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A Descriptive Study of the Interests and Personality Characteristics of Diocesan Priests with Counseling Training Compared with Diocesan Priests Without Counseling Training

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A DESCRIPTIVE STUDY OF THE INTERESTS AND PERSONALITY CHARACTERISTICS
OF DIOCESEAN PRIESTS WITH COUNSELING TRAINING COMPARED
WITH DIOCESEAN PRIESTS WITHOUT COUNSELING TRAINING

by

Julio Velilla, S.J.

A Thesis Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
the Requirements for the Degree of
Master of Arts

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LIFE

Julio Velilla was born in Logrono (Spain), July 26, 1930.

After Graduation from High School he entered the Jesuit Novitiate at Loyola (Spain), September, 1949. On January 1950 he went to Caracas, Venezuela.

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Chapter I

INTRODUCTION AND STATEMENT OF THE PROBLEM

The priest has been ordained to be "all things to all men." The priest is by his ordination a "counselor" whom all men can approach with the assurance of being welcome and understood. As Keller (1961) well says, even though the priest is not expected to solve every problem that he meets, he is expected to approach every situation in a constructive manner. His task as priest and "counselor" is to be a person who is able to establish a satisfactory human relationship with a troubled person.

The priest is in close contact with the suffering and anguish of his people. According to a recent survey, almost fifty per cent of Americans bring their emotional problems, in the first instance, to their clergyman. "The priest is a man exposed to an incredible spectrum of human suffering and it is in this urgent invitation to comprehend the scarred and suffering procession of human beings that come into his life that the priest finds the meaning of his own life" D'Arcy and Kennedy 1965, p. 208).

Unfortunately it often happens that the priest has been so involved in administrative chores that he has become things-oriented instead of person-oriented. Godin, (1965) claims that experience shows that most priests devote little time to counseling even though many are inclined to do so and have sufficient time available. He suggests that the majority

of priests could devote anywhere from one hour a week to ten per cent of their working time to counseling. But a few priests consider counseling as playing a vital role in their priestly tasks. Rare are those who continue the counseling interview regularly over a period of time. Rarer still are the ones who systematically question themselves as to the effectiveness of their work, the words they, and the relationships they form. (p.13)

The picture is not restricted only to Catholic priests. Nameche (1960) in a structured interview with 100 Protestant ministers of the Boston and San Francisco area, found that ministers ranked counseling high in importance, low in time spent, and administrative work low in importance and high in time spent.

Unfortunately the picture is also complicated by a heavy legalistic training in the seminaries and a moral casuistry which, in its insensitivity to the complexity of human life, simply attempts to square a "problem" or give a cook book answer. No wonder then that many priests came out of the seminaries with a need to teach, to be superior, to be dominant and to give answers. As Kennedy (1963) puts it: "They feel somehow that they have the answers to the questions that other people haven't even asked. They have a recipe for happiness for everybody. They know what is best for men..., an attitude that bespeaks the counselor's needs rather than those of others." (p. 42)

Godin (1965) mentions repeated cases in which people choose to pay a great deal of money and claim to be suffering from a nervous disorder

simply to discuss their problems, even their religious ones, in an atmosphere of welcome, understanding and true insight. The reason given by Godin is that these persons could not find such an atmosphere of mature dialogue with the priests whom they would have preferred to consult. (p.23)

The Vatican Council II with its pastoral emphasis has given a new turn and orientation to the role of the priest in the modern world. What the Vatican Council has done is to give an official recognition to a growing dissatisfaction among many priests who are aware of the need for deep and enriched personal relationships with their people. Priests are coming to recognize that what people look for in them is understanding, sincerity, and authenticity as human persons (Kennedy and D'Arcy, 1965).

But time has shown that ordination does not necessarily make the priest the good counselor that the suffering and the complexity of our urban world demands. It is true that the priest has been said to function as a counselor. But more properly speaking many of the functions fulfilled by the priests as "counselors" should come under the heading of guidance or information-giving as this term is lately understood (Curran 1952; Bier, 1959).

Only in the past decade or so have priests come to think of themselves as formal counselors and to conduct themselves as such. They have been attracted to counseling because they have come to see that advice and sympathetic little sermons were frequently insufficient. As

Bier (1959) puts it: "As soon as the clergyman refrains from offering solutions to the problems brought to him, and renounces the imparting of advice in favor of an attempt to get people to understand themselves, he begins to adopt what is essentially a counseling approach." (p.9)

The need for better training of priests in their counseling responsibilities was recognized some years ago by Catholic institutions of higher learning. Fordham University, the Catholic University of America, and Loyola University of Chicago were among the pioneers in offering opportunities for a better understanding of psycho-Pastoral problems. Their purpose was not to make priests professional psychologists but to make available to them the skills and insights of the behavioral sciences, "to make them more competent priests." (Fahey, 1960)

Later a further development shifted the emphasis from the study of "problems" to the person of the priest. This development represents a partial abandonment of the previous focus of interest on problems and techniques and replaces it by a more sophisticated approach that takes into account the interactional effect of the personality of a particular counselor with a particular client. As Godin (1965) says, and in perfect agreement with the present writer, "What psychology has to offer a pastoral counselors will be a gradual re-examination of themselves in their relationships with their counselees. Not a ready-made formula for making the work easier but a signpost to bring it closer to reality. This, it must be admitted, is often much more difficult." (p. 149)

The program for training priests in counseling started at Loyola University of Chicago in 1956 under the leadership of the Reverend Charles A. Curran, a professional psychologist and disciple of Carl R. Rogers at Ohio State University. The counseling program has been under the official auspices of the Archdiocese of Chicago and the Loyola Project for Mental Health.

The priests were invited to meet for at least three semesters, three hours each week. From the beginning it was apparent that the priests found the training very profitable. They became more aware of the futility of having an answer to every problem and more sensitive to the feelings rather than just the words that were spoken by the counselee. At the same time their self-concept seemed to be affected with a better understanding of their own needs and feelings (Curran 1957).

Two Catholic organizations, the Catholic Family Consultation Service and Catholic Charities, have been the practicum training grounds for many of these priests-counselors. The Catholic Family Consultation Service was founded in view of the many difficult problems that disrupt family life. There was a need of giving married couples expert help so that they could have a chance to work through the problems that threatened their married life. The Catholic Family Consultation Service staff includes priests with counseling training at Loyola, social workers, and professional psychologists. Some of the priest-counselors have most of their counseling work at the CFCS. Others do their work mainly in their parishes. The

CFCS refers troubled married couples of the area to them, after an initial interview and a battery of tests taken at the CFCS. For every two men in the office there are six men in the field who form a team. Each team of priest-counselors meets with social workers and psychologists in weekly workshops to share their experiences and discuss their difficulties. The Catholic Charities organization is staffed also with priest-counselors, social workers and psychologists. While the main work of counseling at the CFCS is in marriage counseling, the main area of counseling for those working at the Catholic Charities Counseling Service is with youngsters in need of help.

Since the program started, in 1956, there has been an enthusiastic response from many priests. This enthusiastic response of priests to a pastoral program in modern psychology which is purely voluntary would seem to indicate that it is fulfilling a need long in existence.

The orientation of the training is heavily client-centered, following the Rogerian approach. The emphasis is more on the person of the priest who is viewed as his most important instrument, rather than on techniques or diagnosis. The rationale behind this kind of training is that the personality (and not necessarily the courses) of the counselor is what appears basic in counseling. Rogers (1957) states that special intellectual and professional knowledge is not required of the counselor. "If they (Counseling skills) are to be acquired, they must, in my opinion, be acquired through an experiential training." (p.97)

Since good counseling requires a high degree of personal commitment most experiences counselors soon become painfully aware of the effect that their own personality short-comings have on their clients, and strive for greater personal growth in an attempt to become better counselors. Balin has charted the task of the counselor as getting to know "the pharmacology of his most important drug, himself" (Kennedy, 1963). It is the task of the counselor, then, not just to master a technique or a new vocabulary, but above all, to be a person himself.

If Loyola's unique program has been successful at all, it is because the priests who have started the program motivated by a desire to help others have come to realize that the focus of attention must not be on "problems" or even, at least initially, "other people," but on themselves. They have come to see that it is only by a non-narcissistic looking at themselves that they are better able to love others in an unselfish and non-manipulative way. Kennedy (1963), a priest-psychologist who teaches in this counseling program at Loyola has this to say: "It is not uncommon experience for people who begin to study counseling to anticipate that they will learn a great deal about other people. It is not long before the neophyte counselor, if he is making any progress at all, discovers that his principal learning is about himself." (p.41) There are many summer courses and workshops incounseling throughout the country, but Loyola's program seems to have this uniquely built-in policy of self-confrontation that should lead the priest to take a deep look at himself.

Long before their Catholic counterparts, Protestant ministers have had clinical-pastoral training as part of their regular ministerial formation. For this reason most of the research done in the area of changes related to clinical-pastoral training has been Protestant. Although there are contradictory opinions, with some denying any changes at all (Swanson, 1962; Gynter, 1958, 1962), it is widely accepted that changes occur in the personality and attitudes of those ministers undergoing clinical-pastoral training (Atwood, 1958; Ramsden, 1960; Kim, 1960). It does not necessarily mean that all the trainees change radically and probably some do not experience any change at all. However, it could be that the instruments used were not sensitive enough to perceive the changes undergone by the ministers during their clinical pastoral training.

One of those who assumes that personality changes do, in fact, occur has been the director of the counseling program at Loyola University. Curran (1958) asked 25 priests who had completed two semester courses of counseling psychology to indicate on a point basis the degree to which they have been helped as a result of the courses. Of those twenty-five priests who responded only two felt that there was "no change" at all. Keller (1961) criticizes this study for lack of scientific control, poorly defined terms, and the "halo effect."

While Curran's tentative study was mainly interested in the subjective report of the priests' changes in themselves, Keller's more scientific study included also the priests' relations to others in a pastoral situation. Keller's study (1961) employed a Religious Apperception Test.

The rationale behind the test was that the priest with counseling training would react differently from priests without such a training to the specific pastoral situations of the RAT. Keller tested a group of twenty-nine priests with at least three semester courses in counseling and, by the technique of matching pairs, he compared them with a control group of priests who were beginning their counseling training. In addition to this he introduced a third group (or second control group) of priests who did not volunteer for the counseling program in order to test if changes were solely due to the training or perhaps to the personality of the priests who volunteer for the counseling training. He found no significant differences between these two control groups. He found significant differences however, between the priests with counseling training and the control group of priests who were beginning counseling. The differences were in the direction of more self-insight, adequacy, affect, sensitivity and lessened defensiveness, in that order. Keller then came to the conclusion that since "the priests who participated in the pastoral counseling training were not very different from the general population of priests before the counseling training," the significant differences found were the result of the counseling program.

Priest-counselors (as they will be called hereafter) are, then, a rather strange group. It comprises people with a rigid seminary training in humanities, Philosophy, Theology and counseling training and practice after their ordination. They share the interests and personality characteristics of their priest brothers and their "secular" counselor

counterparts.

It was precisely these findings of Keller that aroused the interest for this investigation. Since changes have been found in priest-counselors due to their counseling training, what kind of people are they? What kind of people are they when compared with a group of priests with similar seminary background but without the counseling training as given at Loyola? What kind of people are they if we divide them according to their level of training? (Keller assumed that the differences due to different levels of training within his experimental group were insignificant.) Finally, what kind of people are these priests-counselors when we study the relationship between their interests and personality scores?

As far as the writer knows this is the first study of its kind. Never before has there been such a large number of priest-counselors with considerable theoretical training and lengthy practice who could be used for a study like this.

It is important to note that the present writer assumes the findings of previous research, i.e., that there are changes in priests' personality brought about by their counseling training at Loyola University of Chicago. But there is no attempt to imply that these differences between the experimental and control group will be found when using other instruments as the Kuder and the MMPI.

The present research will use two widely known inventories, The Kuder Preference Record-Vocational, Form BB, will be used for the measure of interests and the Minnesota Multiphasic Personality Inventory for the

personality scores. The American Psychological Association reports that 19.1% of all graduate schools use the Kuder for the purpose of screening prospective degree candidates in clinical and counseling psychology and that 28.6% use the MMPI.

In order to answer the question proposed by this study the research will proceed along three lines:

- 1) First, the priest-counselors will be compared in interest and personality profiles with available scores of a group of priests without counseling training. The null hypothesis states that there are no significant differences at the .05 level of confidence between the Kuder and the MMPI performance of priests without counseling training (group I) and priests with counseling training (group II).
- 2) Secondly, since the experimental group of priest-counselors show two distinct levels of training, they will be divided into two sub-groups for further comparison. The cutting point will be the Master's level of training or its equivalent. The null hypothesis states that there are no significant intra-group differences among the priest-counselors (group II) in Kuder and MMPI scores attributable to different levels of training. The null hypothesis will be rejected at the .05 level of confidence.
- 3) Thirdly, a further descriptive study of the priest-counselors will be attempted by observing the relationship between the interests and personality profiles of priests with and without counseling training. The null hypothesis states that there are no correlations between the Kuder and MMPI scores

significant at the .05 level of confidence.

This study is being taken under the auspices of the Catholic Family Consultation Service. At the moment there is no way of knowing which of the priests who start the program will be able to finish it satisfactorily and will be further interested in the counseling services offered by the CFCS and Catholic Charities. It is hoped, therefore, that by describing the interests and personality of those priests who have been able to profit from their training, this pilot study will be a first step in providing some clues for devising objective methods for the selection of priest-counselors in the future. It is an attempt to answer the question of what type of priests should be encouraged to go into this kind of work. The complexities and the stress of modern urban life demand that the Church use wisely her limited financial and manpower resources so that priests with counseling skills will be available to the needs of the Christian community.

The vocation of the counselor is one of real Christian love. He is called upon to enter into the feelings of other men, unafraid because of his own weakness. His is the calling of entering into the confusion of tortured souls and not turning aside because his own feelings can't take it. He must, in truth, empty himself for other men. For the seminarian and priest especially, their work with other persons is a challenge to give themselves totally....The staggering demands on a counselor illumine the demands of the priesthood itself" (Kennedy, 1963, p.43)

Chapter II

REVIEW OF THE LITERATURE

The purpose of this study is to describe the characteristics of priest-counselors. Since it is the first of its kind, there is no literature dealing specifically with the topic under consideration. However there are some studies that deal with priests, and some that deal with counselors. This chapter, then will review the literature dealing with the interests and personality characteristics of priests and of counselors.

Since most of the studies dealing with priests were carried out when they were seminarians, there will be some sampling of this research. The rationale behind this policy is that as Murray (1957) and Murtaugh (1964) indicate, there is a definite continuity between the seminarian and the priest. The seminarian's personality does not change suddenly nor substantially by the fact of his ordination. The limited and significant changes observed between seminarians and ordained priests seem to be related to a new environment and occupational life that brings greater freedom and personal responsibility.

On the other hand, since the experimental group of priest-counselors share also the characteristics of the "secular" counselors, a review of this part of the literature will help to bring into the open the similarities and differences between "religious" counselors and "secular" counselors.

It is expected, then, that the review of all these studies will contribute to bring into a sharper focus the findings of the present project which

which deals with the characteristics of priest-counselors.

There has been in the last decade an increasing interest in assessing the personality of seminarians and priests. The main purpose has been directed to screening candidates for the priesthood and the religious life. Most recently attention has been directed to the task of discriminating between "successful" and "unsuccessful" seminarians and of using this information as a predictive tool in the evaluation of prospective candidates.

There has also been a permanent interest in assessing the personality of counselors and in formulating the personality of the so-called "typical" counselor. But as far as the writer knows there has not been any attempt to formulate the characteristics of priest-counselors, and see how and to what degree they compare with characteristics of their fellow priests on the one hand and of "secular" counselors on the other.

A number of studies will be presented in this chapter that are somewhat related to the present research. The KPR and the MMPI studies for religious personnel and for "secular" counselors will be reviewed.

The bulk of research with religious personnel has been done in the form of unpublished masters' theses and doctoral dissertations. Lately there has been different attempts to close the gap of communication among Catholic and Protestant psychologists interested in this field by publishing reviews and abstracts of theses and dissertations. (Herr, Arnold et alii, 1962; Kobler, 1964; Dunn, 1965; Menges and Dittes, 1965)

Since Moore (1936) pioneered his work on the incidence of mental illness among religious personnell, a number of studies have shown an increasing interest among Catholic psychologists for screening candidates to the priesthood and the religious life. The sources of research have been Fordham University, the Catholic University of America, and Loyola University of Chicago. The most widely used instruments have been the Strong Vocational Interest Blank with newly developed scales (for priests, by Lhota, 1948; for foreign missionaries, by D'Arcy, 1954), the Kuder Preference Record, and the Minnesota Multiphasic Personality Inventory as originally constructed and the Bier's (1948) modified form as well.

Because this study employs these widely used instruments, it has an advantage over the research done by Keller (although his purpose was somewhat different). Here it will be possible to compare the experimental group with available Kuder and MMPI scores from other groups. This part of the chapter intends to explore the area of vocational interests using the Kuder Preference Record.

In a survey initiated some years ago by the Spanish journal "Seminarios" and published in a book Por que me hice sacerdote (Why I became a priest), priests from many countries explained how they see their role in the modern world. Beneath the theological constant lies a wide range of human significance which priests see in their work.

Thorndike and Hagen (1959) in a follow-up study of 33 clergymen during 1955-56 report that in answering a questionnaire priests showed verbal,

musical and dramatic talents or interests with some indication of a deficit in mechanical activities. They were a words-and-persons oriented rather than a thing-oriented group.

These subjective appraisals of interests have been repeatedly confirmed by different studies. All of them tend to support the norms given in the Kuder Manual according to which clergymen usually score high in the Social Service and Literary scales.

