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## The Loyola Seminarian Sentence Completion Test a Validation Study

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THE LOYOLA SEMINARIAN SENTENCE COMPLETION TEST:

A VALIDATION STUDY

BY

EDWARD P. SHERIDAN

DISSERTATION  
SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL  
OF LOYOLA UNIVERSITY IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY

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## LIFE

Edward Patrick Sheridan, the son of Geoffrey and Mary Sheridan and husband of Kathleen Sheridan, Ph.D., was born in Detroit, Michigan on December 2, 1937. He attended parochial primary and secondary schools there. He then spent three years at the University of Toronto and one year at the University of Windsor, Ontario from which he graduated as a psychology major in 1961. Following this, he attended the University of Detroit for two years and received a Master of Arts degree in psychology in June, 1963. During these two years he taught high school in Detroit and in Grosse Pointe. In September of 1963, he began doctoral studies in Clinical Psychology at Loyola University. He was an intern with the Veterans Administration from September, 1963 through August, 1966. From September, 1966 through August, 1967 he was an assistant professor of Psychology at the University of Windsor. Currently, he is working as a clinical psychologist for the Consultation and Educational Services of the Oakland County, Michigan, Community Mental Health Services Board.

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## CHAPTER I

### INTRODUCTION

The purpose of the present study is to create and develop an objective scoring system for the Loyola Seminarian Sentence Completion Test (LSSCT), and to establish reliability and validity coefficients for the system. The creation of quantitative assessment methods appears essential to the refinement of the LSSCT as a device to detect seminarians in need of psychological help. "In need of psychological help" is defined as a state of adjustment in a seminary student so tenuous as to preclude effective functioning and emotional stability within the seminary life.

Based on the past research, three factors emerge as necessary for an effective sentence completion technique. First, such tests have been most successful when a specific instrument was created for a particular population (Burwen, Campbell, & Kidd, 1956; Ebner & Shaw, 1960; Harlow, 1951; Walter & Jones, 1961). In regard to the present study, Gorman and Kobler (1963) created the Loyola Seminarian Sentence Completion Test especially for the seminary group under investigation. They chose items which were considered maximally sensitive to this group, based on their many years of experience as psychological consultants to the seminary.

Secondly, sentence completion tests have been most effective when they attempted to answer very limited, specific questions (Dorris, Levinson, & Hanfmann, 1954; Kimball, 1952), rather than give global pictures of subjects' personalities. The LSSCT attempts, primarily, to answer one question: Does a seminarian need psychological help? This question is consistent with Kobler's study (1964) which suggests psychological testing has been most successful when directed toward such a question. The present study also contains



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potential confirmatory research for Kobler's (1964) point of view. A secondary question concerns the ability of the LSSCT to differentiate perseverers from drop-outs in the seminary. Psychological testing in the traditional sense has not been a very successful means of predicting this factor. However, Harrower's results (1964) in predicting failure to persevere in the ministry, using the sentence completion technique, make further investigation of this phenomenon quite reasonable.

Thirdly, an objective scoring system would increase the utility of the LSSCT as an instrument for personality assessment and research (Hadley & Kennedy, 1949; Rohde, 1946; Rotter & Rafferty, 1950; Zimmer, 1956). The LSSCT originally was intended as one in a battery of psychological tests administered to seminarians in the last semester of grade 12. This period was immediately prior to college entrance and total residence at the seminary.

Other tests in the battery were the Kuder Preference Schedule, Strong Vocational Interest Blank (SVIB), Minnesota Multiphasic Personality Inventory (MMPI), and the Edwards Personal Preference Schedule (EPPS). The Kuder and SVIB measure vocational interests, while the MMPI and EPPS are personality tests of intrapsychic strengths and weaknesses. While these four tests are objectively scored, the fifth test in the battery, the LSSCT, yields subjective clinical impressions.

Consequently, the present study proposed to establish an objective scoring system for the LSSCT, including a Total Test Score and six subtest scores, Attitude toward Self, Attitude toward Priesthood, Attitude toward Family, Attitude toward Women, Attitude toward Others, and Attitude toward Important Issues.

The specific hypotheses were:

1. With regard to congruent validity, the total test score and each of six subtest scores would significantly detect and differentiate seminarians in need of counseling from seminarians not in need of counseling. In other words, significantly high scores on the LSSCT subtests would indicate need for counseling, as judged by two independent criteria.
2. In terms of predictive validity, the total test score and each of six subtest scores would significantly differentiate perseverers in the seminary from non-perseverers. That is, non-perseverers would score significantly high on the LSSCT subtests and total test.
3. With reference to interscorer reliability, LSSCTs independently scored by two graduate students in psychology would yield highly significant reliability coefficients.
4. In terms of test-retest reliability, the LSSCT would yield a high, significant coefficient of stability for seminary students.

## CHAPTER II

## REVIEW OF THE LITERATURE

Research on Sentence Completion Tests

Past research on sentence completion tests as useful instruments for personality assessment emphasizes the necessity for more objective methods of interpretation. Frequently, sentence completion tests are included in test batteries to investigate psychological problems, primarily, however, as sources of ancillary and supportive information for the other test findings. It is also commonly accepted that psychologists evaluate the test results on the basis of their own clinical judgments and experience, rather than with the use of quantitative measurement. Although the sentence completion test is quite valuable to test batteries or as a guide for semi-structured interviews, such exclusive uses have not encouraged the investigation of the uniqueness and further possibilities of the test as an objective instrument.

For instance, in commenting on Goldberg's review (1965) of sentence completion methods, Murstein (1965, p. 777) states, "the Sentence Completion Method is a valid test, generally speaking, and probably the most valid of all the projective techniques reported in the literature". This seems a surprising statement if one considers that, in comparison to such projective tests as the Rorschach and Thematic Apperception Test (TAT), little attention has been given to sentence completion techniques.

Two primary factors necessary for the effectiveness of the sentence completion method are: 1) its ready applicability to specific, homogeneous populations, and 2) its usefulness for limited, well-defined purposes. Concerning the first factor, Rotter and Rafferty (1950) designed the Incomplete

Sentences Blank (ISB) to study college students in need of counseling. However, when Dean (1957) applied the ISB as a test of adjustment in a group for which the instrument was not created, namely, blind subjects, the test was undiscriminating and Dean's results nonsignificant. The same problem prevented Rotter and Willerman (1947) from obtaining significant results when using the ISB with Army Air Force convalescent hospital patients. Also, Berger and Suther (1956) found that the ISB could not significantly predict academic achievement for 199 college males and 154 college females.

With regard to the second factor, many studies have been reported in which investigators custom-designed sentence completion tests for specific personality variables. With a test concentrating only on parent-child conflicts, Cass (1952) was able to distinguish 21 maladjusted from 21 well-adjusted children, results significant at the .001 level. Kimball (1952) designed a test to study attitude toward father and degree of aggression in 117 prep school boys. Academic underachievers were significantly distinguished from average achievers on the basis of attitude toward father and degree of aggression. Burwen, Campbell, and Kidd (1956) studied leaders and non-leaders using 312 Air Force Cadets. A sentence completion test, with responses scored on a five-point rating scale, significantly distinguished the leaders from non-leaders, as well as individuals with superior orientations toward life from those with subordinate orientations.

Walter and Jones (1956) administered a sentence completion test measuring positive and negative attitudes toward current life situations to 33 psychiatric patients. The results correlated significantly (+.50) with occupational therapists' ratings of these attitudes for the same patients. Simply by analyzing sentence completions on an activity-passivity dimension, Ebner and

Shaw (1960) were able to distinguish 24 psychiatric patients from 24 normals, with results significant at the .05 level.

Several additional sentence completion tests have been designed to study specific psychological phenomena, but they have had varying degrees of success. Dorris, Levinson and Hanfmann (1954) split college freshmen into high authoritarian and low authoritarian groups. They then rated sentence completion responses for ego-threat, passivity, and masculinity. With sixteen hypotheses regarding the three variables, twelve were found to be significant. Harlow (1951) devised a sentence completion test to examine psychoanalytically-based hypotheses regarding masculine inadequacy. He posited that weight lifting involves an excessive degree of narcissism, that weightlifters suffer from feelings of masculine inadequacy, have failed to identify with a male object, and are attempting to obscure their underlying feelings of dependency and masculine inadequacy by developing a superior body image. Harlow gave groups of athletes who were weightlifters and athletes who were not weightlifters the sentence completion test, scoring it for dominance and submission. Of eleven hypotheses, seven were significant in the predicted direction.

However, not all custom-designed sentence completion tests have yielded conclusive, significant results. Efron (1960), for example, devised and administered a sentence completion test to 92 psychiatric patients and scored it for suicidal potential. He was unable to differentiate patients who expressed suicidal thoughts in interviews from those who did not express such thoughts. But, no one in Efron's group who expressed suicidal thought had in actuality attempted suicide. Perhaps, then, the use of verbalization of suicidal ideas was an untenable criterion in this study. Indeed, both

Farberow (1950) and Rosen, Hales, and Simon (1954) found marked differences between patients who attempted suicide and those who verbally threatened suicide.

In a second example, Willingham's (1958) sentence completion test was rated for acceptance of environment by 164 naval aviation cadets. When correlated with four tests of morale, a nonsignificant result of .27 was obtained. These results may well have been confounded by the possibility that very high morale may exist as a group response to a negative situation as well as to a positive environment. Thirdly, Zimmer (1955) gave a sentence completion test to 23 Army Air Force crew members. He compared clinical impressions from his test with sociometric ratings on eight personality variables and obtained no significant results. But he used only four stems per category, a small sample of subjects, and no objective analyses. He himself also criticizes the study's inadequate criterion measure.

Lastly, Wilson (1949) tested groups of maladjusted and well adjusted high school students with a sentence completion test. After rating completions for such formal aspects as spelling and grammar, she was unable to significantly distinguish between the groups. However, she used only 22 students and provided no statistical analysis. Most questionable, however, was her assumption of a relationship between poor spelling and grammar, and maladjustment, particularly when no control for intelligence was used.

Only two studies have been reported in which the authors felt the sentence completion method was insensitive to the variables in question. Witkin and his associates (1954) compared completion test performances of 43 male and 42 female college students to their performance on three perceptual orientation tests, rod-and-frame, tilting-room-and-chair, and rotating-room.

Sentence completions were categorized according to their representation of controlled vs. uncontrolled disturbances. Correlations between this test and the perceptual tests were negligible. The lack of significant results in this study may well be due to the authors' failure to adopt a completion test sensitive to their particular purpose and criteria.

The second study by Carter (1947) investigated the relationship between the sentence completion test and the psychogalvanic skin response in 20 normal and 20 maladjusted, plus 20 psychoneurotic subjects, matched for age, academic training, scholastic aptitude, and sex. Although the maladjusted and neurotic groups differed significantly from the normal group in terms of the physiological responses when presented the sentence completions, there were no significant differences in the content of the oral responses to the stems for the three groups.

Given the evidence that sentence completion tests are most valuable when used with specific personality areas for homogeneous populations, it is then appropriate to examine the status on objective scoring systems for such tests. Of the popular sentence completion tests (Forer, 1960; Holsopple and Miale, 1954; Rohde, 1957; Rotter and Rafferty, 1950; Sachs and Levy, 1950; Stein, 1949; Tandler, 1930) only Rohde, and Rotter and Rafferty have established empirical scoring systems.

Rohde, whose test was created for high school students, scores her 65-item test for variables taken from Murray's (1938) need theory. Scores are reported for each need, not in terms of a total score. The author reports interscorer reliability of .95 and test-retest reliability (eight months between tests) of .80 for girls and .76 for boys. Rohde feels that it is not the nature of a sentence completion test to yield consistent responses to

stems. Rather the test should attempt to elicit as much different and dynamic material as possible by varying the loading of stems. Thus, Rohde does not consider test-retest reliability as valuable to establish as interscorer reliability. Validity coefficients, .78 for girls and .82 for boys, were established by comparing subtest scores with ratings of teachers on the same variables.

Although the scoring method is sophisticated and validity coefficients substantial, Rohde has been widely criticized (Goldberg, 1965; Rotter, 1951; Zimmer, 1956) for being personally involved in the rating of the criterion measure as well as in the scoring of the test responses.

The Rotter and Rafferty Incomplete Sentences Blank was designed to screen college students in need of counseling. The scoring system was derived by taking sample responses from records of individuals known to be grossly disturbed and of persons considered quite normal. There are separate manuals published for males and females. Interscorer reliability, with advanced clinical psychology graduate students as scorers, is reported as .96 for female records and .91 for male records. Further, Churchill and Crandall (1955) report interscorer reliability of .94 and .95 using two seniors majoring in psychology and a graduate with a B.A. in psychology as scorers. These results would seem to show the effectiveness and clarity of the ISB manual.

Split-half reliability was demonstrated by arbitrarily dividing the test into equal halves, yielding a product moment correlation of .83. Goldberg (1965) and Rohde (1957), however, comment that this procedure is not statistically valid since the ISB is not a homogeneous test. Test-retest reliability was reported by Churchill and Crandall (1955) as .54 for women and .43 for men at three months, and .44 for women and .38 for men at three



years. They also report a correlation of .70 in a two-month retest for college women.

The ISB produces only a total score. The authors suggest a score of 135 as a good cut-off point to determine which college students are in need of counseling. They point out that this is not a magic number and may have to be adjusted for different college populations. This cut-off was able, however, to identify 78 per cent of the adjusted individuals and 59 per cent of the maladjusted.

Several investigations with college students indicate that the ISB is valid and useful. Rotter, Rafferty, and Schachtetz (1949) using teacher and counselor judgments of adjustment, obtained correlations of .64 and .77 for women and men respectively. Barry (1950) used the ISB with 39 college students in counseling and obtained a significant correlation of .67 with adjustment ratings. Bieri, Blacharshy, and Reid (1955) used the ISB with 40 college students and found a significant correlation of .46 with the Taylor Manifest Anxiety Scale. Lastly, Morton (1955) obtained a correlation of .37 between the test and applications for counseling with a population of 156 male college students.

#### Sentence Completion Tests and Seminary Studies

Sentence completion tests have been used sparingly in seminary studies and they have, at such times, been interpreted only qualitatively through clinical judgment rather than by quantitative means. Harrower (1964), for instance, used the Miale-Holsopple sentence completion with 135 Unitarian-Universalist seminary students. She used clinical impressions from this test along with the Rorschach, TAT, DAP, Zondi, and the verbal portion of the

Wechsler-Bellevue to predict success in the ministry. A seven-year follow-up indicated she was correct in picking out the "unsuccessful ministers" as determined by a rating scale judged by two laymen and two denominational officials. On the other hand, there was no significant correlation between her judgment and those students rated either successful, basically successful, or questionable.

In another example, Whitlock (1959) used clinical judgment from the sentence completion test and two scales of the California Personality Inventory to measure passivity in 25 male candidates for the ministry. Those in the group judged to be passive tended to be unrealistic in their vocational goal as measured by the Strong Vocational Interest Blank.

