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DETERMINANTS OF MORALE
OF THE ROMAN CATHOLIC DIOCESAN PRIESTS
OF THE ARCHDIOCESE OF CHICAGO

A Doctoral Dissertation

Submitted in partial fulfillment of the
requirements for a Doctorate Degree in
Social Psychology.

by

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March 1971

ABSTRACT

Determinants of Morale Among the Roman Catholic Diocesan Priests of the Archdiocese of Chicago.

Raymond G. Carey

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Variables used by organizational psychologists to explain variance in job satisfaction in business were found to explain some of the variance in morale among the Roman Catholic diocesan priests of Chicago. In the order of importance: perceived influence in determining policies and actions of the parish and diocese, opportunity for self-expression supportive relationships on the part of one's immediate superior, prestige of assignment, and adequate salary - all showed substantial positive correlation with morale. The strength of these relationships held for all job assignments (for priests in special work, pastors, and associate pastors) and for all ages.

The main personality variable considered in this study was the attitude of the priest toward the value of the obligation of celibacy. The data revealed a strong correlation between morale and the perceived value of celibacy. The main point of interest is that this relationship holds regardless of the amount of opportunity for self-expression, and regardless of the amount of perceived influence. There is a small degree of interaction between the value seen in celibacy

and these two variables: the more opportunity there is for self-expression and the more influence a priest feels he has, the greater the percentage who see high value in celibacy. However, the evidence indicates that celibacy is a morale factor that is independent of the job situation, and must be treated as a separate problem.

Priests in different job assignments were compared. Those in special work were higher than pastors, who in turn were higher than associate pastors on morale, opportunity for self-expression, perceived influence, and perceived prestige. All groups rated themselves very low on supportive relationships and perceived influence.

While the organizational outcomes discussed above were important determinants of high and low morale, the main sources of dissatisfaction in the order of importance were: 1. "difficulty of really reaching people today"; 2. "moral and ethical teachings of the Church"; and 3. "obligatory celibacy". Tied for fourth place were two organizational variables discussed above: "lack of influence in decisions and actions affecting my life and work" and "lack of supportive relationships on the part of my superior."

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Raymond G. Carey

I. FOCUS OF THE INVESTIGATION OF PRIEST MORALE

A. Nature of the Problem

A study of motivation and the role of the priesthood might focus on one of three areas. The first area embraces the determinants of occupational choice. Examples of questions that might be asked are: "What makes a young man choose to enter the priesthood, rather than a religious order?"

A second area of investigation might be the determinants of job satisfaction. The terms job satisfaction and job attitudes are typically used interchangeably. Positive attitudes toward the job are conceptually equivalent to job satisfaction and negative attitudes toward the job are equivalent to job dissatisfaction.

The term "morale" has been given a variety of meanings, but it usually approaches the concepts of attitude and satisfaction. Likert and Willits (1940) defined job morale as an individual's "mental attitude toward all features of his work and toward all of the people with whom he works" (p.27). Guion has defined morale as "the extent to which the individual's needs are satisfied and the extent to which the individual perceives that satisfaction as stemming from his total job situation." (1958, p.62).

A third possible area of investigation would be the determinants of effective job performance. This area of investigation presents special difficulty with regard to the priesthood, because it is hard to determine the criteria of

effective performance and a way to measure them.

This dissertation is concerned with the second area outlined above. It investigates the determinants of high and low morale (as defined by Guion) in the diocesan priesthood of the Archdiocese of Chicago.

The theoretical problem raised is this: "Can the variables used by organizational psychologists to explain variance in job satisfaction in business, also be of value in explaining some of the variance in morale among Catholic priests?" Perhaps priests can be viewed as "middle management" within the organizational structure of the Roman Catholic Church. However, one would expect to find that variance in morale of priests is also determined by personality differences, and by attitudes toward disciplinary regulations (such as the law of celibacy). What is the relative importance of these variables and organizational variables?

B. Importance of the Problem

A study of the determinants of priest morale would seem to be of great importance for the Catholic Church at this moment in its history. Up until the beginning of the Vatican Council (1962), it was something rather exceptional to hear of a priest leaving the priesthood. However, since the end of the Vatican Council (1965) the number of priests who have left the priesthood has greatly increased. In the United States the increased turnover has been true of most dioceses like Chicago. (Cf. Table 10.) The turnover has occurred

predominantly among the priests ordained since 1950.

There is substantial evidence that measures of job satisfaction are negatively related to turnover in employee personnel. Several investigators (Fleishman, Harris, and Burt, 1955; Giese and Ruter, 1949; Kerr, Koppelman, and Sullivan, 1951) have reported negative correlations between mean satisfaction scores for organizational units and turnover rates for these units. Weitz and Nuckols (1953) have also shown a negative relationship between job satisfaction scores for individuals and the probability that these individuals would subsequently leave the organization.

However, turnover is not a necessary consequence of dissatisfaction, nor does lack of turnover necessarily indicate high job satisfaction. The alternative of remaining in one's role is undoubtedly compared with other alternatives and the resultant choice is dependent on the consequences which are expected to follow from each. Thibaut and Kelley (1959) have used the concept of Comparison Level for Alternatives (CL_{alt}) to refer to the standard used by participants in a social relationship in deciding whether to remain in or to leave that relationship. Therefore turnover can be expected when job satisfaction is not merely low, but when it is lower than that offered by available alternatives.

The concept of Comparison Level for Alternatives is important because it shows the possibility that the determinants of low morale among priests may have been operating for

many years, but did not lead to turnover until recently. In the past there was a social stigma attached to a priest who left the priesthood. He was more likely to be ostracized by friends and relatives. This is less a possibility today. An older priest is perhaps less likely than a younger priest to leave the priesthood, even though he is greatly dissatisfied, because he will encounter more difficulty in finding a satisfying job or entering a fulfilling marriage. (See Section III-C for further explanation of this point.)

C. The Population of This Study

The population of this study is the diocesan priests of the Archdiocese of Chicago. The Archdiocese of Chicago has the largest number of priests of any diocese in the United States. The large number makes it possible to examine priests of different job levels, in a way not possible in a smaller diocese, where most priests become pastors within a few years after Ordination.

Diocesan priests are priests who work directly under the bishop of a diocese, and whose principal concern is serving the Catholic Community at the parish level. Religious Order priests (such as the Jesuits, Dominicans, etc.) work directly under their respective religious superior, and are principally concerned with some specialized work, such as teaching in high schools. Diocesan priests take one vow (celibacy), but do not take vows of poverty or obedience, as do religious order priests. Diocesan priests usually live with only one or two other priests in a rectory near the Church where they ~~are~~

are assigned to work, as distinguished from residence in a large community.

In this study, a diocesan priest is categorized into one of three possible work roles, according to the manner in which he spends the majority of his working hours. The first role is that of pastor of a parish. The pastor is the supervisor of a particular parish, and is responsible directly to the bishop (whose proper title is the "Ordinary".) The term "Administrator" applies to a priest who has been given the responsibilities of a pastor, but has not yet been given the title officially. Unless otherwise stated, administrators are considered as pastors.

An Associate Pastor assists the pastor in serving the needs of the people. His immediate supervisor is the pastor.

The third role, priests in special work ("specials"), includes the priests assigned to teach in the seminary system, those who work at the Chancery Office or Marriage Tribunal, the Catholic Charities, Cemetery Board, those doing full-time graduate study, and those who have some specialized assignment, such as hospital chaplain.

Excluded from the main part of this study are military chaplains. Their life-style is completely different from other diocesan priests, and many have not been in the diocese for years. Retired priests are also excluded from the main part of the study. Retirement is optional in Chicago at the age of 65, and mandatory at the age of 70. Many retired priests choose to live outside the diocese in private homes, although

they have the option of remaining in their parish as "pastor emeritus". Because of the nature of the hypotheses being tested in this study, the main focus is on active priests under the age of 65. However, data on retired priests and military chaplains are included in appendices.

II. PREVIOUS STUDIES OF PRIEST MORALE

A. Hartford Study

Only one other diocese in the United States (Hartford, Connecticut) has sponsored an intensive and extensive scientific study of the work and life of its diocesan priests. This study, conducted by Yale's Department of Administrative Sciences, had as its purpose 1. to examine how assignment and personal factors and career outcomes vary for priests in different positions and in different age groups, and 2. to examine the impact of various assignment characteristics upon the career outcomes of the priest. They considered priest's satisfaction, skill utilization, and self image as important career outcomes. They began with selected interviews, and on the basis of those interviews formed a questionnaire that was mailed to all active diocesan priests. The question of the current celibacy debate was omitted from the study, and the question of personality differences between age groups was not examined in depth.

The data of the Yale study have not yet been published. However, some general conclusions may be noted. Satisfaction scores for curates (associate pastors) were consistently lower than the scores for pastors and those in special work. This was attributed mainly to the curates' restricted opportunity to achieve "psychological success", that is, the opportunity to actively choose challenging work, to be able to follow through with it autonomously, but at the same time to have a supportive relationship from one's superior. The

study also concluded that the pastor-curate relationship in the rectory was a more serious source of dissatisfaction than the bishop-priest relationship.

The present study carefully examines only one career outcome, morale (or job satisfaction), and attempts to isolate determinants of high and low morale. Opportunity for psychological success is examined under the name of "opportunity for self-expression". Supportive relationships of superior, and other organizational outcomes, are evaluated as possible determinants of morale. In addition, the effect of personality differences are examined, as well as differing views on celibacy and democratic processes within the Church. Finally, the large number of respondents in the Chicago study makes it possible to divide the three job categories used by the Yale study (specials, pastors, and curates) into sub-categories: specials can be separated into supervisors and non-supervisors; and both pastors and associate pastors can be separated into those who have special work as a part-time assignment and those who do not.

B. National Study of American Priests

At the present time a very extensive study of American priests is being conducted under the sponsorship of the National Conference of Catholic Bishops. It is a joint project of the National Opinion Research Center of the University of Chicago, and the Department of Psychology of Loyola University of Chicago. Questionnaires have been sent to 6000 diocesan and religious order priests of the United States (a 10% random

sampling). The study should be completed early in 1971.

Because the NORC study has less than 10% of Chicago diocesan priests in its sampling, it is impossible to meaningfully examine smaller units of analysis, such as various age groups and different types of assignment within the Chicago diocese. The present study is based on 874 usable questionnaires, which represents 75% of the active priests under the age of 65. This is large enough to permit comparative examination of various age groups and job assignments.

(See Table 1).

III. THEORY OF MORALE IN ORGANIZATIONS AND RELATED RESEARCH

In this section it is the author's intention to briefly outline the research upon the hypotheses of this study are based. The connection between the research and the present hypotheses will be made in the following section.

A. Four Classes of Variables

Determining Job Satisfaction

It is possible to identify four classes of variables which appear to determine the attitude of a person toward his role in an organization, and the probability that he will leave it.

1. Outcomes connected with a particular work role.

Wages. There is a persistent controversy over the importance of wages to workers. It has recently been suggested that satisfaction stemming from the receipt of wages is dependent not on the absolute amount of these wages, but on the relationship between that amount and some standard of comparison used by the individual. The standard may be an adaptation level (Helson, 1947) derived from wages received at previous times or a conception of the size of wages received by other people.

The latter of these two possibilities has been most thoroughly explored. Patchen (1961) formulated the problem satisfaction with wages in terms of social comparison theory. He assumed that individuals compare their own earnings with those of others and evaluate differences or similarities in

terms of their relative standing on dimensions believed to be the basis of pay (e.g., skill, seniority, and education). Satisfaction with a specific wage comparison was hypothesized to be a function of the objective dissonance of the comparison. For example, if one person compared himself with another person who was earning more but who was similar in his standing on dimensions related to pay, the comparison would be dissonant and would be expected to lead to dissatisfaction on the part of the comparer.

Lawler and Porter (1963) found that the difference between the amount of pay received by a manager and that received by others at his level was a better predictor of the manager's satisfaction with his pay, than was the absolute amount of the pay he received. First-line supervisors making more than \$12,000. were more satisfied than were company presidents making less than \$49,000.

Complete acceptance of the specific formulation proposed by Patchen must await the existence of experimental evidence. The existence of an association between choice of comparison person and satisfaction cannot be taken as evidence of a causal relation between these variables. It is as reasonable to expect that a person's satisfaction with his wages may affect the kind of comparisons he makes as it is to propose that the causal relationship is reversed.

Influence of decision making. There is considerable evidence that the satisfaction of subordinates is positively associated

with the degree to which they are permitted an opportunity to participate in decision making.

Baumgartel (1956) studied the effects of patterns of leadership on the attitudes of scientists in eighteen research laboratories. The scientists working under participative leadership were found to have significantly more positive attitudes toward their director than those under directive leadership. Those who were working under laissez-faire directors were generally intermediate in attitudes to those exposed to the other two leadership styles.

In an investigation in an automobile manufacturing plant, Jacobson (1951) related the attitudes of workers toward their foremen and toward their shop stewards to their reports of the extent to which they were involved in decision making by occupants of each of these roles. As predicted, there was a positive relationship between the amount of participation in decision making and attitudes toward both foremen and shop stewards.

Wickert (1951) and Ross and Zander (1957) found that people who reported that they had little influence on decision making had a higher probability of resigning from the organization.

However, in a study of white collar workers Morse (1953) used supervisor's reports of their own behavior as the basis for distinguishing between those giving close and those giving general supervision. A comparison of the attitudes of the workers under these two types of supervisors showed few clear-cut differences.

In addition to these correlational studies, there are three field experiments which deal with the effects of participation on job satisfaction. Morse and Reimer (1956) give strong support to the position that more favorable attitudes follow an increase in influence in decision making, and less favorable attitudes follow increased hierarchical control. The second field experiment was carried out by French, Israel, and As (1960) in a Norwegian factory. The experimental groups, who were allowed to participate in the introduction of changes in the factory, were found to display a higher level of satisfaction than the control groups on 10 out of 14 satisfaction items, but only three of these differences were significant. Kay, French, and Meyer (1962) also obtained results in the same direction, but the evidence was not as strong as in the Morse and Reimer experiment.

Hoffman, Burke, and Maier (1965) studied the relative contributions of participation, attempted influence, and actual influence. Only the member's actual influence was significantly correlated with their satisfaction. The amount each member participates in a problem-solving discussion seems unimportant for his acceptance of the group decision. Rather, he will be satisfied to the extent that he expresses support for the solution adopted by the group.

Vroom (1960) found evidence suggesting that the effects of participation in decision making on satisfaction depend on the personality of the participant. In his field study, the size of the correlation between supervisors' judgments

of the amount of influence they could exercise over their superiors and their attitudes toward their jobs was found to vary systematically with the strength of their need for independence as measured by a 16-item questionnaire. The correlations between these two variables were 0.55, 0.31, and 0.13, respectively, for supervisors high, moderate, and low in need for independence. A similar interaction was found between influence in decision making and the F-scale score of the supervisor.

Vroom's finding that the relationship between participation and job satisfaction depends on the extent to which the supervisor is authoritarian and on the strength of his need for independence is consistent with the results of two other investigators. Sanford (1950) found that authoritarian personalities are more likely to state a preference for high status, strongly directive leadership, and Trow (1957) found that subjects with a strong need for autonomy (as measured by a questionnaire) expressed significantly lower satisfaction with roles in which they were made highly dependent on others than did subjects with a weaker need for autonomy.

A final note on this subject that is often overlooked: intuitively, it would seem that the amount of satisfaction obtained from a given amount of influence might vary considerably with the nature of the decision, with how important the issue is to the person.

Acceptance by other group members. There is considerable evidence concerning the affective consequences of the degree to which a person is liked or positively valued by other members of his own work group. Some of this evidence is correlational in nature. In a field study among construction workers, Van Zelst (1951) found a correlation of .82 between the interpersonal desirability of rank and file workers, as measured by ratings of their co-workers, and their job satisfaction as measured by the Kerr Tear Ballot.

Status. A positive relationship between the level or status of the worker's job and his job satisfaction has been reported by a large number of investigators.

The findings of Gurin, Veroff, and Feld (1960) on this point are of most interest since they are based on a national sample. The results indicate substantial differences between the level of satisfaction reported by persons in different occupational categories. Forty-two per cent of persons employed in professional-technical occupations report that they are very satisfied with their jobs as compared with only 13 per cent of workers in the unskilled category.

Baldamus (1951) found a negative relationship between the level of jobs within a single factory and the rate of turnover within these jobs. These data are in agreement with Reynold's finding (1951) that unskilled workers change jobs more frequently than semiskilled workers, who in turn change jobs more frequently than skilled workers.

The opportunity to use skills and abilities. Following Maslow's (1943) theory of self-actualization, it is often asserted that an individual derives satisfaction from jobs which permit him to use his skills and abilities. But it seems best to modify this hypothesis slightly by stating it in cognitive rather than objective terms. In other words, we would predict greater job satisfaction on the part of people who believe that their jobs require abilities which they believe they possess.

Brophy's data (1959) provide a correlational test of this modified hypothesis. She obtained ratings from each of 81 female nurses concerning the extent to which they believed themselves to possess each of 49 different traits. Each nurse also rated the extent to which the job permitted her to be the kind of person represented by each of the 49 traits. The amount of discrepancy between these two sets of ratings was found to correlate -0.41 with scores on a scale of vocational satisfaction.

In another study, Vroom (1962) reported a correlation of $.59$ between opportunity for self-expression in the job and job satisfaction for 489 hourly blue collar workers in a Canadian oil refinery.

The motivation of people to utilize their abilities is termed a self-actualization need by Maslow (1943; 1954). According to his hierarchical theory of motivation, there should be substantial individual differences in the strength of this need, and these differences should be positively related to the extent to which lower-order needs like those for food

and water, safety, and acceptance by others have been satisfied. If this hypothesis is correct, we should find that the effects on job satisfaction of extent to which the job permitted the use of skills would vary inversely with the intensity of other deprivations experienced by the worker.

2. Strength of the person's desire or aversion for the above outcomes.

While each of the aforementioned variables (pay, acceptance, influence, status, opportunity for self-expression) may be safely regarded as dimensions on which larger amounts are preferred to smaller amounts by most persons, it is reasonable to assume that individuals may differ in their preferences among them.