Kimber (1947) in a study with 140 Protestant Bible Institute students with the California Test of Personality, the MMPI, and the Kuder, found a prevailing interest in Social Service and a noticeable lack of interest in Computational and Clerical activities. A comparison by Kimber of his finding with the published norms of Kuder for the year 1944 showed that the Bible institute men ranked substantially below the median on Mechanical, Computational, Scientific and Clerical interests. At the same time they ranked substantially above the median on Musical and Social Service and Literary interests.

A study of ninety-three Theological students by Cockrum (1952) using the Kuder and other instruments shows low and high interests similar to those found by Kimber. Social Service was at the 98th percentile, Musical at the 81st percentile, Outdoor at the 58th percentile, and Literary at the 57th percentile. The Computational and the Clerical areas at the 12th and 15th percentile, respectively, were the lowest.

D'Arcy (1954) investigated interest constancy using a population

of seminarians and priests of a foreign mission society. He used the Strong and the Kuder with a young group of 134 seminarians (mean age 15.8) and an older group of 166 priests (mean age 24.7). Results in the Kuder yielded a more homogeneous profile of interests for the older than for the younger group. For both groups the most common high point was Social Service-Literary and the most common low point was Clerical-Computational interests. The leading lowest scores for the younger group was the Persuasive scales while the Clerical scale was for the older group. D'Arcy concluded that "interests were remarkable stable and already defined and measurable at an early age" and that "the pattern of interests characteristic of a specific vocation was not something static, but that this pattern changed with age in a somewhat systematic way...in the direction of the characteristic pattern of the older successful members of the occupation." (p.159)

Wauck (1956) tested a group of 207 diocesan major seminarians with the Kuder, the Ohio State Psychological Examination, the MMPI, the Group Rorschach, and a faculty rating scale. He lists Social Service and Literary as the two highest interest scales. "It tends to support the prevalent notion that the clergyman is interested in doing things for the welfare of others and he is interested in the world of concepts and ideas." (p.50)

In 1959 Kenney made a thorough study of the interests of "successful" and "unsuccessful" seminarians. He tested a group of 100 individuals with both the Strong and the Kuder. There were no significant differences between the two groups in the Kuder patterns. For the successful group

the only high interest type was in the Social Service alone or together with another scale. He found that for both groups the low interest types were in the order of computational-clerical and clerical-persuasive. Kenney, as well as Gorman (1961) and McDonagh (1961), found that seminar-ians and clergymen were low in the Persuasive or "selling" scales. But while this finding made Gorman wonder about the contradiction between being interested in people while at the same time feeling uncomfortable with them, it is simply explained by D'Arcy (1962) in terms that the "clergyman's persuasive procedures have more sympathetic understanding for the hearers, and less domination that marks the stereotyped high pressure salesman." (p.180) However, McDonagh wisely remarks that a low score on the Persuasive scale does not necessarily mean a lack of correlated ability since the Kuder is only an interest inventory.

Sutter (1961) administered the Kuder and the Guilford-Zimmerman Temperament Survey to 1,693 diocesan major seminarians representing 24 different seminaries and 126 dioceses in the United States. All subjects at that time were studying theology. He found that their highest interest was in Social Service followed by the Literary and Musical scales. They exhibited little interest in Mechanical, Computational, and Scientific pursuits. The scores on the Persuasive and Clerical scales were somewhat below the average of the normative population.

Gorman (1961) and McDonagh (1961) made a similar study with two groups at different levels of training from the same Midwestern seminary. Gorman

studied the interests and adjustment of 188 high school seniors while McDonagh did the same with 135 College freshmen seminarians. Their results were very similar. The groups were definitely people-oriented. The Social Service, Literary, and Computational scores, in that order, were the highest. At the same time they showed a rather low Persuasive interest. The Kuder scores for this group coincided well with National Clergy Norms (high scores in the areas of Social Service and Literary.) It comprises a group of seminarians interested in people, in literary and computational areas, with low scores in persuasive interests.

Koblet (1964) in a survey of research done at Loyola University of Chicago with religious personnel using the Kuder, the MMPI and the Mooney, reports that Catholic minor and major seminarians show Kuder profiles "that resembled those for females in the general population. In general, women religious had many masculine interests and men religious feminine interests." And this is even "true for Protestant men and women religious." (p.165)

Finally, D'Arcy (1962) in a summary of the research done till now and of the research going on with different religious communities at the Catholic University of America, concludes that "seminarian groups are uniformly high in Social Service, Literary and Musical interests, low in Mechanical, Scientific and Clerical interests, average in Artistic interests. In Computational and Persuasive interests different seminarian groups have scored both high and low." (p.191) This conclusion agrees with the one

stated by Super and Crites (1962) that Clergymen tend to make high Social Service and Literary scores.

There is a study that needs special attention because it gives the scores of a priestly population which will be used for the first and the third parts of this research. In 1964, Murtaugh using both the Kuder and the MMPI, retested a group of priests that Wauck had tested as seminarians over a period of three years---1953 to 1955. Of the 146 ordained seminarians 90 completed and returned the Kuder Preference Record.

In general the picture of the seminarian remains constant in the retest. This group of 90 priests show again the "typical profile" of high Social Service, Literary and Musical interests, with low in Mechanical, Computational, Scientific and Clerical interests, and average in Persuasive and Artistic interests.

The Persuasive and Social Service scales show an understandable significant increase. "Certainly the duties and environment of the average priest demand development of persuasiveness and social service to a much greater extent than seminarian life did." (Murtaugh, 1964, p.48)

The Mechanical scale showed an expected decrease due also to the new duties and environment of parochial life. No other significant differences were found in the test-retest means for the other six scales of the Kuder. The test-retest results were, on the whole, fairly constant.

This finding implies that ordination does not bring about a drastic change in interests, but a remarkable continuity from the seminarian to the

priest. The slight changes that do occur are due to a new occupation that brings an increase in the direction of higher interest in working with people, and "supports the prevalent notion that the clergymen should and do try to motivate people and show grave concern for their welfare!"

(Murtaugh 1964, p. 62)

The mean score for this group of seminarians (Wauch, 1956) and priests (Murtaugh, 1964) can be seen in table one. Table two shows other Kuder data with seminarians as found in D'Arcy (1962), and Kobler (1964).

Table 1
 Values for Difference Between
 Test-Retest Means of Kuder Scales
 (Seminarians-Priest over
 Ten Year Interval; N=90)

Scale	Test Mean	Retest Mean	t	Direction of Change
Persuasive	67.09	72.59	3.20*	Increase
Literary	52.75	54.00	.80	Increase
Musical	22.99	23.94	.39	Increase
Social Service	95.52	102.11	3.77*	Increase
Clerical	45.17	45.94	.48	Increase
Computation	28.87	27.08	1.70	Decrease
Mechanical	62.99	54.69	3.64*	Decrease
Scientific	56.01	54.13	1.26	Decrease
Artistic	44.61	46.06	1.02	Increase

* Significant at .01 level

Table 2
Kuder Percentile Ranks For
Various Religious Groups

Group	N	Mac.	Comp.	Sci.	Per.	Art.	Lit.	Mus.	Soc.	Cle.
A	135	17	63	45	30	33	85	59	93	39
B	188	16	70	46	32	36	81	57	91	41
C	206	24	21	30	41	40	67	75	91	30
D	1607	18	25	29	48	56	68	67	92	36
E	208	24	21	30	41	40	67	75	91	30
F	64	32	32	38	48	46	69	64	93	26

- A Catholic Diocesan Minor seminarians
 B Catholic Senior-high seminarians
 C Catholic Major Diocesan seminarians
 D Catholic Major Seminarians
 E Catholic Major Seminarians
 F Protestant Clergymen

What has been said about the pertinent literature which employed the Kuder can also be said of the studies which used the MMPI. Most of these studies were undertaken as an attempt to prevent psychiatric casualties in the priesthood and religious life or as attempts to predict success in the religious life. But as Kobler (1964) rightly remarks, to assume that future work of "successful" and "unsuccessful" seminarians and religious can be predicted on the basis of the MMPI scores is to confuse and overlook many other factors such as health, finances, etc., that enter into the complexity of the picture of a life vocation. Perseverance in religious life is not as important as the probability of becoming mentally ill, nor is perseverance in religious life in itself necessarily a measure of adjustment.

Some of the Catholic psychologists when confronted with profiles of deviant seminarians solve the issue by modifying the MMPI items (Bier, 1948), or by concluding that there is a need for different norms that could be correctly applied to such a specific population (Rice, 1958). Somehow or other they assume that the seminary group is well adjusted. (Dunn, 1965)

All this militates against the contention by Welsh and Dahlstrom (1960, p.561) that it is unnecessary to restandardize or to change items in the test for particular populations. But different studies have shown that the MMPI scores are affected by the educational level. Goodstein (1954) studied the clinical scores for eight male colleges and reached the conclusion that, although the MMPI can be useful for evaluating college

students, separate norms for such a specific population are necessary.

Bier (1948), in a similar study, compared college seminarians with four other different groups. Bier concluded that the psychological adjustment of seminarians is similar to that of college students but that the seminarian group was "the most deviant portion of an already deviant population."

The MMPI will serve as a substantially suitable instrument in the testing of seminarian adjustment because it is accomplishing essentially the same thing, giving essentially the same differentiation in the seminary group as it is in others. The seminarians do not present a substantially different picture of poor and unsatisfactory adjustment, from that given by members of other occupational groups studied. (Bier, 1948, p. 595)

Wauck (1956) using the MMPI with other tests, as was mentioned before, found among the major seminarians the "neurotic tendency" (McCarthy, 1942), with high MMPI profiles on the Masculinity-femininity (Mf), Psychastenia (Pt), and Schizophrenia (Sc) scales. "The 'typical' well adjusted seminarian in this study may be described as being superior in intelligence, strongly interested in people and ideas, tending toward more normal anxiety, but with good emotional control." (p.64)

Gorman (1961) and McDonagh (1961) undertook a parallel research with different groups of seminarians, Gorman's profile of the entire group showed a better general adjustment than the male college group. The peak scales were again Mf, Pt, and Sc. The combined research gives a picture of the seminarian as being "more quiet, serious, orderly, ritualistic and conforming. more reserve and less emotionally committed." (Gorman, 1961)

In a review of the research done with the MMPI, Kobler (1964) comes to the conclusion that like most college students, seminarians typically score high on the *Mf*, *Pt*, and *Sc* scales. The literature shows that the individuals attracted to religious life appear as "perfectionistic, worrisome, introverted, socially inept, and in more extreme cases, perhaps isolated and withdrawn." (Dunn, 1965)p.133) These findings tend to confirm Kobler's statement that "apparently a considerable amount of deviation, as revealed by the tests, is tolerable in an applicant for religious life." (Kobler 1964 p.169)

There have been some studies interested in testing the relationship of abnormal tendencies, as shown by the MMPI, with the level of training, Murray (1957), for instance, sees a positive relationship between increasing deviancy and seminary training, thus making the seminary atmosphere an important factor for the deviancy profile of the seminarians. According to this opinion ordination brings about a tendency toward mitigation of the deviation found at earlier levels.

Another related study is a very important longitudinal work mentioned previously in which seminarians tested by Wauck (1956) were retested when they were priests by Murtaugh.(1964). On the whole, Murtaugh found no significant changes in the retested group. He found nevertheless changes on the *Pt*, *Ma*, and the *Hy* scales. There was a decrease in Psychastenia at the five per cent level of significance, and an increase on Hypomania and Hysteria at the one per cent level. Murtaugh attributes the changes in Psychastenia and Hypomania to "environmental differences between seminary

and priestly life." The significant increase in Hysteria reveals an increased preoccupation with bodily complaints that "correlates with the observable fact that many diocesan priests develop gastric or intestinal complaints and cardiac symptoms, due however to externally caused frustration and worries rather than to excessive introversion or compulsive tendencies" (Murtaugh, 1964, p. 46)

The MMPI profile of the whole group showed, as a group, that there was a slight tendency to increase in all but two (Mf, Pt) of the clinical scales. This finding questions the assumption that ordination brings about a tendency toward mitigation of the deviation found in seminary life.

This is, then, the general picture of interests and personality characteristics of seminarians and priests. As it can be seen there are very few studies dealing directly with the person of the priest. This chapter has tried to show the continuity between the interests and personality of seminarian and priests. The changes after ordination seem to be attributed more to environmental changes than to inner personality changes. "The confinement and the demand for excellence in the seminary promotes meticulousness, conscientiousness and sensitivity to emotional involvement, whereas, parochial life promotes greater self-expression and social freedom." (Murtaugh, 1964, p.62) The mean MMPI scales for various religious groups (Kobler, 1964) and for the seminarian-priests retested by Murtaugh can be found on table three.

Table 3
MMPI Mean Scales for Various Religious Groups
and the Ninety Seminarian-Priests Retested by Murtaugh

Group	M	Hs	D	Hy	Pd	Mf	Pa	Pt	Sc	Ma
A	135	53	53	55	55	58	56	59	58	53
B	188	51	49	52	53	56	52	55	57	52
C	206	54	52	57	58	60	55	59	58	55
D	171	51	53	57	52	63	54	54	53	55
E	90	54	52	57	57	62	56	60	58	56
F	90	56	53	60	59	60	57	58	59	59

A Minor Seminarians

B Minor Seminarians

C Major Seminarians

D Major Seminarians

E Catholic Priests

Since the purpose of this study is not simply a description of the interests and personality characteristics of priests in general but of priests with professional training in counseling, it seems appropriate at this point to review what the literature has to say about "secular" counselors. The reason for reviewing these studies is the lack of research data on the more specific population of priest-counselors. Furthermore, as Smith says (1960), "it is as pastoral counselor that the clergyman comes the closest to the secular professional." (p.27)

Most writers would agree that the personal characteristics of the counselor are very important, and that those being trained in counseling should be selected on the basis of such characteristics. There is little agreement, however, on just what these characteristics are, and no adequate means of assessing those characteristics upon which there is some kind of consensus. (Patterson, 1959)

There has been lately nevertheless a great interest in specifying and measuring the characteristics of the prospective counselor. This task is very complex if we remember that counseling is an intensively personal sort of activity, and that the counseling relationship depends much more on what the counselor is than on what the counselor does.

If we give up the belief that there is one standard relationship that should be created in every case, we can relinquish along with it the requirement that the counselor be any one type of person....Perhaps it should be better if we all assumed that any personality pattern which permits rich and deep relationships with other human beings to develop is satisfactory. (Tyler, 1961, p.246)

There have been, nevertheless, different attempts to be more specific. (Weitz 1957) looks for counselors whose personality patterns show security (i.e. acceptance of self with strength and weaknesses), sensitivity (i.e. a person who is capable of generalizing his own feelings of self-acceptance to the acceptance of others), and objectivity (i.e. a person capable of distinguishing between objective and symbolic behavior, yet understands the intimate relationship between these two.)

Since the relationship that develops between the client and the counselor is the most important aspect of counseling, the counselor's characteristics become much more essential than a knowledge of "techniques." Techniques are good in addition, never as a substitute for a person who is fundamentally friendly, warm, accepting, and who feels comfortable in close relationships with others. If these are the counselor's characteristics, then many technical errors can be overlooked, but there is no technique that can mask the counselor's indifference and rejecting attitude.

What characteristics should a person possess in order to be a counselor? All the answers point to the picture of a capable and mature individual. Perhaps it should be assumed that there are common characteristics while still recognizing that there is room for important individual variations (McGowan and Schmidt, 1962). This is the approach taken by the American Psychological Association. (1952) Even though the clinical psychologists and the counseling psychologist differ to some extent, it could be helpful to explore these criteria as a first step to investigate



the questions of the counselor's characteristics.

1. Superior intellectual ability and judgment.
2. Originality, resourcefulness, and versatility.
3. "Fresh and insatiable" curiosity; "self-learner."
4. Interest in persons as individuals rather than as material for manipulation; a regard for the integrity of other persons.
5. Insight into one's own personality characteristics; a sense of humor.
6. Sensitivity to the complexities of motivation.
7. Tolerance; "unarrogance."
8. Ability to adopt a therapeutic attitude; ability to establish a warm and effective relationship with others.
9. Industry; methodical; work habits; ability to tolerate pressure.
10. Acceptance of responsibility.
11. Tact and cooperativeness.
12. Integrity, self-control, and stability.
13. Discriminating sense of ethical values.
14. Breadth of cultural background--an "educated" man.
15. Deep interest in psychology, especially in its clinical aspects.

If this long list does not solve too much of the problem, it is still much harder to find reports in which counselors' characteristics have been measured and distinguished from other professional people. For this reason, Wrenn (1952) recommends those characteristics that can be appraised: academic intelligence, interest in working with people, and emotional stability and objectivity. The Kuder and the MMPI are recognized as being two of the most promising instruments adapted to this purpose (Cottle, 1953)

In a study by DiMichael (1949) designed to secure a better understanding of personnel engaged in counseling, a group of 146 male counselors are described as having high scores on Social Service (98th percentile), Persuasive (82nd percentile), and Literary (65th percentile), with low scores on Computational (37th percentile), Mechanical (33rd percentile), Clerical (33rd percentile), Scientific (31 percentile), and Artistic

(28th percentile). The Musical scale was about average (40th percentile.) It should be noted that these counselors were engaged in vocational rehabilitation.

In an attempt to develop Kuder patterns for psychologists, Baas (1950) used 111 subjects from different psychological divisions. All psychologists scored low on Mechanical, Persuasive, and Clerical scales of the Kuder and scored high on Scientific, Literary, Computational, and Social Service scales, in that order. For the entire professional sample the Scientific and the Literary scores were above the 75th percentile of Kuder's norms for adult men. The Kuder percentile means for counselors were as following: Mechanical 23, Computational 64, Scientific 77, Persuasive 33, Artistic 30, Literary 86, Musical 55, Social Service 90, Clerical 32. The chief criticism of this study is that the sample is too small (26 subjects), and is based on Purdue University students only.