Using the Sachs Sentence Completion Test, Palomo (1966) reported that, in terms of adjustment areas measured by this test, the seminary group was superior to a matched high school group in all categories but one. This in the category measuring family relationships, the seminarian expressed much less negative feeling toward parents and a closer sense of identity with other family members. However, in interpreting the significance of these findings, it was noted that the seminarians are away from home, considerably removed from the typical family tensions which are considered common to the average teenager. The seminarians also scored more favorably in categories measuring attitudes toward authority, goals, and heterosexual relationships. In the last category, however, Palomo felt a good deal of repression and denial was obvious in the responses. Although the profile of both groups was below the level of mild maladjustment in all categories, there were trends toward conflict in the categories expressing fears, attitudes toward father, and feelings of guilt.

Only two attempts have been made to establish an empirical scoring system for a sentence completion test constructed to measure attitudes of religious. Vaughan (1956), studying differences between contemplative and active religious women, created a 60-item test primarily based on the Sachs sentence completion, with a scoring system heavily loaded toward measuring maladjustment. Twenty per cent of the records were rescored by an independent judge familiar with the scoring system, yielding a coefficient of .89. Unfortunately, the test did not differentiate between the two groups, Vaughan attributing the failure to the loss of important information through use of the objective scoring system.

The only completion test for seminarians, with an empirical scoring system, was used by Fehr (1958). He both created stems and selected them from other tests, submitting 150 of this pool to four judges who were asked to choose the stems that would best differentiate seminarians at the college level from secular students. He then equally divided the sixty best items into six categories: family, self, stress, fear, authority, and sociability.

Administering his test to 45 seminarians and 45 college students, Fehr found both groups with positive scores on the family and authority scales, neutral scores on the self and sociability scales, and one negative score on the fear scale. On the stress scale, a significant difference indicated that the college students scored positively while the seminarians obtained a neutral score.

The author reports an interscorer reliability of .92. Since he was attempting to investigate whether the personalities of seminarians differ from those of lay students, Fehr reported only that college students have a more positive approach to stress and are more willing to deal with it. It

would be very interesting, however, to know what a neutral attitude toward self and sociability indicated by Fehr did not discuss this issue. Since Fehr did no more than report similarities and differences between scores of the two groups, more specific evaluations of personality patterns were lost.

A validation study on male religious aspiring to the priesthood, using the Manual created for the present study, was conducted by Heinrich (1967). He drew his sample of 50 from first year college students of six religious communities. The same criterion of need for counseling as used in the present study was used by Heinrich with one change. The present study used priest psychologists familiar with each student to determine experimental and control groups. Heinrich did not have such individuals available so he used prefects who knew the students well. He gave them a check list of behaviors indicating a need for psychotherapy to help them make their decisions. Heinrich used 400 as a total test cut-off score and this accurately defined 75 per cent of the "in need of counseling" group and only mis-diagnosed eight per cent of the adjusted group. However, if Heinrich had used 390 as a cut-off score, as this study did, he would have accurately defined 100 per cent of the group in need of counseling and still only misdetected eight per cent of the adjusted group.

Heinrich also did a cross-sectional study of religious in the four years of college. He found the means for the total test and each subtest to be quite stable through the four years. This is in interesting contrast to Murray (1958) who found the means of the MMPI scales rise every year a religious spends in the seminary. Murray interpreted his results to mean that the seminary life directly contributes to the increasing anxiety and maladjustment of the seminary students. Heinrich's results may indicate that the

LSSCT measures variables that can be effectively handled within the seminary. For example, being in the seminary should not have a negative influence on the self concept of a well adjusted boy. But the same well adjusted boy may register a rising Pt score on the MMPI as he continues in a seminary that stresses close adherence to rules, many restrictions on impulse gratification and a constantly tight time schedule.

Heinrich also reported a correlation of .88 between mean MMPI scores and the LSSCT total test score. He further found that mean MMPI scores correlated .85 with Attitude toward Family, .80 with Attitude toward Self, .69 with Attitude toward Priesthood, .62 with Attitude toward Important Issues, .50 with Attitude toward Others, and .21 with Attitude toward Women. The high correlation between MMPI scores and Attitude toward Family deserves more investigation with this particular population since the seminarians tested by Heinrich had been living away from home only one month.

## CHAPTER III

## METHODOLOGY AND PROCEDURE

Subjects

The population of male subjects in the present study was taken from two diocesan minor seminaries in Chicago, Illinois. Only grade twelve students who had reached a minimum age of seventeen but had not celebrated their nineteenth birthday were utilized. The mean age for the 240 subjects in the current sampling was 17 years, 10 months, with a standard deviation of 3 months. The group's mean I.Q., based on the Otis Quick Score Test, was 118.34 with a standard deviation of 12.02.

These students, who lived with their families while attending the seminary, reasonably seemed to constitute a very homogeneous group. First of all, there was a chronological age spread among the subjects of only two years. Secondly, attendance at the seminary signified a commitment to a specific vocational goal, namely, the Roman Catholic priesthood. Thirdly, this vocational choice involved a decision not to marry, thus limiting heterosexual experiences. Fourthly, social relationships were further limited since the students were encouraged to develop their friendships with fellow seminarians. And lastly, the educational curriculum within the seminary was the same for all students.

Description of Test

The 100 sentence completion stems of the Loyola Seminarian Sentence Completion Test, shown in Appendix A, were selected on an a posteriori or face validity basis by Gorman and Kobler (1963) who had extensive experience in dealing with the psychological problems of the seminary students for whom the test had been created. However, no consistent, objective scoring system had been established for the test, since it had previously been used only as one in

a battery of tests routinely administered to students from the two seminaries in question.

The LSSCT may be given individually or to groups. Its self-explanatory instructions to subjects, presented below, preclude the need for highly qualified examiners to administer the test.

Please finish off the following "incomplete" sentences with any conclusion you wish. Since the aim of this exercise is to help you attain some added understanding of yourself, try to express notions that have real meaning for you.

### Procedure

Scoring System. The first step in the present study was to establish a scoring system, presented in Appendix D, for the LSSCT. From a pool of 500 LSSCT's (all administered to students in the last semester of Grade Twelve), 60 protocols were randomly selected, according to the random number system (Lindquist, 1956), and submitted to four judges. Each judge held a doctoral degree in Clinical Psychology, and was either doing research with sentence completion tests or had done so in the recent past.

Working independently of one another, each judge rated each sentence on a seven point, bipolar, psychological adjustment scale (Rotter and Rafferty, 1950). An example of this scale is presented in Appendix B with a brief description of the different points on the scale. Any sentence completion that at least three of the four judges rated identically was entered in the manual as an example of that adjustment rating for that item. For instance, all the judges agreed that the following example should be scored 2.

4. Strangers . . . . are usually nice people.

Thus, the scoring manual contains empirically determined scoring samples for each stem, as well as general principles for scoring (Rotter & Rafferty, 1950).

The judges reported no particular difficulties rating the responses. Each indicated a 40 to 50 hour interval was necessary to rate each of 100 sentence completions for each of 60 subjects. Thus, each judge rated a total of 6,000 responses.

The LSSCT, then, provides a total adjustment score, based on the ratings received by the 100 sentence completions. Besides the total score, the LSSCT yields six subtest scores or attitude categories, namely, Self, Priesthood, Family, Women, Other People, and Important Issues. To establish these six subtests, Krauss's procedure (1966) was employed as follows. Two judges, each with diplomas in clinical psychology and not involved in any other phase of the manual construction, worked together in assigning each of the 100 stems to the subtest or attitude category it best measured. Instructions provided these two judges are found in Appendix C. Neither judge reported disagreement in assigning the stems to appropriate categories. Brief descriptions of each category are presented below.

#### Attitude toward Self (33 stems)

This subtest measures the feeling and regard an individual has for himself. The stems are constructed to elicit information pertaining to the individual's feelings about his past and present life as well as his expectations for the future. Specific instances, e.g., the person's regard for his ability to meet new situations, are also tapped here. The subject's self concept is further measured in terms of how he handles his anger, sexual life, and how adequate he perceives his own abilities to be.

#### Attitude toward Priesthood (16 stems)

This subtest measures the individual's attitude toward his current seminary experiences and toward the priesthood in general. It also taps critical interest areas like theological studies and prayer.

#### Attitude toward Family (14 stems)

This subtest measures a subject's attitude toward each parent and sibling, and toward the family as a whole. It also examines feelings about leaving home and about parental expectations.



### Attitude toward Women (7 stems)

The subjects' attitudes toward women, toward marriage, and toward the fact of experiences with women being limited, are measured. Further, feelings which occur in the presence of women, and attitudes toward involvement with women are also included.

### Attitude toward Others (14 stems)

This category measures an individual's attitude toward a variety of persons outside his family, such as friends, fellow students, strangers, or an audience. The focus is on the quality and degree of interaction between the subject and these various other people.

### Attitude toward Important Issues (16 stems)

This subtest measures an individual's attitude to important life situations he must confront. Included are attitude toward authority, personal ambition, sports participation, independence with regard to money and use of time, and resolution of significant conflicts.

In summary, then, a scoring system and manual were established for the 100-stem LSST. Each sentence completion is scored according to a seven-point bipolar rating scale of adjustment. Scoring examples for each stem are provided in the manual (see Appendix D). Besides yielding a total adjustment score, based on 100 stems, the LSST provides six separate subtest scores for the attitude categories described above.

### Test Reliability

Two types of reliability measures were employed, interscorer reliability and test-retest reliability. To determine interscorer reliability, a random sample of 30 seminarian protocols was selected according to Lindquist's procedure (1956). Two first-year graduate students in psychology agreed to act as scorers. Neither scorer had previously taken nor administered a sentence completion test. Neither scorer knew nor had any contact with the other scorer. Upon being presented the manuals, the scorers were given no verbal instructions in order to further test the clarity of the manual. Each scorer was presented

with a manual and fifteen protocols which he agreed to complete in a week. When he completed scoring the first set of fifteen tests, he was given the second set of fifteen to score. Thus, each scorer completed the same 30 protocols within a two-week period.

Test-retest reliability was next examined. A sub-sample of 30 seminarians who had originally taken the test in a group were retested in a group after an interval of two months. A total of 60 protocols (30 test + 30 retest) was then scored by a psychologist who had no knowledge of the subjects' identities nor of the test-retest procedure.

Test Validity

Two measures of test validity were employed, congruent validity and predictive validity. Congruent validity was defined as the ability of the LSSCT to detect seminary students in need of psychological help. To measure such validity, independent criteria for seminarians "in need of psychological help" and those "not in need of psychological help" were first established.

Two criteria were jointly utilized, scores on the MMPI and psychologists' judgments as to "need of psychological help". The 500 seminarians who had taken the LSSCT had also been given the MMPI. The names of all subjects who had scored above 70, thus indicating maladjustment, on at least three MMPI scales (excluding MF) were randomly mixed with the names of all subjects who did not score above 65, that is, within normal limits, on any scale. There were 48 subjects from the first group and 63 from the second group. A list of these names was presented to two priest psychologists with master's degrees who were personally acquainted with all the subjects.

These two psychologists independently placed a yes next to any student on the list they felt was in need of counseling and a no next to any subject's

name they felt was definitely not in need of counseling. Any individual who scored above 70 on at least three MMPI scales (except the MF scale) and who was judged by both priest psychologists to be in need of counseling was a candidate for the "in need of psychological help" validation group. On the other hand, the "not in need of psychological help" validation group would consist of subjects who did not score above 65 on any MMPI scale and who received no votes by both psychologists. A total of 60 subjects comprised the validation groups, 30 judged "in need of psychological help" and 30 "not in need of psychological help".

The second type of test validity measured was predictive validity. This procedure concerned the ability of the ISSCT to predict perseverers in the seminary and those who leave the seminary. There were two criterion groups, those students who left the seminary within one year of taking the ISSCT, and those who remained in seminary for three years after taking the test. For purposes of establishing predictive validity, then, 60 seminarians were used, 30 who had left the seminary and 30 who had remained in seminary at least three years.

CHAPTER IV

RESULTS

Data of the current study were analyzed with appropriate correlational techniques. The results are first presented in terms of the four specific hypotheses which involved congruent validity, predictive validity, interscorer, and test-retest reliability. And, finally, the inter-subtest relationships are examined.

Congruent Validity

Congruent validity was examined in terms of the relationships between subjects' subtest and total scores on the LSSCT and the combined criteria of MMPI performance and psychologists' judgments as to need for counseling. Table 1 presents the means and standard deviations for the performance of the two

TABLE 1

MEANS AND STANDARD DEVIATIONS OF LSSCT SUBTEST AND TOTAL SCORES, 30 SUBJECTS NOT IN NEED OF COUNSELING AND 30 SUBJECTS IN NEED OF COUNSELING

	<u>Not in Need of Counseling</u>		<u>In Need of Counseling</u>	
	<u>Mean</u>	<u>SD</u>	<u>Mean</u>	<u>SD</u>
Self	128.70	7.15	148.70	14.53
Priesthood	55.97	8.06	63.43	5.53
Family	45.80	8.49	55.17	9.15
Women	24.77	3.13	27.93	4.17
Others	44.83	3.75	52.50	6.70
Important Issues	57.97	5.45	65.47	6.00
Total	358.04	23.63	413.20	31.90

criterion groups on the LSSCT. A brief inspection of Table 1 indicates higher means for the subjects judged to be in need of counseling than for subjects not in need of counseling. In general, the somewhat higher standard deviations for

the group in need of counseling suggests greater variability of performance for that group.

The relationship between scores on the LSSCT and membership in either criterion group was analyzed by the biserial r correlational technique. Table 2 presents the biserial coefficients for the six subtests and total test score for the LSSCT. The significant positive correlations indicate that high scores

TABLE 2

BISERIAL CORRELATIONS OF LSSCT SUBTEST AND TOTAL SCORES WITH NEED FOR COUNSELING AND NO NEED FOR COUNSELING

Test	$r_{bis}$
Self	.82**
Priesthood	.60**
Family	.59**
Women	.49**
Others	.73**
Important Issues	.69**
Total Test Score	.88**

\*\*Significant at the .01 level

on the LSSCT are related to high MMPI performance and psychologists' judgments regarding need for counseling. On the other hand, low LSSCT scores coincide with MMPI performance within normal limits and psychologists' judgments not to be in need of counseling.

Inspection of Figure 1 shows a scattergram representing the significant biserial correlation of .88 between total score and membership in criterion group. Observation of the range of performance suggests that placement of a cut-off at score 390 would be an appropriate lower limit for detection of seminarians in need of counseling. According to Figure 1, such a cut-off score

correctly identified 23 of the 30 seminarians in need of counseling. It would

<u>Total Score</u> <u>LSSCT</u>	<u>Not in Need</u> <u>of Counseling</u>		<u>In Need</u> <u>of Counseling</u>	
	<u>Frequency</u>	<u>Cumulative</u> <u>per cent</u>	<u>Frequency</u>	<u>Cumulative</u> <u>per cent</u>
440 -			6	100
430 - 439			4	80
420 - 429			4	66
410 - 419	2	100	3	53
400 - 409			3	43
390 - 399	1	94	3	33
-----	-----	-----	-----	-----
380 - 389	2	92 <sup>0</sup>	1	23
370 - 379	2	84	3	20
360 - 369	5	77	1	10
350 - 359	6	60	2	7
340 - 349	5	40		
330 - 339	4	23		
320 - 329	2	10		
310 - 319	1	3		

N = 30

N = 30

Fig. 1. Scattergram of Total Test Score and Membership in Need for Counseling Group and Not in Need of Counseling Group.

have identified only three false positives, namely, the three individuals in the "not in need of counseling group" who scored above 390.

