. summary in final chapter? . . . . . +
- 8. Report such that exact duplication of the study  
     is possible? . . . . . \_\_\_\_\_

Evaluation: A B C D F

Comments: The writer feels that he lacks the ability  
of expressing his ideas clearly concisely and  
coherently.

VI. Overall Evaluation: A B+ C D F

Comments: This study could be of great value particularly  
as a guide to vocation Director. The writer feels that he gave  
his best efforts and the results will be of value to him. He  
feels that the greatest weakness of the paper lies in lack of  
ability to express himself adequately.

If you had to repeat the study what changes, if any, would  
you make in your procedures? \_\_\_\_\_

1. Spend time before approaching the work reviewing the  
literature more thoroughly.
2. Design a better system of tabulating the results.
3. Correct some of the weakness of the questionnaire.