In a research project employing counselor trainees from Boston University, Arbuckle (1956) used the MMPI and the Kuder. After the last session of the course, when the counselors knew each other fairly well, he asked them to choose three persons of the group to whom they would likely go for counseling and another three to whom they would be unlikely to go for counseling. Each of those chosen and rejected was compared with the group as a whole. Those who were chosen by the group as people they would like to have as counselors showed more normality in the sense that they scored lower on the Hypochondriasis, Depression, Paranoia,

Hysteria, Schizophrenia, Social Introversion, and Psychastenia scales. They also showed a higher degree of interests in such areas as Social Service, Persuasive, Literary, and Scientific activities. On the other hand, those students who were rejected as counselors by their classmates were more abnormal or scored higher on the Hypochondriasis, Paranoia, Hysteria, Schizophrenia, Psychopathic Deviate, and Hypomania scales. No significant differences were found in interests patterns.

Kelly and Fiske (1951) in describing the scores of the clinical psychologist trainees on the MMPI state that they are a group which deviates from the normative population in being "less hypochondriacal, slightly more subject to depression, considerably more hysterical, extremely feminine, much less psychastenic and less schizoid." They also noticed that as a group they are more honest and incline to reveal themselves "as indicated by the extremely high K scores."

Finally, Wrenn's study (1952) reports the following test results with a sample of thirty graduate counselor trainees. According to the scores, the most striking observation was infrequency of elevation for the Hypochondriasis, Depression, and Schizophrenia scales.

At the end of this review of the literature there is the pervading feeling that we have only started to scratch the surface in studying the characteristics of religious personnel and counselors. In retrospect, there is no one study that deals directly with the purpose of this project, i.e. describing the characteristics of priest-counselors.

The existing investigations with priest-counselors (Curran, 1958; Keller, 1961), furnished the necessary findings of qualitative and quantitative attitudinal changes in priests as a result of their training. No similar study has been carried out with the Kuder and the MMPI that tried to describe the interests and personality characteristics of priest-counselors. The fact that priests-counselors are part of two different occupational groups (priests' "general cultural" occupational group, and counselors' "service" occupational group, according to Roe, 1956), necessitated some inquiry into the studies describing the characteristics of both, priests and "secular" counselors.

The counselor's personality traits are as important as the ways in which he communicates these traits to his clients; his effectiveness as a counselor depends upon these two factors. The priest-counselor's involvement with people will be manifested in the model he himself provides in his own life, since he cannot escape the eloquent influence of his own behavior on the people with whom he works.

CHAPTER III

DESIGN OF THE STUDY

The specific goal of this study is to compare and to describe the interests and personality characteristics of priest-counselors with priests without counseling training. This goal will be achieved in three steps. First is to inquire if there is a characteristic Kuder and MMPI profile of priest-counselors significantly different from a profile of priests without counseling training by using available scores of priests from the same geographical area of the United States. Secondly, it also intends to investigate further if there are any significant subgroup differences among the priest-counselors that could be attributable to different amounts of counseling training. Finally, it also intends to explore if there is any relationship--positive and/or negative--between the spread of interest scores on the Kuder and the general adjustment scores on the MMPI of priest-counselors and priests without counseling training.

A - THE SUBJECTS

The subjects for this experiment are diocesan priests of the Chicago area who have had a regular seminary training in humanities, philosophy, and theology and training in counseling psychology while engaged in pastoral duties. The files of the Catholic Family Consultation Service were examined in order to locate those priests who have had at least three courses in counseling and who started their training no later than 1964. A total of ninety-six priests were listed. On March 1, they were contacted by mail. They received an envelope from CFCS including the Kuder Preference Record-Vocational Form BB, the Minnesota Multiphasic Personality Inventory, Group Form, with the IBM answer sheet, and a questionnaire in order to secure additional information. An introductory letter explained the nature and the purpose of the study asking for full cooperation. Complete anonymity was assured and preserved although many of them signed their names and asked to be informed of the results. A self addressed and stamped envelope with the name of the writer to the care of the CFCS was the last item included in the mail. Later on, a second letter followed, reminding the nonrespondents and asking them to cooperate with the project.

By June the first forty-seven priests out of ninety-six or 48.96 per cent had returned the protocols. Of these forty-seven who answered four had to be discarded. Two of the subjects because they did not fulfill the conditions set by the experimenter regarding the amount of counseling

courses taken. The scores of two other subjects had to be rejected because they returned incomplete information. One subject lost the Kuder Preference Record, the other sent back a half-filled Kuder answer sheet. Both subjects had a training in counseling below the Master's level. This leaves a number of 43 or 44.8 per cent of the total number of ninety six priests contacted.

Although the testing by mail is not in accord with the best scientific traditions, the writer followed the same way of testing that Murtaugh (1964) used with the group of priests who will serve as comparison for the first part of this study. The same procedure has been used also by others (La Farga, 1964) with self-reporting inventories. As in the case of Murtaugh's study to gather all priests in one place at the same time would have been almost impossible. It is assumed that these priests with some counseling training are well aware of the seriousness of the research intended and cooperated as best they could. On the other hand, the Kuder and the MMPI, group forms, do not need any explanation beyond the one given in the introduction of the booklets nor is there any time limit. The MMPI can be administered in a "waiting room," and the Kuder requires only a room that is "quiet, well-lighted and well ventilated."

The limited number of respondents may be attributed to various reasons. First, it seems to be that some of them felt that the tests took too much time from their already busy schedule. Secondly, the fact

that this study followed closely in time the one by Baute (1965) with the same population was somehow resented. A third reason will be suggested as we discuss the results on the next chapter.

The description of the Experimental Group has been furnished by their response to the questionnaire. All the subjects are priests engaged in some form of pastoral work in the Chicago area. The questionnaire was constructed partly on the basis of the one used by Baute in his research on the counseling program at Loyola. The items of the questionnaire cover age, number of years ordained, nature of present work, economic class of the parish, date of counseling training, extend of further training in psychology beyond the three basic courses in counseling, and the number of hours spent weekly in counseling.

Since the main purpose of this study is to describe the characteristics of priest-counselors, it will be useful to spend sometime now in the description of the subjects as they reveal themselves in the questionnaire.

The most striking characteristic of this group of priests is the number of courses taken in counseling and psychology. Of the forty-three subjects of this experiment, only six do not have further formal training in psychology (beyond the minimum of three counseling courses.) It seems to be that as the priest acquires first hand experience in his formal counseling practicum, he becomes more aware of his deficiencies and limitations and tries to meet the challenge by spending time and effort in order to become a better counselor. Over half of the respondents are at the

Master's level or its equivalent (30 semester credits of graduate courses). It was decided then to take the Master's level or its equivalent as the cutting point for a further exploration of inter-group differences. This second part of the study had been previously suggested by Keller (1961).

One interesting possibility would be a comparison between the priests of Group I (priest-counselors) who receive the minimum of three counseling courses and the priest of Group I who had additional courses in psychology. It was assumed in the present experiment that differences within the experimental group were insignificant (p.69).

It happens also that those priests with higher training tend to be older in age than those with less than a Master's level of training. The relationship is likely due to the fact that the counseling training is taken after ordination and that those who have gone into further training have done it on a part time basis that takes a number of years to complete. Those, then, longer ordained have had more time for further training.

Of the forty-three respondents, nineteen priest-counselors (hereafter called Group A0, or 44.2 per cent, completed three or more courses but they are below the Master's level. The rest of the group or twenty-four (hereafter called Group B), or 55.8 per cent, have attained a Master's level of training or its equivalent.

Of those in group A only six did not have further training in psychology although two of them explain their interest by private study and reading. Seven have had between one and four semester courses; three have had between five and seven undergraduate and graduate courses in psychology.

The other three list their further training in workshops during the summer and the school year. According to the information furnished by Baute (1965) some of the workshops at the CFCS last six months involving supervised counseling and regular discussions. The courses most often cited were: Personality, Abnormal Psychology, Mental Health, Group Dynamics, Developmental Psychology, and Religious Psychology, in that order. These figures are shown in table four.

TABLE 4
 EXTENT OF FURTHER TRAINING IN PSYCHOLOGY
 (N=43)

Extent	Group A no. Ss	Group B no. Ss	Total Ss
No training	6	0	6
Workshops	3	0	3
1-4 Courses	7	0	7
5-7 Courses	3	0	3
Master's degree or equivalent	0	24	24
Total	19	24	43

Age and date of ordination

The age of the respondents was scattered from 30 to 54.

As it was stated previously those with more training (Group B)

tend to be older than those with less training (Group A). There is also a relationship between chronological age and years of ordination.

The frequency distribution for chronological age and years of ordination can be seen in table five.

TABLE 5
 CHRONOLOGICAL AGE AND YEARS OF ORDINATION (N=43)
 (Group A=19; Group B=24)

Age	Group A	Group B	Group A	Group B	Years Ordained
30-31	3	1	2	1	4-5
32-33	2	0	2	0	6-7
34-35	2	0	2	0	8-9
36-37	4	6	3	4	10-11
38-39	2	3	3	4	12-13
40-41	1	5	1	7	14-15
42-43	2	5	2	3	16-17
44-45	3	0	4	1	18-19
46-47	0	1	0	1	20-21
48-49	0	2	0	1	22-23
54-55	0	1	0	2	24-30
Total	19	24	19	24	

Nature of present work

In inquiring the nature of their present work, 30 (69.8%) indicated a full pastoral work. Nine (20.9%) responded "Pastoral-educational," and two (4.7%) indicated an educational work that seems to be proper of those who teach and/or are counselors in the minor seminary. Two listed "other" kinds of work. One is assigned to administration of child care and the other to social work. They are included here because their records show

that before their assignments they were engaged in counseling and that they still spend some time in counseling activity. The figures are in table six.

TABLE 6

NATURE OF PRESENT WORK (N=43)

Type of Work	Group A	Group B	Total Ss
Pastoral	15	15	30
Pastoral-educational	2	7	9
Seminary	1	1	2
Other	1	1	2
Total	19	24	43

Economic class of parish

The most frequent economic class mentioned is middle class. Six reported "low" economic class and two "low-working." Ten reported "working-middle" and nineteen "middle" class parishes. Only three considered their parish on the upper class and another three reported not living in a rectory at this time. Figures are found in table seven.

TABLE 7
ECONOMIC CLASS OF PARISH (N=43)

Class	Group A	Group B	Total Ss
Low	4	2	6
Low-working	1	1	2
Working-middle	3	7	10
Middle	9	10	19
Upper	0	3	3
No parish	2	1	3
Total	19	24	43

Date of training

A total of five respondent priests started as early as 1956. Only one of the respondents started as late as 1964. All of them have had enough time to reflect upon the counseling training and experience.

Figures are found in table eight.

TABLE 8
DATE OF THE FIRST COUNSELING COURSE (N=43)

Year	Group A	Group B	Total Ss
1956	2	3	5
1957	0	3	3
1958	4	1	5
1959	3	6	9
1960	2	2	4
1961	4	6	10
1963	0	2	2
1964	1	0	1
Total	19	24	43

Hours spent in counseling weekly

The number of hours spent in counseling by priest-counselors, on the average, seems to reflect also the amount of training. Those priest-counselors with more training spend more hours weekly in counseling than those with less training. While the largest number of priest-counselors of group A spend from one to three hours weekly, the largest number of the priest-counselors of Group B spend between four and eight hours weekly. It seems that those priest-counselors with more interest in counseling spend more time in training and longer hours in counseling weekly. Figures are found in table nine.

TABLE 9
HOURS SPENT IN COUNSELING WEEKLY (N=43)

No. of hours	Group A	Group B	Total Ss
1-3	9	3	12
4-8	7	13	20
9-13	3	4	7
14-18	0	3	3
20-30	0	1	1
Total	19	24	43

In its purpose of presenting the findings and describing the personality characteristics of priest-counselors, the first part of the study will compare the Kuder and MMPI profiles of the experimental group of forty-three diocesan priests with counseling training (or Group II) with a group of eighty-eight diocesan priests with only a regular seminary training (or Group I). The scores of this group of priests without counseling training are available through Murtaugh's study 1964.

Of the available scores of 90 subjects from Murtaugh's study, 88 were selected for this study. Two subjects were discarded because their unusual profiles were highly questionable. Their scores seemed to have been suspected also by Murtaugh. Since the original answer sheet were not available, it was thought best to simply eliminate the scores of these two

subjects. This leaves us a group of 88 priests without counseling training who can be compared with the group of priests with counseling training.

As previously indicated, the priests without counseling training belong to the same geographical area of the United States as the priest-counselors. To be more specific they come from Milwaukee, Wisconsin. Perhaps it could be argued that this is not a good group for comparison. But for practical reasons this was the group chosen. There are no available scores for priests from a geographical area closer to the experimental group. Besides, the Milwaukee scores are quite recent, and the same instruments were used in the experiment as in the present one. Milwaukee has the same urban and industrial characteristics as Chicago, and the seminary training from one diocese to another varies very little. It should be remembered that the curriculum of studies and training in the seminaries is regulated by the Sacred Congregation of Seminaries in Rome and therefore, tend to be quite uniform. State and private Colleges have much more independence and greater flexibility in their curriculums than seminaries. Goodstein (1954) however, in testing a group of college students from different geographical regions of the United States found a characteristic male college profile but "no evidence to support the notion that geographical differences are significant determinants of MMPI means" (p.575).

The priests from Milwaukee have the same seminary background, the same type of urban parish work, and for the most part have experienced the same kind of priestly functions as any of the priests from Chicago. Keller (1961)

reports that there are no significant differences between diocesan priests who volunteer for the counseling program and those who do not. Priest-counselors before their training are not different from the average diocesan priest. For all of these reasons, the available Kuder and MMPI scores of eighty-eight priests from Milwaukee ordained between seven and ten years ago will be used as term of comparison in describing the interests and personality characteristics of priest-counselors.

B - THE INSTRUMENTS

The second part of this chapter will be devoted to a brief description of the well known instruments used in this study, and how they have been applied to measure the inter-relationship of interests and other personality characteristics.

In this thesis the Kuder Preference Record-Vocational, Form BB, and the Minnesota Multiphasic Personality Inventory, Group Form, have been used for the measurement of interests and personality characteristics.

The Kuder is one of the most popular interest inventories. Its approach is to identify a small number of preferences in nine broad areas: Mechanical, Computational, Scientific, Persuasive, Artistic, Literary, Musical, Social Service, and Clerical.

When the different interests of the subject have been identified, then he can search for a more specific occupation within the field of his preference. It is important to note whether the person's interests are of an active participation or of a passive appreciation. At the same time it should be remembered that the Kuder scores are only an indication of the person's interests, of what he enjoys doing, but not of what he is able to do.

The Manual lists a Job Chart classifying the scores for different occupations. They are "occupational indices" or statistical summations of the similarity of the examinee's interest profile to that of the occupation in question (Super and Crites 1962).

The most significant scores are those above the 75th percentile. When there are no high scores, then those at the 65th percentile should be

taken into consideration. Many times low scores are also of great significance. A low score could indicate at times a lack of a trait which has been found to be related to success in a given occupation.

The Kuder has a number of characteristics which makes its use in high school and college guidance programs particularly advantageous. Super points out that the scoring of the inventory, the ease with which students participate in scoring, converting scores, and plotting the profile, lending itself to interpretation of results and discussions of their implications, give the Kuder many advantages over other inventories.

Research has shown that the Kuder can successfully differentiate among occupations (Kuder, 1960; Pierce-Jones, 1959). It faces more difficult task when the profile of interests for different occupations is closely related. . . Yet studies such as those by Baas (1950), Brody (1957), Reed, Lewis and Wolins (1960), and Triggs (1948) on psychologists, foresters, engineers, and nurses have shown that the Kuder can discriminate among sub-types of various occupations. Sternberg (1955) has shown that curriculum choice can also be differentiated by the Kuder.

So, while there is some evidence that the Kuder can differentiate between occupations and between sub-types within the same occupational area, there is no information on the differentiation of interest patterns for a group, such as priest-counselor, who share a complex of interests attributed to two different occupational groups. This study intends to provide preliminary findings on the interest of priest-counselors and so to

consider the ability of the Kuder to differentiate among the related fields of the "secular" and the religious counselor.

There is a semantic error in regarding an interest inventory as exclusively that, forgetting that interests and personality are inextricable (Brown, 1954). Since one of the purposes of this study is to describe the interest-personality pattern of priest-counselors, it is of value to note that a number of studies can be shown to differentiate specific interest-personality types from all others (Bording, 1943).

The aesthetic triad of the Literary, Artistic, and Musical scales, for example, and the Scientific-technical cluster of interests seem to represent, according to Super and Crites (1962), vocational expressions of different ways of handling interpersonal relationships. Super and Crites suggest further that an effective theory of interests must take cognizance of a relationship between interests and the "deeper layers" of personality.

From their review of the research to 1955, Darley and Hagenah conclude that "there is some support in the research data for some of our cultural stereotypes of personality characteristics of members of various occupational groups" (p.132). This is not surprising since occupational choice is an expression of basic personality organization and can and should satisfy basic needs.

Patterson (1958) has also reviewed several studies in this area and concluded that "a personality or adjustment scale which measures social adjustment--or sociability--or which has many items in this area, will

apparently correlate negatively with technical interests in literature and the arts, and also with social welfare interests." (p.267) The author suggested that the typical concentration of interests in artistic, literary, and musical activities among the emotionally disturbed may reflect preferences for professional level occupations rather than necessarily for the specific "talent" occupations.

Evans (1947) used the Kuder scores to find possible revealing contrasts in the interests of "thinging extroverts" and "introverts." He found significant differences for the Literary, Social Service, and Persuasive scales. The "extroverts" ranked low in Literary and Social Service interests in contrast to a medium degree of interest in both types of activities for the "introverts." The introverts ranked low in interest in Persuasive activities while the extroverts showed a medium degree of Persuasive interest. The other differences were not statistically significant, but there was some evidence that the extroverts ranked higher in Mechanical and Clerical interests than the introverts, while the introverts were more interested in Scientific, Artistic, Musical, and Computational activities than the extroverts.