Figure 2 presents the scattergram which depicts the significant .82 correlation between the Attitude toward Self subtest and the criteria. Examination of Figure 2 indicates that a cut-off score of 140 would be appropriate to determine whether the Attitude toward Self subtest posed a particular problem area for a given seminarian. With such a cut-off, 22 of the 30 seminarians in need of counseling were identified, while only one of the group not in need of counseling was falsely detected.

The scattergram of performance on the Attitude toward Priesthood subtest, shown in Figure 3, represents a .60 relationship with the criteria. Placement of a cut-off at a score of 60 correctly identified 21 of the 30 students in

need of counseling, while mis-detecting only seven of the group not in need of

<u>Attitude Toward Self</u> <u>LSSCT</u>	<u>Not in Need</u> <u>of Counseling</u>		<u>In Need</u> <u>Of Counseling</u>	
	<u>Frequency</u>	<u>Cumulative</u> <u>per cent</u>	<u>Frequency</u>	<u>Cumulative</u> <u>per cent</u>
180 -			1	100
175 - 179				
170 - 174			1	98
165 - 169			2	95
160 - 164			2	88
155 - 159			3	81
150 - 154			5	71
145 - 149			5	54
140 - 144	1	100	4	37
-----				
135 - 139	7	97	1	24
130 - 134	4	73	4	20
125 - 129	7	60		
120 - 124	9	37	1	7
115 - 119	2	7	1	3
110 - 114				
N = 30		N = 30		

Fig. 2. Scattergram of Attitude Toward Self Score and Membership in Need for Counseling Group and Not in Need of Counseling Group.

counseling.

<u>Attitude Toward Priest-</u> <u>hood, LSSCT</u>	<u>Not in Need</u> <u>of Counseling</u>		<u>In Need</u> <u>of Counseling</u>	
	<u>Frequency</u>	<u>Cumulative</u> <u>per cent</u>	<u>Frequency</u>	<u>Cumulative</u> <u>per cent</u>
80 -			1	100
75 - 79	2	100		
70 - 74	1	93	2	97
65 - 69			10	90
60 - 64	4	90	8	57
-----				
55 - 59	8	77	8	30
50 - 54	9	50	1	3
45 - 49	5	20		
40 - 44	1	3		
N = 30		N = 30		

Fig. 3. Scattergram of Attitude Toward Priesthood Score and Membership in Need for Counseling Group and Not in Need of Counseling Group.

Figures 4 and 5 indicate the spread of scores on the Attitude toward Im-

portant Issues and Attitude Toward Women subtests. Inspection of Figure 4 shows

<u>Attitude toward Important Issues LSSCT</u>	<u>Not in Need of Counseling</u>		<u>In Need of Counseling</u>	
	<u>Frequency</u>	<u>Cumulative per cent</u>	<u>Frequency</u>	<u>Cumulative per cent</u>
75 - 79			2	100
70 - 74	2	100	7	93
65 - 69	2	94	7	70
60 - 64	5	87	8	47
-----				
55 - 59	12	70	6	20
50 - 54	8	30		
45 - 49	1	3		
N = 30			N = 30	

Fig. 4. Scattergram of Attitude Toward Important Issues Score and Membership in Need for Counseling Group and Not in Need of Counseling Group. that with a significant .69 relationship, use of a cut-off score of 60 identifies 24 of the 30 subjects judged in need of counseling or 80 per cent of this criterion group.

The Attitude toward Women subtest scores, depicted in Figure 5, represent

<u>Attitude toward Women LSSCT</u>	<u>Not in Need of Counseling</u>		<u>In Need of Counseling</u>	
	<u>Frequency</u>	<u>Cumulative per cent</u>	<u>Frequency</u>	<u>Cumulative per cent</u>
35 - 39			2	100
30 - 34	1	100	7	93
25 - 29	15	97	15	70
20 - 24	13	46	6	20
15 - 19	1	3		
N = 30			N = 30	

Fig. 5. Scattergram of Attitude Toward Women Score and Membership in Need for Counseling Group and Not in Need of Counseling Group the least substantial, although significant, relationship between the attitude categories and the criteria. Table 1 also indicates that this subtest yielded the least variability in performance for each group and only an approximate



3-point difference in their respective mean scores. Consequently, attempting a cut-off score for this subtest appeared unfeasible. Unfortunately, the low number of stems in this subtest reduced its practical value.

Figure 6 depicts the spread of scores representing the .59 relationship

<u>Attitude toward Family</u> <u>LSSCT</u>	<u>Not in Need</u> <u>of Counseling</u>		<u>In Need</u> <u>of Counseling</u>	
	<u>Frequency</u>	<u>Cumulative</u> <u>per cent</u>	<u>Frequency</u>	<u>Cumulative</u> <u>per cent</u>
70 -			3	100
65 - 69			2	90
60 - 64	2	100	7	83
-----				
55 - 59	4	93	2	60
50 - 54	5	81	7	53
45 - 49	5	64	7	30
40 - 44	8	47		
35 - 39	1	20	1	7
30 - 34	5	17	1	3
N = 30		N = 30		

Fig. 6. Scattergram of Attitude toward Family Score and Membership in Need for Counseling Group and Not in Need of Counseling Group

between the Attitude toward Family Scores and the criterion groups. This figure suggests that while the majority of subjects in both groups score in the

<u>Attitude toward Others</u> <u>LSSCT</u>	<u>Not in Need</u> <u>of Counseling</u>		<u>In Need</u> <u>of Counseling</u>	
	<u>Frequency</u>	<u>Cumulative</u> <u>Per cent</u>	<u>Frequency</u>	<u>Cumulative</u> <u>per cent</u>
65 - 69			2	100
60 - 64			3	94
55 - 59			6	84
50 - 54	3	100	9	64
-----				
45 - 49	11	90	8	34
40 - 44	14	54		
35 - 39	2	7	2	7
N = 30		N = 30		

Fig. 7. Scattergram of Attitude Toward Others Score and Membership in Need for Counseling Group and Not in Need of Counseling Group.

median range, a cut-off point of 60 would detect at least 40 per cent of the seminarians in need of counseling.

The Attitude toward Others subtest, represented in Figure 7, correlated .73 with the criteria. A cut-off score of 50 correctly identified two-thirds of the seminarians in need of counseling, with only three false positives from the Not in Need of Counseling group.

In Figure 8, the individual performances of the subjects in need of

Subject	Total	Self	Priesthood	Family	Women	Others	Issues	Above Cut-Off
1	x	x		x			x	4
2		x						1
3	x	x				x		3
4	x	x		x	x	x		5
5		x					x	2
6	x	x	x	x	x	x	x	7
7	x	x	x	x		x		5
8								0
9	x					x	x	3
10	x	x		x		x	x	5
11			x			x		2
12	x	x						2
13	x	x	x	x	x	x	x	7
14	x	x	x				x	4
15	x							1
16	x	x	x	x	x	x		6
17								0
18						x		1
19	x	x	x	x	x	x		6
20	x	x	x		x	x	x	6
21								0
22	x	x				x	x	4
23	x	x		x		x	x	5
24	x	x	x	x	x	x		6
25	x	x		x		x	x	5
26	x	x	x			x	x	5
27	x	x					x	3
28	x	x	x	x	x	x	x	7
29	x	x	x		x	x	x	6
30	<u>x</u>	<u>x</u>	<u>x</u>	<u>x</u>	<u>—</u>	<u>x</u>	<u>x</u>	6
Totals	23	23	13	13	9	20	16	

Fig. 8. Frequency of Scoring Above Cut-off Points on Subtests and Total ISSCT for 30 Seminarians Judged in Need of Counseling.

counseling are more closely examined. For each of these subjects, the frequency of scores above the cut-off points for the subtest and total scores are presented.

In summary, the first hypothesis predicted that the LSSCT total and subtest scores would significantly differentiate those seminarians, judged by two criterion measures, in need of counseling from seminarians judged not in need of counseling. The significant biserial correlations, presented in Table 2 and depicted in Figures 1 through 8, indicate support for this hypothesis for the six subtests and total test scores. Seminarians judged in need of counseling, both by three elevated MMPI scales and psychologists' ratings, scored significantly higher on the LSSCT than seminarians judged, by the same criteria, not in need of counseling.

### Predictive Validity

Predictive validity of the LSSCT was measured by comparing the scores of 30 students who left the seminary within a year after testing (non-perseverers) and 30 seminarians who remained at least three years (perseverers). Table 3

TABLE 3

MEANS AND STANDARD DEVIATIONS OF LSSCT SUBTEST  
AND TOTAL TEST SCORES FOR 30 PERSEVERERS  
AND 30 NON-PERSEVERERS

Test	Perseverers		Non-Perseverers	
	Mean	SD	Mean	SD
Self	133.73	10.45	135.23	9.70
Priesthood	54.63	5.99	60.40	8.53
Family	49.07	8.83	48.90	8.13
Women	25.60	4.01	26.00	3.23
Others	47.40	5.60	48.40	6.40
Important Issues	57.40	5.10	60.50	5.48
Total	367.83	27.47	379.43	29.81

presents the means and standard deviations of the two groups for their LSSCT performance. Comparison of these means and standard deviations reveals little difference in levels of performance and in the variability of scores between the two groups.

Point biserial correlations for subtest and total scores and the criterion groups of perseverers and non-perseverers are shown in Table 4. These results

TABLE 4

POINT BISERIAL CORRELATIONS OF LSSCT SUBTEST AND  
TOTAL SCORES WITH PERSEVERERS AND NON-PERSEVERERS

Test	$r_{p_{bis}}$
Self	.07
Priesthood	.37*
Family	.01
Women	.05
Others	.08
Important Issues	.28
Total Test Score	.18

\*Significant at the .05 level

indicate generally nonsignificant relationships between the attitude categories and the criteria of leaving or remaining in the seminary. One subtest, Attitude toward Priesthood, correlates significantly with the criteria. The scattergram depicting this relationship is presented in Figure 9. Again, use of a cut-off score of 60 identified 67 per cent of the seminarians who did not persevere.

The second hypothesis in the study suggested that the LSSCT total and subtest scores would significantly differentiate perseverers in the seminary from non-perseverers. Within the definitions of perseverance and non-perseverance

given above, the second hypothesis was generally not supported. Table 4 indicates that only one subtest, Attitude toward Priesthood, significantly differentiated perseverers from those who left the seminary.

Attitude toward Priesthood LSSCT	Perseverers		Non-Perseverers	
	Frequency	Cumulative per cent	Frequency	Cumulative per cent
80 -				
75 - 79			2	100
70 - 74	1	100	2	94
65 - 69	1	97	4	87
60 - 64	4	93	12	74
-----	-----	-----	-----	-----
55 - 59	10	80	2	34
50 - 54	8	47	4	27
45 - 49	5	20	3	13
40 - 44	1	3	1	3
	N = 30		N = 30	

Fig. 9. Scattergram of Attitude Toward Priesthood Scores and Perseverance or Non-perseverance in seminary.

### Reliability Measures

Two measures of reliability for the LSSCT were employed, interscorer and test-retest reliability. For interscorer reliability, protocols of 30 seminarians were independently scored by two graduate students in psychology. The Pearson product moment correlation for interscorer consistency of .91, significant at the .01 level, indicated support for the third prediction in the current investigation.

Test-retest reliability was carried out by re-examining 30 subjects two months after they were originally tested. Again, the Pearson product moment correlation was employed, yielding a significant relationship, .84, at the .01 level. Therefore, these correlational results supported the last hypothesis, that test-retest reliability would yield a high, significant coefficient of stability.

LSSCT Intercorrelations

To evaluate the individual contributions of subtests to the total test score, and the relationships among the subtests, intertest correlations were computed. Table 5 presents these correlations. In general, the correlations

TABLE 5

INTERCORRELATIONS OF LSSCT  
SUBTEST AND TOTAL SCORES

	Priesthood	Family	Women	Others	Important Issues	Total
Self	.40	.47	.41	.63	.59	.86
Priesthood		.33	.14	.49	.54	.68
Family			.24	.43	.36	.69
Women				.34	.13	.46
Others					.51	.78
Important Issues						.74

among the subtests are moderate, and the correlations of each subtest to the total test score are substantial. Perhaps the only exception to these favorable results are the low correlations yielded by the Attitude toward Women subtest.

## CHAPTER V

## DISCUSSION

Validity

Congruent Validity. Since a primary effort in the present study, as shown by the first hypothesis, was to devise an objective scoring system sensitive to detecting seminarians in need of counseling, it is first very important to analyze the validity of these results. Table 2 indicated a highly significant relationship (.88) between the total score on the ISSCT and the need for counseling criterion. None of the past research on sentence completion tests yielded such a substantial correlation with similar criteria for adolescent and young adult populations. For example, Rohde (1957) obtained coefficients of .78 for high school girls and .82 for boys using teachers' ratings as the criterion. Rotter and Rafferty (1950) reported relationships of .50 for college girls and .62 for college men between the ISB and ratings of teachers. Rotter et al. (1949) obtained correlations of .64 and .77 for women and men respectively with the ISB and teacher and counselor judgments of adjustment. Finally, Barry (1950) used the ISB with college students in counseling and found a .67 correlation with adjustment.

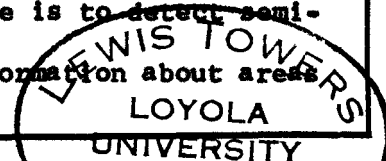
As shown in Table 2, the ISSCT subtests yield validity coefficients ranging from .59 to .82 with the exception of the Attitude toward Women category. Comparison with other studies is very difficult with regard to subtest validity of sentence completion tests. Heretofore, authors have not reported congruent or predictive validities for sentence completion subtests (Goldberg, 1965). As a suggestion, however, of the value of the current subtest validities, the comparison of the 33-item Attitude toward Self subtest of the ISSCT with the 40-item ISB can reasonably be made. Rotter and

Rafferty (1950) reported a .62 validity for college men, between the 40-item ISB and teachers' ratings of adjustment. At the same time, the comparably long (33-item) Attitude toward Self subtest yields a .82 relationship with need for counseling.

Several points may be stated in support of the significant congruent validity reported in the current study. In the first place, the establishment of criterion groups for seminarians in need of counseling utilized both objective testing and psychologists' ratings. Comparatively, the present procedure is much more rigorous than the Rotter and Rafferty study (1950) which relied solely on the ratings of teachers, unsophisticated in psychology, to measure adjustment. In addition, Rohde (1946) in establishing her adjustment-maladjustment criteria, has been widely criticized (Goldberg, 1965; Rotter, 1951; Zimmer, 1956) for being involved in both scoring the sentence completions and rating the subjects for admission to one or the other criterion group.

As a second point, the length of the LSSCT certainly enhances its validity, as well as its reliability (Anastasi, 1961). The test, consisting of 100 stems, is longer than all the widely researched sentence completion tests, for example, the 40-item ISB (Rotter & Rafferty, 1950), Rohde's 65-item test (1957), and Fehr's 60-completion test for seminarians (1958). Harrower's study (1964) fails to report test length.