A recent field study by Turner and Lawrence (1965) illustrates the importance of including both work-role variables and individual-difference measures in the same investigation. These researchers set out to determine through correlational methods the consequences of task attributes, such as amount of autonomy, responsibility, and variety, on the job satisfaction and absenteeism of rank-and-file workers. A rating scale was developed to measure these task attributes and was used by the researchers in rating 47 jobs in 11 companies. The existence of strong positive intercorrelations among the ratings on the dimensions used made it necessary to combine the separate scores into an index score which Turner and Lawrence called the Requisite Task Attribute

(RTA) index. Low-RTA jobs were simple and undemanding, while high-RTA jobs were more complex and required greater knowledge of skill. Contrary to expectations, no relationship was found between the RTA scores of jobs and the job satisfaction of their occupants, and only a weak negative relationship was found between the RTA index and absenteeism. Subsequent analyses indicated that these overall relationships masked two contrasting patterns of response to task variables. The sample of 470 workers included two major subsettings, who were predominantly Protestant; and those living and working in urban settings, who were predominantly Roman Catholic. It was found that the urban workers tended to express more satisfaction with and exhibit less absenteeism on low-RTA jobs, while the rural workers tended to be more satisfied with and be absent less frequently from high-RTA jobs.

Additional evidence of an interaction between a situational variable and a self-report motivational measure was obtained by Vroom (1960), in the study reported above. The size of the correlation between supervisors' judgments of the amount of influence they could exercise over their superiors and their attitudes toward their jobs was found to vary systematically with the strength of their need for independence.

3. The amount of outcomes believed to have been received by comparable others.

Thus far we have been viewing the attitudes of the

organization member as determined solely by the nature of the individual transaction with that organization. We have considered both available outcomes from the job position, and the individual's desire for the outcomes. But there is some evidence that morale is influenced by another dimension, namely, a social comparison process.

Stouffer et al. (1949) found numerous instances in which the attitudes of soldiers toward their roles were not predictable from the objective situation which they were facing. For example, there was greater dissatisfaction with promotional opportunities in the Army Air Corps than in the Military Police, despite the fact that the probability of promotion was much higher in the former branch of the service. Furthermore, high school graduates, who typically were assigned to better jobs and had significantly greater chances for advancement than those with less education, expressed greater dissatisfaction with their jobs and status. Such findings were interpreted to mean that individuals develop conceptions of proper or equitable levels of reward at least partly from information about the rewards received by others. Dissatisfaction occurs when one's level of reward falls below the proper or equitable level.

As reported above, Lawler and Porter (1963) found that the difference between the amount of pay received by a manager and that received by others at his level was a better predictor of the manager's satisfaction with his pay than was the absolute amount of the pay he received.

In their study of managers in five firms, Andrews and Henry (1963) found that overall satisfaction with pay was more highly related to the difference between their wages and the average amount received by others at their level in all five companies, than to the difference between their wages and the average received by others at the same level in their own company.

Homans (1961) and Adams (1963) postulated that perceived discrepancies in ratios of rewards to investments produce feelings of inequity, and consequently negative affect, regardless of the direction of the discrepancy. Discrepancies produced by "overreward" are associated with feelings of guilt, while those produced by "underreward" are associated with feelings of anger or unfairness. Most empirical evidence concerns the latter situation. This evidence indicates motivation to reduce inequity.

4. The amount of outcomes the person expected to receive or has received at earlier times.

To test the proposition that a person's affective response to a given level of reward varies with the level that he expected, it is necessary to make some additional assumptions about the way in which expectation are formed and are altered by experience. If we assume that a person's expected level of reward in a given situation is determined largely by the reward levels which he has previously attained in that sit-

uation, we can expect that the affective consequences of a given reward level will vary predictably with prior reward levels. Substantial support for this prediction has been obtained from laboratory experiments on contrast effects (Crespi, 1942) and on extensions of Helson's concept of sensory adaptation levels to the problem of reinforcement (Bevan and Adamson, 1960; Black, Adamson, and Bevan, 1961).

While the level-of-aspiration concept has played an important role in theories about behavior in organizations (Cyert and March, 1963), there has been little systematic empirical investigation of the way in which attitudes toward or satisfaction with outcomes of organizational membership are affected by previously obtained outcomes or other cues regarding the outcomes which will be obtained. However, one interesting laboratory experiment was conducted by Spector (1956). He assigned subjects to four-person groups to work on a simulated military intelligence problem. They were instructed to operate as a team with each man decoding a different part of a series of messages given to the team. The level of reward expected by subjects was manipulated not by controlling rewards received on earlier trials, but by verbal communications from the experimenter. Some groups were told that three of the four men would be promoted after completion of the first message, while others were told that only one of every four men would be promoted. Subsequent to completion of the first message, all the members of half of the groups were

promoted. This manipulation was independent of the manipulation of the probability of promotion, yielding four experimental conditions corresponding to the various combinations of high and low subjective probability of promotion and attainment or nonattainment of promotion. The dependent variable was a six-item morale measure which was similar to those used in industrial studies. Morale was found to be highest among subjects who received but did not expect a promotion, and lowest among subjects who expected but did not receive a promotion. There was no interaction between the two independent variables, and mean morale scores were a function of the amount and the sign of the discrepancy between attainment and expectation.

B. Likert's Systems Theory of Management

In his books, New Patterns of Management (1961) and Human Organization (1967) Likert proposes the concept that job satisfaction and higher productivity are not so much the result of isolated factors, as an interlocking set of variables. He identifies four Systems of Management, and suggests that organizations that have the highest satisfaction, smallest turnover, and highest productivity - in the long run - are conducted along the pattern of System Four. Two important characteristics of System Four are: 1. supportive relationships, and 2. group decision making and group methods of supervision.

The principle of supportive relationships refers to the relationship between the superior and subordinate. The more often the superior's behavior is ego-building rather than

ego-deflating, the better will be satisfaction and performance scores. The subordinate's perception of the situation, rather than the supervisor's, determines whether or not the experience is supportive.

Decision making in traditional organization structure (Systems 1 and 2) is not done in a group, but is conducted along a model of man-to-man interaction. System 4 management, in contrast, uses an overlapping group form of structure with each work group linked to the rest of the organization by means of persons who are members of more than one group. They are called "linking pins". At each hierarchical level, all subordinates in a work group who are affected by the outcome of a decision are involved in it. (A work group is defined as a superior and all subordinates who report to him.)

Seashore and Bowers (1963) evaluated a change program designed to apply Likert's theory of management to selected departments in a company manufacturing packaging materials. Three departments served as experimental units and were subject to a multifaceted change program which included organizational feedback meetings, individual counseling, a formal training course for supervisors, and T-group training for key managers. A before and after questionnaire showed improved working relationships in experimental departments, and employee attitudes became more positive. Results on productivity measures are less convincing.

This dissertation suggests that the organizational structure of a Catholic diocese can be interpreted within the framework of Likert's organizational schema, and that the determinants of morale (or job satisfaction) may be similar.

C. Other Relevant Research

There are two other theories that are strictly not a part of the body of literature in organization psychology, but nevertheless have a bearing on some of the hypotheses of this study.

1. Thibaut and Kelley's Comparison Level for Alternatives.

In speaking above of the relation between morale and turnover, it was stated that low morale will not necessarily lead to a person leaving his job. Thibaut and Kelley suggest that the reward-punishment value of an outcome must always be calculated with reference to a person's expectations. They propose two bases for determining outcome values. The first of these is the person's comparison level (CL), which they define as the average value of all the outcomes known to the person, each outcome weighted by its salience. This CL forms a standard against which he judges the present relationship. If the present relationship is above the CL, it is pleasing and rewarding. If it falls below the CL, it is displeasing and punishing.

The second basis for deriving values is the person's comparison level for alternatives (CL_{alt}). This is defined as the best currently available alternative to the present

relationship. The less the average probable outcome in the present relationship exceeds the average available in the best alternative relationship (the smaller it is relative to the CL_{alt}), the more the person will be tempted to leave the present relationship.

Thibaut and Kelley's paradigm may have bearing on the problem as to why turnover has been greater among younger priests than among older priests, and upon why turnover has suddenly become a problem in the last few years.

2. Leon Festinger's Theory of Cognitive Dissonance.

The main purpose of this study is examine the possibility of explaining the morale of diocesan priests in terms the variables used by organizational psychologists to explain job satisfaction. However, all determinants of morale cannot be explained in these terms, because certain variables are unique to the priesthood. One such variable is the priest's attitude toward the value of the vow of celibacy imposed on him by ecclesiastical legislation in the Latin Rite of the Catholic Church.

A morale study of the diocesan priesthood must ask certain questions about the effect of the vow of celibacy. Is a priest's attitude toward celibacy an important determinant of morale? Is it of equal importance in explaining the morale of priests of different ages? Is it of greater or less importance than job variables, such as the opportunity for self-expression and perceived influence in determining policies

and actions? Will the priest's attitude toward celibacy interact with job variables? How will this interaction affect morale?

Leon Festinger's (1957) theory of cognitive dissonance may be of help in explaining a priest's attitude toward the vow of celibacy. Festinger's theory says that when a person has two cognitions that are logically inconsistent, this inconsistency results in psychological tension, which in turn leads a person to reduce this tension in some way. For example, the longer a person has been committed to some behavior, the stronger will become his commitment, and the more value he tends to see it in. This is one way of reducing the tension that would otherwise be caused by admitting that a behavior he had engaged in for some time was of little value. On the other hand, a person might also reduce the tension caused by the realization that he was committed to a behavior that had only minimal value by terminating (or attempting to terminate) the behavior in question.

On the basis of this theory one would be lead to expect older priests would see the vow of celibacy as having greater value than younger priests. An alternative to cognitive bolstering for reducing tension by the priest who sees celibacy as having minimal value would be an effort to change the behavior, if this were seen as a reasonable possibility.

IV. PROCEDURE

A. Rationale of Methodology

The main goal of this study is to examine the theory of organizational psychologists in the area of job satisfaction (morale), and investigate whether and to what extent this theory applies to the morale of diocesan priests in Chicago. In other words, an effort is made in this study to formulate hypotheses about the determinants of high and low morale among diocesan priests based on the findings of laboratory experiments, field experiments, and correlational studies conducted by researchers who have studied the problem of job satisfaction in various areas of business. The application does not seem to be without foundation. Granted the spiritual goals and the mystical aspects of the Catholic Church, there are few business organizations that rival the Church in the extensiveness and intricacy of its bureaucratic organization.

Researchers frequently distinguish between experimental studies and correlational studies when they discuss different research methods. An experimental study typically involves experimenter-produced or naturally-produced changes in one variable in order to observe the effects on a second variable, while in a correlational study focuses on the relationship between two variables without either of them being controlled by the experimenter. The major disadvantage of a correlational study is its inadequacy to prove directly the existence of the cause and effect relationships that are specified by the conceptual model. A correlational study can, however, establish

whether two variables tend to be related at a fixed point in time. If a close relationship were found as predicted, it would offer some support for the conceptual model or hypothesis in question. However, it does not establish that a cause and effect relationship exists. On the other hand, if no relationship were to be found where the model or hypothesis predicts that one should exist, then it is possible for the model or the hypothesized relationship to be disconfirmed. Thus, correlational studies can sometimes disprove but never prove that a causal relationship exists. In effect, if they find no relationship, then experimental studies clearly are not warranted; but if they find relationships, they can suggest areas where experimental studies can profitably be done, experimental studies that will determine why the relationship found in the correlational study occurred.

The obvious problem with experimental studies in field research settings is that they require a high degree of cooperation by organizations in order to produce changes in variables in order to control extraneous variables. Typically, this kind of cooperation is not feasible in business organizations. It is equally, if not more difficult, to obtain such cooperation in studying priest morale in any diocese. Further, experimental studies are limited in the number of variables they can consider. They can be expanded by adding more groups, and while this is often possible in the laboratory, it is feasible in the field.

After considering the relative advantages of the correlational and the experimental methods, it seemed that the purposes of this study could best be served by a correlational approach. This is an area in which very little research has been done. The study is basically exploratory. A correlational study makes it possible to look at a large number of variables relative to morale. Depending on the results of this study, one or more experimental studies may well be justified in the future.

B. Hypotheses

The first five hypotheses includes those concerned with factors that would be expected to correlate with the morale or job satisfaction of priests on the basis of present theory and research in organizational psychology explained in Section III.

Hypothesis 1: The morale of priests will be positively related to their perceived opportunity for self-expression.

This prediction is made on the basis of Maslow's theory of self-actualization, and the research of Vroom (1962) and others.

Hypothesis 2-A: Morale of priests will be positively related to perceived influence in determining the policies and decisions of the diocese and parish.

This prediction is based on such studies as Morse and Reimer (1956), Hoffman, Burke, and Maier (1965), and others.

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Hypothesis 2-B: The correlation between morale and perceived influence in determining policies and decisions will be stronger in those priests who have a stronger need for independence.

The above prediction follows from Vroom's (1960) research suggesting that the effects of participation in decision making on satisfaction depend on the personality of the participant.

The next hypothesis is based on Likert's Systems Theory of Management. He found that the subordinate's perception of supportive relationship on the part of his superior was a determinant of high satisfaction.

Hypothesis 3: Morale of the priests will be positively related to their perception of a supportive relationship on the part of their immediate superiors.

The research of Patchen (1961) and others shows that wages are an important factor in job satisfaction. The findings of Gurin, Veroff, and Feld (1960) also highlight the importance of prestige (or status) in job satisfaction. While it is reasonable to expect that wages and prestige would be of less importance to a man who entered the priesthood, rather than the business world, a priest would be less than human if these factors did not retain some importance to him. These considerations lead to the following two hypotheses:

Hypothesis 4: There will be a moderate positive relationship between priestly morale and satisfaction with salary.

Hypothesis 5: There will be a moderate positive correlation between priestly morale and the perceived prestige that a priest sees in his job assignment.

The next hypothesis is concerned with one of the key personality variables in the priesthood: the attitude of the priest toward the value of the vow of celibacy. How does this attitude affect morale? How does it interact with some of the job variables considered above?

One of the obvious and significant sacrifices that a priest in the Latin Rite of the Catholic Church makes is the renunciation of his right to marriage. One would therefore expect that the more value the priest saw in the vow of celibacy (because it helped him to fulfill his mission more effectively), the higher would be his morale. This reasoning leads to the following hypothesis:

Hypothesis 6-A: The morale of the priest will be positively related to his perception of the value of the vow of celibacy.

It is a matter of dispute today in ecclesiastical circles whether or not the priest's attitude toward celibacy is really dependent on the opportunity for self-expression and upon the opportunity to exercise influence on policies and decisions affecting his life and work. If such a dependency exists, then the relationship between the perceived value of celibacy and morale is really a spurious relationship. Based on

Maslow's theory of a hierarchy of needs, I would propose that the fulfillment of a man's sexual and affective needs are prior and largely independent of his need for self-fulfillment in his job situation. However, when opportunities for self-fulfillment in his job situation do in fact exist, common sense would indicate that a priest would feel the vow of celibacy was more worth the sacrifice. On the basis of these considerations, I would propose the following hypotheses:

Hypothesis 6-B: The positive correlation between morale and perceived value of celibacy is not totally dependent upon the relationship between the perceived value of celibacy and the opportunity for self-expression.

Hypothesis 6-C: The positive correlation between morale and perceived value of celibacy is not totally dependent upon the relationship between the perceived value of celibacy and the opportunity to influence policies and actions.

See Hypothesis 19 for a consideration of the interaction between the perceived value of celibacy and age, in the light of Festinger's dissonance theory.

Hypothesis seven through fifteen concern the differences between priests in various job assignments.

The Hartford study used three categories as units of analysis: "specials" are those who spend the majority of their

working hours in work outside a parish; pastors are those who spend the majority of their time in a parish setting and who have the main responsibility for that parish; associate pastors (curates) are those who work with the pastor in the parish setting.

Based upon the findings of the Hartford study and upon my own observations and discussions with the priests of Chicago, the following hypotheses are presented:

Hypothesis 7: The morale of associates will be relatively lower than the morale of either pastors or specials.

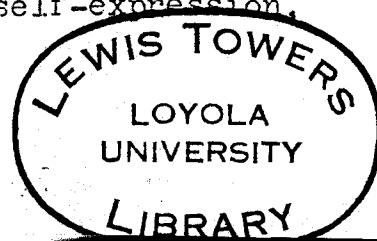
Hypothesis 8: Associates will be lower than pastors and specials on perceived influence in determining the policies and actions of the diocese and parish.

Hypothesis 9: Associates will rank lower than pastors and specials on perceived opportunity for self-expression.

Hypothesis 10: Associates will see themselves as having less job status, or prestige connected with their assignment.

Hypothesis 11: Associates will be relatively less satisfied with their salary.

In connection with Hypothesis 7, it would be important to examine relationship between job assignment and morale, while controlling for intrinsic job satisfaction (self-expression,



perceived influence, and perceived prestige.) If the relationship between job assignment and morale held while controlling for these variables, it would support the position that status alone influenced morale.

While the opportunity for self-expression and for exercising influence, higher prestige, and higher salary are characteristic of higher job levels in business, the quality of supportive relationships has not been shown to be a "levels phenomenon." In other words, it would appear that men are promoted in the business world on the basis of other qualities than supportive relationships. The same condition would seem to obtain in ecclesiastical circles. On this basis the following hypothesis is presented:

Hypothesis 12: Associates will evaluate their immediate superiors (the pastors) on the quality of supportive relationships, at approximately the same level as specials and pastors will evaluate their immediate superiors (the heads of agencies or the Ordinary.)

So far the hypotheses regarding type of assignment have followed the threefold classification used in the Hartford study: pastors, specials, and associates (curates). However, the present study makes it possible to separate these groups into sub-groups for further analysis. Specials can be separated into supervisors and non-supervisors. If the hypothesized relationships between morale and the various factors

listed above are correct, and if supervisors perceive themselves as having more opportunity for self-expression, more influence in determining policies and actions, more prestige, and relationships that are more supportive - than non-supervisors, then one would expect this superiority to be reflected in a higher morale score.

Both pastors and associate pastors can be subdivided into those who have special work outside the parish in addition to their parish assignment and responsibilities. Such a special assignment would seem to provide more opportunity for self-expression, influence, prestige, and perhaps an increased perception of supportive relationships. If this were true, an increase in morale and job satisfaction could also be expected. It has often been suggested that such outside special work would be one viable means of increasing morale. On the basis of the above considerations, the following hypotheses are proposed:

Hypothesis 13-A: Specials who are supervisors will perceive themselves as having more opportunity for self-expression, more influence in determining policies, more prestige, and more in the way of supportive relationships, - than specials who are non-supervisors.

Hypothesis 13-B: Specials who are supervisors will rate themselves higher in morale than non-supervisors.

Hypothesis 14-A: Pastors who have special work outside the parish will perceive themselves as having more opportunity for self-expression, more influence in determining policies, more prestige, and more in the way of supportive relationships, - than pastors who do not have special work outside the parish.

Hypothesis 14-B: Pastors who have special work outside the parish will rate themselves as having higher morale than those who do not have special work outside the parish.

Hypothesis 15-A: Associate pastors who have special work outside the parish will see themselves as having more opportunity for self-expression, more prestige, more influence, more in the way of supportive relationships, - than associates who do not have special work outside the parish.