In one paper Forer (1951) concludes that "emotionally disturbed persons...tend to reject...mechanical, computational, and clerical as well as scientific activities...They tend to prefer literary, persuasive, and musical activities." (p.378) And in a later paper (1953) he points out that the "disabled" group (with neurotic and psychosomatic disorders) is significantly lower than the norm group in mechanical interest and

significantly high in social service interest." (p.366)

It is a curious fact, Forer says, that nearly all the disabled groups show significant Social Service interest. Are we to conclude, therefore, that seriously disturbed persons should be counselors or clergymen? Of course not. It is more probable that the high Social Service interest of maladjusted persons is an expression of their fundamental interpersonal anxiety and dependence on others.

One other investigator, Steinberg (1952), working with neurotic veterans, found that their Kuder profile is characterized by low Mechanical and Scientific interests and high Literary and Musical interests. There is, he says, the tendency for the relatively maladjusted group to prefer occupational areas which are characterized by: 1) an emphasis on fantasy rather than on practical performance and 2) the requirement of a high order of talent for success, together with a high reward for reaching success, i.e. they have more unrealistic vocational aspirations.

Newman (1955) working with 141 tuberculosis patients maintains that his study indicates that high scores, 75th percentile or above, on the Social Service scale of the Kuder are suggestive of disturbance in social and interpersonal relationships, at least for tuberculosis patients. He also found that high scores on the Persuasive scale tend to go with high scores on the Social Service scale. He suggests that the Kuder could help the counselor to be more sensitive to the adjustment problems of the clients. He proposes that in these adjustment problems are found some sources for vocational preferences.

Klugman (1957) compared the Kuder profiles of 100 males who had been diagnosed as functionally psychotic with those obtained by Steinberg's (1952) neurotic group, and Kuder's "normal" base group. Except for the Mechanical area, no significant mean differences were found between this psychotic group and Kuder's normal base group. Klugman reached the opinion that "no definite relationship exists between the emotional status, personality traits, or diagnoses and vocational interest patterns as presently measured." (p.61) But in a later article (1960), Klugman compared the Kuder profiles of 60 male patients in partial remission in a veteran administration neuropsychiatric hospital with those of 60 normal male veterans. As in other studies, the neuropsychiatric population revealed a significant preference for Social Service, Musical and Literary interests and a significant disinclination for Mechanical activities.

Dragow and Carkhoff (1964) administered the Kuder to a group of thirty psychiatric patients before and after therapy. Their findings agree with previous reports in the sense that the Artistic, Literary and Musical scales of the psychiatric patients were highly elevated before therapy. The Social Service was also high while the Mechanical scale was the lowest. They found that after therapy the scores of Kuder showed a statistically significant difference. The scores changed significantly on the Artistic, Literary, and Musical but not in the Social Service scales. They interpret their findings in the sense that as psychotherapy progresses a patient's need to escape from reality decreases, and, therefore, his scores on these

scales decline. But as they wisely remark, although psychiatric patients are elevated in these scales, it does not mean that all individuals who score high in the same scales are psychiatric potential.

Thus, the results of various research studies tend to agree. Interests are an aspect of the personality development shaped by both, hereditary and environmental factors. Interest, as aspects of the personality, involve both acceptance and rejection of possible line of activities. The typical worker, for instance, interested in things obtains scores which are negatively related to scores which measure a liking for persons and social situations. (Hahn and MacLean, 1955)

The Minnesota Multiphasic Personality Inventory constructed by Hathway and McKinley at the University of Minnesota is a clinical instrument "designed to provide, in a single test, scores on all the more important phases of personality." (Manual, 1951, p.5)

The inventory consists of 550 self-descriptive items. They cover a wide range of subject matter classified under twenty-six headings and ranging from general health and gastrointestinal difficulties, habits, family, occupations, sex phobias, and morale to the subject's attitude in taking the test and his willingness to reveal himself.

There is no time limit for the administration of the inventory but it usually takes from 60 to 90 minutes, sometimes less, depending on the subject. According to the Manual little instruction and supervision is required. "The examinee can, for example, work on the test as he sits in a

waiting room."

The scores are grouped in four validating scales and ten clinical scales, the pattern of which is much more important than the isolated scores. The rationale behind the construction of the validating scales (question, lie, validity, and a suppressor variable) is to identify individuals whose responses are untrustworthy for one or several reasons. These scales can detect the "faked" profile, the defensiveness or extreme self-criticalness, and the subject's unwillingness to cooperate. These scales, then, estimate the adequacy with which the other scales picture the individual's personality.

The personality profile is described by ten clinical scales: the so-called "neurotic triad" with the Hypochondriasis (Hs), the Depression (D), and the Hysteria (Hy) scales; the "psychotic triad" with the Paranoia (Pa), the Psychastenia (Pt), and the Schizophrenia (Sc) scales. The other four scales are the following: the Psychopathic Deviate (Pd), the Masculinity-femininity (Mf), the Hypomania (Ma), and the Social Introversion (Si) scales. Current practice encourages the use of the scales by numbers in order to facilitate the interpretation and coding of the profiles.

The Masculinity-femininity (Mf) scale is frequently referred to as an interest scale. (Cottle, 1953). It seems to express an interest in activities dealing with inanimate objects (masculinity) versus a liking for activities dealing with people, language and ideas (femininity). College students, for example, tend toward greater femininity in their

interests. Priest-counselors are also expected to score high in this scale.

The MMPI was constructed using a normative sample of seven hundred men and women from Minnesota who at that time were not under psychiatric care. The Social Introversion (Si) scale was later developed by Drake (1946) for women and then for men by Drake and Thiede (1948)

Items were assigned to the scales on the basis of the different answers given by 221 psychiatric patients, 724 "normal" persons, 265 college applicants and similar groups. The test-retest reliabilities of each scale have been generally high, ranging approximately from .71 to .83.

The MMPI was designed with psychiatric diagnosis as a criterion but the authors soon discarded such a claim. In clinical work "the shape of the total profile is of greater significance than the elevation of single scores. To get the most out of this instrument, the clinician must treat the data in a configural rather than an atomistic fashion" (Hathaway and Meehl, 1956, p.137) Moreover, the proper interpretation of the MMPI profiles should be done on the basis of additional information about the subject and with due consideration to any other circumstances that could influence the test scores. The user of the test must build up a repertoire of information from the Atlas for the Clinical use of the MMPI (Hathaway and Meehl, 1951), his clinical experience, and the large number of studies which yearly appear in the psychological journals.

There has been considerable work on the relationship between interest and personality inventories, springing from the hypothesis that interests

are merely an aspect of the personality. The question has long existed whether people get into a certain occupation as a result of their particular personality or whether the personality is largely a result of being in a certain occupation. A clear answer is difficult and this study dealing with the specific group of priest-counselors cannot but attempt to test the hypothesis that there is some relationship between personality and interests as measured by the Kuder and the MMPI. At this time a sample of the research done in this area with the Kuder and the MMPI will be summarized.

The results, as Patterson says (1958), appear to depend on the instruments used and the subjects tested. It has been found, for example, that the MMPI scales are related to the range of interests. (Berdie, 1946) On six of the nine clinical scales, people with a broad range of interests score lower than people with a narrower range of interests.

Triggs, in a paper read to the American Psychological Association in 1947, reported the correlations found between the Kuder and the MMPI scores of a group of students. The results showed that in these men Mechanical interest was significantly and negatively correlated with Psychopathic Deviate and feminine tendencies; Computational interests with Paranoic; Scientific with Paranoic and Psychastenic, and Social Service with Depressive tendencies. On the other hand, Musical interests were significantly and positively related to Psychastenic and Schizophrenic; Clerical interests were also positively related to Depressive, Psychastenic, and Schizophrenic tendencies. Better personality adjustment was characteristic of students

with Mechanical, Computational, Scientific, and Social Service interests, as compared to students with Musical and Clerical interests. As Triggs pointed out, "The correlations found in this study suggest that there are some relationships between the personality as measured by the MMPI and the KPR." The 35 subjects were, nevertheless, too few to reach any significant conclusion.

Lewis (1947) studied the MMPI and the Kuder scores of two groups: fifty life insurance salesmen, and fifty social workers. He found differences between the means of the eleven life insurance salesmen scoring highest on the Kuder Persuasive scale and of the eleven scoring lowest on the same scale. The differences were small but in the same direction, i.e. "on all the MMPI scales, means of the group scoring low on the Persuasive scale were more 'abnormal' than were means of the group scoring high on this scale." (p.200) Among the social workers he found that those scoring low in Social Service interest had higher means on all the MMPI scales except the Mf scale. The only exception was in the Sc scale. He concluded then that there is a relationship between occupational interests and personality as measured by the Kuder and the MMPI, but that persons who are uninterested in their work tend to make more 'abnormal' scores on the MMPI than those who are interested.

Feather's study (1950) with 503 University of Michigan students compared "normal" and "Maladjusted" students on the Kuder according to the elevation on T-scores of the MMPI (70 or above). The normal group had stronger Mechanical and Scientific interests, while the maladjusted scored

higher on the Musical, Literary, and Artistic scales.

There is one interesting study reported by Sternberg (1956) in which he administered the Kuder and the MMPI to 270 normal male college students. Correlations between the scores on the tests showed two different trends. The first one, which he calls "aesthetic," clusters with Literary, Artistic, and Musical interests and higher MMPI scores. The second one, or the "scientific-technical," clusters with Scientific, Computational, and Mechanical interests and lower scores on the MMPI. These are the interests (aesthetic and scientific-technical) which are seen as an expression of different ways of handling interpersonal relationships. Persons with aesthetic interests probably tend toward art, literature and music, according to Sternberg, because of their "needs for feelings of individuality and uniqueness and the need for interpersonal relationships." (p.95) This seems to be proper of a person who wants to remain emotionally uninvolved with people while receiving the recognition and applause for activities that give him an opportunity for interpersonal relations carried out from a distance. Scientific-technical interests may be "related to needs for order, control and predictability." They are proper to persons who seek security through conformity and gains for their low emotional demands from a kind of work in which interpersonal relations are rather peripheral. This interpretation of two clusters of interests is a beginning in the understanding of the part that personality plays in occupational interests. Of Sternberg's sixteen significant positive correlations between the Kuder

and the MMPI scales, all but one involved the Kuder "aesthetic" scales, and of the seventeen negative correlations all but two involved the "masculine" interests of the Kuder. (1) His conclusion was that "in the present population, there is a definitive tendency for interests in aesthetic activities to be positively associated with an inclination toward maladjustment." (p.94)

There are few studies done with religious personnel in studying the relationship of interest to personality. They have been cited before and they will be mentioned now briefly in connection with this topic. Gorman (1961) and McDonagh (1961) divided the groups of seminarians in "high" and "normal" groups, according to their scoring on the MMPI. In Gorman's study those with higher MMPI scores had the same rank order of interests as the whole group. The only exception was the Clerical and Artistic interests which ranked respectively six and seven in the entire group and seven and six in the high group. McDonagh in comparing his "high" group with the entire group notices that the "profile for the 'high' group flattens out but does not seem to have any significant difference in interests."

McCarthy (1952) studied the relationship between interests and personality by testing a group of 94 male liberal arts college students, 50 of whom were aspirants to the religious life. He administered the Kuder, the Catell Sixteen Personality Factors Questionnaire, and the Strong scale--Diocesan Priest. The religious group scored significantly higher than the lay group on the Social Service scale and showed a lower Persuasive interest. The same interest was differently associated in the two different groups. The Social Service, for instance, was associated with neurotic emotionality

with the religious group, and with character stability with the lay group. The Literary interest was associated with submissiveness in the religious group, and with radicalism and pessimism with the lay group. The conclusion from the study is that interests are related to personality traits, that certain of these relationships may be generalized from one occupational group to another, but there are relationships which are unique to a particular occupational group.

Finally, Wauck (1956) in the study previously mentioned found that, among major seminarians, the Masculinity-femininity scale of the MMPI correlated negatively with Mechanical and Scientific interests and positively with Musical interest. The Persuasive interest scale of the Kuder correlated positively with the Hysteria, Psychopathic Deviate, and Hypomania scales of the MMPI.

The statement of Strong (1943) appears to summarize studies on the relation of personality and interest in normal subjects. "Interests as measured today are related somewhat to certain personality factors and attitudes." (p.341) the studies point to some relationship within the normal range between maladjustment and certain types of interests, as Musical, Literary and Artistic interests. But as Patterson (1958) cautions, a number of uncontrolled factors enter into most of the studies, such as age, education, and intelligence, that suggest caution in accepting the conclusions. Subjects with college education are expected to show more interest in so-called feminine occupations, and in social welfare occupations. The important distinction

could be in terms of whether these interests are valid and vocationally significant in terms of their aptitudes and abilities or they are a fulfillment of a neurotic need.

C - STATISTICAL PROCEDURE

In the Kuder, raw scores were used to compute the means and standard deviations on each of the nine scales for the two groups.

In the MMPI, each answer sheet was hand-scored for each of the four validating scales and each of the ten clinical scales. This procedure yielded raw scores on each of the fourteen scales. These raw scores were translated into T-scores with a mean of 50 and a standard deviation of 10. The T-scores were obtained by the addition of K or some percentage of K on five of the clinical scales (Hs, Pd, Pt, Sc, Ma). These corrected scores were converted in T-scores by the transformation tables given in the Manual.

In order to test the first null hypothesis that there are no significant differences on the Kuder and the MMPI performances of priests without counseling training (Group I) and priests with counseling training (Group II), the means, the standard deviations and the probabilities for the difference between the means were calculated. The null hypothesis will be rejected at the .05 level of confidence. The Social Introversion (Si) scale was not used for this part of the study due to the lack of Si scores for the subjects of Group I. Since the direction of the differences could not be predicted, two-tailed tests were employed.

A critical ratio (or t-test) was obtained to test the differences between the means of the Kuder and MMPI. The null hypothesis states that there are no significant inter-group differences between priest-counselors

that could be attributed to different levels of training (those with a training below the Master's level or Group A, and those with a Master's level of training or its equivalent or Group B.) The null hypothesis will be rejected at the .05 level of confidence. A two-tailed test was also used in this case.

For the thrid part of this study, i.e. observing the relationship between interest and personality profiles of Group I and Group II, the Pearson Product Moment of correlation was applied. By this statistical procedure, it will be possible to assess the interests and personality characteristics that are consistently associated in either a positive or a negative direction. The .05 level of confidence was chosen in advance.

CHAPTER IV

ANALYSIS OF RESULTS

This study has been undertaken with the purpose of describing the interests and personality characteristics of a group of 43 priest-counselors. The writer's intention in the first part of this report is to compare a group of priests with counseling training at Loyola University of Chicago with a group of priest without such training. The second part of the study consists in an inter-group comparison of the priest-counselors according to their level of training. The third part will observe the relationship between the interests and personality characteristics of groups I and II.

A preliminary step before entering into the description of the priest-counselors group is to observe, if there are any significant differences on the performance of both groups of priests on the Kuder and the MMPI.

For the first two parts of the research, the Kuder raw scores were used to compute the means, the standard deviations, and the "t" values for the difference between the means of both groups. In the MMPI, T-scores were used to determine the means, the standard deviations, and the "t" values for the difference of the means of both groups in the MMPI.

Table ten presents the "t" values for the difference between the means of Groups I and II on the Kuder scales. The table reveals that the Clerical scale is the only one which is significant at the five per cent level of significance. Thus the first null hypothesis that states that there are no significant differences at the .05, level of confidence between the means of

the Kuder scales of both groups cannot be rejected. There are no significant differences in any of the other eight scales of the Kuder. The similarity of interests on both groups is, therefore, striking. Both groups have high scores in the Social Service and Musical scales.

The high scales for clergymen, according to the Kuder Manual, are the Social Service and the Literary scales. Since both groups show as second high the Musical scale, they depart somehow from the national norms. Nevertheless, the Literary scales are high enough (70th percentile) to affirm that they conform to the norms of the Manual.

The Social Service interest points to the role of nurturance as a primary motivating force. Nurturance is defined as "to assist others less unfortunate, to treat others with kindness and sympathy, to forget others, to be generous with others, to show a great deal of affection toward others, to have others confide in them about personal problems." (Grater, Kell and Morse, 1961, P.9)

The lowest scores for the priests of Group I are the Mechanical and Computational scales, whereas the Mechanical and the Clerical scales are for the priest-counselors of Group II. While Group I presents four scales (Social Service, Musical, Literary, and Artistic) above the 50th percentile, Group II presents five scales (the four of Group I plus the persuasive scale). Both groups show two scales below the 50th percentile but above the 25th percentile: Scientific and Clerical for Group I and Scientific and Computational for Group II. The rank order of the Kuder scales for both groups can be seen in table eleven. Figures one and two present the Kuder profiles for Group I and Group II respectively.