A third point involved the legitimacy or necessity for establishing subtest validities at all, since the past research has apparently neglected this aspect (Goldberg, 1965). It would seem both very appropriate and useful that an instrument, such as the LSSCT, whose main purpose is to detect seminarians in need of counseling, provide more specific information about areas





of conflict for a particular subject. Consequently, statistical analyses of the subtests appear quite justified. The congruent validity coefficients for five subtests, as implied earlier, seem very encouraging. Even when dealing with homogeneity of items within subtest categories, which tends to minimize the size of correlations, the relationships between the majority of subtest scores with need for counseling are meaningful.

Predictive Validity. Five subtests and the Total Test score produced low, statistically nonsignificant correlations with the criterion of perseverance in the seminary. Thus, the second hypothesis was not supported by these results. One subtest, Attitude toward Priesthood, correlated .37 with the criterion which was statistically significant but not substantial. It is certainly reasonable that an individual's attitude toward the priesthood would correlate with whether he perseveres in the seminary. At the same time, it is just as reasonable that an individual may have a good attitude toward the priesthood but not have the emotional and intellectual capacities to function in such a life. Consequently, reasons for leaving the seminary may be independent of a subject's attitude toward the priesthood.

A second reasonable explanation for the lack of substantial predictive validity in the ISSCT may be in the nature of the criterion itself. At the time the study was conducted, no data were available for more than three year follow-ups. Currently, these students, termed as perseverers in the three year follow-up, have approximately five more years until ordination. It is not unreasonable to expect that additional non-perseverers will emerge during this five-year period. Certainly, it will be necessary to re-examine predictive validity at that time when a more long-term criterion is available.

According to the literature, only one researcher has incorporated predictive validity in a seminary study using a sentence completion test.

Harrower (1964) predicted lack of success in the ministry, but she used the Rorschach, TAT, Zondi, and the Draw-a-Person in addition to an impressionistic interpretation of a sentence completion test. Fehr (1958), Palomo (1966), and Vaughan (1956) all used the sentence completion test to compare seminarians with lay students. None of these studies investigated the question of prediction.

Related Issues. Very relevant to the establishment of meaningful test validity with reference to outside criteria, is the corollary and underlying concept of internal consistency or the relationships of subtest to subtest and subtest to total score. The most advantageous test battery employs a combination of subtests whose unique but important contribution to the total test score is reflected by low correlations with each other and by moderate relationships with the overall score (Thorndike, 1949). If such a battery is achieved, no subtest is duplicating another subtest's content or contribution. Nor is any subtest so highly correlated with the total test as to be a possible replacement for the entire battery.

Again, comparisons with other sentence completion research are not possible due to the paucity of studies in this area (Goldberg, 1965). With examination of the intercorrelations presented in Table 5, the LSSCT approaches the standards suggested by Thorndike (1949). Again with the exception of the Attitude toward women subtest, which contained a small number of stems, the remaining five categories produce low correlations with each other and moderately substantial contributions to the total test score.

A further important issue is the decision to utilize cut-off scores on

the ISSCT as signals for need for counseling (Heinrich, 1967; Rotter, 1950). With reference to the total test score, a cut-off score may possibly be effective in two directions. First, it may alert a psychologist to the need for further, more intensive personality testing of the individual subject. Secondly, scoring above a cut-off point should lead to a more careful investigation of the ISSCT subtest categories for information regarding specific areas of conflict to be made use of in counseling the subject.

In terms of the usefulness of individual subtest cut-off scores, again they would provide a brief profile of problem areas and the relationship of such problem areas for a particular individual. Additionally, such cut-off points are potentially useful research tools for investigating similarities or differences in the patterning of subtest performance for subjects in need of counseling or for various samples of seminary populations.

As an initial investigation, the present research cannot justifiably establish more than tentative cut-off scores until additional cross-validation studies are undertaken (Rotter & Rafferty, 1950). Encouragingly, however, a very recent cross-validation study by Heinrich (1967), who used the ISSCT with 50 seminarians from six different religious groups fully supported the current findings, seen in Figure 1, that a total test cut-off score in the 390-400 range seemed most appropriate for the seminary population. Unfortunately, Heinrich did not report validity coefficients or cut-off scores for the subtests.

### Reliability

Two types of reliability measures were employed. The first, interscorer reliability, was examined to test the objectivity and clarity of the manual. Interscorer reliability of .91 for the ISSCT is consistent with that reported

by Rohde (1957), Rotter, Rafferty, and Schachtetz (1949), and Churchill and Crandall (1955). For sentence completion tests used specifically with semi-  
narians, Vaughan (1956) reported interscorer reliability as .89 and Fehr  
(1958) as .92.

This high reliability coefficient, as predicted in hypothesis three, is quite important to substantiate the several advantages in administration and scoring of the LSSCT that the manual provides. A single protocol should demand approximately 15 minutes to score, based on the average time spent by the relatively unsophisticated scorers in the present study. Secondly, in view of the fact that these scorers were given no verbal instructions, the written manual is apparently quite clear. Consequently, it seems reasonable to expect that if a scorer is given some orientation and early assistance, he will easily develop a high degree of proficiency with the system. These findings are in accordance with Rotter et al. (1949) and Churchill and Crandall (1955) who suggest that bright college students can readily attain such proficiency with objective scoring systems for sentence completion tests.

Secondly, the LSSCT appears to measure relatively stable variables rather than transitory or superficial reactions. The present two-month test-retest reliability of .84, as would be expected, is slightly higher than the eight-month retest reliability of .76 reported by Rohde (1957) and the twenty-month retest reliability of .70 reported by Churchill and Crandall (1955).

A two-month retest interval appeared very appropriate for these additional reasons. First of all, Anastasi (1961) recommends intervals of six weeks or more for psychological tests not involving specific learning abilities or the effects of practice on proficiency. Secondly, advocating stabili-

ty over very long-term retest reliability intervals would seem inappropriate in view of the expected personality changes, resolution of conflicts, or intensification of conflicts which occur in the period of development and maturation this particular age group would be experiencing (Hackenworth, 1966; Murray, 1958).

#### Evaluation and Implications for Future Research

The findings of the current research substantially support all but one of the four hypotheses outlined in the first chapter. Tests of interscorer reliability indicate the efficacy of the objective scoring system and manual, thus providing clear instructions for subjects and brevity and clarity of scoring for examiners. In addition, test-retest reliability suggests the stability of the personality variables under consideration.

Very importantly, tests of congruent validity provide support for the primary value of the LSSCT as an indicator of seminarians in need of counseling, while at the same time pointing to the usefulness of the subtest categories in yielding specific information regarding problem areas. The tests for predictive validity did not yield significant results.

Based on the present study, several valuable areas for future research become apparent. First of all, there is certainly a need for additional cross-validation studies with various seminary groups. One of the specific values of such studies would be the investigation of the effectiveness of present cut-off scores with different seminary samples.

Secondly, only one subtest, Attitude toward Women, proved an insensitive indicator of the need for counseling and correlated poorly with the total test score. Future study of this subtest, with view to increasing its length and, consequently, its reliability and validity, would be beneficial.

Reasons for the nonsignificant results regarding predictive validity have been offered earlier in the discussion. However, some additional, important questions have merit for further study. If the primary value of the LSSCT is to detect seminarians in need of counseling, is this factor necessarily related to perseverance or non-perseverance in the seminary? Perhaps the more pertinent test of predictive validity would involve follow-up studies on seminarians, judged in need of counseling, after completion of a period of such counseling.

Lastly, an area of worthwhile study would involve the patterning of performance on the LSSCT subtests. For instance, is there a consistent pattern for seminarians not in need of counseling? Is a high score on a certain subtest a more significant indicator of maladjustment than another? Is there a difference in performance on the LSSCT before and after counseling? Does a high score on a particular subtest suggest specific treatment procedures, e.g., would a significantly high score on the Attitude toward Others subtest point to group psychotherapy as the preferred treatment?

## CHAPTER VI

## SUMMARY AND CONCLUSIONS

The purpose of the present study was to create a scoring system for the LSSCT and to examine test reliability and validity with such a system. The study proposed to differentiate, on the basis of a total test score and sub-test scores, seminarians in need of counseling from seminarians not in need of counseling (congruent validity) and persevering seminarians from non-persevering seminarians (predictive validity). Further, the study proposed that LSSCT scores were relatively stable for the seminary population (test-retest reliability) and that the scoring system could be used, with a high degree of reliability, by non-psychologists (interscorer reliability).

Past research produced three important findings utilized in this study. First, the most effective sentence completion test is one created to evaluate the problems of a specific group. Secondly, an objective scoring system has been found to be superior to impressionistic methods because the latter is often susceptible to subjective evaluation. Thirdly, objective scoring systems increase the utility of a test as an instrument for personality assessment and research.

The scoring system developed for the 100-stem LSSCT is based on a seven-point scale similar to that used by Rotter and Rafferty (1950). Typical scoring examples were provided in the manual, based on the independent agreement of at least three of four judges. The manual also contains detailed administration and scoring instructions.

The total test was divided into six subtests measuring Attitudes toward Self, Priesthood, Family, Women, Others, and Important Issues. This was accomplished by having two experienced psychologists place each stem in one of

these categories. Thus, an examiner could obtain objective scores in each of six subtests as well as for the total test.

The congruent validity of the scoring system was tested by comparing the scores of 30 seminarians in need of counseling with 30 seminarians not in need of counseling. The total test and each of the subtests produced substantially significant correlations with the criterion indicating the LSSCT is a valid instrument in measuring seminarians' adjustment. It was also possible to determine cut-off scores indicative of maladjustment for all the subtests except Attitude toward Women, a subtest with a low number of stems.

The scoring system achieved little success in predicting perseverance or non-perseverance in the seminary. When 30 perseverers were compared with 30 non-perseverers, only the Attitude toward Priesthood yielded a significant correlation and it was too low to be useful.

The efficiency of the objective scoring system and manual was demonstrated by the .91 interscorer reliability between two first-year graduate students having no experience with sentence completion tests. In addition, the test-retest reliability coefficient of .84 suggests the stability of the personality variables under scrutiny.

The results of the study were promising in several ways. The congruent validity of the total test is the highest reported in the literature. Even the validity figures for the individual subtests compare very well with validity figures reported for total tests. Also the subtest intercorrelations were moderate to low, indicating the test measures several variables rather than the single variable typical in many studies employing an objective scoring system. Finally, the need for further research was noted, especially cross-validation studies.



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## APPENDIX A

## THE LOYOLA SEMINARIAN SENTENCE COMPLETION TEST

by

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## THE LOYOLA SEMINARIAN SENTENCE COMPLETION TEST

Code Number \_\_\_\_\_ Date \_\_\_\_\_

Please finish off the following "incomplete" sentences with any conclusion you wish. Since the aim of this exercise is to help you attain some added understanding of yourself, try to express notions that have real meaning for you.

1. When the odds are against me
2. I could be happy if
3. It seems to me that priests
4. Strangers
5. When I think of women
6. The fellows I like least
7. Living away from home
8. At times I worry
9. I take pride in
10. Being away from girls
11. I wonder if I have the ability to
12. Some people in authority
13. I feel uneasy with people who
14. My conscience
15. When I see that others are doing better than I
16. I wish I could decide
17. I become sad
18. Performing in public
19. When I am alone
20. The thought of getting married
21. My vocation
22. What I dread most about the seminary

23. When it comes to spending money
24. It makes <sup>me</sup> my self-conscious
25. I know it is silly, but I feel nervous whenever
26. Of all the things about myself, I wish I could improve
27. At times I have felt ashamed
28. My fellow students
29. If I did not go to the seminary
30. I can't make up my mind
31. Compared with others, I
32. Sometime I am suspicious of
33. My father hardly ever
34. My (brother) (sister) and I
35. When I am about to face a new situation
36. When I was a child, my family
37. When I feel sexual impulses
38. I wish that priests
39. My parents think that I
40. If someone gets in my way
41. When I am not around, my friends
42. My mother and I
43. The thought of so much praying
44. My secret ambition in life
45. The fellows I tend to hang around with
46. If my parents had only
47. *The turning point in my life*
48. My father and I
49. At night I

50. What I have to do now is
51. I wonder whether the seminary regulations
52. When I am with priests
53. My health
54. It makes me mad
55. I most like
56. The people I find it hardest to get to know
57. When I meet girls
58. I like working with people who
59. I am apt to get discouraged when
60. My feelings about married life
61. I was never happier than
62. I resent
63. People who work with me usually
64. Most of my friends don't know what makes me nervous
65. I suspect that my greatest weakness
66. The girl I
67. I wish
68. Getting to know a priest
69. Any trouble I have with studies
70. When I go to Miles Seminary, I will miss
71. When I have trouble with someone
72. People whom I consider my superiors
73. Deciding on my vocation
74. Nothing is harder to stop than
75. What I think will be my biggest problem
76. I wonder whether seminary studies



77. I feel particularly guilty about
78. I wonder if a priest
79. Because of my parents
80. I wonder if the spiritual life
81. The seminarian's attitude toward girls
82. My family
83. What I look forward to most at Niles Seminary
84. I wonder if one of my motives
85. If my father would only
86. I think that sports
87. When I sense that the person in charge is coming
88. Compared with most families mine
89. I get tense whenever
90. What I want out of life
91. I wonder if I am weaker than many others in
92. I hesitate
93. Compared with my mother, my dad
94. Things I have done
95. The greatest difficulty facing a priest
96. I feel closest to
97. Children
98. I think of myself as
99. I suffer most from
100. Being a secular priest in Chicago

**APPENDIX B**

**LOYOLA SEMINARIAN SENTENCE COMPLETION TEST MANUAL**

**CREATION OF SCORING SYSTEM**

**INSTRUCTIONS TO JUDGES**

**DESCRIPTION OF ATTITUDE CATEGORIES**

## INSTRUCTIONS TO JUDGES

You are asked to rate each sentence on the records you have been given on a seven point, bipolar, mental health scale as shown below:

1                      2                      3                      4                      5                      6                      7

---

POSITIVE ----- NEUTRAL ----- NEGATIVE

There are three scores (1, 2, and 3) for positive completions, three scores for negative completions (5, 6, and 7) and one score (4) for neutral completions.

A response that you judge to be mildly positive but no more than that, receives a score of 3. When an answer is quite positive but not extremely so, it receives a score of 2. A completion that you feel is extremely indicative of good adjustment is given a score of 1.

The rules are basically the same for a negative response. A score of 5 is given to a response that you feel is mildly indicative of conflict or maladjustment. If the completion is quite indicative of maladjustment but not so much as to be rated extreme, it is scored 6. If an answer is grossly psychopathological, it is scored 7.

A score of 4 is given to a completion that might be considered neutral; that is, it does not seem appropriate for any of the other categories. Such responses might be evasions, general descriptions, song titles, or cliches.

No score is given if an answer does not express at least one complete thought.

The following information should help you in your judgments. The purpose of this test is to determine the psychological adjustment of day school seminary students who are at the completion of grade 12 and will enter first

year of college as boarding seminary students a few months after testing. The test was constructed to elicit the seminarian's attitude toward: (1) self, (2) priesthood, (3) family, (4) women, (5) others, and (6) important issues. On the next page you will find a brief positive and negative description of these attitudes.

Your cooperation in this study is greatly appreciated by the investigator.

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Chicago

## DESCRIPTION OF ATTITUDE CATEGORIES

### ATTITUDE TOWARD

### POSITIVE

### NEGATIVE

1. Self

"self-esteem", a positive acceptance of self, seeing one's self as independent, capable and creative

"self-devaluation", depreciation of self; disliking oneself, seeing self as incapable and weak.