Hypothesis 15-B: Associates who have special work outside the parish will rate themselves higher in morale than associates who do not have special work outside the parish.

Hypotheses sixteen through twenty-one are those that deal with the difference between priests in different age groups. Priests are divided by year of ordination into five year groupings, ranging from 0-5 years ordained to 36-40 years ordained.

Based on the research of Fleishman, Harris, and Burt (1955), Giese and Ruter (1949), and Kerr, Koppelman, and Sullivan (1951), - all of whom found a negative correlation between mean satisfaction scores and turnover rates organizational units, - we would not expect a direct linear relationship between age and morale, but rather a curvilinear relationship.

Hypothesis 16: Based on the percentage of priests who have resigned from the active priesthood, the lowest morale should be found among the priests ordained 6 to 15 years (30 to 40 years of age), the highest morale among priests ordained 21 to 30 years (between 45 and 55 years of age.)

Hypothesis 17: The age groups that rate themselves lowest on morale should also rate themselves lowest on perceived opportunity for self-expression, influence, prestige, and supportive relationships. The age groups with the highest morale should also rate themselves highest on the above variables.

Next, one can raise the question as to whether or not there is a "generation gap" between young and old priests, whether or not there has been a change in the personality of young men entering the priesthood in the diocese of Chicago. Certain sociological trends indicate there may indeed be a change that has occurred gradually over a period of years. During the past decade there has been a mounting desire among college students

for more participation in student government, for the opportunity to influence the nature and type of curriculum at their college. There has been an increasing desire to be independent of authority - parental and civic. We have seen a successful campaign waged to lower the voting age to 18. In so far as young men entering the priesthood are also a part of the social milieu of their age group, we might reasonably expect the above attitude changes to be reflected in their personalities as well. The following hypotheses flow from the above evaluation:

Hypothesis 18-A: Younger priests will express a higher need for independence.

Hypothesis 18-B: Younger priests will express a greater desire for democratic processes within the Church organizational structure.

Hypothesis 18-C: Younger priests will express a greater desire for supportive relationships on the part of their superiors.

Hypothesis 18-D: Younger priests will express a greater desire to influence policies and actions of the diocese and parish.

In recent years many business organizations have had to lure prospective college graduates with the promise that they will have the opportunity to use their skills and abilities, as well as the promise of an adequate salary. Some graduates have turned down well paying positions to join such organizations as the Peace Corps, where they could feel they were

really using their ability to help others. These considerations lead to a final hypothesis on personality change:

Hypothesis 18-E: Younger priests will express a stronger desire for the opportunity for self-expression.

Closely allied to the hypothesized personality differences discussed above, one might also expect a difference between younger and older priests in their attitudes towards the vow of celibacy. Festinger's theory of cognitive dissonance would predict that we come to love the things for which we have suffered and value them more highly. On the basis of this reasoning, one would expect older priests to value the vow of celibacy more highly, because they have given up the consolations of family life for a longer period of time, and have in effect paid a higher price for the vow. In like manner, one would expect older priests to see the priesthood as the life style which offers the best opportunity to serve God and their fellow man.

Hypothesis 19-A: Older priests will see greater value in the vow of celibacy than younger priests.

Hypothesis 19-B: Older priests will be more likely than younger priests to see the priesthood as offering the best opportunity to serve God and their fellow man.

Partly because younger priests will see less value in the vow of celibacy, and partly because of a stronger desire for

democracy in Church organizational structure, we are led to the following hypothesis:

Hypothesis 19-C: Younger priests will have a stronger desire for optional celibacy.

Finally, because the desire for marriage is commonly stronger in younger men, common sense would indicate that age would attenuate, but not eliminate, the correlation between the perceived value of celibacy and morale:

Hypothesis 19-D: The correlation between morale and the perceived value of celibacy will be stronger for younger priests than for older priests.

The fact that the overwhelming majority of resignations from the priesthood have been among priests ordained less than 20 years, may be due only in part to greater dissatisfaction with the opportunity for self-expression, influence, prestige, supportive relationships, and a stronger desire for marriage. It might also be due to two other factors. The first factor stems from Thibaut's and Kelley's concept of Comparison Level for Alternatives. Older priests might very realistically see the opportunity of obtaining satisfactory employment outside the priesthood less likely at their age. They might therefore stay in the priesthood as the better of the two alternatives, even though they might not in instances be satisfied with existing conditions.

Hypothesis 20: Younger priests will see greater likelihood of obtaining satisfactory employment outside the priesthood.

The second factor for smaller turnover among older priests is the possibility that they see the vows of the priesthood as an absolutely permanent commitment. There has been a trend in theology in recent years to question whether any human commitment can be "absolute" in its nature, even though it be regarded as "permanent." On the basis of this, the prediction is made:

Hypothesis 21: Younger priests are less likely to see the priesthood as a commitment that is absolutely binding in its nature.

The final hypotheses deal with the principal causes of dissatisfaction among different job assignments and different age groups.

Hypothesis 22-A: The principal causes of dissatisfaction will vary with age groups and job assignments.

Hypothesis 22-B: The principal causes of dissatisfaction among associates and young priests will be lack of opportunity for self-expression, and lack of influence on policies in the diocese and parish.

Hypothesis 23: The relationship between pastor and associates in the same rectory will be the

human relationship that is the most serious source of dissatisfaction.

This last hypothesis is based on the findings of the Hartford study.

C. Construction of Questionnaire and Measures.

The questionnaire used in this survey is presented in its entirety in Appendix I. It consists of a covering letter from the author explaining the nature of the study, six pages of questions, plus a letter from Rev. James Roache, the Director of the Center for Pastoral Ministry, encouraging the priests to respond. Below is a description of the origin and development of the measures used to test the hypotheses, and also the intercorrelations and factor loadings for the components of each measure.

All items making up the various measures were intercorrelated, and a factor analysis was done on all items. Eighteen factors were rotated to a varimax criterion. The purpose was to insure that the items making up the measures were properly intercorrelated, and that the measures were relatively independent. Factor scores for each scale were calculated by assigning unit weights to those items with factor loadings above .30. For the most part the scales showed acceptably low levels of intercorrelation. The only real difficulty was with respect to the scale used to measure perceived influence. This is discussed in the text below.

Morale Measure. The morale measure consists of the combined score for two questions: 4-A. All things taken together, how satisfying and fulfilling do you find it to be a diocesan priest in the Archdiocese of Chicago at the present time?

4-C. How hopeful are you that the life of a diocesan priest in Chicago will be satisfying and fulfilling in the years ahead?

The author felt that a single question about present conditions was both too unreliable and too restrictive. A person might well be unsatisfied with his immediate situation, but be optimistic for the future because of a well-founded hope that the situation would be remedied in the near future. In that case, his overall morale might be good. A question about improvement over past conditions was omitted from the morale measure, because past improvement is often accompanied by rising expectations, and morale paradoxically can apparently deteriorate after conditions have improved. For example, although conditions have objectively improved over-all for the Negro in the last five years, his morale in many cases apparently has not risen above what it was five years ago. The two items used had a .59 correlation, and had loadings of .56 and .66 on the same factor.

Self-Expression Measure. The measure of opportunity for self-expression was the combined score of 5 questions, taken from among 9 questions used by Vroom (1962).

How much chance do you get:

- 6-A. to try out your own ideas?
- 6-B. to do the kind of things you are best at? (that is, to use your important skills and abilities.)
- 6-C. to feel at the end of the day you've accomplished something?
- 6-D. to learn new things?
- 6-E. to do things your own way?

These items had correlations ranging from .54 to .81, and had loadings ranging from .62 to .81 on the same factor.

While two people might see themselves as having the same opportunity for self-expression, one person might be more dissatisfied because he has greater desire or need for self-expression. Therefore a personality measure for desire for self-expression was formulated in Questions 7A, through E, by asking "How much chance SHOULD you get ..." followed by the same five items above in question 6. The sum of the scores measuring the desire for self-expression, minus the scores measuring the opportunity for self-expression represent a dissatisfaction score on self-expression. The five items in question 7 had correlations ranging from .61 to .76, and had loadings on a separate factor ranging from .72 to .80.

Supportive Relationship Measure. The index to measure the amount of the perceived supportive relationship on the part of a priest's immediate superior, was patterned after the Self-Expression Index. The sum of questions 16-A-1, 16-B-1, 16-C-1, 16-D-1, 16-E-1, give the respondent's perception of

his immediate superior's supportive relationship toward himself. (Notice that this is not a measure of objective reality, but the respondent's perception of the supportive relationship.) The sum of the five questions 16-A-2....16-E-2, give a measure of the respondent's desire for supportive relationship. The difference between the two sums provides an index of dissatisfaction.

The first five items had correlations ranging from .64 to .75, and had loadings on the same factor ranging from .75 to .81. The second five items had correlations ranging from .24 to .52, and had loadings on a separate factor ranging from .70 to .74.

The five items for each index asked how much the respondent feels his superior has (or should have) various characteristics:

- A. The extent of my superior's confidence and trust in me.
- B. The extent to which my superior has my confidence and trust.
- C. The extent of my superior's effort to get my ideas and opinions and make constructive use of them.
- D. The extent of my superior's knowledge and understanding of my problems.
- E. The extent to which my superior gives credit and recognition to my accomplishments.

Measure of Influence in Determining Policies. The index measuring the priest's perception of his influence included two questions:

5-A. In fact, how much influence do you feel you have in determining policies and actions in the Archdiocese?

5-C. In fact, how much influence do you feel you have in determining the policies and actions of your own parish, (or agency, if you are in special work)?

Corresponding questions (5-B and 5-D) asked the priest how much influence he thought he should have in these areas. This was the measure of desire for influence. The difference between the measure of desire for influence, and the measure of actual perceived influence became the measure of dissatisfaction.

The measure of perceived influence (5-A + 5-C) seems to be less adequate in comparison to the three previous indices. These two questions showed only a .37 correlation, and factor analysis revealed that they did not load together on a separate factor, but had loadings on .31 and .65 on the self-expression factor (6 A, through E). The fact that the response to question 5-A was positively skewed is a partial explanation. Question 5-C did have a .40 loading on a separate factor. However, two questions seem inadequate to enable this index to appear as a separate factor. A future study would do well to add questions on perceived influence on the person who is one's immediate superior as Vroom did in his 1960 study. In conclusion, the decision was made to retain this measure as separate from the self-expression measure, both because question 5-C

appeared as a separate factor, and question 5-A had a loading on the self-expression factor that was just above the cut-off value for unit weights.

Measure of Prestige. Two questions were designed to measure perceived prestige of assignment:

5-E. How much prestige does your assignment (as pastor, associate, special) have in the eyes of other priests?

5-G. How much prestige does your assignment have in the eyes of lay Catholics?

Two parallel questions (5-F and 5-H) were designed to measure desire for prestige.

These two indices were not completely satisfactory. Factor analysis showed that all four questions loaded on the same factor, although the loadings for 5-E and 5-G were only .61 and .57 compared to .77 and .73 for the questions measuring desire for prestige. Questions 5-E and 5-G also had weak loadings of .43 and .32 on the self-expression factor. However, 5-E and 5-G had a .57 correlation, and 5-F and 5-H had a .65 correlation, while the correlation between the indices measuring prestige, and desire for prestige, was acceptably low (.35). All things considered, it seemed reasonable to assume that we were dealing with two valid and distinct measures, but measures that should be sharpened in a future study.

As in the previous indices, a dissatisfaction index was obtained by subtracting the combined measure for perceived prestige from the combined measure of desire for prestige.

Satisfaction with Salary Measure. Two questions measured satisfaction with financial remuneration:

17-A. How satisfied are you with your financial remuneration as a priest?

18-(11). How much of a source of dissatisfaction is inadequate salary (financial insecurity)?

These two questions had a correlation of .66, and factor analysis showed loadings of .70 and .68 on the salary factor.

Need for Independence Measure. Vroom (1960) used 16 questions to measure need for independence. This study revised five of these questions whose combined score formed the need for independence measure:

15-A. How important is it for you to feel that you can run your life without depending upon people who are older and/or more experienced than you?

15-B. How often do you find that you can carry out other people's suggestions without changing them in any way?

15-C. How much do you usually want the person who is in charge of a group you are in to tell you what to do?

15-D. How much do you think that the leaders of organizations to which you belong have the right to expect certain things from you to which you should conform?

15-E. How much do you dislike being told to do something by a superior that is contrary to your wishes?

These items had relatively low correlations ranging from .15 to .33. However, factor analysis revealed that the five items showed up as a separate factor with loadings ranging from -.35 to -.59.

Value of Celibacy Measure. Four questions were taken from the NORC national study to measure perceived value in the vow of celibacy:

13. How much of an advantage is celibacy:
- A. For doing my work better.
 - B. For my personal growth and development.
 - C. For the development of my love of God.
 - D. For relating more fully to other people.

These four questions showed correlations ranging from .67 to .83. They also appeared as a separate factor with loadings ranging from .71 to .84.

Desire for Democracy Measure. Four questions were used as a combined measure of desire for democracy in Church organizational structure. The first three also appeared in the NORC study.

22. How much do you think the following possible changes would help or hurt in the Church?

- A. Election of Popes by Synod of Bishops.
- B. Election of bishops by priests of the diocese.
- C. Election of bishops by the priests, religious, and laity of the diocese.
- D. Having a limited term of office for bishops.

These items had correlations ranging from .46 to .59, and had loadings on the same factor ranging from -.63 to -.70.

Priesthood as Best Life of Service. Two questions measured this attitude:

How strongly do you agree or disagree:

- 8. The priesthood offers better opportunities to serve others than any other walk of life.
- 9. The priesthood offers the best way of life for Catholic man who wants to love God in the most generous way possible.

These two questions had weak loadings of .35 and .39 on the value of vow of celibacy factor. Their correlation was .64.

Permanency of Commitment to Priesthood. Two separate questions measured the respondent's view of the absoluteness of the permanent commitment to the priesthood.

How much do you agree or disagree with the following statements:

10. Since the priesthood is a lifelong commitment, there is almost never a good reason for leaving.
11. In many cases a decision to resign from the priesthood is a wise and mature choice.

To be consistent the respondent should answer these two questions in an opposite manner. The two questions had negative correlation of $-.66$, and bipolar loadings on the value of celibacy factor of $.45$ and $-.31$.

Desire for Optional Celibacy. This attitude was measured by a single straightforward question:

12. Do you agree or disagree:

Celibacy should be a matter of personal choice for diocesan priests.

As might be expected, this question had moderate loadings both on the desire for democracy factor, and on the value of vow of celibacy factor.

Potential Sources of Dissatisfaction. To evaluate the relative concern of various potential sources of dissatisfaction, the priests were given a selection of 12 items in Question 18, with the opportunity for a write-in answer. They were to rate these questions individually, and then select the two most important problems (Question 19).

Question 20 was very similar in nature. The priests were asked to select two human relationships that were most frequently the source of dissatisfaction or unhappiness.

Extra Questions. Questions 21, 23, and 25 were taken from the NORC study and were added at the request of the study director for comparison purposes.

Questions 21-A and 21-B asked the priests their attitudes towards recruiting boys to enter the seminary either today, or five years ago, respectively. These two questions showed up as a separate factor with loadings of .61 and .62.

Question 23 dealt with closeness of family relationships:

- A. between mother and father
- B. between mother and me
- C. between father and me.

Questions 23-A, 23-B, and 23-C appeared as a separate factor with loadings of .79, .63, and .79.

Question 25 asked: "If you had your choice again, would you enter the priesthood?" The question was ambiguous to some priests. It was not clear whether they were asked if they were satisfied with the decision they made many years ago, or if they were to answer in the context of present day conditions and circumstances, that is, whether they would again enter the priesthood today. This question had light loadings on three other factors: .34 on the morale factor, .37 on the value of celibacy factor, and .30 on the recruitment for the seminary factor.

D. Distribution and Return of Questionnaire

The questionnaire used in this study was mailed from the

Center for Pastoral Ministry of the Archdiocese of Chicago. Rev. James Roach, the Director, sent a covering letter accompanying the questionnaire (see Appendix I). The mailing list for the diocesan priests of Chicago was the official list used by the Chancery Office for its mailings. This list numbered 1307 names, which included the Ordinary, his Auxiliary Bishops, all retired priests (whether living within or outside the diocese), priests on sick leave, those on temporary leave of absence, Military Chaplains, those on special appointments in other dioceses, priests doing graduate studies at various universities around the world. While the main focus of this study was active priests under the age of voluntary retirement (age 65), it was decided to send a questionnaire to every priest on the mailing list. It is very difficult to arrive at an exact figure of active diocesan priests in Chicago. There are 123 priests who are officially retired and are drawing retirement benefits from the diocese. There are 17 who are officially on sick leave, and who are receiving benefits from the diocese. There are 28 Military Chaplains. There are about 15 priests who have taken an unofficial leave of absence for one reason or another, and whose status is in doubt. Therefore there are approximately 1118 priests who are on active assignment in the diocese, who are doing graduate work, or who have official (non-military) assignments outside the diocese.

The questionnaire was mailed to the priests on October 1, 1970, with the request that it be returned in the pre-paid envelope within 3 weeks. A separate post card was also included in the mailing. The priests were asked to sign the card indicating whether or not they had returned, or did not wish to return the questionnaire. The post card was sent to a different address, so that the priests would be assured of absolute anonymity in filling out the questionnaires. The only identification requested on the questionnaire was:

1. Year of Ordination by 5-year groupings.
2. Job assignment in the diocese.
3. Membership or not in the Association of Chicago Priests.

At the end of two weeks time, 653 questionnaires had been returned. During the third week follow-up was conducted by phone to those who had not returned the post card as requested. The follow-up revealed that 34 priests said they did not receive the mailing. Six priests were on vacation for the month of October. Many could not be reached by phone. A large number said they planned to return the questionnaire, but hadn't been able to do as yet. By the end of October, 884 questionnaires had been returned. Ten priests did not return all the pages of the questionnaire for unknown reasons, perhaps because they only received part of the questionnaire through faulty mailing. Two such incidents were reported. Analysis of data began on November 1, 1970, with 874 usable questionnaires. Fourteen more questionnaires arrived during November, but these are not included in the data.

In summary, the 874 questionnaires represented 80% of active priests under the age of 50; 75% of active priests under 65 years of age; and 67% of the entire mailing list including retired priests, sick priests, and priests on leave. The breakdown of respondents is given in Table 1.