Table 10
 "t" Values for the Differences Between Kuder Scales Means
 of Priests of Group I and Priests of Group II

Scale	Group I Mean	Group II Mean	t
Mechanical	54.72	59.46	1.406
Computational	27.06	29.02	.975
Scientific	54.27	54.33	.019
Persuasive	72.40	76.05	1.133
Artistic	45.98	48.28	.816
Literary	54.04	54.60	.201
Musical	23.52	23.60	.041
Social Service	102.41	97.91	1.306
Clerical	45.75	39.14	2.268*

* significant at .05 level

Group I: 88 priests without counseling training

Group II: 43 priests with counseling training

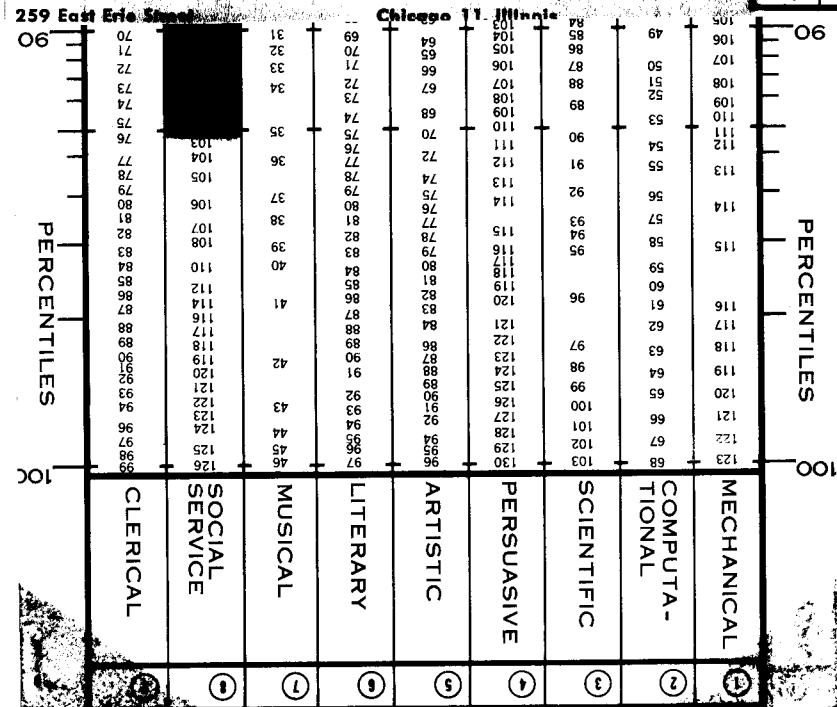
FIGURE 1

um, draw the line across the top of the column; if it is smaller, draw the line across the bottom of the column. If your score is not shown, draw a line *between* the scores above and below your own.

Fill in the entire space between the lines drawn across each column and the bottom of the chart. The result is the "profile" for this test. The examiner's manual contains suggestions for interpretation.

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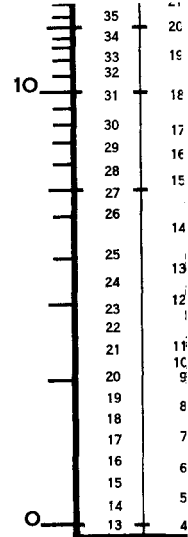
	①	②	③	④	⑤	⑥	⑦	⑧	⑨
	MECHANICAL	COMPUTATIONAL	SCIENTIFIC	PERSUASIVE	ARTISTIC	LITERARY	MUSICAL	SOCIAL SERVICE	CLERICAL
100	123	68	103	130	96	97	46	126	98
	122	67	102	129	95	96	45	125	97
	121	66	101	128	94	95	44	124	96
	120	65	100	127	93	94	43	123	94
	119	64	99	126	92	93		122	93
	118	63	98	125	91	92	42	121	92
	117	62	97	124	90	91		120	91
	116	61		123	89	90	41	119	90
		60		122	88	89		118	89
		59		121	87	88		117	88
		58	96	120	86	87	40	116	87
		57		119	85	86	39	115	86
		56		118	84	85	38	114	85
		55		117	83	84	37	113	84
		54		116	82	83	36	112	83
		53		115	81	82	35	111	82
		52	89	114	80	81	34	110	81
		51	88	113	79	80	33	109	80
		50	87	112	78	79	32	108	79
		49	86	111	77	78	31	107	78
		48	85	110	76	77	30	106	77
		47	84	109	75	76	29	105	76
		46	83	108	74	75	28	104	75
		45	82	107	73	74	27	103	74
		44	81	106	72	73	26	102	73
		43	80	105	71	72	25	101	72
		42	79	104	70	71	24	100	71
		41	78	103	69	70	23	99	70
		40	77	102	68	69	22	98	69
		39	76	101	67	68	21	97	68
		38	75	100	66	67	20	96	67
		37	74	99	65	66	19	95	66
		36	73	98	64	65	18	94	65
		35	72	97	63	64	17	93	64
		34	71	96	62	63	16	92	63
		33	70	95	61	62	15	91	62
		32	69	94	60	61	14	90	61
		31	68	93	59	60	13	89	60
		30	67	92	58	59	12	88	59
		29	66	91	57	58	11	87	58
		28	65	90	56	57	10	86	57
		27	64	89	55	56	9	85	56
		26	63	88	54	55	8	84	55
		25	62	87	53	54	7	83	54
		24	61	86	52	53	6	82	53
		23	60	85	51	52	5	81	52
		22	59	84	50	51	4	80	51
		21	58	83	49	50	3	79	50
		20	57	82	48	49	2	78	49
		19	56	81	47	48	1	77	48
		18	55	80	46	47	0	76	47
		17	54	79	45	46		75	46
		16	53	78	44	45		74	45
		15	52	77	43	44		73	44
		14	51	76	42	43		72	43
		13	50	75	41	42		71	42
		12	49	74	40	41		70	41
		11	48	73	39	40		69	40
		10	47	72	38	39		68	39
		9	46	71	37	38		67	38
		8	45	70	36	37		66	37
		7	44	69	35	36		65	36
		6	43	68	34	35		64	35
		5	42	67	33	34		63	34
		4	41	66	32	33		62	33
		3	40	65	31	32		61	32
		2	39	64	30	31		60	31
		1	38	63	29	30		59	30
		0	37	62	28	29		58	29
			36	61	27	28		57	28
			35	60	26	27		56	27
			34	59	25	26		55	26
			33	58	24	25		54	25
			32	57	23	24		53	24
			31	56	22	23		52	23
			30	55	21	22		51	22
			29	54	20	21		50	21
			28	53	19	20		49	20
			27	52	18	19		48	19
			26	51	17	18		47	18
			25	50	16	17		46	17
			24	49	15	16		45	16
			23	48	14	15		44	15
			22	47	13	14		43	14
			21	46	12	13		42	13
			20	45	11	12		41	12
			19	44	10	11		40	11
			18	43	9	10		39	10
			17	42	8	9		38	9
			16	41	7	8		37	8
			15	40	6	7		36	7
			14	39	5	6		35	6
			13	38	4	5		34	5
			12	37	3	4		33	4
			11	36	2	3		32	3
			10	35	1	2		31	2
			9	34	0	1		30	1
			8	33		0		29	0
			7	32				28	
			6	31				27	
			5	30				26	
			4	29				25	
			3	28				24	
			2	27				23	
			1	26				22	
			0	25				21	

FIGURE 2

column; if it is smaller, draw the line across the bottom of the column. If your score is not shown, draw a line *between* the scores above and below your own.

- Fill in the entire space between the lines drawn across each column and the bottom of the chart. The result is the "profile" for this test. The examiner's manual contains suggestions for interpretation.

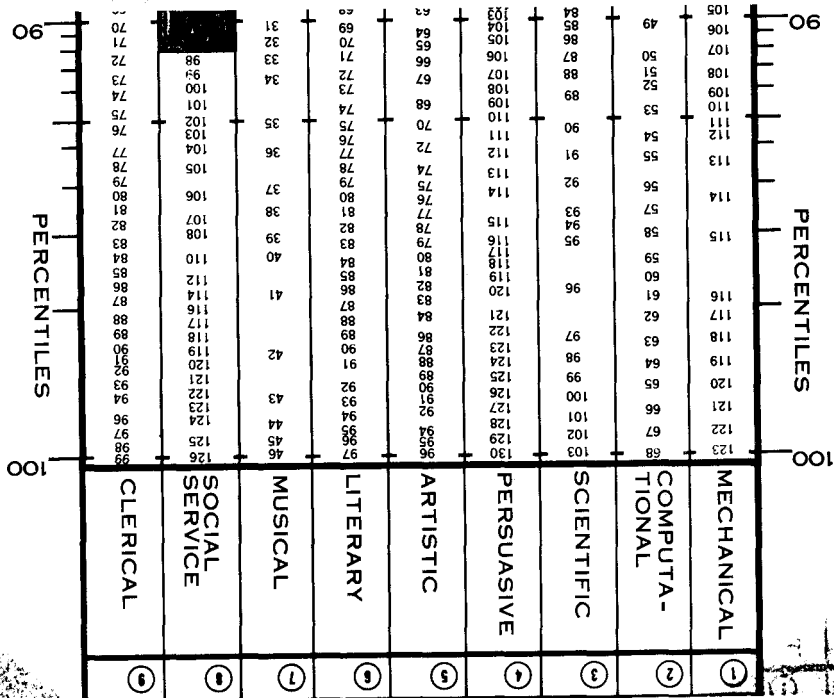
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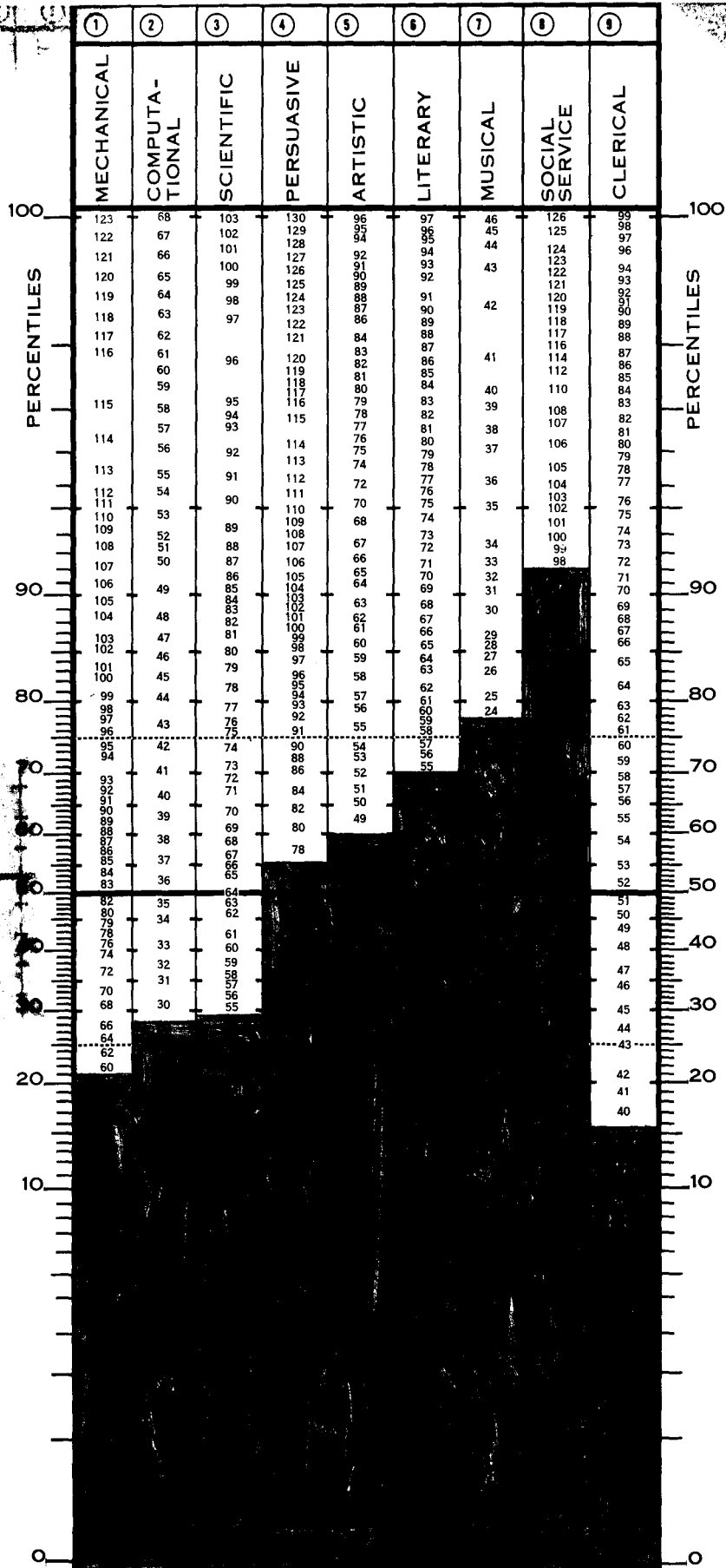


Table II
 RANK ORDER AND PERCENTILES FOR THE KUDER SCALES
 GROUP I AND GROUP II

Scale	Group I percentiles	Group II scale	percentiles
Social Service	95	Social Service	92
Musical	78	Musical	79
Literary	69	Literary	70
Artistic	54	Artistic	60
Persuasive	49	Persuasive	54
Clerical	33	Scientific	29
Scientific	29	Computational	28
Computational	22	Mechanical	21
Mechanical	17	Clerical	15

Group I: 88 priests without counseling training
 Group II: 43 priests with counseling training

From the tables and the profiles it can be observed that priest-counselors of Group II tend to score above average on the Persuasive scale, while priests of Group I have a score near average. It seems to be that perhaps due to their training the priest-counselors feel more comfortable in their relationship with people than the priests of Group I. This is in contrast with the finding of Gorman (1961) and McDonagh (1961). They both reached the conclusion that the seminarians with high interest in working with people lacked in interest to deal in human interaction. It seems to be that priestly life tends to elevate this scale (Murtaugh, 1964), and that priests with counseling training tend to increase their interest in face-to-face relationship with people.

According to the Manual "scores well above the 75th percentile can be regarded with greater confidence." Those scales below the 75th percentile are also as sign of an unusual interest, and the scores below the 25th percentile should be considered as part of the profile. The main reason for raking the low scores into consideration is that sometimes "an occupation indicated by high scores on some scales should be eliminated in view of the low scores on the other scales" (Manual, 1969,p.7). In the case of Groups I and II, the low Computational and Mechanical, and Mechanical and Clerical interests do not interfere with the high interests shown by the high scales. The findings of this research agree with Kobler's (1964) statement that "men religious had many feminine interests."

The significant difference between the two groups of priests lies on the Clerical scale. According to the Manual, the Clerical scale "indicates a preference for office work." Although the Clerical scale is for both groups well

below the 50th percentile, priests of Group I show or have a greater tendency for office work and administrative chores than priest-counselors of Group II.

Table two (see Chapter II: p.23) shows that priest-counselors compare very well with the data from other religious groups. In all the groups the highest score is on the Social Service scale which is followed by the Literary or the Musical scale. On the other hand, the most frequent low scores are on the Mechanical, Computational, Scientific, and Clerical scales. The Artistic and Persuasive are above or near average.

The only slight difference noted between all religious groups and the priest-counselors group (see Table 11, p.73) is on the trend for the latter group to score higher on the Persuasive and Artistic scales. This trend again would point to the fact that priest-counselors are becoming more sensitive and feel better equipped to deal with people comfortable than seminarians and priests without counseling training.

Table 12 presents some Kuder percentiles for "secular" (Baas, 1950) counselors and priest-counselors. The literature reviewed in Chapter III for "secular" counselors shows consistently high scores on the Social Service, Literary, Scientific, and Computational, and low scores on the Mechanical, Persuasive, and Clerical scales. The table agrees with these findings and presents a sample of such data. We see that while "secular" counselors score high in the Scientific and Computational scales, priest-counselors score very low on both of them. These two scales seem to make the difference between these two groups of "secular" and "religious" counselors. They seem to point to a group of priests who are mentally unsystematic, and who lack organized work habits

Priest-counselors show exclusively feminine interests, while "secular" counselors tend to balance these interests with more masculine interests. Both "secular" and priest-counselors, are similar in their Social Service and Literary interests, and in their low Mechanical and Clerical interests.

On the other hand, priest-counselors show a higher Persuasive interest. The Persuasive interest "indicates a preference for meeting and promoting projects or things to sell" (Manual, 1969,p.3).

Table 12
Kuder Percentile Ranks for "Secular" Counselors
and Priest-counselors

Scale	"secular" counselors N = 26	priest counselors N = 43
Mechanical	23	21
Computational	64	28
Scientific	77	29
Persuasive	33	54
Artistic	30	60
Literary	86	70
Musical	55	79
Social Service	90	92
Clerical	32	15

This could be interpreted in the sense that "secular" counselors are more permissive than priest-counselors, the latter, being priests, cannot rid themselves of the tendency to proselytize, to "sell" religion, or to represent the moral law. If this is true, then they show a certain "aggressiveness" proper of a salesman.

In summary, both, "secular" counselors' and priest-counselors' interests are in accord with their national norms of the Kuder Manual for both occupations.

The fact that priest-counselors are more similar to their priest brothers than to their counselor counterparts has not been interpreted as a bad sign by the present writer. There is no question the priests are helped by the counseling training, but this training helps them to become better priests and not professional counselor psychologists. They work as counselors within the frame of their priestly vocation. It is a good sign that they do not lose their identity.

But while counselor psychologists show a good blend of interests and sensitivity in dealing with people, they also present a high interest in research and progress in their field. The very low interest in the Scientific and Computational scales for priest-counselors is an alarming and unfortunate situation. As long as this distaste for research remains so great among priest-counselors, there is little hope that they will question their effectiveness as counselors, and will carry the needed research in the field of Pastoral Counseling. Perhaps the training should give them an introduction to the hard methods of research, at least to those working for the Master's

degree. Perhaps also this lack of interest in research explains the fact that only half of the priest contacted for this study felt motivated enough to cooperate with this project, and even so, their Computational and Scientific interests are low.

Table thirteen reveals the "t" values for the difference between the means of Group I and Group II on the MMPI scales. There are no significant differences at the .05 level of confidence in any of the MMPI scales. Thus, the null hypothesis that states that there are no differences significant at the five per cent level of confidence between the performances of both groups in the MMPI scales cannot be rejected.

This does not mean that the differences should be disregarded, nor that the MMPI is not providing meaningful information on the Experimental Group. It does suggest, however, that we are dealing with two highly similar groups, and that the differences should be interpreted in relation to other independent information, if available.

Figure three shows the similarity of both groups in their MMPI profiles. Both groups show a high score on the Masculinity-femininity (Mf) scale, as it was expected. It is agreed among the writers that this scale reflects an interest in artistic endeavours. This interpretation is supported by the "feminine" interests of both groups in their Kuder performance.