2. Others

Concern for the welfare of others, desire to share experiences with others, sees interpersonal relationships as warm and happy

Fear of others, desire to be alone, lack of rewarding experiences in interpersonal relationships.

3. Family

Closeness to family, deriving happiness and security from family relationship, warm feeling about its members.

Hostility toward family or any of its members, disappointment with childhood or adolescent upbringing, wishing family life had been different.

4. Priesthood

Sees it as positive, meaningful way of life; willing to pursue it in spite of obstacles he foresees

Doubtful of vocation; questions own strength, questions priesthood in general.

5. Women

Sees them as warm, loving,  
and sensitive; is attracted  
to them and expresses feeling  
he can handle this.

Wonders if he can live  
without them; thinks of  
them only in terms of how  
they stimulate him; dis-  
likes them.

6. Important  
Issues

Positive approach; ex-  
presses desire to deal  
constructively with pro-  
blems, especially if  
stress is involved;  
expresses feeling that life  
has problems one must and  
can handle.

Unsure of what to do;  
fails to respond to  
stress; pessimism; in-  
ability to make decisions

**APPENDIX C**  
**INSTRUCTIONS FOR CATEGORIZING STEMS**  
**of**  
**THE LOYOLA SEMINARIAN SENTENCE COMPLETION TEST**

## INSTRUCTIONS FOR CATEGORIZING STEMS

On the following pages you will find one hundred stems used on a Sentence Completion Test for Seminarians (SCTS). You are asked to sort these stems into six categories: attitude toward (1) Self, (2) priesthood, (3) family, (4) women, (5) others, (6) important issues. Each stem can be placed in only one category. There is no limit to the number of stems you place in any given category. The last category (6) important issues, may need clarifying. You will find that once you have placed appropriate stems in the first five categories, you will have some stems left. These stems are somewhat general in nature but appear to have potentially important discriminability in measuring the psychological adjustment of seminarians. Thus, they are placed in this rather general category.

Example: Attitude toward Women

5. When I think of women
10. Being away from girls
20. The thought of getting married
57. When I meet girls
60. My feelings about married life
66. The girl I
81. The seminarian's attitude toward girls



**APPENDIX D**  
**LOYOLA SEMINARIAN SENTENCE COMPLETION TEST**  
**MANUAL**

**Prepared by**  
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**Chicago**

## Scoring Rules

In the following section, each stem will be presented with examples for the various scores. When possible, these examples should determine the score given a completion. Since it is not possible to give enough examples to cover all the completions that one may find, general rules for scoring will be presented here.

Each sentence completion is scored on a seven point scale containing three degrees of adjustment (1, 2 and 3), a neutral point (4) and three degrees of maladjustment (5, 6 and 7). The easiest approach to using the scoring system is to start at the neutral point and work toward the extremes. Thus, if the completion is judged to be positive, one considers whether it is mildly positive (3), quite positive (2) or extremely positive (1). If the completion suggests conflict, one considers whether this conflict is mild (5), somewhat severe (6) or very severe (7). A neutral score (4) is given if one cannot place a completion in any other category.

### Positive Responses

A positive response is one that expresses a healthy attitude of mind. Completions indicating optimism and happiness as well as hope, humor and a positive feeling toward people are scored here.

Completions receiving a score of three (3) are those which express a positive attitude toward school, sports, extra-curricular activities or a warm feeling or concern toward another person.

A score of two (2) indicates a generalized positive feeling toward people, good interpersonal relationships, a warm family life, enthusiasm, hope or good humor. A score of two (2) indicates a broader positive response to life in contrast to a score of three (3) which indicates a positive response to a single aspect of life.

Completions are scored one (1) when they express an excellent attitude toward people and life. Indications of strong positive feelings toward people in general and genuine optimism are included in this category.

### Conflict Responses

These completions indicate a maladjusted frame of mind. They include depression, hostile reactions, statements of unhappy experiences, expectations of failure, interpersonal difficulties, sexual problems and statements of past maladjustments.

The first degree of maladjustment which is given a score of five (5) indicates specific conflicts that do not appear severe or incapacitating. Such are worries over specific school problems, financial matters, physical complaints, concern over politics or specific religious practices and identification with minority groups.

Completions given a score of six (6) indicate that the problems are more deep-seated than those given a score of five (5) and that they affect the personality as a whole. These typically are expressions of feeling inadequate, expecting to do poorly in all or most of one's school work, psychosomatic complaints, difficulties in relating heterosexually as well as indications of general social inadequacy, inability to decide on a vocation, concern over living up to parental expectations or a pervading pessimistic outlook on life.

A score of seven (7) is given a completion that indicates very severe maladjustment. Such completions may express extreme family problems, suicidal wishes, bizarre thoughts, sexual conflicts, strong hostile attitudes toward people in general or feeling of confusion.

### Neutral Responses

These responses, which receive a score of four (4), do not fall clearly into either the positive or negative categories. Frequently they are simple evasions or meaningless descriptions. Clichés, song titles and stereotyped responses are all included here. A neutral score is also given to ambiguous responses that might go into either category depending on the interpretation one gives it.

### Important Considerations

In rating a completion, the following instructions should be followed in assigning specific scores:

1. Omissions are not scored. At least one complete thought must be expressed before score is assigned. Although omissions should be considered in the interpretation of a protocol, they are not consistently enough in one direction to rate a score. Consult the tables at the end to prorate scores where there are omissions.
2. Qualifications. Frequently one may find a completion similar to one in the manual but some qualification has been added. Such qualifications may alter the scoring. For example, My family . . . is very close, but I don't feel at ease with them appears to be a positive response at first but the qualification actually indicates it should receive a conflict score. Qualifications can also lead to a more positive score as in the example, My family . . . argues a lot but we are beginning to understand each other now.
3. Extreme Scores. It has not been possible to provide examples of extreme positive scores (1) and extreme conflict scores (7) for each stem. However, the scorer should feel free to use these scores if the completion follows the rules outlined for using these extreme categories.

4. Unusually Long Completion. In cases where a completion is unusually long the general rule is to add one point to the score unless it already has a score of seven (7). It has been found that anxious subjects tend to write longer answers, seemingly finding it necessary to explain themselves. This has been verified under conditions where intelligence, which might seem to be the crucial factor here, was controlled (Rotter and Rafferty, 1950). An important exception is the case of a qualification. When completions are long because of a qualification, the score must be determined by whether the qualification is in the positive or negative direction.

In the examples, an asterisk (\*) has been placed after stems that have received an extra point because of length.

5. Negatively directed stems. Some stems are worded in such a way as to generally elicit a negative completion. For example, I feel particularly guilty about ... or I get tense whenever ... are stems that one finds it difficult to respond to positively. In such cases, reasonable doubts are scored in a positive direction. The scorer should be guided in these instances by the examples for that stem. When examples are not available, he will have to judge a completion on the basis of the insight and maturity shown by the completion. In the majority of cases these completions will receive a score of two (2) or three (3). It is very difficult to create a one (1) completion for most of these stems.

## Scoring Categories

Seven scores can be obtained from the LSSCT. The first is an overall score obtained by simply adding up the scores for each stem.

Six subtest scores are also obtainable as follows:

### Attitude toward:

#### Self

Stems: 2, 8, 11, 14, 17, 19, 24, 25, 26, 27, 31, 32, 35, 37, 49, 53, 54, 55, 59, 61, 62, 64, 65, 67, 77, 84, 87, 89, 91, 92, 94, 98 and 99

#### Priesthood

Stems: 3, 21, 22, 29, 38, 43, 51, 52, 68, 70, 73, 76, 78, 83, 95 and 100

#### Family

Stems: 7, 33, 34, 36, 39, 42, 46, 48, 79, 82, 85, 88, 93 and 97

#### Women

Stems: 5, 10, 20, 57, 60, 66 and 81

#### Others

Stems: 4, 6, 13, 15, 18, 28, 40, 41, 45, 56, 58, 63, 71 and 96

#### Important Issues

Stems: 1, 9, 12, 16, 23, 30, 44, 47, 50, 69, 72, 74, 75, 80, 86 and 90

#### Correction Factors

If a completion is unscorable for any reason, a correction factor is used to determine the overall score and the subtest score affected by this omission. To compute this prorated score, multiply the obtained score by the proper correction factor listed below.

100

Overall Score

---

100 - omissions

<u>Self</u>	33
	<hr/> 33 - omissions
<u>Priesthood</u>	16
	<hr/> 16 - omissions
<u>Family</u>	14
	<hr/> 14 - omissions
<u>Women</u>	7
	<hr/> 7 - omissions
<u>Others</u>	14
	<hr/> 14 - omissions
<u>Important Issues</u>	16
	<hr/> 16 - omissions

Scoring Examples

1. When the odds are against me

- (1) it makes life more interesting; I enjoy trying anyhow
- (2) I try harder; I seek to change those odds; I try to overcome them; I work better; I go ahead and take a risk; I work better; (indication one feels he can overcome the situation)
- (3) I try anyway; I try to press on; I try to find a way out; I measure the gain and loss possibilities; I reconsider my position; I try to do the best I can (indication one will continue without expressed confidence of succeeding)
- (4) that's life; I look for help; I turn to God
- (5) I consider whether or not to give in; I sometimes give up trying; I find it discouraging but bearable
- (6) I get tense; I usually feel depressed; I get angry; I quit; I get somewhat panicky; I don't like to try
- (7) I run; I panic, making it difficult to control the situation

2. I could be happy if

- (1)
- (2) I could give some important part of myself to others; I could better help others
- (3) I had health, wealth and friends
- (4) I could finish my civics term paper; there were not any if's
- (5) I were further along in seminary years; everything went my way; things always worked out; I had enough money to do the things I want to; more of my days were out of the ordinary
- (6) I had more friends; I was fully secure and self-assured; I could make decisions; I received some help; I was always positive; I knew for sure what my vocation is; I did not worry so much; I was satisfied with myself; I was sure of life
- (7)



3. It seems to me that priests

(1) are really great people for the most part; are wonderful people

(2) make good friends; are just as human as anyone else, which only enhances their station; are individuals I would like to identify with; are generally good men; are well-rounded persons; have good personalities; are nice guys; are happy; are ordinary people, are ordinary people dedicated to the same thing

(3) can do a lot for people; are just people doing a hard job; have a big responsibility; are not all the same since they are human; are leaders among men; should try to make religion more meaningful to today's people; if they are worthy have to be animated by love; are hard working

(4)

(5) live a hard life; haven't enough enthusiasm; are too often lazy

(6) are not performing the priesthood the way they should; are on the defensive

(7)

4. Strangers

(1)

(2) are potential friends; are usually friendly people; fascinate me

(3) I try to know better; interest me

(4) don't faze me; are people whom I have to figure out; are people you haven't met yet; are people; affect me in various ways

(5) sometimes make me uneasy; are hard to talk to at first; do not interest me; leave me cold

(6) I am cautious of; put me on guard; seem to keep me to myself; often frighten me; make me nervous

(7)

5. When I think of women

(1) I think of someone I can talk to and love; I enjoy it

(2) I think of personal love; I am usually pleased; I think of family life

(3) I think of pleasantness; I think of beautiful women; I want to be in their company; I think of marriage

(4) I think of people; I think of only one; they usually don't faze me; I feel like I'm getting older; I think of persons I hardly ever come in contact with

(5) I think of older women; I haven't got much to do; I wish I knew a girl I could really go for; I think of the goodness of God; I think of what I am sacrificing to achieve my goal in life

(6) I wonder what I'm doing in the seminary; I try to dismiss the thought

(7) I feel I will commit a sin of impurity

6. The fellows I like least

(1)

(2) have no compassion; are those who do not want to give each other a chance to do something; are the ones with the least consideration; are insensitive to the feelings and needs of others outside of a particular group

(3) are those who always try to show their superiority; are braggarts; are people who are phony; are cheaters; are the ones who think they know it all; are selfish and conceited; are the show-offs; are the ones that snub me

(4) are the guys who do the least; I avoid the most

(5) pose the greatest difficulty toward my getting a charitable way of thinking; are those who dislike me

(6)

(7)

7. Living away from home

(1) is great; is the best thing for me now; is enjoyable; gives me a feeling of independence (indication of current very positive experience)

(2) would be fun; would be interesting; is a pleasant change; excites me; should be a very good experience; appeals to me (expectation of very good experience)

(3) is good for a time; does not worry me; is no real problem for me; might be fun

(4) has advantages and disadvantages; is O.K.; will be different; would be all right; can be bad for some people and good for others

(5) is somewhat bothersome; is fun at first but then I get homesick; holds some doubts for me

(6) makes me self-conscious; will be very hard

(7)

8. At times I worry

(1)

(2)

(3) about enough time for homework; that I do not fulfill the obligations I have; when I have trouble with my studies; about how honest I am with myself; about my family and friends

(4) about grades; that I won't like college; about passing

(5) that I don't have the capacity for love and dedication necessary to become a priest; about stupid things; about life in general; about my immaturity; too much about trivial things

(6) about what is to become of me; about what to do about my vocation; about correct knowledge of sex; about whether I will be a success; that none of my peers really like me; about the future

(7) about everything under the sun

9. I take pride in

(1)

(2) myself; being able to help others; my accomplishments; friendships with interesting people; doing well; my sense of humor; my achievements; my friends; my ideas and achievements

(3) my school work; my physical capabilities; my vocation and my family; my status as a seminarian; my good marks; my ability to remember things; my possessions and family; my athletic abilities; my guitar playing; being a rebel, different; my knowledge; creative activity such as painting and writing; my aptitude for science; my intellect; my work; doing a good job; everything I attempt to do

(4) being alive

(5)

(6) nothing really

(7)

10. Being away from girls

(1)

(2)

(3) is a bit unreal but probably necessary

(4) has not affected me; is no great problem; does not tremendously bother me; does not seem too hard now; takes getting used to

(5) leaves a slight gap in my life now; sometimes makes me feel unfulfilled; hurts

(6) bothers me; has limited my competency for social interrelations; makes me uneasy when I meet them; will be very hard

(7) would be hell; depresses me; causes me anxiety

11. I wonder if I have the ability to

(1)

(2)

(3)

(4) entertain and act; judge without bias; be a good business man

(5) do what I want to in life; deal effectively with people, really do something good and worthwhile; be a good priest

(6) persevere in my vocation; adjust to adult life; become a mature adult; love one girl all my life; get a college degree

(7)

12. Some people in authority

(1)

(2)

(3) are wise

(4) I sometimes wonder about

(5) take little time to understand the people they guide; make rules that are bad for people in general; like to exercise it too much; should not be

(6) are phonies; are crooked; bother me because of their attitude; let it go to their heads; are lazy; anger me at their inability to be in authority; don't use their authority enough and properly

(7) turn my guts; disgust me; make me sick; get on my nerves; become tyrants

13. I feel uneasy with people who

(1)

(2)

(3) do not want to accept others as they are; assert their authority without being diplomatic; are unfriendly; are sarcastic and hard to get to; are very critical; are intellectual phonies; think they know it all (indication other person is difficult to like)

(4) talk a lot; do not make easy conversation

(5) are uneducated; are older and more learned than I am; are smarter than I am; are quiet; are less well off than I am; hold a definite edge over me; I am out of place with; ignore me (indication writer feels inadequate); have authority

(6) size me up

(7)