TABLE 1

Cross-Tabulation of Respondents by Age Group and Assignment

<u>Year of Ordination:</u>	Assignment in the Diocese of Chicago					<u>Total Rec'd</u>	<u>Total Ques. Sent</u>	<u>Percent Returned</u>
	<u>Specials</u>	<u>Pastors & Adminis.</u>	<u>Associate Pastors</u>	<u>Military Chaplains</u>	<u>Retired</u>			
1966-1970	10	0	137	1	0	148	170	87
1961-1965	20	2	69	0	0	91	117	78
1956-1960	30	6	64	6	0	106	138	77
1951-1955	46	17	67	2	0	132	161	82
1946-1950	16	13	47	1	0	77	109	71
1941-1945	16	48	31	2	0	97	148	65
1936-1940	10	76	11	1	3	101	165	61
1931-1935	6	56	3	0	7	72	140	51
1930 or earlier	2	27	0	0	21	50	159	31
Total	156	245	429	13	31	874	1307	67

Respondents represent 75% of active priests under 65 years of age.

Retired priests, those ordained 1930 and earlier, and military chaplains will be analyzed in separate appendices.

V. RESULTS.

A. Correlation between Key Variables and Morale

The first five hypotheses were concerned with the variables that were expected to affect morale, based on research from organization psychology. The hypotheses were evaluated by examining the percentage of priests who had high morale under varying conditions. Interaction analysis was also done for each variable, controlling factors that were thought to be relevant to each variable. The Pearson Coefficient of Correlation was also computed for each variable.

Hypothesis 1: The morale of priests will be positively related to their perceived opportunity for self-expression.

This hypothesis received strong support. Table 2 and Figure 2.1 show that 75 percent of the priests had high morale when they judged themselves "High" on opportunity for self-expression, while only 48 percent had high morale when they judged themselves "Not High" (includes Medium and Low) on opportunity for self-expression.

The strong relation between morale and opportunity for self-expression was maintained when controlled for Perceived Value of Celibacy (Table 2; Figure 2.4), Job Assignment (Table 3; Figure 3.3), and Age (Table 4; Figure 4.1).

The Pearson Correlation Coefficient between morale and self-expression was 0.43 (Table 5). This was the highest correlation for the variables studied, with the exception of Perceived Influence in Determining Actions and Policies (0.45).

TABLE 2

Opportunity for Self-Expression, Morale, and Value of Celibacy.

(Percentages are given in parentheses.)

SELF-EXPRESSION

	Morale	Perceived Value of Celibacy			Total
		High	Neutral	Low	
<u>High</u>	High	173 (82)	114 (73)	9 (35)	296 (75)
	Not High	39 (18)	43 (27)	17 (65)	99 (25)
	Total	212 (54)	157 (40)	26 (6)	395 (45) (100)
<u>Not High</u>	High	117 (63)	93 (42)	8 (17)	218 (48)
	Not High	68 (37)	130 (58)	39 (83)	237 (52)
	Total	185 (41)	223 (49)	47 (10) NA	455 (52) (100) 24 (3)
	Grand Total 874 (100)				

Summary of Chi Square

<u>Source</u>	<u>Chi Square</u>	<u>df</u>	<u>p</u>
M x VC	74.21	2	.001
M x SE	64.60	1	.001
VC x SE	15.18	2	.01
M x VC x SE	2.06	2	n.s.
Total	156.06	2	.001

Percent with
High Morale

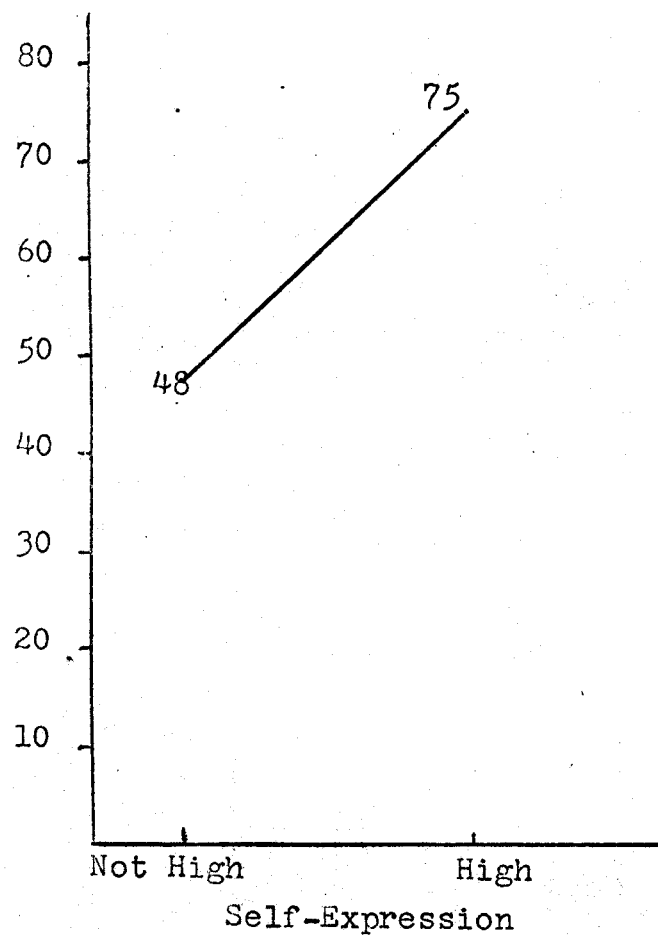


Fig. 2.1. Morale and Self-Expression

Percent with
High Morale

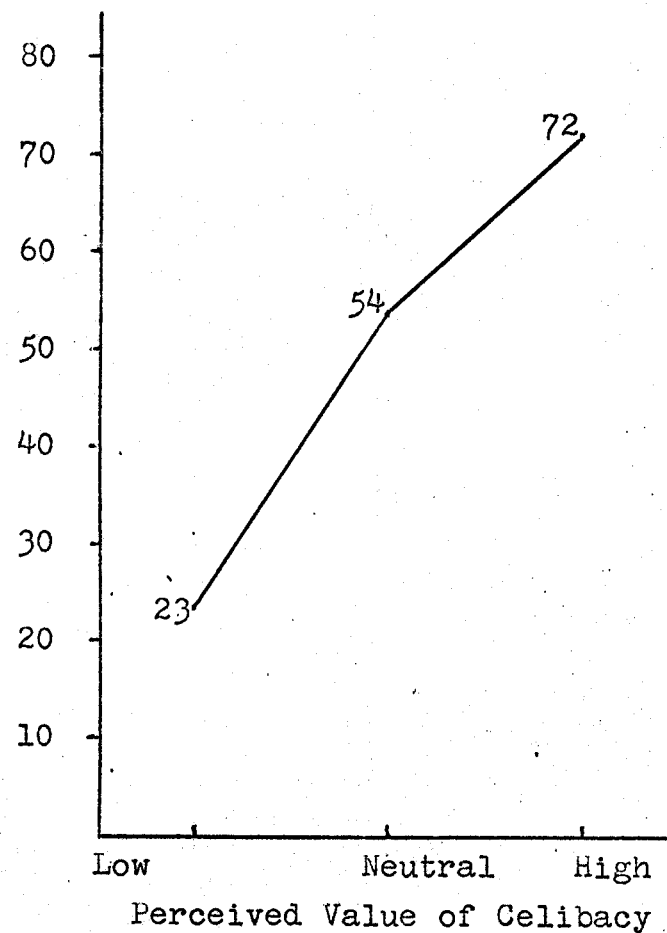


Fig. 2.2. Morale and Perceived
Value of Celibacy

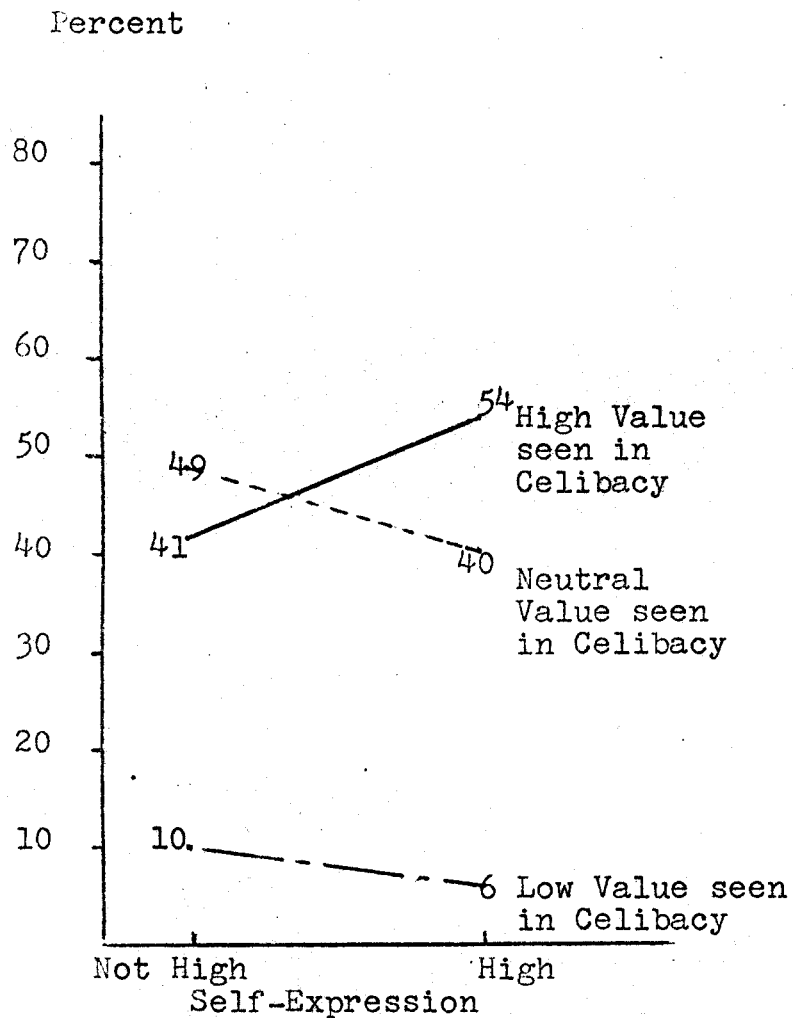


Fig. 2.3. Self-Expression and Perceived Value of Celibacy

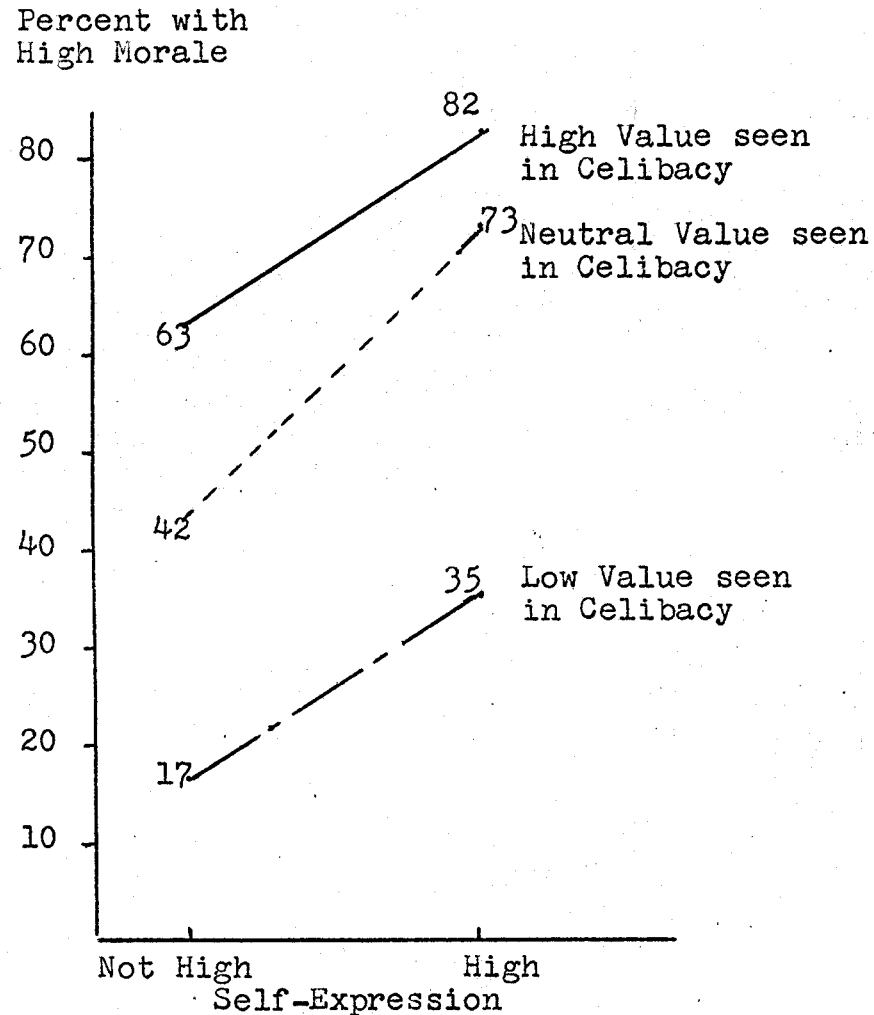


Fig. 2.4. High Morale, Self-Expression, and Value seen in Celibacy

TABLE 3

Opportunity for Self-Expression, Morale, and Job Assignment.

SELF-EXPRESSION

<u>High</u>	Morale	Job Assignment			Total
		Specials	Pastors	Associates	
High		82 (75)	99 (76)	114 (74)	295 (76)
Not High		27 (25)	31 (24)	37 (26)	95 (24)
Total		109 (28)	130 (33)	151 (39)	390 (100)

Not High

High	19 (41)	57 (51)	131 (46)	207 (47)
Not High	27 (59)	54 (49)	151 (54)	232 (53)
Total	46 (10)	111 (25)	282 (64)	439 (100)

Retired and Military
Chaplains

44

NA on SE

1

Grand Total

874

Summary of Chi Square

<u>Source</u>	<u>Chi Square</u>	<u>df</u>	<u>p</u>
M x JA	6.00	2	.05
M x SE	70.17	1	.001
JA x SE	64.06	2	.001
M x JA x SE	0.46	2	n.s.
Total	140.69	7	.001

Percent with
High Morale

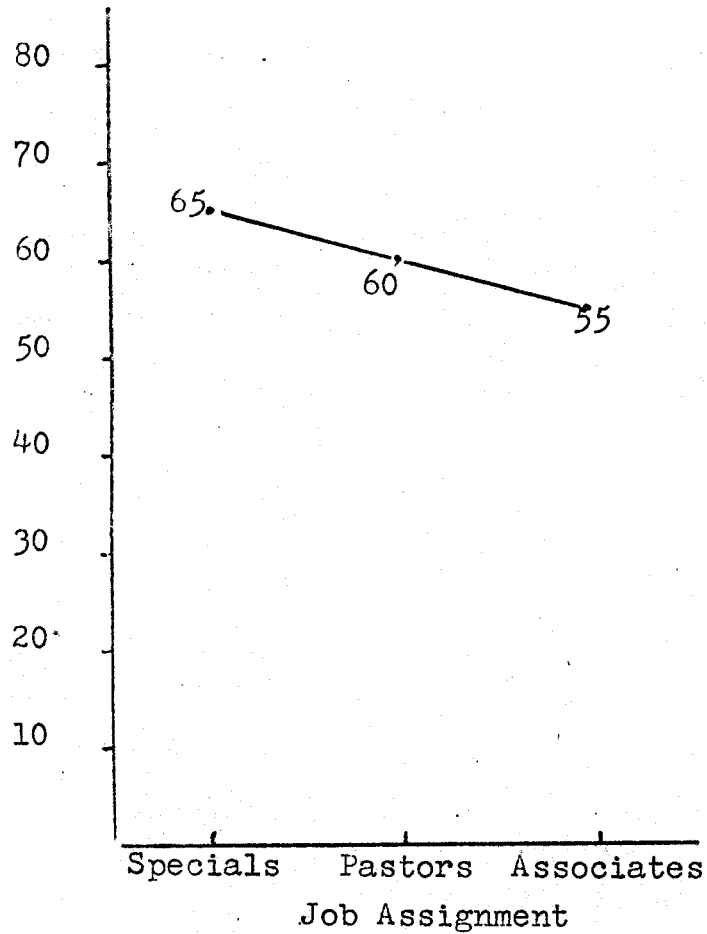


Fig. 3.1. Morale and Job
Assignment

Percent with
High Self-Expression

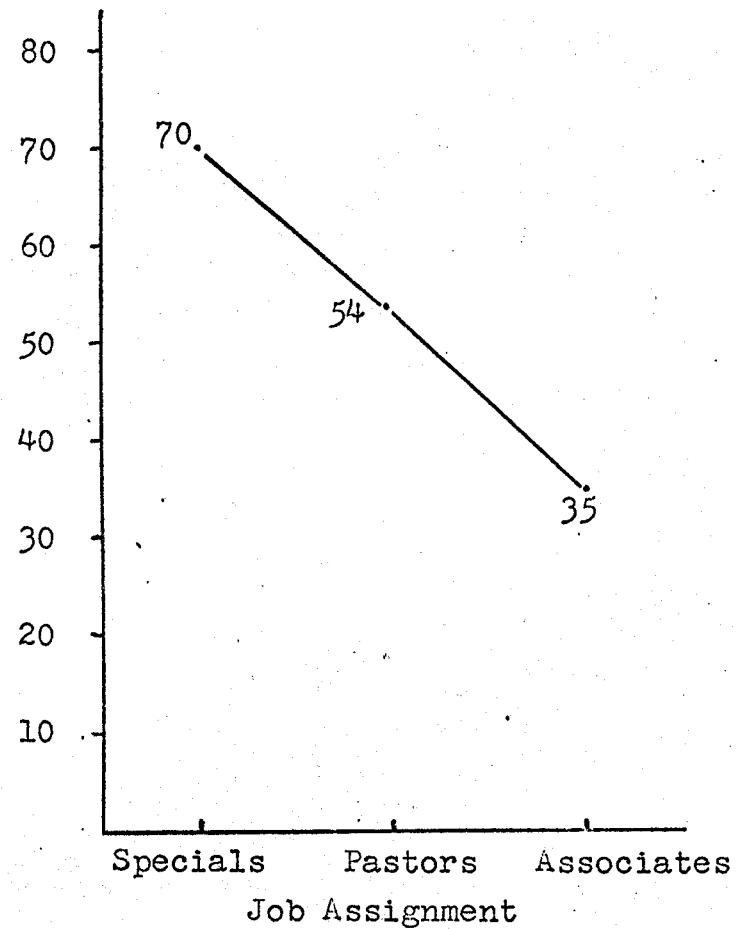


Fig. 3.2. Opportunity for Self-
Expression and Job
Assignment

Percent with
High Morale

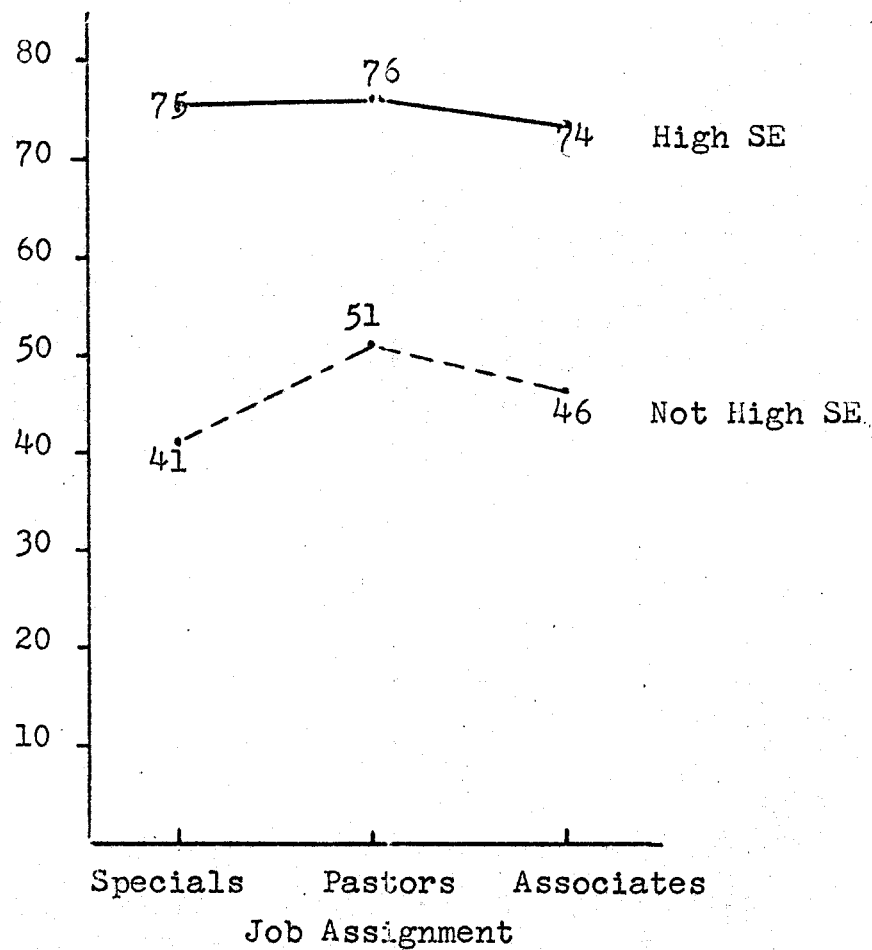


Fig. 3.3. High Morale, Self-Expression,
and Job Assignment

TABLE 4

Opportunity for Self-Expression, Morale, and Years Ordained (Age).