Both groups show also a high score on the Hysteria (Hy) scale. For Group II this scale is even higher than the Mf scale. The Hy scale measures "the degree to which the subject is like patients who have developed conversion

type hysteria symptoms" (Manual, p.19). Thus, the findings of this research

TABLE 13
t Values for the Difference Between
Means of the MMPI Scales of Group I and Group II

Scale	Group I Means	Group II Means	t
L	- -	46.91	- -
F	50.03	50.33	.314
K	62.39	62.12	.191
Hs	55.75	56.26	.324
D	52.66	53.77	.694
Hy	59.46	61.40	1.608
Pd	58.90	57.88	.577
Mf	60.04	61.16	.618
Pa	57.04	56.19	.602
Pt	56.93	57.07	.088
Sc	58.12	56.12	1.262
Ma	58.11	57.67	.259
Si	- - -	46.81	- -

Group I: 88 priest without counseling training
 Group II: 43 priests with counseling training

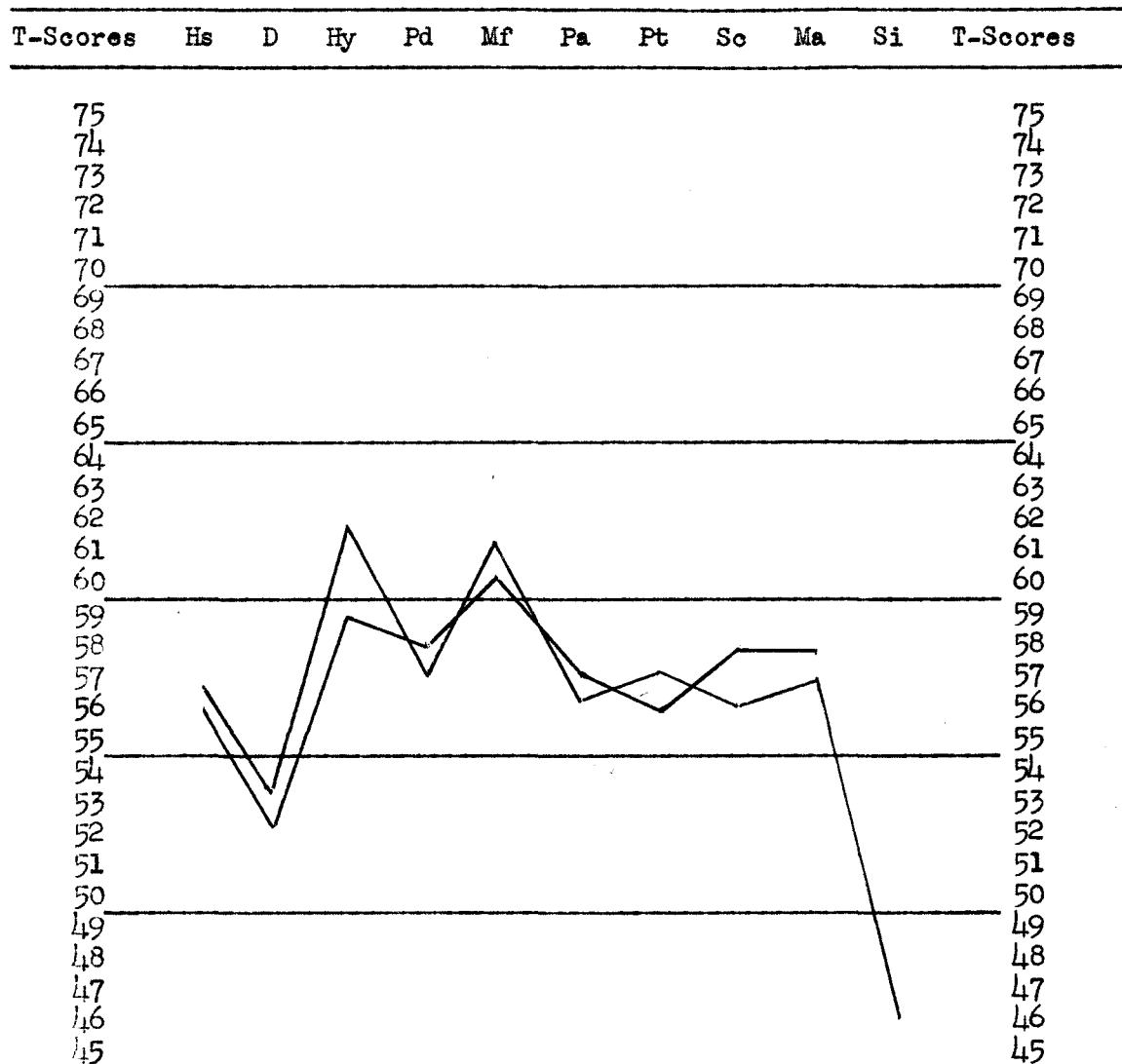


FIGURE 3

MMPI Profiles for Group I and Group II

_____ Group I

_____ Group II

are in accord with Murtaugh's findings.

The third highest scale for both groups is the Psychopathic Deviate (Pd) scale. This scale measures "the similarity of the subject to a group of persons whose main difficulty lies in their absence of deep emotional response, their inability to profit from experience, and their disregard for social mores" (Manual, p.19)

While seminarians tend to score higher on the Mf, Pt, and Sc scales, priests of the Control and Experimental Group scored higher on the Mf, Hy, and Pd scales.

Murtaugh's test-retest with 90 ordained seminarians did not support the assumption made by others (Murray, 1957) that after ordination the MMPI scores drop sharply to normal levels. On the contrary, in all but two scales (Mf and Pt) there was a tendency to increase the level of the clinical scales. Murtaugh's finding has been also confirmed by this study.

The environment of the seminaries and houses of formation tend, no doubt, to foster an increase of elevation on some of the MMPI scales. Once priests leave such an environment the former scales (Pt and Sc) tend to drop, but the new environment of active life tend to show an increase on other scales (Hy and Pd) and, what is more important, the profile as a whole does not show a tendency to "drop back to normal".

Group I and Group II of this study show marked elevations on the K scale which suggests that priests tend to display themselves in a favorable light. Both groups show marked elevations on the Hy, Pd, and Mf scales. Moreover, there is a slight trend for Group II to score higher than Group I on the Hs, D

Hy, Mf and Pt scales, and lower on the Pd, Pa, Sc and Ma scales. The comparative rank profiles for both groups can be found on table fourteen.

Table 14
Rank Order of MMPI scales
for Group I (N=88) and Group II (N=43)

group I	group II
Mf	Hy
Hy	Mf
Pd	Pd
Sc	Ma
Ma	Pt
Pa	Hs
Pt	Pa
Hs	Sc
D	D
	Si

Before trying to describe the priest-counselors group it will be worth pointing out that the results of this study support the idea that there are little if any differences between the Milwaukee and Chicago dioceses and seminaries.

Since the purpose of this study is mainly descriptive in character, an attempt will be made to fulfill this goal by inspecting the profile of Group II. Because of the lack of significant differences between the two groups, Group I also will be implicitly described.

In inspecting the profile for Group II, we observe that there are no "abnormal" scales (T-score of 70 or above). All scales but two, *Mf* and *Hy*, are within one standard deviation from the mean. There is a triangle of *Hy-Pd-Mf* scales that gives the main pattern to the profile. This profile with a peak score on the *Hy* scale supports the fact that "profiles with peak scores on scale 3 (*Hy*) are more likely than not to be moderate or low in elevation" (Dahlstrom and Welsh, 1960, p.93).

The fact that all scales, except *D* and *Si*, are at least half a standard deviation from the mean does not necessarily lead to the conclusion that we are dealing with a deviant population. On the other hand, it will be too easy to assume, as the first researchers with seminarian groups did, that the MMPI norms do not apply to this selected population. There is no question about the need of normative studies for this population, but there is a temptation to escape from facing the fact that the MMPI reports some tendency towards maladjustment in this population. It seems to be that other psychologists do not resort so easily to this subterfuge when testing people in other occupations. It is difficult then to argue for or against this opinion since studies with priest have lagged far behind other populations. Nevertheless, there is a tendency nowadays to accept a certain amount of deviation as being tolerable in the religious life (Kobler, 1964), And Roe (1956), in summarizing the research

done with clergymen has this to say: "In the religious groups there is a fairly high degree of neuroticism." (p.234)

Interpretation of the scores within the normal range (between T-scores of 50 and 70,) in which all of the Experimental Group lie is an extremely delicate and dangerous enterprise. Consequently, the only prudent statement that can be made about the Experimental Group in a qualitative sense is that these priests perform in a way somewhat similar to the ways in which hysteric, effeminate (or highly cultured,) and asocial psychopathic perform on the MMPI. But caution should be exercised when interpreting clinically derived measures with normal populations. (Smith, 1959)

With this said, an attempt will be made to go further into the description of the Experimental Group. The validating scales tend to support the opinion that "priests tend to be somewhat too conscientious in their answers." (Herr, 1962, p. 72) Their L and F scores are at the mean level but their K score is somewhat higher. This K score with average values on the other validating scales is a common finding in records of subjects from upper educational levels (Dahlstrom and Welsh, 1960, p.72) The high K score of the Experimental Group tend then, to reflect that, as a group, these priests are very honest and inclined to reveal themselves. Moreover, "a slight elevation of K is very common and may even be a relatively good sign of general adjustment." (Drake and Oetting, 1959, p. 32) Dahlstrom and Welsh (1960) report that the K scale values of psychiatric and counseling cases typically rise after successful

therapy.

The inspection of the rest of the profile in relation to the K score supports the above statements. Angers (1963) notes that a somewhat high K score paired with an elevated Hy scale and without a high L scale, confirms the assumption that such a fairly high K score for this group is an indication of well functioning ego.

The K score of the Experimental Group related to the elevation of the Hy scale and the depression of the Si score pictures these subjects as "taking an ascendant role in relation with others, competitive with peers, conversationally facile, and tending to be ostentatious and exhibitionistic...These people usually have the social skills and experience to carry off successfully the moment-to-moment requirements of a social situation, or if they have qualms and insecurities, to cover them under a facade of imperturbability. (Dahlstrom and Welsh, 1960, p.144) This description seems to fit also within the framework of their Social Service and Persuasive interests on the Kuder.

Coming now to the clinical scales, we observe that the highest score for the Experimental Group is on the Hy scale. This scale is directed toward the tendency to solve personal problems by developing physical symptoms, such as gastrointestinal complaints. These symptoms tend to appear especially under emotional stress and are used as an escape mechanism. The findings of this research supports then that religious populations tend to seek outlets for tension through concern about bodily functions.

This bodily preoccupation or conversion symptoms seem to be more

acceptable to the subjects of the Experimental Group, than the candid admission of psychological difficulties. At the same time, this outlet helps them to function well at the high level of anxiety that seems proper of the priestly life. Thus, this resort to physical disorders may appear only under stress, while in ordinary circumstances no clear personality inadequacy is readily demonstrable. (Dahlstrom and Welsh, 1960)

A more positive picture of our subjects, according to their Hy score, and that fits well with the Mf and Si scales of the MMPI and their "feminine" interests on the Kuder is proper of subjects "prone to worry, talkative, generous, socially forward, affectionate, sentimental, grateful, mixing well socially and with wide interests." (Dahlstrom and Welsh, 1960, p.181)

This description seems to be related also to the Social Service interest of this group in the Kuder and their low Si score on the MMPI. It pictures the group as interested in "social participation and involvement in activities." It reflects, at the same time, what Welsh and Dahlstrom (1956) call "work needs" that leads to selective entrance and survival in a given job. It is proper to persons who are kindly, lack insight, amenable to group ideas and with a need of social acceptance. The Mf scale of the MMPI and their Social Service interest suggest the fulfillment of such a need.

The Hy scale coding with a low Si, besides indicating a good general adjustment in social relations may also point to a tendency toward aggressiveness (Drake and Oetting, 1959) that in this group seems to be indicated also by the Persuasive score of the Kuder, and their Pd score on the MMPI. At the

same time, the Mf scale operates as a controlling factor for such aggressive-ness. On the whole there is then a good blend of passive-aggressive tendencies.

The magnitude of scale 4 (Pd) seems to reflect the aggressive or hostile feelings and impulses that are to a significant degree, while the scale 3 (Hy) height in turn shows that repressive and suppressive controls are even stronger than the impulse. Consequently the aggression these persons would otherwise be expected to show intensely are kept from direct expressions, appearing only obliquely, ineffectually, or sporadically. When aggressive actions toward others do appear these persons often deny hostile intent, showing a lack of insight into either the origins or the manifestations of their behavior. (Dahlstrom and Welsh, 1960, p.185)

The Hy and Pd scales then, coded together, seem to reflect persons with complaints centered on the gastrointestinal tract and of a variety neither acute nor very incapacitating. They seem to resent and to indicate antagonism to authority and to blame these authorities for their problems, but with a fair degree of adequate control. Thus the Hy scale in its relationship to the Pd scale of this group appears to serve as a measure of control and inhibition of socially unacceptable impulses.

This picture seems to fit with the existential situation of many priests. The external frustrations and the difficulties that many assistant priests find in relating to their pastors and other persons in authority, at a time when especially the meaning of obedience and authority is highly questioned, is an accepted reality. A well developed self-control, fear, or misunderstood charity preclude the "acting out" of such aggressiveness which finds an outlet on psychosomatic complaints.

Although the Mf scale was originally developed to indicate homosexuality, considerable care must be taken in interpreting it. High scores are found

with persons with a broad liberal arts education. It is believed that the Mf scale means not so much "femininity" but cultural interests more fully developed. Thus, the Mf scale is commonly interpreted as an interest scale which shows a tendency toward "masculinity or femininity of interest pattern. ..The Mf scale is often important in vocational choice." (Manual, p.20) This points to the fact that the Experimental Group shows a good relationship between their "feminine" interests on the Kuder and their "feminine" tendencies on the MMPI. The priests of the Experimental Group then can be described on the basis of their Mf scale as being "sociable and as having general aesthetic interests, socially perceptive and responsive to interpersonal nuances." (Dahlstrom and Welsh, 1960, p. 193)

One of the main values of the Mf scale is that the interpretation of the other scales are highly dependent on the existence, or the absence of the high coding on the Mf scale.

The low Si scale of the Experimental Group describes the subjects as "versatile and sociable, expressive, with a certain tendency to be ostentatious, exhibitionistic, and to take an ascendant role." (Dahlstrom and Welsh 1960, p. 210)

The Si scale, as the Mf scale, is useful in interpreting the rest of the profile. "When scored low seems to be tempering of the problems associated with the scales making up the rest of the pattern." (Drake and Oetting, 1959, p.16) Thus, a low Si score, for instance, with a high Mf score is infrequent among introverts or those lacking skills with the opposite sex. A low Si

score also with a high Hy of the Experimental Group reinforces the picture of good adjustment in social relations and, finally, the Pd score of these subjects with their Si scale reinforces both aggressiveness and father conflict an attitude of "non-belligerent aggression toward authority." (Drake and Oetting, 1959, p. 21)

If we take a look now at the literature reviewed in chapter II, we can observe that priest-counselors, as a group, show a MMPI profile somehow similar to that of the "secular" counselors.

Table fifteen gives a sample of scores for male secular counselors. (Cottle and Lewis, 1954) The K scores shows a great deal of similarity for both groups. The validity scales suggest that these secular counselors and priest-counselors tend to make a good impression on others.

On the clinical scales they also show some similarity. Both groups show elevated Hy, Pd, and Mf scales. But for the priest-counselors group the Hy scale is considerable more elevated than for the other group. Priest-counselors also show considerable higher elevation in all the MMPI scales.

On the absence of an exaggerated score or spike peculiar to any of the two groups we can tentatively conclude that the differences are quantitative rather than qualitative, and their similarities are therefore greater than their differences. Thus, the Kider discriminates better than the MMPI between secular counselors and priest-counselors.

Wrenn, Kelly and Fiske (See chapter II) report that secular counselors deviate from the normative population in having a higher K score and in being slightly more subject to depression, considerable more hysterical, and

extremely feminine. This can be said also of our priest-counselors group. But they add that "secular" counselors show also scores around or lower than a T-score of 50 on the rest of the profile. This cannot be said of priest-counselors.

Thus, although there are certain similarities between "secular" and priest-counselors in having a specific number of scales above the mean, there is a constant tendency for priest-counselors to deviate further from the midpoint of the profile. In the case of the "secular" counselors, their MMPI profile reflects their well balanced masculine and feminine interests on the Kuder. And if the MMPI is valid for such a selected population, then it reinforces the idea that the MMPI measures some tendency toward maladjustment that is valid also for the Experimental Group and the priests of the Control Group.

The second part of this study intends to observe the differences on the Kuder and the MMPI which could be attributed to different levels of training. The priest-counselor's group will be used for this part of the study. Tables sixteen and seventeen show that there are no significant inter-group differences at the five per cent level of confidence either on the Kuder or on the MMPI scales. Thus, the null hypothesis that states that there are no inter-group differences attributable to the level of training, cannot be rejected at the .05 level of confidence.

There are, nevertheless, some statistically insignificant differences worth mentioning briefly. The Kuder profile of priest-counselor with more

training (or Group B) is, on the whole, more balanced than the one for priest-counselors with less training (or Group A). While Group A shows two scales below the 25th percentile, Mechanical and Computational, Group B shows only one, the Clerical scale. Group B presents also a less pronounced Social Service scale but a higher Artistic and Mechanical scale than Group A. On the other hand, Group A tends toward low but higher Clerical interest than Group B. Figure four shows the Kuder profile for Group A, and figure five the Kuder profile for Group B.

Figure six presents the MMPI comparative profiles for both groups. Although statistically insignificant, Group B shows a higher tendency toward elevated scores than Group A. For Group B the peak scores remain the Hy, Pd, and Mf scales, whereas for Group A the Pt scale takes the place of the Pd scale of the Group B. For Group A the Hy and the Mf scales still remains high. Finally, for both groups the Si scale retains the lowest score of the profile.