14. My conscience

(1) is in fine shape; is good; is clear

(2) to me is quite realistic; is very useful to me

(3) tells me how I should handle myself; keeps me on the straight and narrow; helps me tight spots

(4) is mine; tells me I should always do right; is my guide; seldom bothers me; is usually at ease

(5) bothers me when I am in the wrong; bothers me when I am unkind to a friend; can be compromised through rationalization

(6) bothers me; is doubtful; is quick to point out my wrongs

(7) bothers me a lot; is very scrupulous

15. When I see that others are doing better than I

(1)

(2) I try to learn from them if it is possible; I try to find out if I am doing my best; I try to do better; I launch a campaign to acquire that skill; I try to work harder

(3) I wish I could do as well

(4) Sometimes I feel bad, sometimes I try harder; I do not mind it; I resign myself to the fact that we are not all the same

(5) I do not compare them with myself; I try to do better than them

(6) I get discouraged and disgusted; I feel depressed; I get jealous

(7) I take it for granted

16. I wish I could decide

(1)

(2)

(3) what type of people I would like to work with as a priest

(4) what kind of car I like best; if I'm a democrat or republican; what to do with my free time; correctly about what I decide; how to answer these questions

(5) whether or not I could last long enough in the priesthood to do all I want to; what God wanted me to do; if I have the wrong views of the priesthood or not; what I should do after graduation

(6) whether or not to become a priest; between the priesthood and lay life; that there's a God; my vocation; on my place in life; what I really want to do in life

(7) about my place in society right now if I wanted to be a priest or not\*

17. I become sad

(1)

(2) when I see people hurt; when I consider bitterness or cynicism in others

(3) when I see poverty; at the death of a loved one; when I am away from friends; when I hurt someone else; when I see others being uncharitable; when I flunk a test; when something I have planned for does not work out

(4) on gloomy days; when there is something that causes me to be sad

(5) when I think of some of the things I have done; when I think of how much my parents and others know about the faith; when I think of the time I have wasted; when I am insulted; when things don't go my way; when I make a mistake; when I think of my failings

(6) when I work so hard and accomplish nothing; when I am alone; when I am mocked

(7)

18. Performing in public

(1) is what I like to do a lot; is very, very attractive to me

(2) is a challenge to me; makes me feel good and important; opens great opportunities

(3) I like; is alright; makes me nervous until I perform

(4) is difficult at times; easy at other times; does not affect me; does not appeal to me; is not my ambition; does not bother me

(5) bothers me; makes me nervous; swells my head

(6) makes me extremely nervous, scares me

(7) is odious to me



19. When I am alone

(1) I enjoy it

(2) I can be creative; I work best, I am content; I am satisfied

(3) I think of my future and my education; I enjoy reading; I can usually entertain myself; I usually want to do something; I sometimes feel happy

(4) I think; I read; I feel OK; I try to keep myself busy

(5) I waste time; I talk to myself

(6) I sometimes feel deserted; I think about myself too much

(7) I feel isolated; I'm depressed; I feel lonely

20. The thought of getting married

(1) is delightful, but not for me

(2) seems to be fun; appeals to me; seems pretty good; interests me

(3) makes me feel secure; is alright; is attractive but not entirely so; should be considered; is not too important to me

(4) has entered my mind; rarely occurs; is the opposite of the priesthood; has come to me before; does not always appeal to me

(5) is in my mind as well as being a priest; leaves me a bit cold

(6) has never occurred to me; is desirable but fearful; doesn't mean anything to me; bothers me

(7) gets me confused

21. My vocation

(1) is solid; is well decided

(2) is my most precious treasure; is the most important part of my life; is decided by me; is to become a priest; feels strong; is something I treasure highly

(3) is as strong as I hope it should be; is getting stronger; is God-sent; is as strong as ever; seems secure to me

(4) is a contract; will be in some law enforcing agency; is pretty well decided

(5) is always on my mind; is I think, to be a priest

(6) is undecided; is cloudy; is in doubt; is uncertain; is fluctuating; for the priesthood is "on the fence"

(7)

22. What I dread most about the seminary

(1)

(2) is not really anything; is nothing

(3) is that it protects me too much; is immaturity in me and my classmates; is the early rising; is lack of opportunity to develop

(4) is not having enough time to study; is not being able to listen to the radio

(5) are priests I don't see eye to eye with; is certain subjects or certain professors; is the work; is Latin class (any specific subject)

(6) is being pushed past my ability; is the punishment for breaking its laws; is not enough encouragement to press on when things look bad; is staying too long if it is not for me; is being away from girls; is having my ideas misunderstood or suppressed

(7) is being locked-up there; is leaving civilization; is the isolation; is being away from "regular" people; is loving everyone full time

23. When it comes to spending money

(1)

(2) I try to do it wisely; I think before I spend; I usually am satisfied; I like to when there is a good reason for doing so; I do it freely and enjoy it if I have it\*

(3) I am usually thrifty; I try to keep it low; I don't spend it foolishly; I don't really worry about it; I'm not tight; I'm usually practical

(4) I spend it accordingly

(5) I don't like to; I'm rather tight; I'm a spendthrift; I'm cheap; I don't; I'm only thrifty or extravagant; I tend to be lavish; I am usually reluctant; I can't be beat

(6) I can't control myself

(7)

24. It makes me self-conscious

(1)

(2)

(3) when I am poorly dressed for an occasion; to be the only Negro in a large group of people

(4) when I trip or drop something in public; when I play sports

(5) when I get a low mark on a test; to talk about my spiritual life; to show my work; when I think about my weight; to crack a sick joke; to mispronounce words; to show-off; to give a talk in class; to see a person dressed like a pig; to be the center of attention; to consider my appearance; when people mock me because of my clothes

(6) when around those above me; to talk to girls; to be asked a personal question; to see others doing better than I

(7) to be with people; when I am in the general public; to be made a spectacle of

25. I know it is silly; but I feel nervous whenever

(1)

(2) I go to the dentist

(3) I am under pressure; I prepare for a big test; I take a test

(4) I am doing what I know is not proper for the time; I play organized sports; I sing alone

(5) things don't go according to schedule; I answer a question in class; I talk to people who are smarter than I; I am trying to impress someone; I am just about to go to confession; I go dancing; I speak in front of the class

(6) I have to meet a girl; I mention my deceased father to a priest; I am with people; I am around the girls I graduated with

(7) People stare at me

26. Of all the things about myself, I wish I could improve

(1)

(2) my compassion for others

(3) my learning ability; my intellectual appreciation; my grades in school, my knowledge; my personality; my charity; my effort

(4) my golf swing; my language; my physical fitness; my body

(5) my temper; my habit of talking about others; my appearance; my self-control of my tongue; my standing with other students; my will power

(6) anyone of my many faults; my social competencies; my self-acceptance; my maturity

(7)

27. At times I have felt ashamed

(1)

(2) when I couldn't do something I had promised to

(3) when I have embarrassed others; for doing things I shouldn't; about an injury or harm done to anyone; about foolish mistakes I have made; about some of my failures in life; of my uncharitable thoughts

(4) of my marks; of my uncle; because I didn't know the correct answers

(5) to enter a fancy restaurant; of getting caught disobeying rules; of my pot belly; of being a non-conformist; of myself; of my body build; about my looks; about my house; I couldn't do as well as others

(6) of sexual desires; because of impure thoughts; of being a seminarian; to show love

(7)

28. My fellow students

(1) are all great fellows; are the best bunch of guys in the world; are a bunch of nice guys

(2) like me; accept me; seem like a good bunch of fellows; are very helpful

(3) are my friends; are good seminarians each in his own way; fascinate me; are considerate to me; all have their good points; I hope enjoy my company; are a source of family security along with my own family; for the most part, like me; are all right

(4) are like other people; are all individuals

(5) appear to be childish; never ask me to go out with them when we are away from the seminary

(6) make me feel uncomfortable; are my greatest test of charity; generally don't interest me

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(7)

29. If I did not go to the seminary

(1)

(2) I would go to another college and become a lawyer or teacher; I would become a teacher (any specific occupation); I would seek high education; I am sure what I would do

(3) I would sooner or later be thinking about vocations; I would probably get married; I would probably raise a family; my life would be much different

(4) I would have gone to another school

(5) I have no idea at all what I would have done; I would be lost at this time; I would be unhappy

(6) I would probably have more initial anxiety than most when adjusting to a college, coeducation life\*

(7) I'd be dead now

30. I can't make up my mind

(1)

(2) when there are two good things that conflict with one another

(3)

(4) what to put down for this question; about trivial things

(5) I always do right away; when I spend a sum of money; about politics; what homework I want to do first; whether to join another or not; about which seminary to go to

(6) about my vocation; whether to continue to drop out; as to what I should be; about serious matters; about my true value; about life; on what to do with my relationship with my girl; about my suitability as a priest

(7)

31. Compared with others, I

(1)

(2) don't do too bad; am very outgoing; am good

(3) like many things they like; am just as good as most but of course talents vary; I'm about average; stand out in some ways, fall back in others; study harder; am better intellectually; seem to be quite normal

(4) am heavy; am very slow in Latin; am not as good in athletics; am very quiet; am different

(5) don't know; tend to overwork myself and others

(6) am more moralistic; am very envious at times; am overly dependent and insecure; feel I don't belong here

(7) must be a real jerk; am boring

32. Sometimes I am suspicious of

(1)

(2) nothing much

(3) people who are too nice to me; a smooth talker

(4) other people strangers

(5) people just because of their looks; my intentions; people who turn against me; someone's motives; my motives; my intention of being a seminarian; my fellow seminarians; the guys I work with; people who do better than I do; my professors

(6) others in my family; my friends; the devil ruining my vocation; people talking behind my back; what other people think of me

(7) everyone; things going on about me that I am unaware of\*



33. My father hardly ever

- (1) showed displeasure towards me; lacks warmth, friendship or understanding
- (2) taught me wrong; got trivial with me; got angry with us
- (3) punishes me; reprimands me; lectures me; spanked me; swore; discouraged me; denies me anything
- (4) talks about religion; wasted money; recreates anymore; drinks; eats supper with me
- (5) stops worrying; went to Church; gives in to me; hits me; yells at me at the top of his voice; speaks quietly
- (6) talked to me about sex; did anything with me; treats me like a man; complimented me
- (7) says anything sensible

34. My brother (sister) and I

- (1) get along great; have a lot of fun; get along well; work together and get along well
- (2) like to do things together; are close; have fun; have a great time playing sports
- (3) get along better as we grow older; have usually played together; are improving our relationship; get along; argue
- (4) are both seminarians
- (5) don't get along too well
- (6) have a lot of fights; argue very much
- (7)

35. When I am about to face a new situation

(1) I usually look forward to it;

(2) I am usually calm; I forge on; I feel secure; I hope for the best and try to do my best; I try to be optimistic but cautious; I enter it hopefully

(3) I think over its implications; I try to think it through; I say a prayer; I investigate it; I face it; I like to be prepared; I get excited

(4) I hesitate

(5) I am nervous on the inside but try not to show it; I get nervous; I am apprehensive; I worry about it; I feel anxious; I rush right in; I feel lost with ones that puzzle me; I am scared

(6) I am extremely anxious; I become overly nervous and tense

(7) I panic if failure is probable

36. When I was a child, my family

(1) was always happy; was very warm; was very good to me

(2) was quite close; was a great guidance; gave me freedom when I needed it and protection when I needed that too; was pretty active and close-knit; was good to me; was and still is very close

(3) was closer together; was interested in outdoor activities like fishing and swimming, went places together

(4) was smaller; moved; was different; was strict; treated me as one

(5) did not allow me to work for what I got; coddled me; overprotected me; didn't do much

(6) was split-up; rarely got together; dressed me like a little prince

(7) mocked me

43. The thought of so much praying

(1) delights me

(2) appeals to me; satisfies me; interests me

(3) doesn't bother me; doesn't shock me; makes me think of more help; helps me; seems difficult at first but can be satisfying; makes me feel secure

(4) shocked me at first

(5) sometimes scares me; when I was younger, wasn't so bad; bothers me; wears me out; makes me feel wasted; bothers me because much of it is routine; might deter me from becoming a priest

(6) leave me cold; frightens me; bores me

(7) makes me sick

44. My secret ambition in life

(1) is

(2) is to do good in whatever I try; is to be satisfied with myself; is to get the best out of my education; is to be a priest, a good one; is to be successful at whatever my vocation is; is to help people

(3) is to be better than average; is to be a chaplain; is to be a bishop; is to be a scientist; is to teach; is not secret, for I want to be a priest; is to be completely devoted to God; is to become somebody and do something; is to get something published; is to compose a great piece of serious music; is to be great for God; is to be a well-known, but talented actor

(4) I don't think I have one

(5) is to be great; is to be a golf pro

(6) is to be on an island with only me and the native girls

(7)

37. When I feel sexual impulses

(1)

(2) I regard them as normal and part of being alive, then I try to channel my energies into other areas\*

(3) I think of what I am offering up; I brush them aside; I try to forget them; I try to think of something else; I try to think about vocation and sacrifice; I control them; I try to suppress them; I try to get interested in something else; I try to act normally; I say a short prayer; I don't hide them

(4) they puzzle me but don't excite me

(5) I sometimes give in; I try to fight them, I am uneasy

(6) I become weak; I feel guilty

(7) I feel ashamed and fearful; I get flustered, worried and embarrassed

38. I wish the priests

(1)

(2) could do a lot more for people; were all as kind as some I know; were all like Jesus Christ

(3) would talk more about the priesthood by way of examples in class; were closer to their people; would associate with us more

(4) would prepare better sermons; did not rush through Mass in our parish

(5) would not do somethings that give scandal; would worry about the souls they are supposed to save instead of others; would act like they should; were more considerate; were better; knew everything; would not place themselves so high above everybody; weren't so worldly; didn't teach at the seminary; were more friendly; could be married; could see it our way at times; were less apprehensive of their superiors and their right to speak

(6) were above human frailties; could tell me my vocation; were not so human

(7)

39. My parents think that I

(1)

(2) am a good teenager; am capable of making my decisions on my own; am a good son to them; am a fine example for my younger brothers and sisters; can get along pretty well by myself; am a nice guy; am a very good boy

(3) made a good decision about my vocation; can make it; am intelligent; have a good sense of humor

(4) will become a priest; should do things at the proper time; am completely happy; don't study enough

(5) should become a priest; always take the Church's view and not the human view; hang around with the wrong guys; should be more respectful; am better than I am; am immature at times; am something I am not; am lazy; am too wild; am a good boy but a little disrespectful; am much more angelic than I really am

(6) am very selfish

(7) will never grow up; can't do much; am stupid; am a hypocrite

40. If someone gets in my way

(1)

(2) I think of his feelings

(3) I try to be somewhat understanding; I usually step around him; I ask him why

(4) I wait until he moves; I don't like it; I try not to be angry; I try to be patient

(5) I back down; I don't bother to get in a fight; I get out of the way; I hesitate to ask him to move; I'm frustrated; I usually give in

(6) I push him out of the way; I try to win him over to my side and, if that fails, run him over; I walk around him muttering; I walk over him; I knock him down or go around him

(7) I feel like disposing of him in any way possible and I dream of it

41. When I am not around, my friends

(1)