SELF-EXPRESSION

Morale	Years Ordained (Age)			Total
	0-15 (age: 25-39)	16-25 (age: 40-49)	26 or more (age: over 50)	
<u>High</u>				
High	99 (69)	74 (66)	123 (80)	296 (75)
Not High	44 (31)	24 (24)	31 (20)	99 (25)
Total	143 (36)	98 (25)	154 (39)	395 (45) (100)
<u>Not High</u>				
High	91 (46)	50 (45)	79 (52)	220 (48)
Not High	107 (54)	60 (55)	72 (48)	239 (52)
Total	198 (43)	110 (24)	151 (33)	459 (53) (100)
			NA	(20) (2)
			Grand Total	874 (100)

Summary of Chi Square

<u>Source</u>	<u>Chi Square</u>	<u>df</u>	<u>p</u>
M x YO	7.51	2	.05
M x SE	64.75	1	.001
YO x SE	4.82	2	.10
M x YO x SE	0.71	2	n.s.
Total	77.79	7	.001

Percent with
High Morale

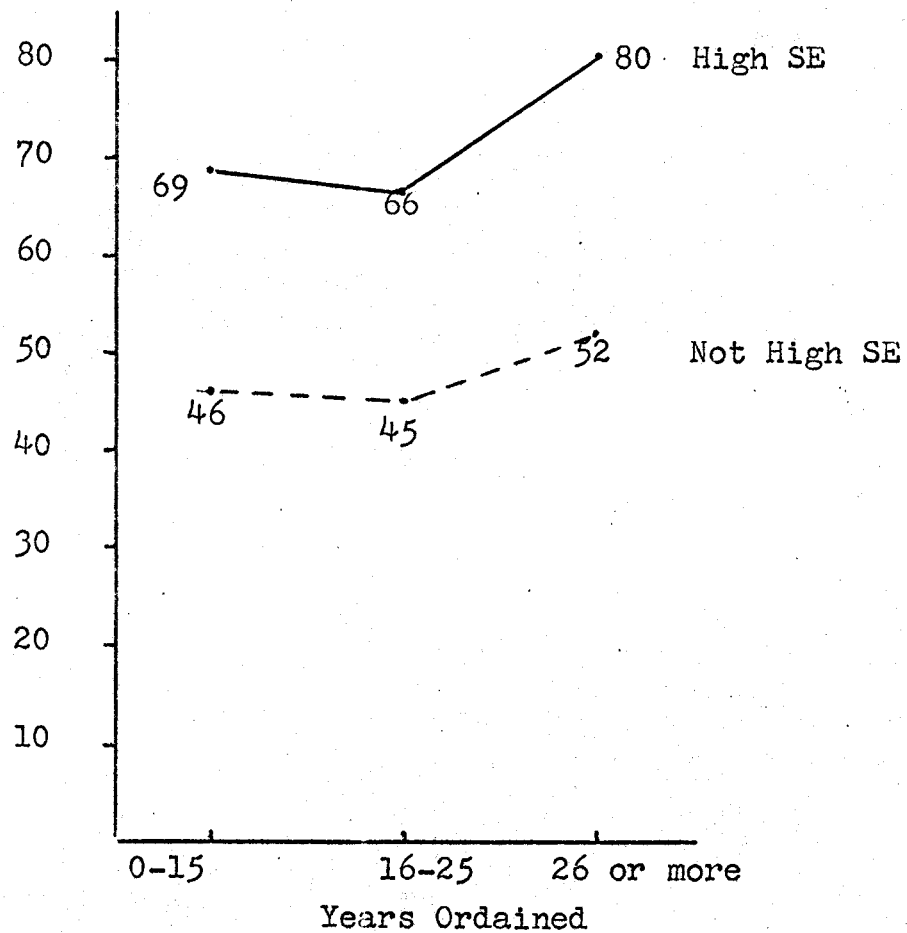


Fig. 4.1. High Morale, Self-Expression,
and Years Ordained

TABLE 5

Pearson Correlation Coefficients between Morale and Key
Variables.

(Correlations based on composite scores for each variable.
See Section IV.C)

<u>Variables</u>	<u>Morale Index</u>
Perceived Influence in Determining Actions and Policies of Parish and Diocese	.45
Opportunity for Self-Expression	.43
Perceived Value in Vow of Celibacy	.38
Perception of Supportive Relationships on part of Immediate Superior	.37
Perceived Prestige of Assignment	.34
Satisfaction with Salary	.32

Hypothesis 2-A: Morale of priests will be positively related to perceived influence in determining the policies and decisions of the diocese and parish.

To evaluate this hypothesis, respondents were categorized into Low and Not Low, rather than High and Not High, on the basis of Perceived Influence. This was done because there were so few respondents who placed themselves in the High category on Perceived Influence, that interaction analysis would have been less reliable.

This hypothesis also received substantial support. Table 6 and Figure 6.1 show that 75 percent of the priests had high morale when they judged themselves Not Low (includes High and Medium) on Perceived Influence, while only 44 percent had High morale when they judged themselves Low on Perceived Influence.

The strong correlation was still maintained when controlled for Value seen in Celibacy (Table 6; Figure 6.2), Job Assignment (Table 7; Figure 7.2), and Age (Table 8; Figure 8.1).

The Pearson Correlation Coefficient was 0.45 (Table 5). This was the highest correlation obtained for any of the variables studied.

Hypothesis 2-B: The correlation between morale and perceived influence in determining policies and decisions will be stronger in those priests who have a stronger need for independence.

Table 6

Perceived Influence, Morale, and Value of Celibacy.

(Percentages are given in Parentheses.)

PERCEIVED INFLUENCE *

<u>Low</u>	Morale	Perceived Value of Celibacy			Total
		High	Neutral	Low	
	High	84 (58)	85 (41)	8 (16)	177 (44)
	Not High	62 (42)	120 (59)	43 (84)	225 (56)
	Total	146 (36)	205 (51)	51 (13)	402 (46) (100)
<u>Not Low</u>					
	High	208 (82)	122 (68)	10 (42)	340 (75)
	Not High	45 (18)	57 (32)	14 (58)	116 (25)
	Total	253 (55)	179 (39)	24 (5)	456 (52) (100)
		NA			16 (2)
		Grand Total			874 (100)

*Perceived Influence was divided into "Low" and "Not Low", rather than "High" and "Not High", because of the extremely small number of respondents in the "High" category.

Summary of Chi Square

<u>Source</u>	<u>Chi Square</u>	<u>df</u>	<u>p</u>
M x VC	75.47	2	.001
M x PI	83.16	1	.001
VC x PI	36.92	2	.001
M x VC x PI	4.51	2	n.s.
Total	200.06	7	.001

Percent with
High Morale

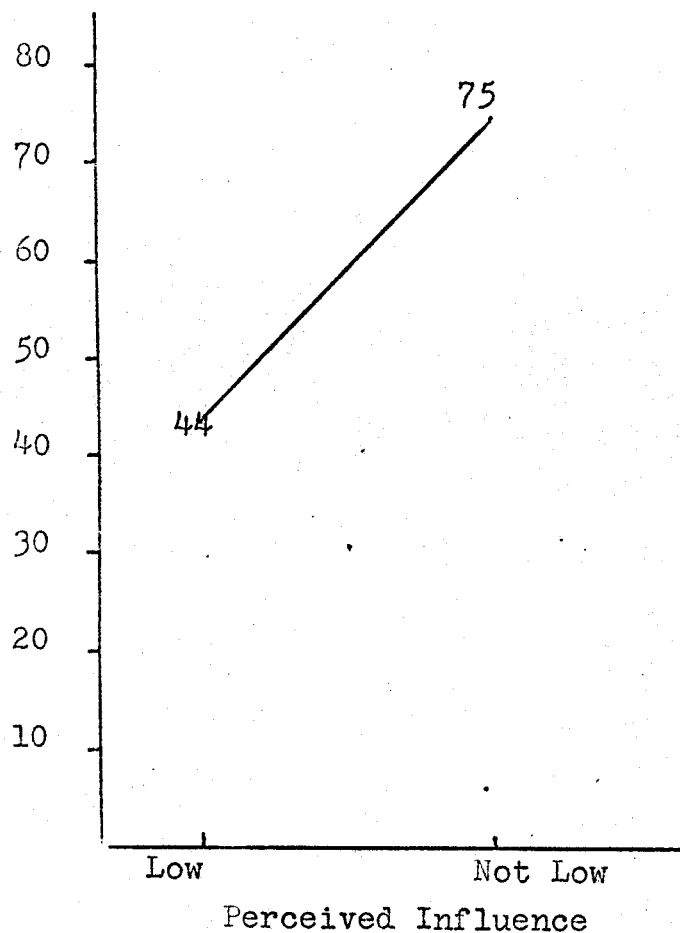


Fig. 6.1. Perceived Influence
and Morale

Percent with
High Morale

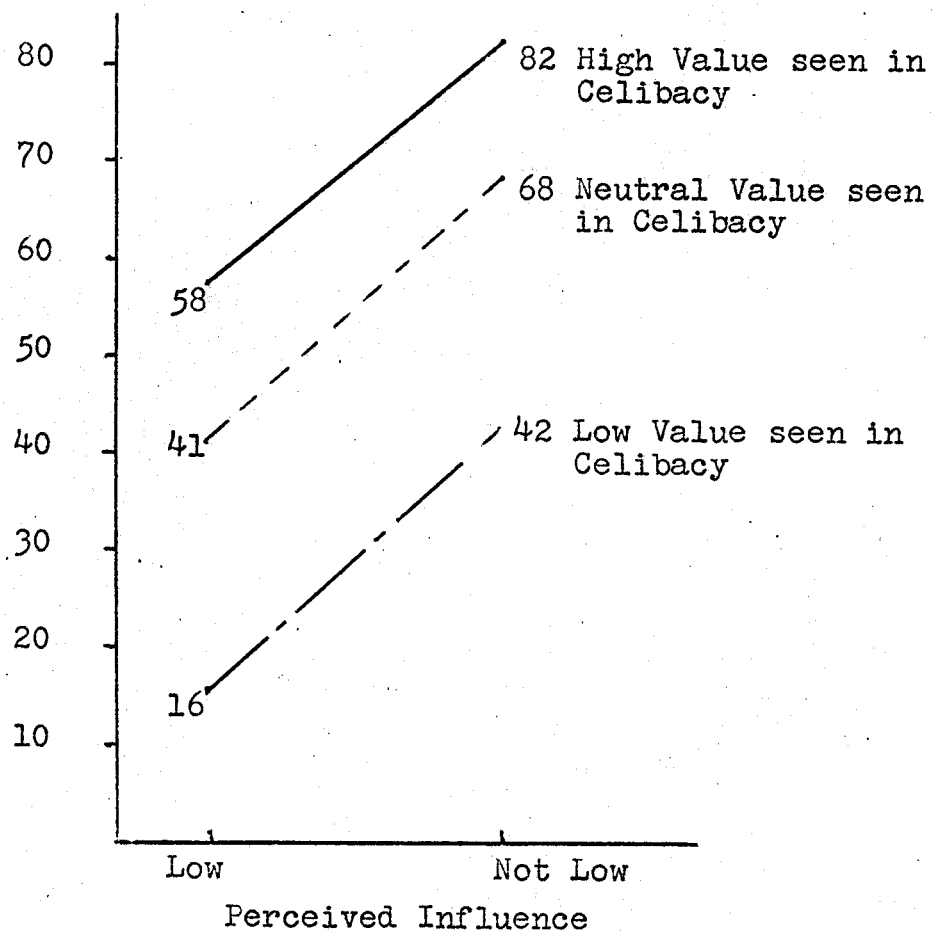


Fig. 6.2. High Morale, Value of Celibacy
and Perceived Influence

Percent

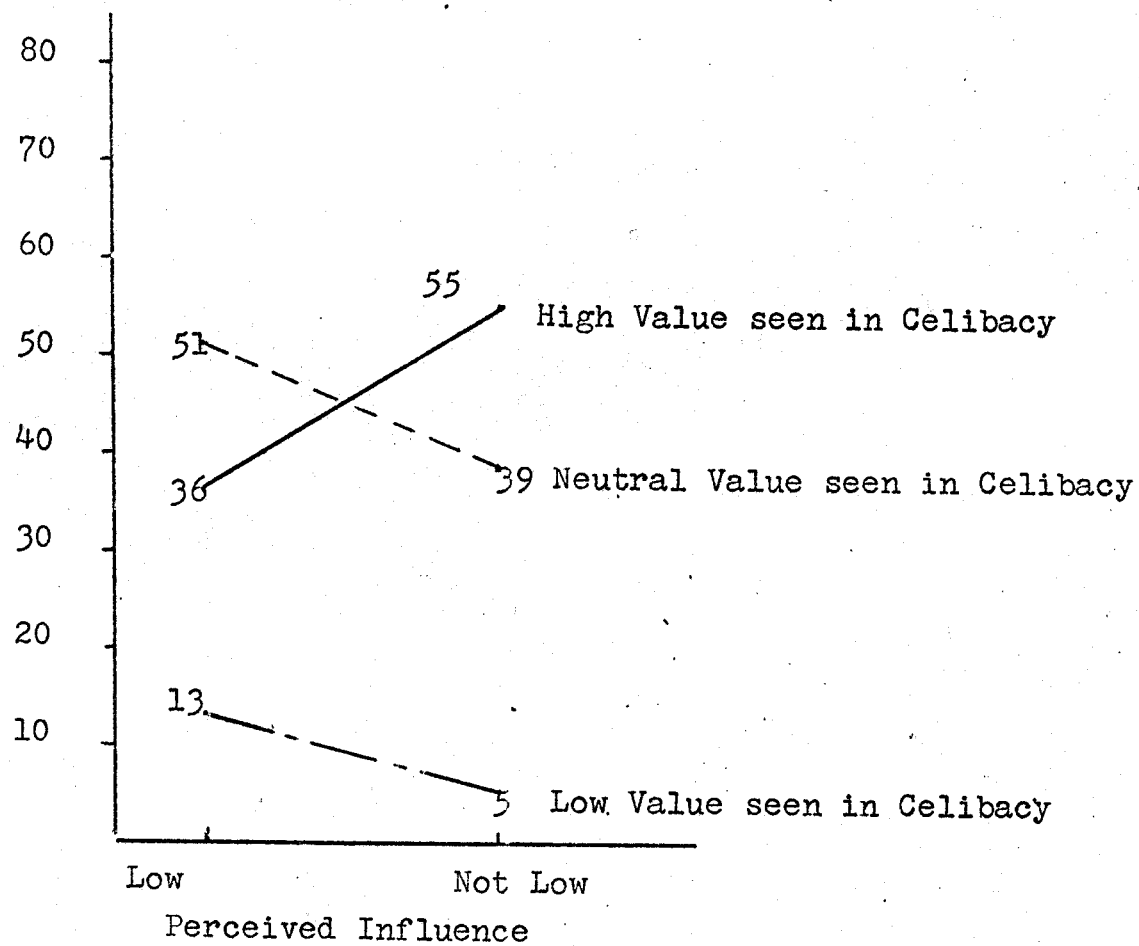


Fig. 6.3. Perceived Influence and
Perceived Value of Celibacy

TABLE 7

perceived Influence, Morale, and Job Assignment.

(Percentages given in parentheses.)

PERCEIVED INFLUENCE *

<u>Low</u>	Morale	Job Assignment			Total
		Specials	Pastors	Associates	
	High	23 (44)	23 (33)	116 (45)	162 (43)
	Not High	29 (56)	46 (67)	144 (55)	219 (57)
	Total	52 (14)	69 (18)	260 (68)	381 (100) (44)
<u>Not Low</u>					
	High	78 (76)	135 (77)	120 (71)	333 (74)
	Not High	25 (24)	41 (23)	49 (29)	115 (26)
	Total	103 (23)	176 (39)	169 (38)	448 (100) (51)
			Retired and Military Chaplains		44 (5)
			NA on PI		1
			Grand Total		874 (100)

* Perceived Influence was divided into "Low" and "Not Low", rather than "High" and "Not High", because of the extremely small number of respondents in the "High" category.