Why Group B suggests a greater tendency toward maladjustment is not well understood. This fact runs against all expectations. Later on, in the third part of this research, there will be an attempt to explain this difference between Group A and Group B. In the meantime, the individual scales for both groups have been examined. If we do not take into consideration the Mf scale, the "abnormal" scales (70 or over) for both groups are as follow: Of the 19 subjects of Group A, one subject has two "abnormal" scales, and four have one each. Of the 24 subjects of Group B, there are two subjects with two or

Table 15
Mean T-scores for "Secular" Counselors
and Priest-counselors on the MMPI scales

Scale	"secular" counselors (N = 66)	priest counselors (N = 43)
L	46	45
F	50	50
K	64	62
HS	53	56
D	51	54
Hy	56	61
Pd	57	58
Mf	63	61
Pa	53	56
Pt	54	57
Sc	57	56
Ma	55	58
Si	42	47

Table 16

t Values for Differences Between the Kuder Scales
Means of Priest-counselors of Group A (N=19) and Group B (N=24)

scale	Group A Mean	Group B Mean	t
Mechanical	54.79	63.17	1.699
Computational	28.10	29.75	.505
Scientific	54.47	54.21	.071
Persuasive	78.74	73.92	.959
Artistic	46.05	50.04	.876
Literary	56.58	53.04	.876
Musical	22.05	24.83	1.341
Social Service	102.42	94.33	1.190
Clerical	40.53	38.04	.562

Group A: priest-counselors with a below Master's level of training
Group B: priest-counselors with a Master's level or its equivalent

Table 17
t Values for the Difference Between the Means
of MMPI Scales of Group A (N=19) and Group B (N=24)

scales	Group A Mean	Group B Mean	t
L	45.16	48.29	1.648
F	51.37	49.50	1.382
K	61.05	62.96	.853
HS	56.63	55.96	.272
D	53.84	53.71	.054
Hy	61.32	61.46	.096
Pd	55.26	59.96	1.819
Mf	61.05	61.25	.075
Pa	54.05	57.88	1.743
Pt	57.85	56.67	.407
Sc	56.74	55.62	.429
Ma	55.63	59.29	1.396
Si	46.37	47.17	.296

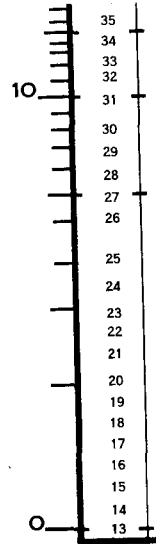
Group A: priest-counselors with a below Master's level of training
 Group B: priest-counselors with a Master's level of training or its
 equivalent

FIGURE 7

um, draw the line across the top of the column; if it is smaller, draw the line across the bottom of the column. If your score is not shown, draw a line *between* the scores above and below your own.

- Fill in the entire space between the lines drawn across each column and the bottom of the chart. The result is the "profile" for this test. The examiner's manual contains suggestions for interpretation.

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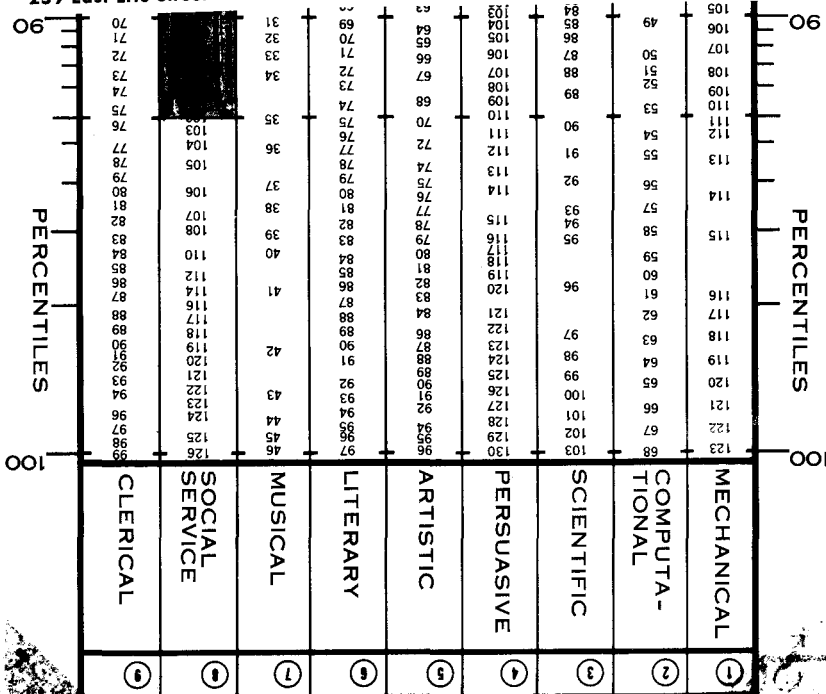


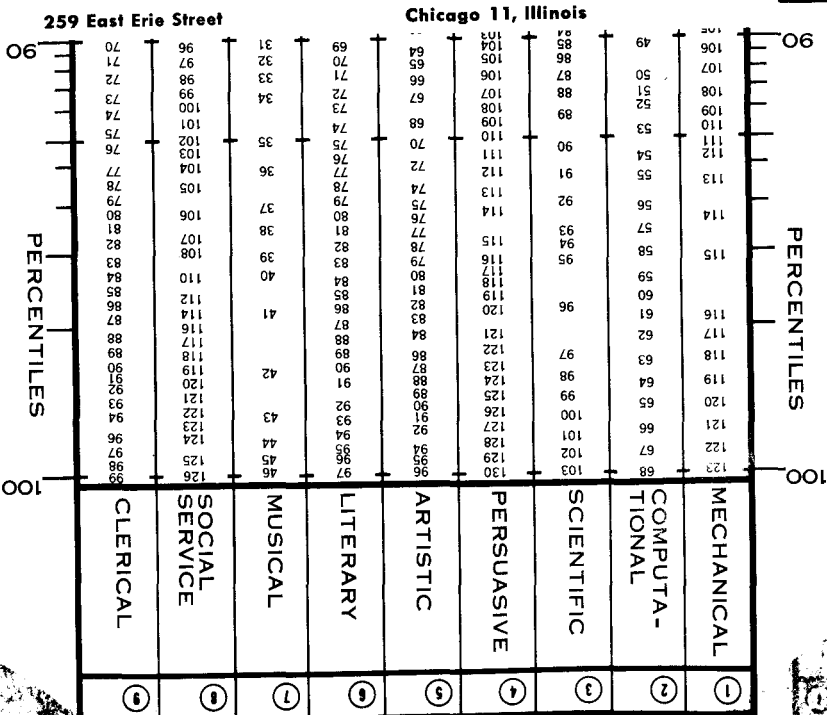
FIGURE 5

... draw the line across the top of the column; if it is smaller, draw the line across the bottom of the column. If your score is not shown, draw a line *between* the scores above and below your own.

- Fill in the entire space between the lines drawn across each column and the bottom of the chart. The result is the "profile" for this test. The examiner's manual contains suggestions for interpretation.

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	①	②	③	④	⑤	⑥	⑦	⑧	⑨	
	MECHANICAL	COMPUTATIONAL	SCIENTIFIC	PERSUASIVE	ARTISTIC	LITERARY	MUSICAL	SOCIAL SERVICE	CLERICAL	
100	123	68	103	130	96	97	46	126	99	100
	122	67	102	129	95	96	45	125	98	
	121	66	101	128	94	95	44	124	97	
	120	65	100	127	93	94	43	123	96	
	119	64	99	126	92	93		122	94	
	118	63	98	125	91	92		121	93	
	117	62	97	124	90	91	42	120	92	
	116	61	96	123	89	90		119	91	
		60		122	88	89		118	90	
	115	59		121	87	88		117	89	
		58	95	120	86	87	41	116	88	
		57	94	119	85	86		114	87	
	114	56	93	118	84	85	40	112	86	
		55	92	117	83	84		110	85	
	113	54	91	116	82	83	39	108	84	
		53	90	115	81	82	38	107	83	
	112	52	89	114	80	81	37	106	82	
		51	88	113	79	80		105	81	
	111	50	87	112	78	79	36	104	80	
		49	86	111	77	78	35	103	79	
	110	48	85	110	76	77	34	102	78	
	109	47	84	109	75	76	33	101	77	
	108	46	83	108	74	75	32	100	76	
	107	45	82	107	73	74	31	99	75	
	106	44	81	106	72	73	30	98	74	
	105	43	80	105	71	72	29	97	73	
	104	42	79	104	70	71	28	96	72	
	103	41	78	103	69	70	27	95	71	
	102	40	77	102	68	69	26		70	
	101	39	76	101	67	68	25		69	
	100	38	75	100	66	67			68	
	99	37	74	99	65	66			67	
	98	36	73	98	64	65			66	
	97	35	72	97	63	64			65	
	96	34	71	96	62	63			64	
	95	33	70	95	61	62			63	
	94	32	69	94	60	61			62	
	93	31	68	93	59	60			61	
	92	30	67	92	58	59			60	
	91	29	66	91	57	58			59	
	90	28	65	90	56	57			58	
	89	27	64	89	55	56			57	
	88	26	63	88	54	55			56	
	87	25	62	87	53	54			55	
	86	24	61	86	52	53			54	
	85	23	60	85	51	52			53	
	84	22	59	84		51			52	
	83	21	58	83					51	
	82	20	57	82					50	
	81	19	56	81					49	
	80	18	55	80					48	
	79	17	54	79					47	
	78	16	53	78					46	
	77	15	52	77					45	
	76	14	51	76					44	
	75	13	50	75					43	
	74	12	49	74					42	
	73	11	48	73					41	
	72	10	47	72					40	
	71	9	46	71					39	
	70	8	45	70						
	69	7	44	69						
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	66	4		66						
	65	3		65						
	64	2		64						

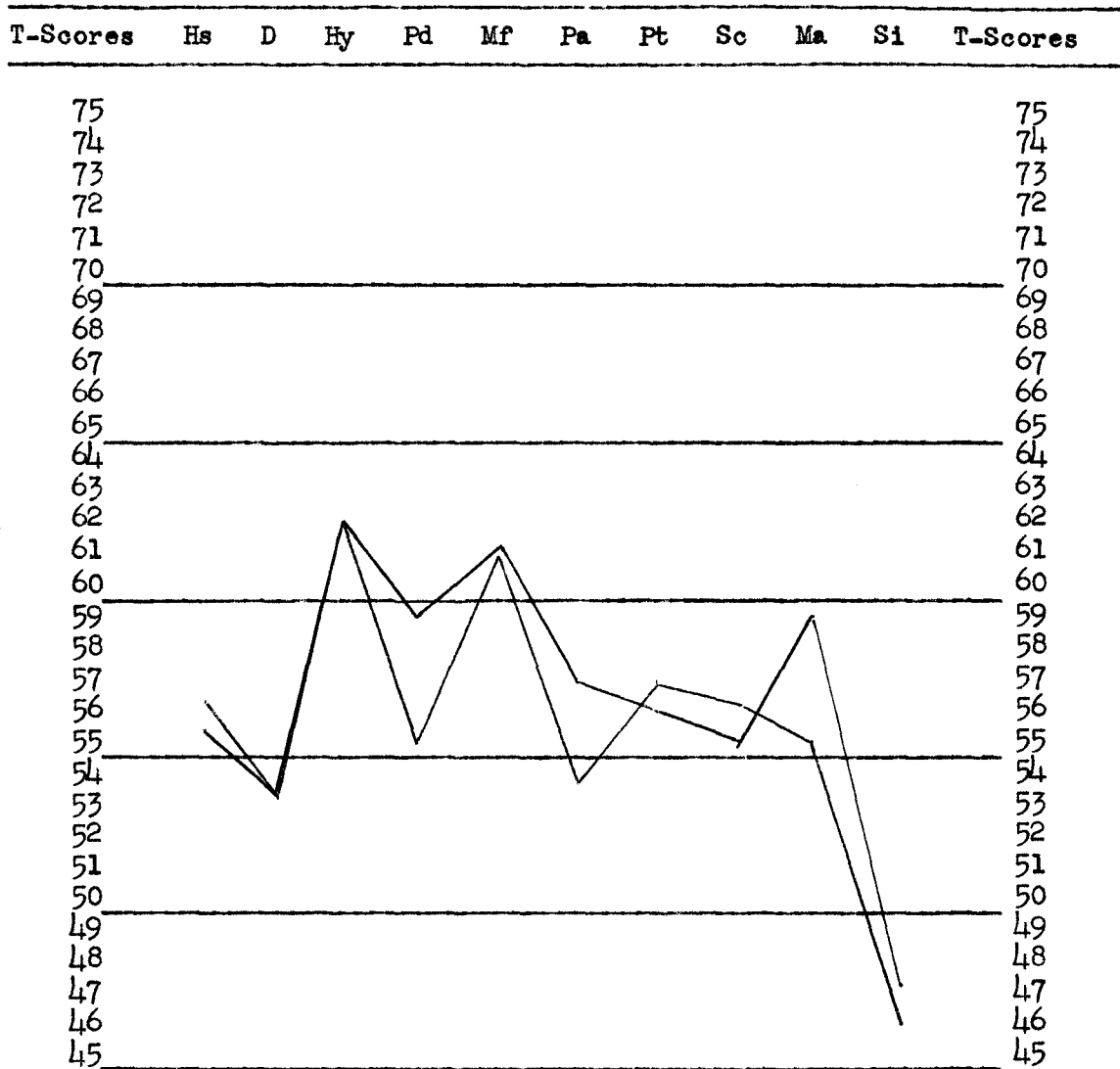


FIGURE 6

MMPI Profiles for Group A and Group B

———— Group A

———— Group B

more "abnormal" scales, and four subjects with one each. Whatever the reason for the findings, the conclusion is that Group B is the most deviant "of an already deviant population." The rank order for the MMPI scales and the rank order and percentiles for the Kuder scales of both groups can be found on table eighteen.

In observing the scores of both groups the most striking surprise is that when the whole group of priest-counselors is divided into Group A and Group B, according to their level of training, the Ma scale and especially the Pd scale shows a decline for those with less training (Group A) while those with more training (Group B) show a substantial elevation on both scales. It seems to be that the priests from Group B are more active (Ma) and, for whatever reason, more aggressive against authority. Perhaps it could be explained in the sense that priests with more psychological training are more aware and more emphatic about their personal growth and responsibility. Thus, it would be possible that they interpret authority, as experienced in their daily lives, rightly or wrongly, as an obstacle or threat to their personal growth.

Table 18
Rank Order for the MMPI Scales
and Rank Order and Percentiles for the
Kuder Scales of Group A (N=19) and Group B (N=24)

	Group A			Group B	
MMPI scales	Kuder scales	Percentiles	MMPI scales	Kuder scales	Percentiles
Hy	Soc. Ser.	95	Hy	Soc. Ser.	88
Mf	Musical	75	Mf	Musical	79
Pt	Literary	73	Pd	Literary	68
Sc	Persuasive	59	Ma	Artistic	65
Hs	Artistic	55	Pa	Persuasive	51
Ma	Scientific	29	Pt	Computational	30
Pd	Computational	26	Hs	Scientific	29
Pa	Clerical	18	Sc	Mechanical	25
D	Mechanical	17	D	Clerical	13
Si			Si		

Group A; priest-counselors with a below Master's level of training
Group B; priest-counselors with a Master's level of training or its equivalent

The third part of this study intends to observe the relationship between interests and personality for Group I and Group II, using their scores on the Kuder and the MMPI scales.

As has been previously stated (see chapter III), different writers have noted that there is a positive correlation between interests in aesthetic activities and emotional disturbance, and a negative correlation between interests in Mechanical, Computational, and Scientific activities and maladjustment. It has been also noted in the preceding pages that the priestly population of Group I and Group II presented a marked elevation in "feminine" interests and a somewhat high MMPI profiles.

Table nineteen presents the Kuder and the MMPI intercorrelations for Group I. The intercorrelations for Group II can be found on table twenty. From inspecting the tables, we can observe that there is a modest but not highly significant relationship between the Kuder and the MMPI cores for both groups. Thus the null hypothesis that states that there are no significant relationships at the .05 level of confidence between the performances of both groups in their Kuder and MMPI scales cannot be rejected.

Thus, we can conclude from this study that there is some correlation between interests and personality characteristics as measured by the Kuder and the MMPI, but not high enough "to warrant substituting interests for personality appraisals" (Super and Crites, 1962, p. 469).

This modest relationship seems to be more obvious by the larger number of significant correlations for Group I than for Group II. At the same time,

we notice that all correlations in the clinical scales of Group II are also found in Group I. In all probability this is due to the larger sample of Group II.

At the time of this statistical computation there was no way to predict if significant differences were to be found between these two groups on their Kuder and MMPI scores. For this reason they were treated separately. Because these two groups are not statistically different and the correlations of the smaller group are found in the larger one, the correlations of Group I will be used for a brief commentary.

Of the significant correlations found between the Kuder and the MMPI for both groups, all but two are positively related. Mechanical and Scientific interests are significantly and negatively related to feminine tendencies as measured by the Mf scale of the MMPI, while the Artistic and Musical interests are significantly and positively correlated with the Mf scale for the MMPI. This supports the widespread opinion of treating the Mf scale as a scale of aesthetic interests.

The low masculine interests of the priestly population were correlated as follows: Computational interests significantly and positively to Hypochondriasis, and Scientific interest to Hypochondriasis and Hysteria. On the other hand, the high Musical interest was significantly and positively correlated to Depression, Psychastenia, and Schizophrenia. Persuasive and Social Service interests were found significantly and positively correlated to Psychopathic Deviate tendencies.