(2) still have a good time; get along fine

(3) inform me on what I have missed; shout the bull about somebody else; wish I was; probably go on living just the same; act the same; act normally; get along without me; do the same things; do things without me

(4) I'm with others or by myself; I'm alone; don't do anything out of the ordinary

(5) don't talk about me; I feel lonely; might talk about me; do not seem too interested; don't seem to miss me; don't think of me; ignore me; miss me, I hope; think about me, I guess

(6)

(7) I wouldn't want to know; laugh at me; I am with enemies

42. My mother and I

(1) are great friends; have fun with each other

(2) are very close; can talk things out together; speak a lot about various things

(3) are fairly close; understand each other; are close to each other; hit it off pretty well; have a good family relationship; are friends; get along

(4) my mother is deceased

(5) are not close; sometimes don't get along; she babies me; are getting further apart

(6) don't get along too well at all

(7)

45. The fellows I tend to hang around with

(1) are great guys

(2) are clean-cut guys; are fun-loving; are usually stimulating company; are all good seminarians; have my best interests at heart; are happy

(3) are about the same as I am; are pretty good guys; are interesting; are nice guys; are my speed; have the same interests I do; influence my life; have common interests; are pretty easy going guys; are good friends; have similar interests and deficiencies; are talented

(4) are O.K.; are seminarians; are less athletic and more intellectual

(5) are all quitting the seminary; are the "swingers"

(6) don't understand me

(7)

46. If my parents had only

(1)

(2) been less understanding, I might not have turned out the way I have

(3) more security in their future life; had more money, they wouldn't have to work so hard

(4) been taller

(5) a little more money; been a little richer I would have more money; bought me a pair of ice skates when I was small; let me associate more with kids my own age, I would feel much surer of myself; used some basic principles of psychology when they raised me and my siblings; been rougher; been with us more; believed their faith; not been so critical; been a bit more strict with me; been stronger in their ways; taught me respect; allowed me to work on my own; not tried to curb my left-handed tendencies; had a girl; more hope for success; been younger

(6) a little more confidence in me; preserved their marriage; had me two years earlier; taught me the facts of life

(7) accepted me

47. The turning point in my life

(1)

(2) was the day I felt I really understood my best friend and felt he knew it\*; was when I saw Christ at its center

(3) is made in my seminary years; was when I decided to become a priest; was when I came here; was when I began to wonder about my vocation; was my decision to come to the seminary, was my decision to leave the seminary; came when I realized I was wasting my life and had to do something about it\*

(4) hasn't arrived; was when I broke my leg; was going to a prom; was living away from home; is coming up soon

(5) was my quick decision not to be a priest; is now; was my father's (mother's) death

(6)

(7)

48. My father and I

(1) are great buddies; are close as can be

(2) are close to each other in many things; get along very well; could be very chummy and do much together; have a close relationship

(3) used to play catch together; agree on most points; have come closer together the past few years; talk a lot; get along; are friends; both like sports; are like friends

(4) are about averagely close; I never knew my father; look alike

(5) do not always see eye to eye; do have a few arguments; are too much alike

(6) do not understand each other; don't get along; are not very close

(7)



49. At night I

(1) am very much at peace with myself and God

(2)

(3) like to go out occasionally with classmates; like to read; try to say the beads; think a lot

(4) sleep; daydream; go to bed; listen to the radio; do not go to bed very early; dream about preaching in front of a full church; study

(5) hardly ever go out; unwind; have a hard time falling asleep

(6) worry about my problems and think about my girl

(7) am sometimes scared to and of death

50. What I have to do now is

(1)

(2) my best in all studies; be honest; pleasing to me; up to me; finish this exam

(3) make a success of my life; have faith in God and myself; pray and pass school; grow as a person; find out what God's will is for me; find a practical incentive to provoke me to do well in my studies; get good grades; improve my life in order to become a priest; "bear down" and do what I am supposed to; work harder

(4) finish fourth year; live each day as it comes

(5) decide

(6) overcome impurity; hold unto my vocation

(7)

51. I wonder whether the seminary regulations

(1)

(2)

(3) are what they should be; are too strict; satisfy all; will hinder me; are unrealistic; are old-fashioned

(4) could be improved much; will change; will allow me to listen to the basketball games

(5) should be criticized; are meant to help or hinder; are strict enough; will become lax on different things; are too easy; are ever obeyed; do not turn out machines instead of thinkers; are too liberal; help or hinder personality development; will be too strict for me; are equally wise or reasonable

(6)

(7)

52. When I am with priests

(1) I enjoy myself; I am happy

(2) I feel like I am one of them; I am at ease; I enjoy their company; I usually have a good time; I feel much at home; I feel very good

(3) I am very inquiring; I feel I would like to be one of them; I feel accepted and I try to be helpful\*; I am more comfortable than with strangers; I try to be pleasant; I usually feel comfortable; I feel happy and secure and close to God

(4) I like to listen; I'm not afraid of them; I feel O.K.

(5) I feel a little self conscious; I am uncomfortable; I feel shy; I watch them; I'm uneasy; I'm not sure how to act

(6) I feel critical of them; I feel inferior; I feel defensive; I feel I am not a part of the group

(7)

53. My health

- (1) is great; couldn't be better
- (2) is very good; is excellent; has been good all my life; is one of God's greatest gifts; is sound
- (3) is fine; is good; is O.K.
- (4) is something I do not have a problem with very often\*
- (5) leaves something to be desired; with the exception of being tired is not in bad shape\*
- (6)
- (7)

54. It makes me mad

- (1)
- (2) to hear people talk against people and things they don't know anything about; to see someone be cruel to someone; to see illogical, bigoted arguments; when I flunk by one point
- (3) to think of some of the oppression in the world; when I see segregation in good schools; to see someone flagrantly disobey school rules and give bad example; when I make a foolish mistake; when my classmates act like children; to fail a test after studying; to see others be uncharitable; when I fail to do well in a game; to see a little guy being picked on; to see superstitious Catholics; to observe phoniness in myself or others; to see others picked on; to see a bully; to see someone try to take advantage of me
- (4) to have team members not show up for a game; when drivers don't use their turn signals; when I meet Cub fans
- (5) to be laughed at; to be considered incapable of doing anything; when somebody snubs me
- (6) when everything isn't perfect; when I talk with my mother
- (7) when niggers protest discrimination

55. I most like

(1)

(2) to be with my friends; people and situations that challenge me; to be productive; having a good time; my associates from the seminary

(3) a pleasant vacation in the midst of the hot summer; to read; people who like me; people who are like me; interesting conversation; to travel; my father and mother; girls

(4) to bowl and golf; sports; driving; to relax; a well done feeling; good music; science-fiction

(5) to be with my girl and help people\*; money and skiing

(6)

(7)

56. The people I find it hardest to get to know

(1)

(2) are few; usually turn out to be good friends

(3) are phonies; are those who have an air of superiority about them; are those who are snobby; are conceited; are those who never extend themselves (indication other person resists relationship)

(4) are quiet people; are the stay at home type

(5) are uneducated; are those who seem to have higher intelligence; are rich ones; are those who are in authority; are people in their own clique (indication person feels inadequate to form relationship)

(6) are girls; are priests; are my parents

(7) are everywhere

57. When I meet a girl

(1)

(2) whom I like, I am very happy; I try to form a friendship with her; I feel comfortable; I try to get to know her

(3) that I know, I stop and talk to her; I introduce myself; I gain self-confidence; I am fairly relaxed

(4) that I like, I wonder if she'll like me; she usually says "hi" first; I don't feel strange

(5) I have a hard time saying the right thing; I feel I would like to get to know her if she is pretty, but I'm too shy; I get somewhat nervous; I am a little hesitant; I don't know what to say; I become self-conscious; I'm shy

(6) I get nervous and try to get away

(7)

58. I like working with people who

(1) are friendly; enjoy living

(2) have good outlooks on life and are friendly to everyone\*; are easy to get along with and are good workers; enjoy working to accomplish; enjoy working; want to attain a goal; like people; are kind but demand what they should of you; are genuine, witty and get things done\*

(3) know what they are doing; have the same interests I do; like to do things right; are cordial; work the way I do; work; like to talk; need my help; like me; offer ideas and are willing to pitch in; are conscientious; are better than myself in whatever we are doing; work hard; know what must be done and how to do it; are sincere

(4)

(5) don't talk much; are clean-minded; are under my direction

(6)

(7)

59. I am apt to get discouraged when

(1)

(2) hardly ever

(3) I end up with a bad test in an important subject; I work at something and fail; I fail a test; something continually goes wrong; I do not achieve my goals; my faith and prayer life weaken; my studies falter; my work is ruined by a stupid mistake

(4)

(5) things get hard; I can't do what I want; I think of my failures; I'm rejected

(6) I work so hard and accomplish nothing

(7) ever I fail which is always

60. My feeling about married life

(1) is that it is a wonderful life; is that it is beautiful; is that it can be a very happy life

(2) is that it is a difficult but rewarding life; is open; is that it requires a lot of love and responsibility; is that it is good for those who want to get married

(3) is that it might be the life for me; is that it is not for me; is a feeling of mutual sacrifice; is that it is the only thing for most people; is that it is fine; is good

(4) is normal; doesn't bother me; comes from my own family; is appreciative but tends toward indifference\*

(5) is that it is a hard life; is immature and ill-informed; is I hope I don't make a mistake; is sort of uneasy

(6) was never very wholesome; are confused; are ambivalent; are mixed

(7) are very scared

61. I was never happier than

(1) I am now; in the past few days; I am in fourth year

(2) when I felt I'd done my best; with fellow seminarians; I generally am now; when I can really excel

(3) after first year; the day I received my First Communion; when I was at a beach party last year; the day I entered the seminary; when I was the fastest runner; when I lost forty pounds in six months; when I saw the light of my vocation; on my days of retreat at Niles; when I went to New York; the day I went the tutor some Negroes

(4)

(5) when I was talking with my girl

(6) when I was younger

(7)

62. I resent

(1)

(2) inequality to me or others; people who take advantage of others

(3) being called a typical teenager; loud-mouthed people; insults about priests; being called fat; hard-headed people; snobs

(4) deliberate ignorance; rash judgments; false accusations; people who ride others who are slow

(5) being laughed at in scorn; being pushed around; being degraded; people telling me what to do; being treated like a kid; my mother's perfectionism

(6) niggers; my mother; going to the seminary and not going out with girls

(7)

63. People who work with me usually

(1) are very friendly; are happy

(2) find me easy to work with; work well with me; get my best; say I am a good worker; like me; enjoy my company

(3) have good ideas that I like; give me good advice; are to my liking; get along with me; say that I'm not hard to get along with; are very understanding; are kind; cooperate; do their share; do not suffer

(4) are laborers; work; talk to me

(5) fall behind; notice my perfectionistic attitudes; get led around by me

(6) find it boring; find me difficult

(7)

64. Most of my friends don't know that it makes me nervous

(1)

(2)

(3) to take a test; to study for a big test; to fly

(4) to debate; to begin something new; to drive; to play sports

(5) to lead people when other leaders are present; for them to drink; to eat in restaurants; to go to confession; when they do stupid things; to meet new people; to be with certain people; when they criticize me; when I constantly fail at some game; to talk in public

(6) to be with them; to talk about God; when they shun me; when I am speaking and they laugh at me; to be with girls

(7)



65. I suspect that my greatest weakness

(1)

(2)

(3)

(4) is being a bit sloppy; is delaying; is laziness; is over-ambition; is my big mouth; is boasting; is food; is in reading; is unknown to most others

(5) is that I often get angry at something small; is inability to bear up under hard pressures; is my inability to get people to feel comfortable with me; is self-pity; is girls; is keeping to myself; is weak will-power; is being uncharitable

(6) is lack of self-confidence; is fearing what other people will think of me; is my poor social life

(7) is you name it - I've got it; is sex; is impurity; is immaturity about sex; is temptations against purity

66. The girl I

(1) marry must really love me and I, her

(2) marry will have to love me; met last Saturday, I like very much; like is friendly and well-mannered

(3) would like would have to be one who has a background similar to mine; like is beautiful; would like most would be moderately sophisticated; would like to meet must be a good Christian; want will be personally developed; would date would be a nice girl; admire is intelligent

(4) liked most, I met in grammar school; saw was pretty; met yesterday was very polite; know best is a past fellow worker; liked in eighth grade is still quite popular in the neighborhood; like best lives across the street from me; knew in eighth grade was very interested in me

(5) can talk to intelligently, I'll talk to; like discourages me because I can't date her; love is too far away; like thinks seminarians should date

(6) like probably doesn't even know me; once liked was killed

(7) love does not exist

67. I wish

(1) I had time to do everything I want to

(2) to make something of myself in this life

(3) I could be a priest; I could do better; I could succeed; I was very smart and excelled in sports; that I was a priest already; for Christlike qualities; I could succeed in everything; for less than nineteen hours and eleven papers; I could fly somewhere; I could live a happy life

(4) it were summer all year round

(5) people would de-emphasize the giving up of the married life whenever they talk about priestly vocations; sometimes that I could go back to beginning high school just as I am now; this year was over; I was handsome; for the moon; all my doubts were dispelled; I could date; the system was directed toward knowledge; not grades

(6) people didn't expect me to become a priest; I could marry my girl right now; I could be sure if I'm in the right place; I could make up my mind about my vocation; I could make up my mind about myself and life

(7)

68. Getting to know a priest

(1) is usually very enjoyable; has always been an enjoyable experience for me

(2) is like getting to know anyone; is important to me; is helpful in deciding your own vocation; is easy; is not hard; delights me; helps my vocation

(3) is interesting; is the best thing a seminarian can do; is an experience; helps; is nice

(4) is hard sometimes; well, seems to take a while

(5) is hard for me; is not easy; is difficult

(6) is an impossible job

(7)

69. Any trouble I have with studies

(1) I really try to overcome; I will fix up by hard work

(2) I work at with myself and the professor; I try to remedy; I overcome; can and always has been overcome (any attempt to overcome trouble)

(3) is usually transitory; is because I don't study enough; is my own fault; is because I'm lazy; is due to my lack of application (awareness of one's own part in problem)

(4) is not in knowledge

(5) makes me seem inferior; discourages me; frustrates me; bugs me

(6)

(7)

70. When I go to           (name)           seminary, I will miss

(1)

(2) my surroundings and family at home; my family

(3) the neighborhood; this seminary; home cooking; a night out; a certain amount of freedom; the atmosphere of a busy neighborhood

(4) T.V.; going to De Paul University

(5) my mother to whom I can tell my troubles; nothing but my girl; the radio and girls

(6) my mother's baking

(7)

71. When I have trouble with someone

(1) I talk it out

(2) I immediately try to correct it; it usually doesn't last long; I tell him about it; I am patient; I try to reason out a good solution to the problem or trouble\*

(3) I see if it was my fault; I try to patch things up when I have cooled off; I apologize; I forget about it

(4) it usually works itself out; I let it die down; I avoid or solve it

(5) I usually walk away; it bothers me; I avoid the person; I have to control my anger; I feel hurt; I have a tendency to be angry with myself; I tend to get angry with them sometimes

(6) I attempt to get back at him in some way; I usually have a fight

(7)

72. People whom I consider my superiors

(1)

(2) I try to show respect to; are good examples; get my respect and usually my cheerful obedience

(3) are older people who know their way around; must be listened to for advice; I listen to; I obey; tend to be those I respect and can obey; are usually right; are those who are very intelligent; are conscientious; know what they are doing; I admire