Summary of Chi Square

<u>Source</u>	<u>Chi Square</u>	<u>df</u>	<u>p</u>
M x JA	8.17	2	.02
M x PI	86.61	1	.001
JA x PI	77.91	2	.001
M x JA x PI	1.83	2	n.s.
Total	174.52	7	.001

Percent with Not Low (Medium and High) Perceived Influence

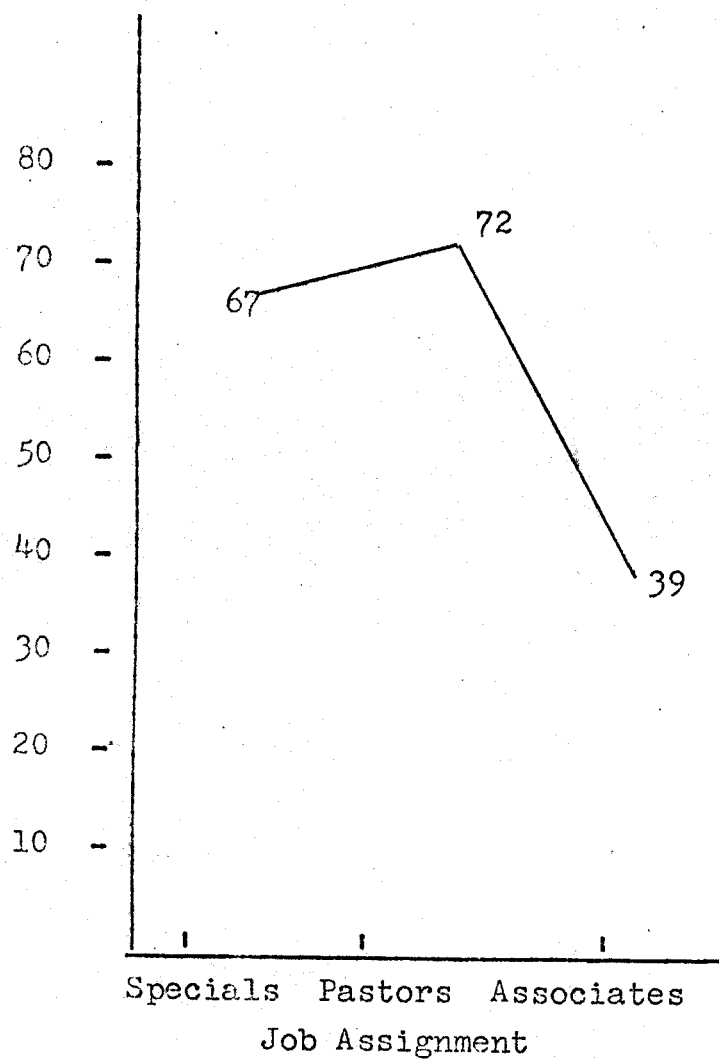


Fig. 7.1. Perceived Influence, and Job Assignment

Percent with High Morale

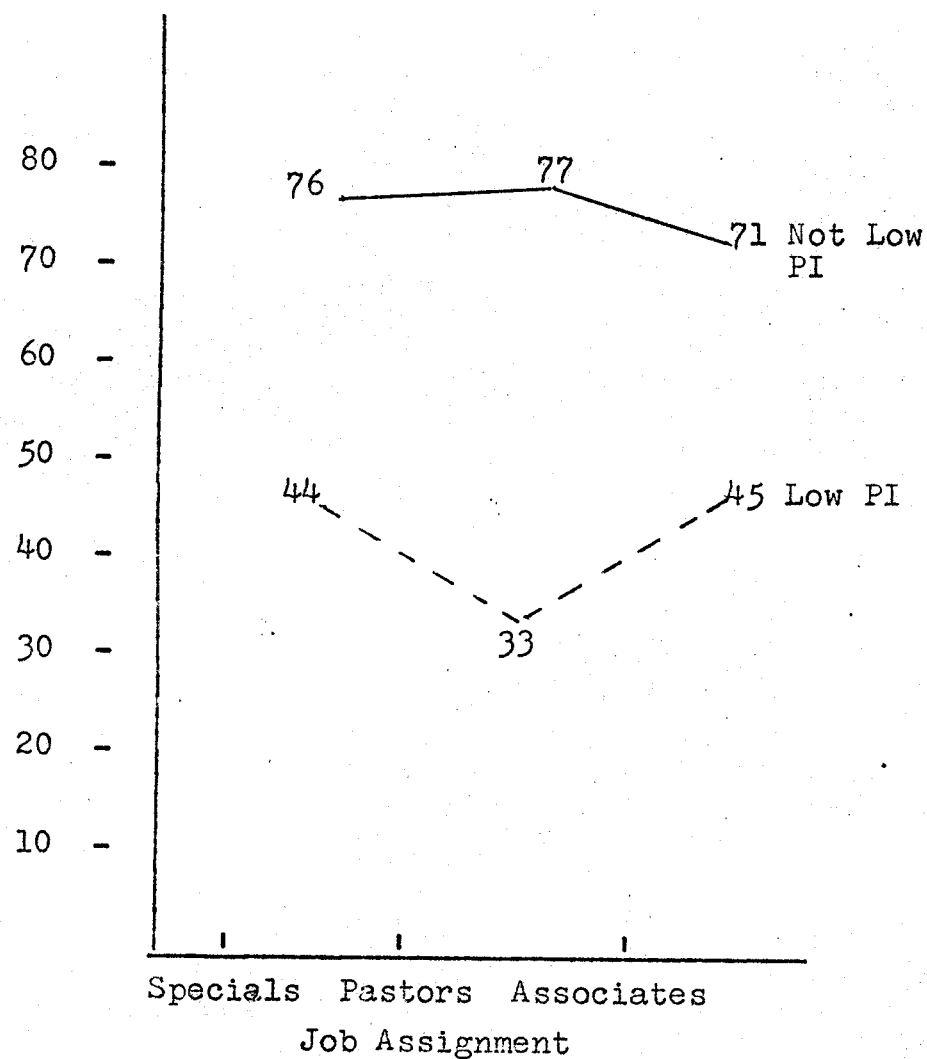


Fig. 7.2. High Morale, Job Assignment, and Perceived Influence

Morale, and Perceived Influence, and Years Ordained (Age).
(Percentages given in parentheses.)

PERCEIVED INFLUENCE *

<u>Low</u>	Morale	Years Ordained (Age)			Total
		0-15 (Age: 25-39)	16-25 (Age: 40-40)	26 or more (Age: over 50)	
	High	75 (42)	50 (45)	54 (46)	179 (44)
	Not High	102 (58)	61 (55)	64 (54)	227 (56)
	Total	177 (44)	111 (27)	118 (29)	406 (100) (46)
<u>Not Low</u>					
	High	116 (69)	74 (76)	150 (79)	340 (75)
	Not High	51 (31)	24 (24)	41 (21)	116 (25)
	Total	167 (37)	98 (21)	191 (42)	456 (100) (52)
			NA on PI		12 (2)
			Grand Total		874 (100)

Summary of Chi Square

<u>Source</u>	<u>Chi Square</u>	<u>df</u>	<u>p</u>
M x YO	7.57	2	.05
M x PI	83.25	1	.001
YO x PI	15.50	2	.001
M x YO x PI	0.45	2	n.s.
Total	106.77	7	.001

* Perceived Influence was divided into "Low" and "Not Low", rather than "High" and "Not High", because of the extremely small number of respondents in the "High" category.

Percent with
High Morale

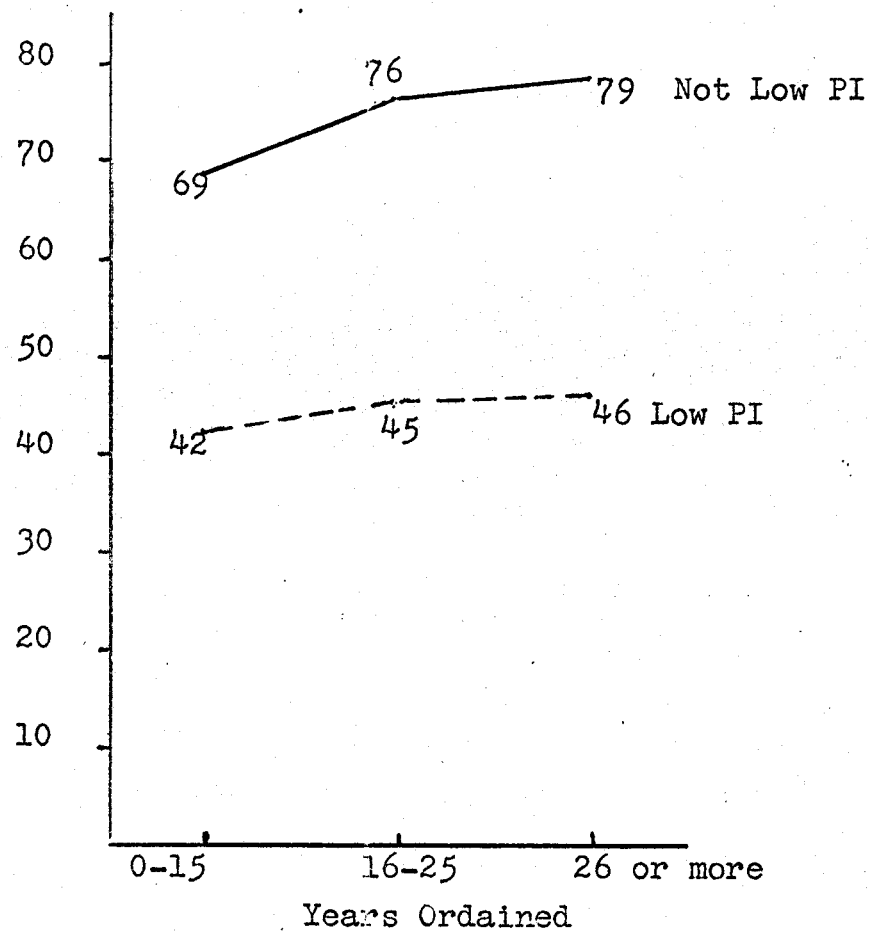


Fig. 8.1. High Morale, Perceived Influence,
and Years Ordained (Age)

This hypothesis based upon Vroom's (1960) research was not confirmed. Table 9-A shows that the correlation between morale and perceived influence remains almost constant at four levels of the need for independence. There was actually a very slight linear trend in the opposite direction from that expected.

Because the need for independence was negatively correlated with age (-0.23), the above evaluation was repeated controlling for age, with the anticipation of opposite linear trends for young and old.

The results again did not meet expectations. Among the priests ordained 10 years or less, the correlation between morale and perceived influence showed a curvilinear relationship when controlled for need for independence. Table 9-B shows that the correlation was $.45$ for these with Very Low and Low need for independence, $.17$ for those with High need for independence, and $.45$ for those with Very High need for independence. Among those ordained from 11-20 years there was no appreciable variation between groups differing in need for independence. However, among the two older groups (those ordained 21-30 and 31-40 years) there was a curvilinear relationship in the opposite direction from the youngest group, in other words, an inverted U relationship. Vroom's hypothesis would receive some support if one were to look only at the priests ordained from 11-40 years and at the same time eliminate those with Very High need for independence from consideration.

Pearson Correlation Coefficients between Morale and Perceived Influence among Priests differing in Need for Independence.

	<u>Need for Independence</u>				
	Very Low	Low	High	Very High	
N =	218	211	239	206	=874
r between Morale and Perceived Influence	.46	.45	.45	.41	

TABLE 9-B

Pearson Correlation Coefficients between Morale and Perceived Influence among Priests differing in Need for Independence, controlling for Age.

<u>YEARS ORDAINED</u>	<u>Need for Independence</u>			
	Low and Very Low	High	Very High	
<u>0-10</u>				
N =	67	74	98	=239
r between Morale and Perceived Influence	.45	.17	.45	
<u>11-20</u>				
N =	85	87	66	=238
r between Morale and Perceived Influence	.43	.46	.45	
<u>21-30</u>				
N =	101	43	30	=174
r between Morale and Perceived Influence	.49	.68	.37	
<u>31-40</u>				
N =	133	29	11	=173
r between Morale and Perceived Influence	.53	.60	.16	
over 40 years ordained				=50
Total				=874

Hypothesis 3: Morale of the priests will be positively related to their perception of a supportive relationship on the part of their immediate superiors.

Table 10 and Figure 10.1 show substantial support for this hypothesis, although the correlation is slightly less than the correlations between morale and either self-expression or perceived influence. Seventy-five percent of the priests who rated their immediate superiors High on supportive relationships had high morale, while 53 percent (slightly more than half) of those who rated their superiors Not High (includes Medium and Low) had high morale.

This strong correlation was still obtained when controlled for job assignment (Table 10; Figure 10.2).

The Pearson Correlation Coefficient between morale and supportive relationships was 0.37 (Table 5).

Hypothesis 4: There will be a moderate positive relationship between priestly morale and satisfaction with Salary.

This hypothesis was confirmed. Table 11 and Figure 11.1 show that 70 percent of the priests who rated themselves High on satisfaction with salary had high morale, while only 48 percent of those rated themselves Not High on satisfaction with salary had High morale.

TABLE 10

Supportive Relationships, Morale, and Job Assignment.

(Percentages are given in parentheses).

SUPPORTIVE RELATIONSHIPS

<u>High</u>	Morale	Job Assignment			Total
		Specials	Pastors	Associates	
High		53 (77)	46 (88)	86 (68)	185 (75)
Not High		16 (23)	6 (12)	40 (32)	62 (25)
Total		69 (28)	52 (21)	126 (51)	247 (100) (28)

<u>Not High</u>					
High		39 (50)	96 (58)	143 (50)	278 (53)
Not High		39 (50)	70 (42)	142 (50)	251 (47)
Total		78 (15)	166 (31)	285 (54)	529 (61) (100)
			Retired and Military Chaplains		31 (4)
			NA		67 (7)
			Grand Total		874 (100)

Summary of Chi Square

<u>Source</u>	<u>Chi Square</u>	<u>df</u>	<u>p</u>
M x JA	5.89	2	.06
M x SR	34.94	1	.001
JA x SR	22.12	2	.001
M x JA x SR	2.21	2	n.s.
Total	65.16	7	.001

Percent with
High Morale

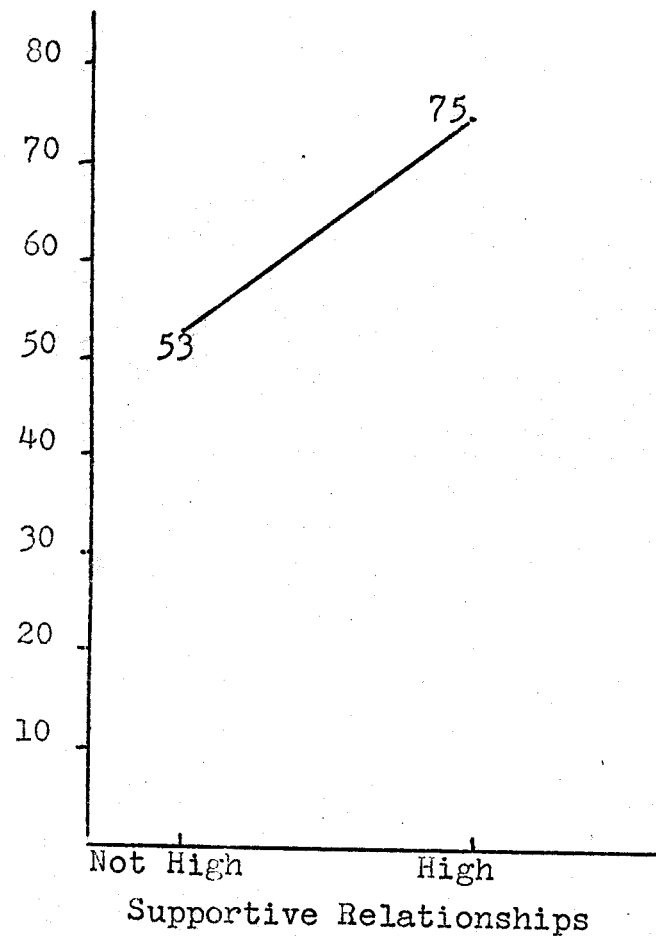


Fig. 10.1. Morale, and Supportive Relationships of Immediate Superior

Percent with
High Morale

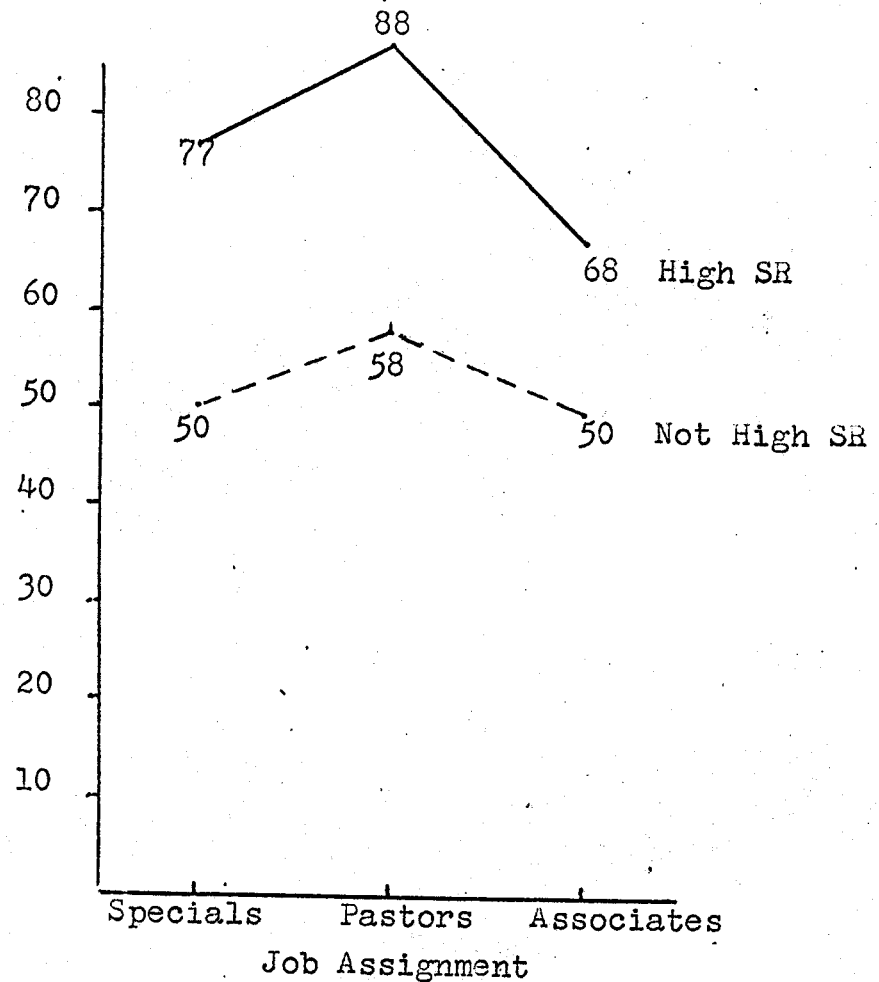


Fig. 10.2. High Morale, Supportive Relationships, and Job Assignment

TABLE 11

Satisfaction with Salary, Morale, and Years Ordained.