Table 19

Correlations Between Scores on the Kuder and the MMPI for Group I (N = 88)

Scales on the Kuder	Scales of the MMPI										
	F	K	Hs	D	Hy	Pd	Mf	Pa	Pt	Sc	Ma
Mechanical	-.09	-.02	.03	-.07	.03	-.07	-.27**	-.06	.07	-.06	.03
Computational	.06	.08	.26*	.06	.13	.18	-.18	-.02	.06	.13	-.03
Scientific	.01	.16	.25*	-.10	.22*	.15	-.22*	.03	.05	.05	.05
Persuasive	-.01	.11	-.05	-.12	.04	.22*	.00	.06	.00	.11	.07
Artistic	-.15	-.03	-.20	-.01	-.08	-.16	.29**	-.04	.07	.03	.02
Literary	-.05	.24*	.03	-.14	.09	.01	.16	.07	.02	.14	.03
Musical	.09	.04	.03	.21*	.05	.11	.21*	-.02	.21*	.26*	.11
Social Service	-.11	.09	-.00	.02	.00	.28**	.08	.06	.09	.12	.01
Clerical	.18	-.08	.16	.18	.01	.03	-.07	-.05	.10	.20	-.10

* Significant at the .05 level

** Significant at the .01 level

Group I: priests without counseling training

Table 20
Correlations Between Scores on the Kuder and the MMPI for Group II (N = 43)

Scales of the Kuder	Scales of the MMPI											
	F	K	HS	D	Hy	Pd	Mf	Pa	Pt	Sc	Ma	Si
Mechanical	-.31*	.20	.08	-.13	.17	.14	-.28	.13	.07	.12	.06	-.15
Computational	-.00	-.06	.08	-.09	-.01	-.13	-.11	-.23	.02	-.02	-.05	.00
Scientific	-.10	.05	.09	.01	.08	.01	-.25	.08	.15	.19	-.14	-.00
Persuasive	.15	.04	.05	-.23	.01	-.21	0.05	-.16	-.19	-.13	.01	-.11
Artistic	-.00	.00	.03	.20	.15	.25	.19	.23	.23	.01	-.04	.12
Literary	-.04	-.22	.01	.03	.06	-.03	.06	-.03	-.05	-.21	-.18	.23
Musical	.24	-.23	.10	.30*	-.04	.23	.39**	.16	.17	.03	.08	.21
Social Service	-.09	.02	-.17	-.18	-.08	-.10	-.23	-.04	-.18	-.05	-.01	-.20
Clerical	.22	-.09	-.02	.13	-.13	-.28	.07	-.13	.06	.03	-.05	.01

* Significant at the .05 level

** Significant at the .01 level

Group II: priests with counseling training

Thus, it seems to be that this research offers some support to what has been noted by other writers, i.e., that persons with low masculine and high feminine interests tend to show an inclination toward maladjustment. "There is considerable agreement about the adjustment significance of Kuder interests" (Craven, 1961, p.18).

Although there is a fairly substantial empirical basis for the following interpretation, it cannot be emphasized too strongly that this interpretation of interest-personality relationship should be regarded not as final pronouncement but rather as a plausible hypothesis that should be subjected to further research.

It could be hypothesized with Sternberg (1956) that the tendency toward maladjustment found in these priestly populations might be due to a greater investment of emotion in their "feminine" interests, in comparison with those persons with more "masculine" interests. The relatively low direct emotional demands which to with scientific-technical activities may make people with masculine interests less threatening or anxiety-provoking than those with high and almost exclusively feminine interests. As Roe has suggested, "where greater amounts of emotion are at work, demands for satisfaction are more intense and feelings of frustration or failure are likely to be more frequent" (Roe, 1953, p. 51).

It is also possible that "the very lack of orderliness, precision and definitiveness" proper of the ambiguities of human interaction, "might contribute to feelings of uncertainty typical of maladjusted individuals, or of

some who tend toward maladjustment" (Sternberg, 1956, p. 96). This could explain why priest-counselors with higher training, and who spend more hours weekly in counseling were found more maladjusted on the MMPI. It may be that in their high interest in relating to people, these priests invest a great deal of emotion, have many pastoral and counseling demands, and frequently experience real or fancied failure in interpersonal dealings. This strong need for interpersonal relationships with possible feelings of inadequacy leads to a continuous emotional frustration and a possible tendency toward maladjustment as recorded by the MMPI.

This hypothesis seems to be supported by the subjective interpretation of the correlations, the relationships found, for example, between the Musical interest and Depression is expected of persons who are "sensitive, and have general aesthetic interests"... and who, at the same time, are "dissatisfied generally, but particularly self-dissatisfied, as well as emotional and prone to worry... and lack confidence in their own ability" (Dahlstrom and Welsh, 1960, p. 173).

The correlation of the same interest (Musical) with Psychastenia suggests that we are dealing with persons who are "sentimental, verbal, dissatisfied, high-strung and with general aesthetic interests" (Dahlstrom and Welsh, 1960, p. 198).

A similar description is reinforced by the Musical interest correlated with Schizophrenic tendencies. This is proper of subjects who are "prone to worry, self-dissatisfied.. verbal.. with general aesthetic interests".

Moreover, this correlation should support the picture given by the profile as subjects "irritable, resentful, touchy, hostile, and with problems of controlling aggression" (Dahlstrom and Welsh, 1960, p. 201).

The significant correlations found between low Computational and Scientific interests with Hypochondriasis and Hysteria brings the picture to a sharper focus. The correlation has been interpreted as describing subjects who are disorderly, with "a tendency to be easily upset in social situations with lack of emotional control, pessimistic and concerned over bodily functions" (Drake and Oetting, 1959, p. 165). The Hs and Hy scales or "conversion valley" pattern is proper of men "clinically feminine" who "mix well socially and have wide interests". But at the same time "Hathaway and Meelk attribute this (feminine) appearance to the characteristic reliance of these men upon passive methods of handling anxiety and conflicts and to their dependency" (Dahlstrom and Welsh, 1960, p. 170).

Finally, it is interesting to notice that the Persuasive and Social Service scales are significantly and positively associated with Psychopathic Deviate tendencies. The correlation of the Pd scale with Persuasive interest seems to suggest that we are dealing with a group of priests who are impulsive, aggressive, dominant, manipulative, suspicious and distrustful in personal and social outlook, and perhaps compensating for shyness and submissiveness (Springob, 1963, p. 627).

On the other hand, the correlation of the Pd scale with Social Service interest can be signs of defensiveness, and at the same time characteristic

of a group hostile and overly deferential to authority, custom and tradition. It could also suggest certain compensation for guilt feelings or a reaction formation against suppressed hostile feelings toward people.

On the validity scales, the F scale was found significantly and negatively correlated with Mechanical interest in Group II, and the K scale positively related to the Literary scale in Group I.

Thus, although it would be very risky to try to attempt to predict an individual's score on the MMPI from his Kuder scores, the research tends, on the whole, to agree with the tendency found between masculine interests and better adjustment, and feminine tendencies and a poorer adjustment on the MMPI. In this case we will have to accept the opinion of those who argue for facing the facts and accept a moderate maladjustment among religious groups.

It seems possible that the tendency toward maladjustment as measured by the MMPI for this priestly population and its occupational interests on the Kuder could suggest a relationship by which certain types of individuals tend toward a religious occupation. In this case, a greater maladjustment among seminarians and priests, than among "secular" counselors and those interested on mechanics, for example, may be anticipated.

It is important, therefore, to be able to determine, not only the relation of personality adjustment to occupational interests, but also the advisability of a person who desires to enter the priestly life, in view of the effect that such a vocation may have on him (Feather, 1950). It will be profitable, perhaps, for seminarians and priests to be aware of the temporal nature of their adjustment, in addition, to anticipating difficulties that later might

encounter, as well as aiding them to make avenues of assistance for subsequent use. In speaking of religious personnel, Dunn has a similar advice.

People reported on in this review might have great capacity for passively accepting frustration, but they might find it difficult to accept positions involving decision-making with high level of responsibility. Information on the personality adjustment of religious could indicate activities in which these people will comfortably be able to engage, as against those which will not be congruent with their adjustment patterns and potentials (Dunn, 1965, p. 135).

Thus, the consistent picture of religious personnel toward maladjustment as measured by the MMPI and other instruments (Dunn, 1965, p. 134), and as found as early as 1936 by Moore is, on the whole, not too encouraging.

There is also the possibility that persons with more feminine interests tend generally to appear more maladjusted on the MMPI scales. This could be due to the fact that a mostly rural population was used to normalize the MMPI. This population was probably more inclined toward masculine interests. If this is true, then the tendency toward maladjustment as measured by the MMPI suggests a strong relationship that makes people with feminine interests appear more maladjusted on the MMPI. But it is difficult to state whether this relationship is due to the fact that more maladjusted persons are attracted to these kinds of feminine interests, or whether this correlation is due to an artifact of the inventory. The present writer raises the question but does not feel prepared to give a definitive answer in one way or another. Certainly, there is a need of more data for this kind of population, but the findings of the other writers with other populations showing also a consistent relationship between feminine interests and maladjustment cannot be

lightly disregarded.

CHAPTER V

Summary and Conclusions

This study was undertaken with a two-fold purpose. First, to test whether there are any significant differences between the interest and personality characteristics of priests without counseling training and priests with counseling training at Loyola University of Chicago. There has been a somewhat similar research project in which Keller tested individually a group of twenty-nine priests in different pastoral situations. Keller found significant differences between the approach and responses of priests with counseling training and priests without it. This research is different in that it deals directly with the personality characteristics of the priest and in the instruments used to measure these characteristics: The Kuder Preference Record-Vocational, Form BB, and the Minnesota Multiphasic Personality Inventory, Group Form.

The second purpose of the research was to describe the interests and personality traits of priests with counseling training, as revealed by the Kuder and the MMPI.

In order to fulfill this two-fold purpose the research went along three lines: 1) A comparison of the performance of priests with counseling training and of those without it on the Kuder and MMPI scales; 2) A comparison of the performance of priests with a Master's level of training or its equivalent and those with a lower level of training on the Kuder and the MMPI; 3) A comparison of the interest-personality correlations for priests with counseling training and those without it, using again their Kuder and MMPI scores.

This research has been undertaken under the auspices of the Catholic Family Consultation Service as a first step in devising scientific methods for selecting the priests who will profit more from this kind of counseling training.

The subjects of the Control Group were 88 priests without counseling training from Milwaukee, using the data supplied by Murtaugh. The subjects of the Experimental Group were 43 priests of the Chicago area with a minimum of three counseling courses and who started their training no later than 1964. Most of the priests of the Experimental Group have had further training in psychology and over half of them are at the Master's level or its equivalent. Most of them are also engaged in pastoral work in a middle-class parish, and spend between four and eight hours weekly in counseling.

No significant differences were found between the performance of priests with or without counseling training. The Clerical scale was the only one found significant on the Kuder, and no one of the validity and clinical scales of the MMPI was found significant at the five percent level of confidence.

No significant intergroup differences were found either in any of the Kuder and MMPI scales, between the performance of priests with counseling training, that could be attributable to different levels of training.

The interests and personality correlations of the Kuder and the MMPI scales for priests with and without counseling training turned out also to be low and insignificant. A larger number of correlations were found in the group of priests without counseling training because of the larger number of subjects for this group.

Thus, since there are no significant differences between priests with counseling training and priests without it, the second purpose of the study, i.e., describing the interests and personality traits of priests of the Experimental Group, is applicable also to priests of the Control Group and vice versa.

The Kuder revealed that both groups of priests conform well with the norms given in the Manual for clergymen. They show a typical profile of high Social Service, Musical, and Literary interests with low Scientific and Computational interests. The persuasive scale was higher than in most seminarian groups. This points to the fact that priests feel more comfortable and better prepared to deal with people than the seminarians.

While religious counselors show a marked tendency toward feminine interests, secular counselors tend to balance their feminine interests with more masculine (Scientific, and Computational) interests; thus we can say that the Kuder discriminates well between religious counselors and secular counselors. Religious counselors show a lack of research interest. On the other hand, they show more aggressiveness in their relationship with people than secular counselors, as manifested by their higher Persuasive scale.

The elevated MMPI profile of priests show their peak scores on the Hy, Pd, and Mf scales, while seminarian groups tend to present elevations on the Mf, Pt, and Sc scales. This is due to a change in environment from a secluded seminary life to a parochial life of more freedom and responsibility. Moreover, this study found no support for the opinion of those who argue that after ordination the MMPI scores of priests "drop back to normal".

Secular counselors show a similar Hy, Pd, and Mf elevated MMPI scales, but the rest of the profile tends to be more near normal than in the case of the priests. Thus, the difference between secular counselors and religious counselors on the MMPI seems to be more quantitative than qualitative. In the absence of a spike or peculiar profile for secular counselors, we can conclude that the MMPI does not discriminate well between these two groups.

The MMPI profiles for religious counselors (with or without counseling training, since no significant differences were found) reveal that priests tend to picture themselves in a favorable light and that they are conscientious in their answers to the MMPI. They can be described as interested in people and ideas, though with a distaste for research. They are socially perceptive, sensitive, emotional, prone to worry, with aesthetic interests, aggressive and somewhat antagonistic toward authority. It seems that repression and denial are their major mechanisms in handling psychological stresses. In addition, they have a tendency to convert psychological difficulties into physical symptoms that they use as outlets for tension and in inhibiting socially unacceptable impulses.

This suggested description of their MMPI profiles seems to receive support from the few significant correlations found between the Kuder and the MMPI scales. The research results support also the opinion of those who state that there is some positive correlation between the feminine interests of the Kuder and a tendency toward maladjustment as measured by the MMPI.

It is hypothesized that the high scores of the priestly population on the MMPI are due to the investment of a great deal of emotion in their work

together with a lack of self-confidence, and a sense of dissatisfaction and failure. The correlations picture the priests as persons who are sensitive, verbal, prone to worry, easily upset, and concerned over bodily functions in their passive method of handling anxiety.

They reflect a number of "work needs" in being dominant, manipulative, and inclined to take an ascendant role with others as a compensation perhaps for their shyness.

CONCLUSIONS:

1) the fact that no significant differences were found between priests with counseling training and priests without it points to three possibilities:

- a) that priests do not experience changes significant enough in their counseling training,
- b) that some priests experience change and some do not, so that when group testing is carried out they balance one another in such a way that no significant differences appear,
- c) that priests as a group experience significant changes but that the Kuder and the MMPI are not sensitive enough instruments to detect them.

For the time being the only thing we can say is that, in this research, the Kuder and the MMPI did not detect any significant differences neither between priests with more training and those with less training.

2) The somewhat high elevations that priests show in their MMPI profiles are at variance with the profiles of the normative groups. This could lead us to conclude that some tendency toward maladjustment is "tolerable" in the priestly

life, or it might force us to suspend judgement until we have norms for this population. The present writer thinks both possibilities are to be taken into consideration.

The writer cautions against jumping to conclusions since the description of the priestly population done in the preceding pages is only suggestive and made only tentatively. But, on the other hand, he also cautions against the easy way out by assuming, as the early writers did, that the religious population is normal and that there is something wrong with the inventory. There is no question about the need of norms for this selected population, but the research done with seminarians during the past 15 years seems to confirm that "signs of defensive behavior typical of persons with neurotic tendencies" are rather common among religious groups. (Dunn, 1965, p. 134).

3) The few significant correlations found in this study, and reported by other writers, tend to support the conclusion that in those priests with exclusively feminine interests some tendency toward maladjustment is to be expected on their MMPI scores. At the same time, it is questionable whether a person with feminine interests tends to score high on the MMPI due to the fact that persons with these exclusive interests tend toward maladjustment or due to an artifact of the inventory by which persons with these kinds of interests tend to present themselves less favorable on the MMPI.

SUGGESTED FUTURE RESEARCH:

More research is needed in order to clarify the problems about the validity of the MMPI with this kind of population, and with this kind of feminine interests.

A similar study should be done to test with other instruments whether priests experience any significant changes in themselves as a result of their counseling training. A complementary research also could be done by reaching those priests who did not answer and compare them with those who cooperated with this research.

A very important research project that should be done at the Catholic agencies that employ these priest-counselors is to test their effectiveness as counselors.

And finally, a study should be done to investigate the cause or connection between personality adjustment and interests in the priestly life and why and to what extent the priestly life may be a cause to maladjustment in the priest.

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March 1, 1966

Reverend and dear Father:

Since you are one of the priests who have specialized training in Pastoral Counseling at Loyola University and experience in counseling at the Catholic Family Consultation Service or at Catholic Charities, I am asking your cooperation in a study being made under the direction of Dr. LeRoy Wauck and with the agreement and encouragement of Father James J. Murtaugh.

The objectives of the present study are: 1) to attempt to determine whether any basic differences exist between a group of priests with regular Seminary training and a selected group of priests who enter into additional training in psychology and actually engage in voluntary counseling at the Catholic Family Consultation Service, or Catholic Charities; and 2) to examine the nature and extent of these differences, if any exist. The importance of discovering these differences lies in the possibility that these differences may provide clues to devising more objective means for selecting priest-counselors in the future.

In asking your participation in this study we are not interested in your individual test performance as such, but rather with the overall performance of the group as a whole. Thus, any individual responses you may make to the test items themselves will remain anonymous. Naturally, I place myself under grave obligation to keep secret all names, addresses, and individual scores.

This study is a partial fulfillment of the requirements for my M.A. degree at Loyola University. As you well understand, without your full and prompt cooperation, the project cannot be successful. I am sure you are aware of the benefit that could come from this kind of study. We are asking you to take the Minnesota Multiphasic Personality Inventory and the Kuder Interest Inventory. Please answer also the enclosed questionnaire, and return it with the tests.

I appreciate very much the time taken from your busy schedule. Please, try to mail back to me in care of the Catholic Family Consultation Service the test booklets, your answers, and the questionnaire as soon as possible.

With gratitude and prayers for a favorable reply,

Sincerely yours in Christ,

Rev. Julio Velilla, S.J.

APPROVAL SHEET

The thesis submitted by Julio Velilla, S.J. has been read and approved by the director of the thesis. Furthermore, the final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

13 April 1967

Date

LeRoy A. Waack

Signature of Adviser