(4) are the faculty; are generally not haughty; are those who are older; are my superiors; sometimes aren't

(5) is anyone who is older than I; are under pressure; have the final say, no matter what

(6) I am suspicious of; are hard to approach

(7)

73. Deciding on my vocation

(1) was my own idea; came naturally but not without a great deal of thought

(2) is no trouble; was an easy task; is an exciting but pleasurable matter

(3) was difficult for me at first; is easy at the moment; is a secondary concern to becoming a real person; was not too difficult; took a while; is a very serious matter with me; takes time

(4) seemed easy in grammar school; is not a new experience for me

(5) is difficult; is in the hands of God; is a problem for me; is becoming my biggest problem; was very hard to do; is not an easy thing

(6) disturbs me; is a battle

(7)

74. What I think will be my biggest problem

(1)

(2) will be myself

(3) will be to overcome any ideas of complacency; is having real understanding; is getting things done

(4) will be my biggest problem; will be getting used to the new seminary

(5) is living an enjoyable life; is my attitude toward prayer; is my critical attitude toward people or priests who are closed minded\*; is staying enthusiastic; is finding the right girl; will be Latin (any subject); is the money for room and board; is to keep from feeling sorry for myself when I get discouraged

(6) is deciding my vocation; is adjusting to life with my classmates; will be studies; is getting self-confidence; is meeting people

(7) is the world seeming to be always against me; is sex; is the desire for a little sexual pleasure

75. Nothing is harder to stop than

(1) me when I want to work

(2) when I am out with my friends having a good time; a running nose without a handkerchief

(3) a dedicated person

(4) a lie; God; a deep cut; superstitious ideas; aging; a bull-headed Irishman; a slackening off in homework; a closed-mind

(5) cutting up people; calling my girl daily; a lack of interest; temptations; bad habits; a loose tongue

(6) sexual drives; a habit of sin; impure thoughts

(7) masturbation; mental depression

76. I wonder whether seminary studies

(1)

(2) are up to a good college level; could be improved; are broad enough; are geared properly

(3) are practical for the priesthood at times; really educate; are antiquated

(4) are hard; could be expanded to include more science

(5) are too difficult; are not strict enough; are really necessary

(6) are for me; are worth it

(7) will overwhelm me

77. I feel particularly guilty about

(1)

(2) something I have done to hurt myself or another; about past offenses to God and others

(3) taking things easy; insulting anyone; doing a bad job; neglecting another; missing confession; some things I say about others; not being able to help people; being uncharitable with ignorant people; lack of regularity in spiritual exercises; the way I criticize priests who are lazy in their job of saving souls; not having done my best

(4) certain things

(5) some of my sins; not being sure of my future life; causing my parents expense; past experiences; dating girls while I am in the seminary

(6) committing sins of impurity; deserting God if I quit; masturbating; past moral sins

(7) everything I do

78. I wonder if a priest

(1)

(2)

(3) is too far removed from the people; lived through the things I have to

(4) could study science; gets enough sleep or not

(5) does his best to be a good priest; is a good guy; is ever discouraged; can really make himself Christ

(6) will be at my death bed; can take the loneliness; really knows why he became one; knows who he is; is really a happy man; enjoys his life; is really satisfied

(7)

79. Because of my parents

(1) I will become what I want; I have come to know and love God in the best possible way; I am a better person; I have a better appreciation of life

(2) I lead a pleasant life; I am quite happy today

(3) I am a good Catholic; I have a good religious background; I appreciate the sacraments; I have been able to get a good education; I am what I am that is good; I have the things I need; I have a vocation

(4) I am here today; I exist; I do not have to work too much for education; I am what I am

(5) I wish my brother would reform; I try to get good grades; I always wanted to make a mint; I always do jobs on time if not to the best of my ability; poverty, many problems have come my way; I am unaware of some things

(6) is one of the reasons I don't want to leave the seminary; my life was hindered; I am socially backward

(7) I can't feel adequately loved or accepted

80. I wonder if the spiritual life

(1)

(2) in reality is so solemn; is growing in me

(3) can do something for me; will become easier as life progresses; is emotionally directed; pleases all involved in it; will be helpful for others

(4) will be easy to get acquainted with; will be any different at Niles

(5) is as hard as it seems; is dull; is really intense enough in this world; I'm leading couldn't be made five times better; is possible for me to obtain perfection in; I lead is good enough to become a priest; is as fulfilling as is said

(6) is the life for me; is too hard for me

(7)



81. The seminarian's attitude toward girls

(1) should be a friendly one

(2) is changing for the better; should be one of acceptance; should be a wholesome one; should be one of understanding and courtesy; should be one of respect; is fairly normal

(3) should be a mature attitude of sacrifice; should not be that they are scared of them; should be friendly but not fraternally; should be one of respect but caution too; should not be that of "clutch your beads" when you are near them

(4) is greatly varied

(5) must be an objective one; is not always my attitude; should be one equal to boys; is all wet; is a wrong one in many cases; is hard to explain to a non-seminarian

(6) should be lukewarm; should be "leave alone"

(7)

82. My family

(1) is great to live with; is a great pleasure to be with; is great; is neat to be in; is a very happy one

(2) is solid; respects me; understands me; has helped me a great deal; is a most valued possession; is well-knit; has a good sense of humor; ties are very strong

(3) has helped my vocation; is a fine Irish Catholic one; is very religious; has a few disadvantages along with many good points; is a pretty good one; is friendly; is a good family; does things as a whole

(4) is small

(5) and I are a little aloof right now; fights; needs to be more of a unit

(6) tends to see only the human side of religious questions, not God's point of view\*; belittles me; is hard to live with

(7) hates me

83. What I look forward to most at \_\_\_\_\_ (name) \_\_\_\_\_ seminary

(1) is associating with my friends

(2) is getting to know my classmates better; is that it is another step closer to the priesthood; is friendship; is developing my personality; is a chance to get closer to God

(3) is the education I will get; is finding out what it is like away from home; is being able to study; is the chance to prove myself; is the peace and serenity; is learning something; is the spiritual life

(4)

(5) is living away from home; is a chance to show I'm as good as others in some athletics; is finding my vocation; is a chance to find myself

(6) is freedom from my mother; is not going there

(7)

84. I wonder if one of my motives

(1)

(2) is a strong desire to work among needy people

(3) is to help people

(4) is true; is improper; is right; is worthy

(5) is selfishness; for the priesthood might be false; is not pride; is good enough for this life; is earthy; is to get out of the army; is not self-glorification

(6) is escape; is getting away from home

(7)

85. If my father would only

(1) continue his present way of life, he would be a saint

(2)

(3) not work so hard; teach me to drive; get insurance on the car for me

(4) learn to express himself in complete thoughts; get a new car

(5) talk quietly; be stricter; stop teasing people as he does; show more interest in the family; not be segregation-minded; have been a little less strict; be more patient; have lived a good Catholic life; not have died; be home more

(6) have understood me; let me live my own life; be emotionally close with me; respect me more; see that I'm growing up; not lose his temper so much; stop harping at me; understand the decisions confronting me; make sense; have stayed with my mother longer, things might have been different

(7) accept me

86. I think that sports

(1)

(2) are the greatest; are excellent and necessary in the life of a priest; are a lot of fun

(3) are good; are useful; are essential for everyone; are a great catalyst; are very good for the individual; are great for building the whole man; are essential for everyone; are good for recreation

(4)

(5) are great, they make life bearable sometime

(6)

(7)

87. When I sense that the person in charge is coming

(1) I continue doing what I started

(2) I stay relaxed; I act normal; I have no misgivings; it doesn't change me much

(3) there is a natural tendency to be on the best of behavior; I want to make a good impression; I'm on good behavior; I work harder

(4) I spit my gum out if I am in school; I'm not scared stiff

(5) I get worried; I try to avoid him; I shut up; I put on a front; I straighten-up; I go the other way; I get nervous, I get defensive; I watch myself

(6) I try to conceal the wrong I have just committed; toward me I stop moving; to talk to me, I get scared; I am nervous because I feel inferior

(7)

88. Compared with most families mine

(1) really understands; is better than all of them; is happy; is the best

(2) is very warm; ranks high; is better than most; is very close

(3) is similar to others and enjoys the same things in life; is pretty good; is above average; is close; is fine; is morally strong; is a good one

(4) is average; is normal; is a large one; is about the same; is different; is not like the others

(5) is irreligious; is old fashioned

(6) was botched up; is O.K. on the outside, but not so hot on the inside

(7)

89. I get tense whenever

(1)

(2)

(3) I prepare for a big test; I face a difficult situation

(4) I'm near trouble; I go to see the White Sox

(5) I'm caught off guard; I see the possibility of failure is as great as the chance of success; a lot depends on me; my father talks about racial problems; things go wrong all the time; pressure is put on me; I make a mistake; I speak before people

(6) a girl sits next to me; it's dark and I'm alone; my sexual drives bother me; I approach a girl; I meet new people; people in authority are near

(7)

90. What I want out of life

(1) is happiness; is happiness with myself and others I may help; is satisfaction in adding something to man's accomplishments; is happiness and satisfaction

(2) is to help people; is to serve Christ the best way I know; is God; is a chance to give an important part of myself for others; is a sense of accomplishment and worth; is satisfaction in what I'm doing; is to give my life

(3) is what God wants for me; is to do the right thing; is the fulfillment of my vocation; is a good life; is the priesthood; is life

(4) is what I put in it

(5) is hope, is uncertain to me

(6) is money

(7)

91. I wonder if I am weaker than many others in

(1)

(2)

(3) sensitivity; self-knowledge; spiritual seal

(4) athletics; the seminary; my class

(5) the face of temptation; many ways; social competitiveness; physical strength; my opinions; independence; my will power; the power of conquering temptation

(6) attraction to sins of impurity; terms of purity; general ability; masculinity; my personality; my social qualities; personal acceptance; my immaturity toward sex

(7) everything

92. I hesitate

(1)

(2) when I have something important to decide; when I make a grave decision

(3) before I speak my mind; to make blanket statements; to do something wrong; to get involved in something I don't understand

(4) on this sentence; very seldom; to take full responsibility if I have not had some experience; whenever I am not sure; to tell the whole truth at all times

(5) to do things; to take too many chances; when I'm faced with failure; to make snap decisions; whenever I ask for something; before talking to a stranger; to take on new responsibilities; to answer questions before the class; to study; to make a decision; to stop and see what I'm doing; to do things which I know will produce guilt feelings later on; to answer these questions; to experience new things; to take the initiative; to give of myself

(6) when speaking of my father; to go near girls; to think about leaving; to decide my vocation

(7)

93. Compared with my mother, my dad

(1)

(2) was more fun; has a much better sense of humor

(3) is generous; seems wiser; is less strict; was exposed to many harsh things in life; is equally as good; has the same basic personality; is more intelligent; is more practical; is closer to me; is more mature; is more lenient

(4) has more strict views on certain subjects; is the complete opposite; I did not know him; has four times as much grey hair; is sometimes less aggressive

(5) isn't as sociable; was less outspoken or aggressive; is a little less understanding; never appreciated the good things in life; is very strict; worries too much about trivial things; is not as dynamic

(6) is a weak sister; shows less interest in me; is harsh; is less close to me

(7)

94. Things I have done

(1) make me happy; please me very much

(2) are praiseworthy; right, I am proud of; encourage me; make me proud; are good; in the past don't matter too much now; are satisfying

(3) in the past seem foolish now; have made me happy, others not so happy; are in the past; embarrassed me but I don't regret them

(4) recur to me; are the substance of my past life; usually don't bother me

(5) sometimes make me worry; sometimes make me ashamed; have not always been right; have sometimes been screwy; have been quite good but I don't gain much satisfaction from them; I regret; should shock other people; could have been better

(6) have not amounted to much; disgust me; mean little to others

(7)

95. The greatest difficulty facing a priest

(1) is the saving of his own soul

(2) is personal involvement with others; is to understand his people; is true contact with the people

(3) is absolute devotion to the people he is sanctifying; is to live up to the ideals of the priesthood at all times; is effectively reaching and swaying the hearts of those close to you; is getting through to everyone; is the perseverance to always do the will of God; is the conversion and winning over of souls

(4) is parish work; is in confession; is giving right advice

(5) is saying the right thing; is people; is a pastor who is not very interested in the work of Christ

(6) is the niggers; would be celibacy

(7)

96. I feel closest to

(1) my friends

(2) the guys in school; my dad; my mom and dad; my brother; my family

(3) God outside in the night; God in the seminary; my mother; God in a crisis; people when they enjoy being with me; one particular classmate; a sophomore at a local university; people with the same desires and outlooks; Christ

(4)

(5) God when I pray after confession

(6) my golf clubs

(7) no one



97. Children

(1) are wonderful

(2) amuse me and I like to be around them; are cute; appeal to me; fascinate me; are very enjoyable to be with; are friendly little devils; are "neat"; give me great pleasure; make my happy

(3) are great people and deserve more attention; are the jewels of a family; have a wonderful innocence; must be understood; are people, too; interest me

(4) have always been attracted to me; can be a bother along with a joy; don't bother me; should be raised correctly; I can tolerate

(5) don't react favorably to me; help to keep a marriage together; I find them hard to talk to; bother me

(6) give me a pain; are usually all brats; are a pain in the neck

(7)

98. I think of myself as

(1) happy; having something to give; someone who has something to offer others

(2) a good seminarian; a good guy; being pretty important; a wry, sophisticated, refreshing person; a normal guy; being better than average; a capable person; capable of succeeding as anyone else

(3) a nice fellow; a priest in the missions; energetic; fairly intelligent and handsome; someone trying for a goal; a man; a candidate for the priesthood; a hard driver; unorthodox; an intellectual

(4) a human; a seminarian; a track star

(5) thoughtless; in the middle in regard to my vocation; one looking down two different roads trying to choose one of them

(6) a loner; cold; introverted; weak but easy to get along with; struggling; second-rate in everything I do; not accepted by many; a person with many faults; having a long way to go to be Christ

(7) a fool; being stupid

99. I suffer most from

(1)

(2)

(3) seeing people who are suffering due to a fault of mine or that of another; not being able to do my best

(4) school work; my weight; tests

(5) my habit of delaying; a lack of sleep; colds; backaches; heartburn and indigestion; the fact that I am at times an introvert; seeing girls but not being able to talk with them; loneliness at times; being underestimated; being slighted by others; people who are on my back

(6) lack of self-confidence; fear of failure; worry; a guilty conscience; my own self-doubts; feelings of inferiority; impure thoughts; indecision; lack of love; fear of the future; being weak; my stupidity; Lack of acceptance

(7) mental anguish

100. Being a secular priest in (name of city)

(1) would be the happiest thing in my life

(2) is my primary goal; is a great challenge; is my first concern; would be a great goal to obtain

(3) has many challenges and many opportunities; will be demanding; interests me; is an exacting task; will give me a sense of responsibility

(4) is hard to explain; is not for me

(5) will not be easy for me; is going to be a hard job

(6) will take guts to face the niggers; is a vocation I look forward to but worry about a lot

(7)

APPROVAL SHEET

The dissertation submitted by Edward P. Sheridan has been read and approved by members of the Department of Psychology.

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

January 24, 1968  
Date

Franky Kober  
Signature of Adviser