(Percentages are given in parentheses.)

SALARY SATISFACTION

	Morale	Years Ordained (Age)			Total
		0-15 (Age: 25-39)	16-25 (Age: 40-49)	26 or more (Age: over 50)	
<u>High</u>					
	High	82 (69)	81 (71)	153 (70)	316 (70)
	Not High	36 (31)	33 (29)	66 (30)	135 (30)
	Total	118 (26)	114 (25)	219 (49)	451 (52) (100)
<u>Not High</u>					
	High	107 (48)	42 (45)	49 (52)	198 (48)
	Not High	117 (52)	52 (55)	45 (48)	214 (52)
	Total	224 (54)	94 (23)	94 (23)	412 (47) (100)
			NA		11 (1)
	Grand Total				874

Summary of Chi Square

<u>Source</u>	<u>Chi Square</u>	<u>df</u>	<u>p</u>
M x YO	5.86	2	.06
M x SS	43.30	1	.001
YO x SS	83.10	2	.001
M x YO x SS	0.79	2	n.s.
Total	133.05	7	.001

Percent with
High Morale

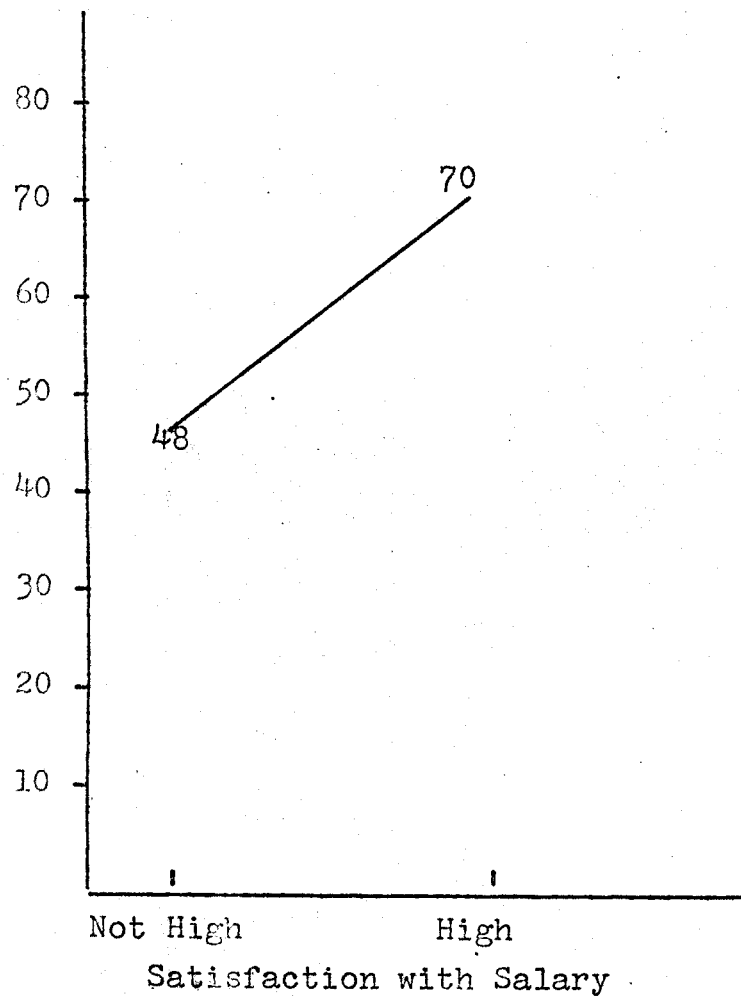


Fig. 11.1. Satisfaction with Salary
and Morale

Percent with
High Morale

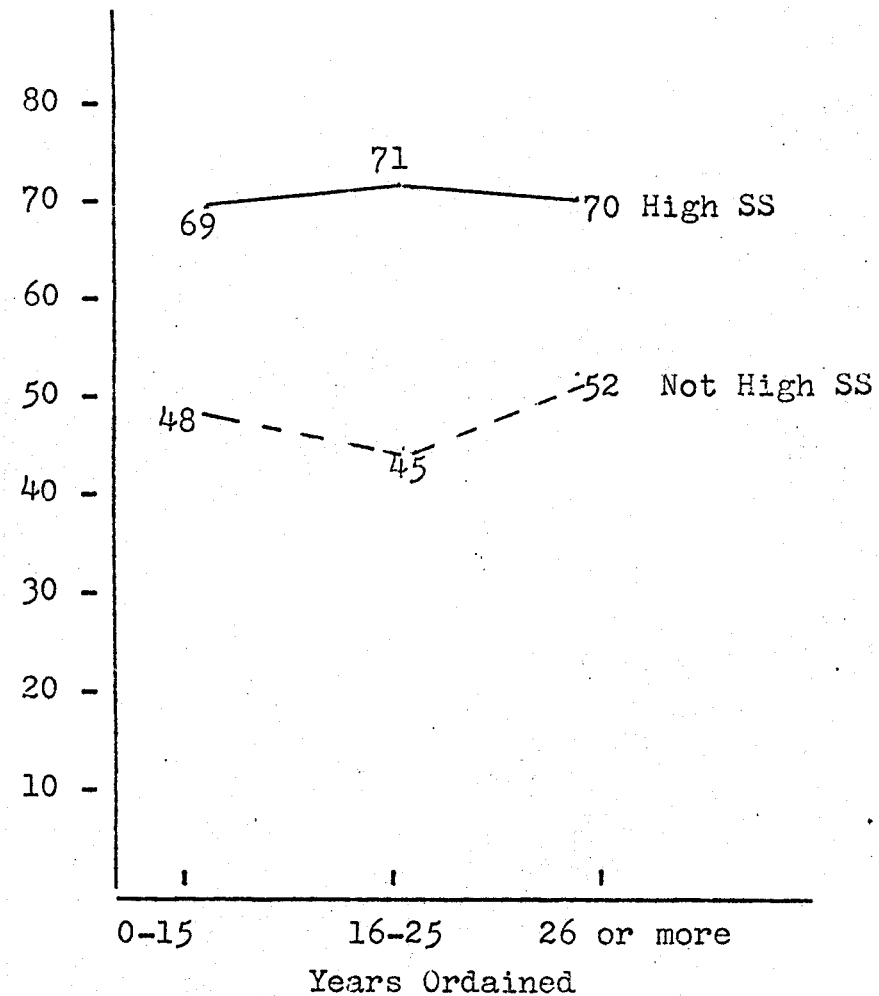


Fig. 11.2. High Morale, Satisfaction
with Salary, and Years
Ordained

Table 11 and Figure 11.2 show that this relationship was still maintained when controlled for age.

The Pearson Correlation Coefficient was .32. This was the lowest of all variables under consideration. (Table 5).

Hypothesis 5: There will be a moderate positive correlation between priestly morale and the perceived prestige that a priest sees in his job assignment.

This hypothesis receives some support, but the data is less clear-cut and less easy to interpret than for previous hypotheses. Table 12 and Figure 12.1 show that 76 percent of those who have High feelings of prestige connected with their assignment have high morale, while 53 percent of those who rate themselves Not High on perceived prestige have high morale. The Pearson Correlation Coefficient is .34 (Table 5).

However, Figure 12.2 shows that perceived prestige is low for priests in all job assignments, but especially for associate pastors (only 12 percent of associates ranked themselves High). Nevertheless, 55 percent of associates had high morale, compared to 60 percent of the pastors, and 65 percent of the specials. Figure 12.3 shows that when the relation between morale and perceived prestige is controlled for job assignment, there is a slight interaction. The relationship being less for specials than it is for pastors and associates.

TABLE 12

Perceived Prestige of Position, Morale, and Job Assignment.

PRESTIGE

	Morale	Job Assignment			Total
		Specials	Pastors	Associates	
<u>High</u>					
High		46 (69)	77 (80)	40 (78)	163 (76)
Not High		21 (31)	19 (20)	11 (22)	51 (24)
Total		67 (31)	96 (45)	51 (24)	214 (24) (100)
<u>Not High</u>					
High		54 (64)	78 (54)	192 (52)	324 (54)
Not High		31 (36)	67 (46)	180 (48)	278 (46)
Total		85 (14)	145 (24)	372 (62)	602 (69) (100)
			Retired and Military Chaplains		44 (5)
			NA on Pres.		14 (2)
			Grand Total		874

Summary of Chi Square

<u>Source</u>	<u>Chi Square</u>	<u>df</u>	<u>p</u>
M x JA	8.61	2	.02
M x P	32.77	1	.001
JA x P	92.00	2	.001
M x JA x P	5.44	2	.10
Total	138.83	7	.001

Percent with
High Morale

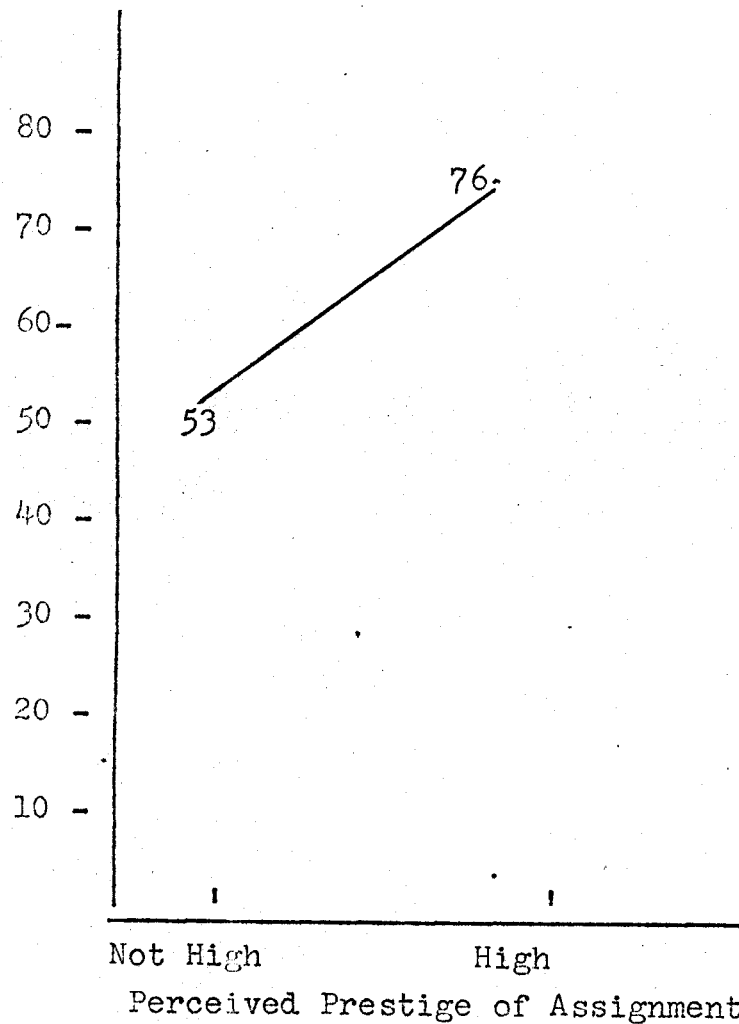


Fig. 12.1. Prestige of Assignment
and Morale

Percent with High
Perceived Prestige

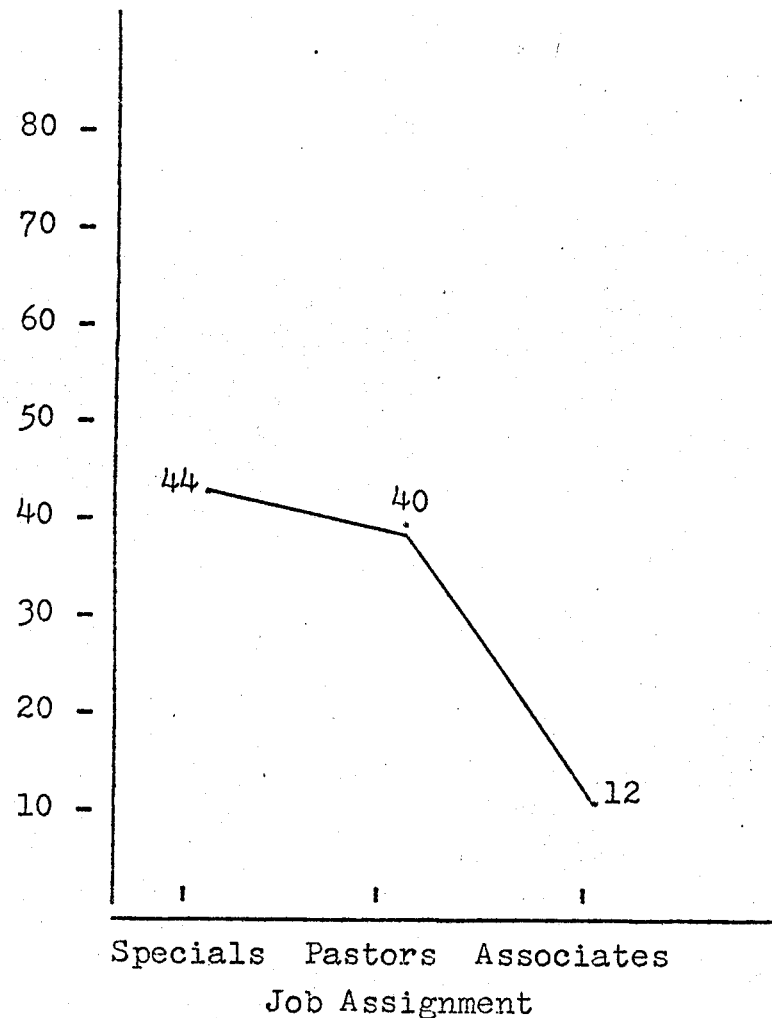


Fig. 12.2. Perceived Prestige, and
Job Assignment

Percent with
High Morale

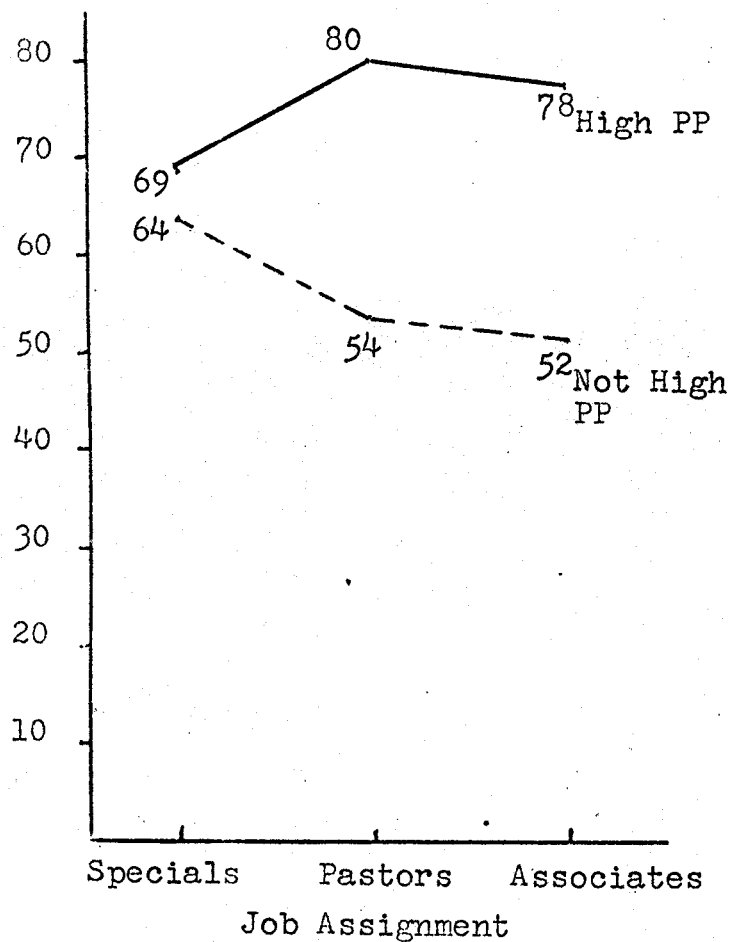


Fig. 12.3. High Morale, Perceived Prestige

Percent with
High Morale

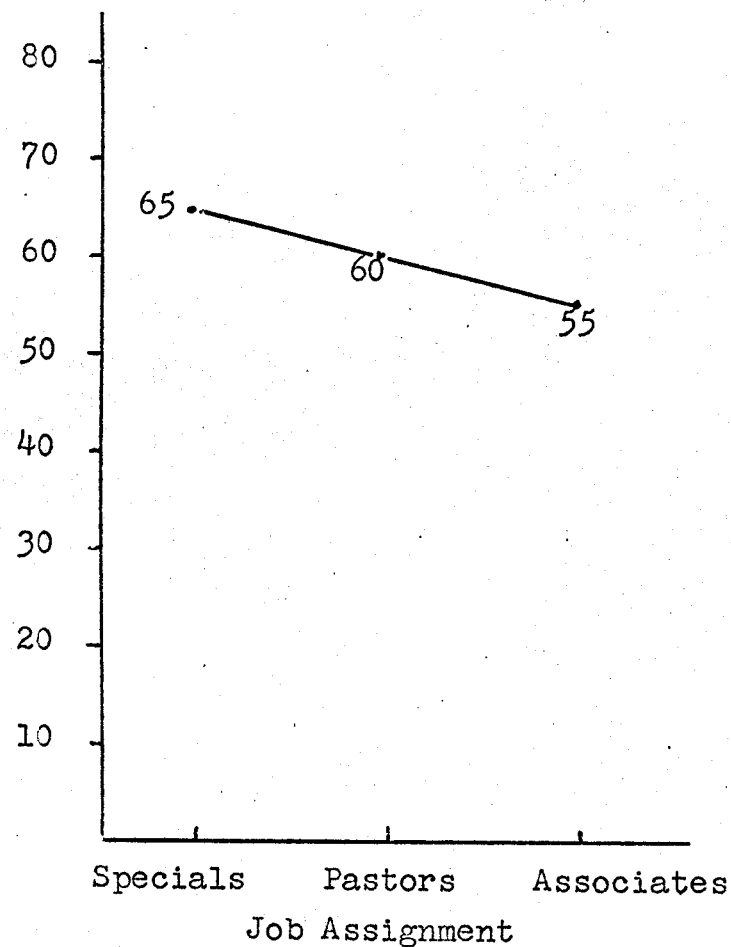


Fig. 12.4. Morale and Job Assignment

The next hypothesis is concerned with the key personality variable of this study: the attitude of the priest toward the value of the vow of celibacy. To what extent does this attitude affect morale? Does it interact with the job variables considered above?

Hypothesis 6-A: The morale of the priest will be positively related to his perception of the value of the vow of celibacy.

This hypothesis received substantial support. Table 2 and Figure 2.2 show that 72 percent of those who see high value in celibacy also have high morale, while only 23 percent of those who see low value in celibacy have high morale. Of those who saw celibacy as being neither an advantage nor a disadvantage (Neutral category), 54 percent had high morale. Figure 2.2 clearly shows a strong linear relationship.

Table 5 shows that the Pearson Correlation Coefficient to be .38. This correlation is exceeded only by the correlation between morale and opportunity for self-expression, and between morale and perceived influence.

Hypothesis 6-B: The positive correlation between morale and perceived value of celibacy is not totally dependent upon the relationship between the perceived value of celibacy and the opportunity for self-expression.

Table 2 and Figure 2.4 show that the relation between morale and perceived value of celibacy does not interact in a significant way with level self-expression. Figure 2.3

reveals some interaction between value perceived in celibacy and the level of self-expression: those who feel a higher opportunity for self-expression have 54 percent who saw high value in celibacy, 40 percent who see neutral value in celibacy, and only 6 percent who see low value in celibacy. This compares with 41 percent who see high value in celibacy, 49 percent who see neutral value in celibacy, and 10 percent who see low value in celibacy - for those at a lower level of self-expression. This interaction is reflected somewhat in Figure 2.4 which described the correlation between morale and celibacy, controlling for level of self-expression. However, Figure 2.4 shows that both opportunity for self-expression and perceived value of celibacy have a strong and relatively independent relation with morale.

Hypothesis 6-C: The positive correlations between morale and perceived value of celibacy is not totally dependent upon the relationship between the perceived value of celibacy and the opportunity to influence policies and actions.

This hypothesis was also substantiated. Table 6 and Figure 6.2 show that both variables have a strong and relatively independent relationship with morale. Figure 6.3 shows that there is an interaction between perceived value of celibacy and perceived influence that parallels the interaction cited above between perceived value of celibacy and opportunity for self-expression. There is a tendency for priests who have a

higher level of perceived influence to see the vow of celibacy in a more favorable light: 55 percent see high value in celibacy under conditions of higher perceived influence, as compared to 35 percent under conditions of low perceived influence.

B. Differences between Job Assignments:

Specials, Pastors, and Associate Pastors

Predictions were made in hypotheses seven through twelve on the differences between specials, pastors, and associate pastors.

Hypothesis 7: The morale of associates will be relatively lower than the morale of either pastors or specials.

This was confirmed. Table 13 and Figure 13 show that 65 percent of specials have high morale, 60 percent of pastors, and 55 percent of associates.

However, interaction analysis indicates that the relationship between morale and job assignment is not simply one of status alone. The relationship between morale and job assignment completely disappears when opportunity for self-expression is controlled (Table 3 and Figure 3.3). The relationship is lessened when perceived influence is controlled: Table 7 and Figure 7.2 show that in the group rated "Not Low" on perceived influence, 76 percent of the specials, 77 percent of the pastors, and 71 percent of the associates have high morale. However, Table 12 and Figure 12.3 show that when

TABLE 13

Frequency Count by Job Assignment for Priests Responding High on Key Variables.

(Numbers in parentheses indicate percentages.)

<u>Variable</u>	Job Assignment		
	Specials N - 156	Pastors; Adminis. N = 245	Associates N = 429
Morale	101 (65)	158 (60)	236 (55)
Perceived Influence	41 (26)	46 (14)	13 (03)
Opportunity for Self- Expression	109 (70)	130 (53)	141 (33)
Supportive Relationships of Superiors	31 (20)	31 (13)	58 (14)
Satisfaction with Salary	127 (81)	224 (91)	333 (78)
Perceived Prestige	67 (43)	96 (39)	51 (12)

Percent Responding
High

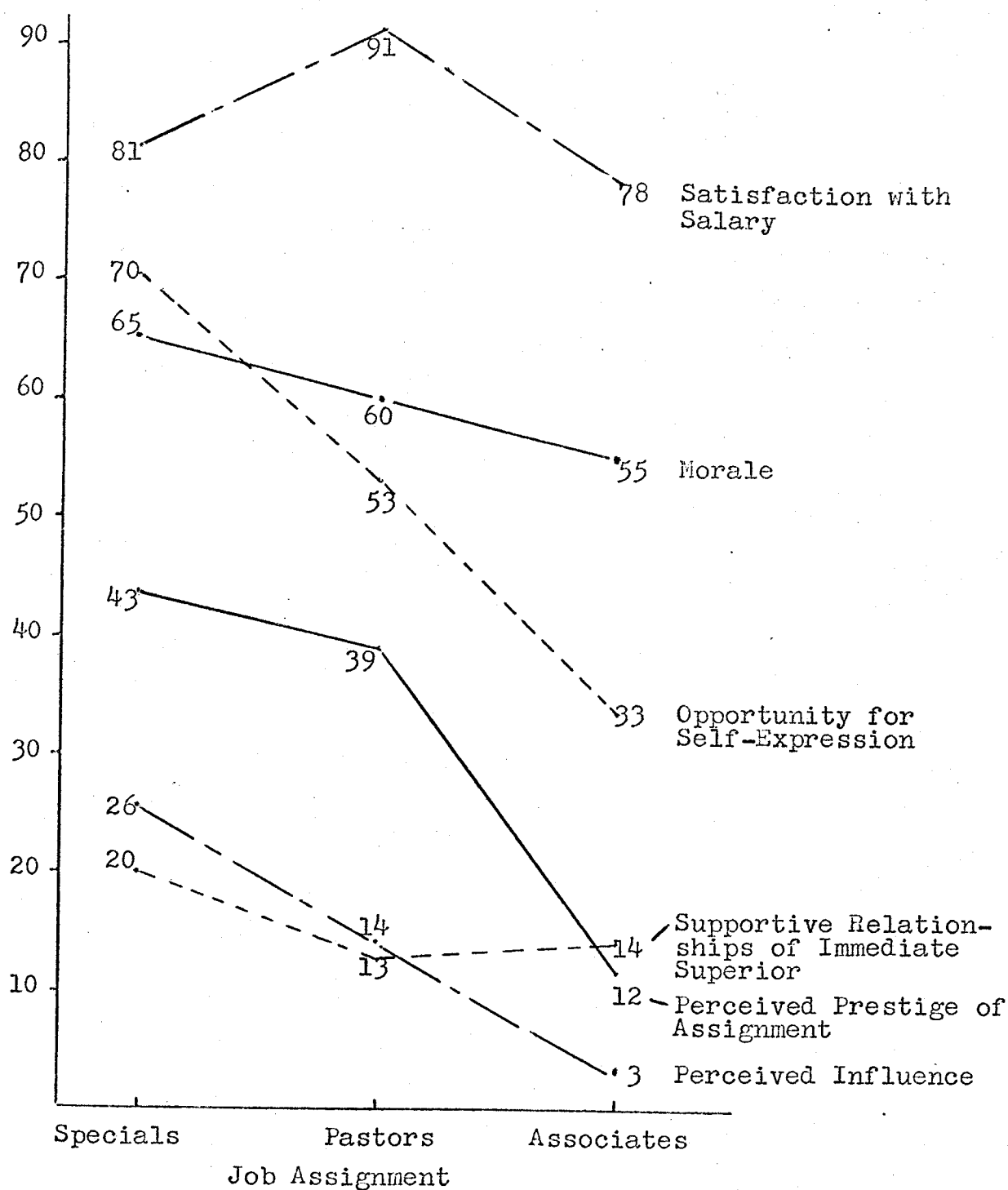


Fig. 13. Comparison of Job Assignments on Key Variables.

controlled for perceived prestige of assignment, in the group with High perceived prestige, only 69 percent of the specials had high morale, as compared to 80 percent of the pastors, and 78 percent of the associates.

Hypothesis 8: Associates will be lower than pastors and specials on perceived influence in determining the policies and actions of the diocese and parish.

This hypothesis was also confirmed. Table 13 and Figure 13 show that 26 percent of specials, 14 percent of pastors, and only 3 percent of associates rated themselves high on perceived influence. This represents a linear relationship that parallels the morale measures for the three groups. However, the amount of perceived influence is extremely low for all groups.

However, other data differed to some degree with the above findings. Table 7 and Figure 7.1 show that when amount of perceived influence is divided into Low and Not Low, the specials and pastors have 33 and 28 percent respectively in the Low category, while the associates have 61 percent in the low category. In other words, the specials and pastors rate themselves about the same, while associates are considerably worse off than either group. The dissatisfaction scores (which measure the difference between the amount of influence the priests feel they have and the amount they feel they should have) follow the same pattern: Table 14 shows that specials and pastors have a dissatisfaction score of 2.05, while associates have a dissatisfaction score of 2.92. These data conflict with the finding that specials have a higher morale than pastors.

Hypothesis 9: Associates will rank lower than pastors and specials on perceived opportunity for self-expression.

This hypothesis was also confirmed. Table 13 and Figure 13 show that 70 percent of specials, 53 percent of pastors, and only 33 percent of associates rated themselves high on the opportunity for self-expression. This trend fits in with the morale trend for the three groups, but is somewhat steeper than the morale trend.

The dissatisfaction score on self-expression (Table 14) indicates that associates are much more dissatisfied than pastors or specials, but unexpectedly specials are slightly more dissatisfied than pastors, which does not follow the morale trend.

Hypothesis 10: Associates will see themselves as having less job status, or prestige connected with their assignment.

Table 13 and Figure 13 show that 43 percent of the specials, 39 percent of the pastors, and only 12 percent of the associates rated themselves high on perceived prestige of assignment. This finding confirms the hypothesis. However, while the trend follows the morale trend to some extent, the pastors and specials are almost equal on perceived prestige.

The dissatisfaction scores are very low for all three groups (Table 14). In fact, it is of some interest that the specials have a negative dissatisfaction score, which

TABLE 14

Mean Dissatisfaction Scores by Job Assignment:

Specials, Pastors, Associate Pastors.

(The dissatisfaction score represents the difference between the amount a priest feels he should have of a given variable, and the amount he feels he in fact has in his situation.)

Total N = 874	Specials N = 156	Pastors; Adminis. N = 245	Associates N = 429	Maximum Possible Score
<u>Dissatisfaction Scores</u>				
Perceived Influence	2.05	2.05	2.92	8.00
Self-Expression	1.08	0.66	5.10	20.00
Supportive Rela- tionship of Super- ior	8.47	11.66	11.29	30.00
Prestige	-0.51	.09	1.29	8.00

indicates they feel they have more prestige connected with their assignment than they feel they should have!

Hypothesis 11: Associates will be relatively less satisfied with their salary.

This hypothesis did not receive strong confirmation. Table 13 and Figure 13 show that 91 percent of pastors, 81 percent of specials, and 78 percent of associates rated themselves high on satisfaction with salary.

Hypothesis 12: Associates will evaluate their immediate superiors (the pastors) on the quality of supportive relationships, at approximately the same level as specials and pastors will evaluate their immediate superiors (the heads of agencies or the Ordinary.)

Table 13 and Figure 13 show that 20 percent of specials, 13 percent of pastors, and 14 percent of associates rated their superiors high on supportive relationships. All three groups are very low, the specials being slightly higher than the pastors and associates. Table 14 shows the same pattern for dissatisfaction scores on supportive relationships: 8.47 for specials, 11.66 for pastors, and 11.29 for associates.

Subdivision of Job Assignments into

Smaller Units of Analysis

The next set of hypotheses follow logically from the predicted relationships between morale and the key determinant factors that have been discussed at length above. Because of the large population in this study, it was possible to subdivide the job assignment categories used in the Hartford study into smaller units of analysis.

Hypothesis 13-A: Specials who are supervisors will perceive themselves as having more opportunity for self-expression, more influence in determining policies, more prestige, and more in the way of supportive relationships - than specials who are non-supervisors.

Hypothesis 13-B: Specials who are supervisors will rate themselves higher in morale than non-supervisors.

Table 15 and Figure 15 demonstrate that these hypotheses are substantiated. However, the difference between the two groups in morale is not striking: 68 percent of supervisors have high morale, as compared to 61 percent of non-supervisors. Supervisors also have only a moderate superiority on the variables of self-expression and supportive relationships. However, as would be expected, supervisors rate themselves much higher on prestige (56 vs. 28 percent responding high), and much higher on perceived influence (40 vs. 11 percent responding high).

TABLE 15

Comparison of Specials Who Are Supervisors with Non-supervisors.

(Frequency count for priests responding High on Key Variables.
Numbers in parentheses indicate percentages.)

<u>Variable</u> (based on combined measures.)	Priests in Special Work N = 156	
	Supervisors N = 82	Non-Supervisors N = 74
Morale	56 (68)	45 (61)
Perceived Influence	33 (40)	8 (11)
Opportunity for Self-Expression	63 (77)	46 (62)
Supportive Relationships of Superiors	19 (23)	12 (16)
Perceived Prestige	46 (56)	21 (28)

Percent Responding
High

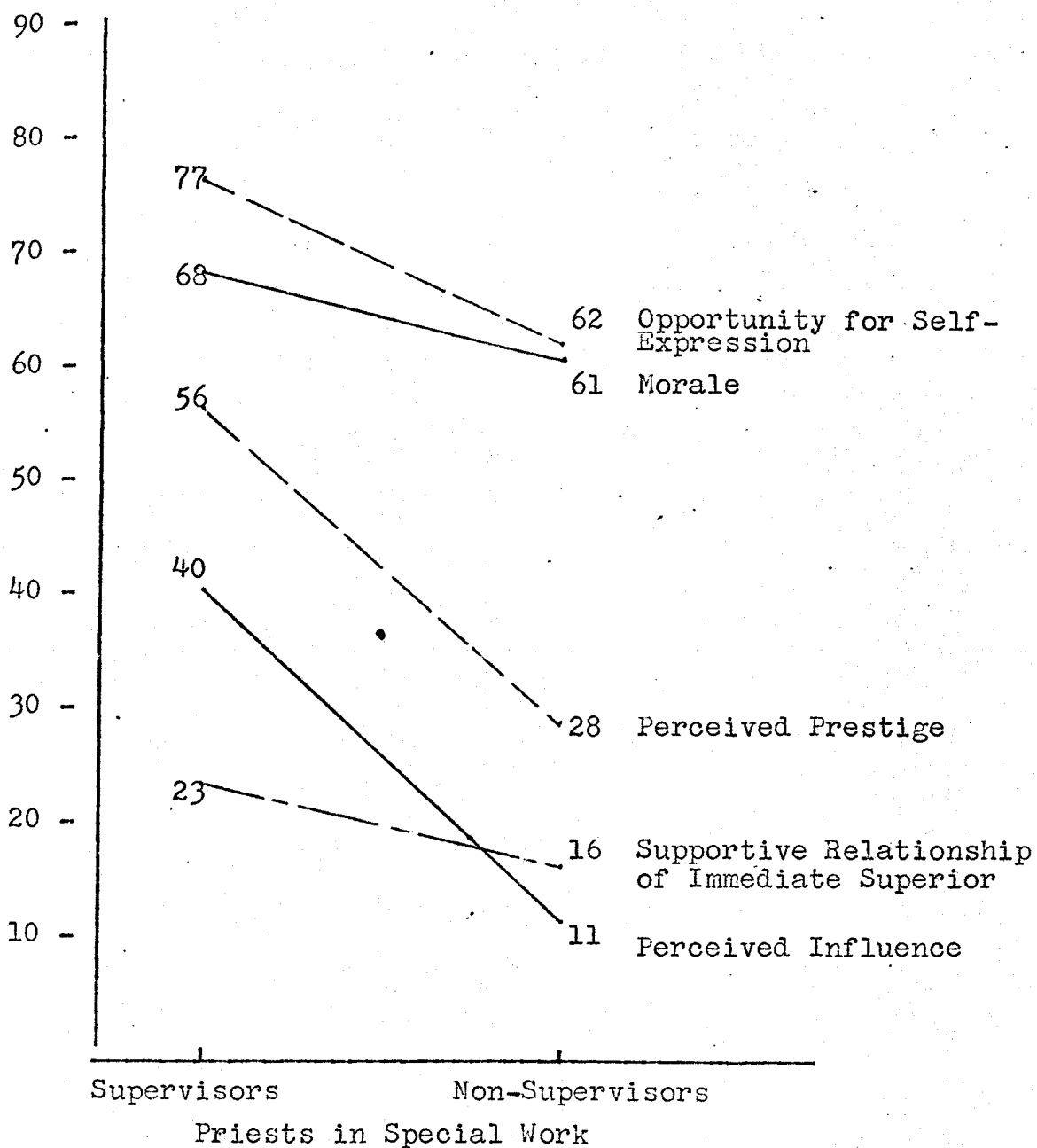


Fig. 15. Comparison of Specials: Supervisors vs. Non-Supervisors on Key Variables.

In view of the fact that an added special assignment given to either a pastor or associate pastor would seem to give them more opportunity for self-expression, influence, prestige, and perhaps an increased perception of supportive relationships, the following hypotheses were proposed:

Hypothesis 14-A: Pastors who have special work outside the parish will perceive themselves as having more opportunity for self-expression, more influence in determining policies, more prestige, and more in the way of supportive relationships,-- than pastors who do not have special work outside the parish.

Hypothesis 14-B: Pastors who have special work outside the parish will rate themselves as having higher morale than those who do not have special work outside the parish.

Table 16 and Figure 16 show strong confirmation of Hypothesis 14-B. Eighty-seven percent of pastors with special work outside the parish have high morale, as compared to 49 percent of pastors without special work outside the parish.

However, Hypothesis 14-A received only moderate confirmation by comparison. Pastors with special work outside the parish rated themselves higher on self-expression (56 vs. 51 percent in high category), on perceived influence (30 vs. 15 percent in high category), and on supportive relationships (19 vs 11 percent in high category). Perceived prestige was about equal for both groups (40 vs. 41 percent in high category).

TABLE 16

Comparison of Pastors: those with special work outside parish
vs. those without special work outside parish

(Frequency count for those answering High on Key Variables,
with percentages given in parentheses.)

<u>Key Variables</u>	Pastors (N = 230)	
	With special work outside parish N = 52	Without special work outside parish N = 178
Morale	45 (87)	102 (49)
Perceived Influence	16 (30)	27 (15)
Opportunity for Self-Expression	29 (56)	91 (51)
Supportive Rela- tionships of Imme- diate Superiors	10 (19)	20 (11)
Perceived Prestige	21 (40)	73 (41)

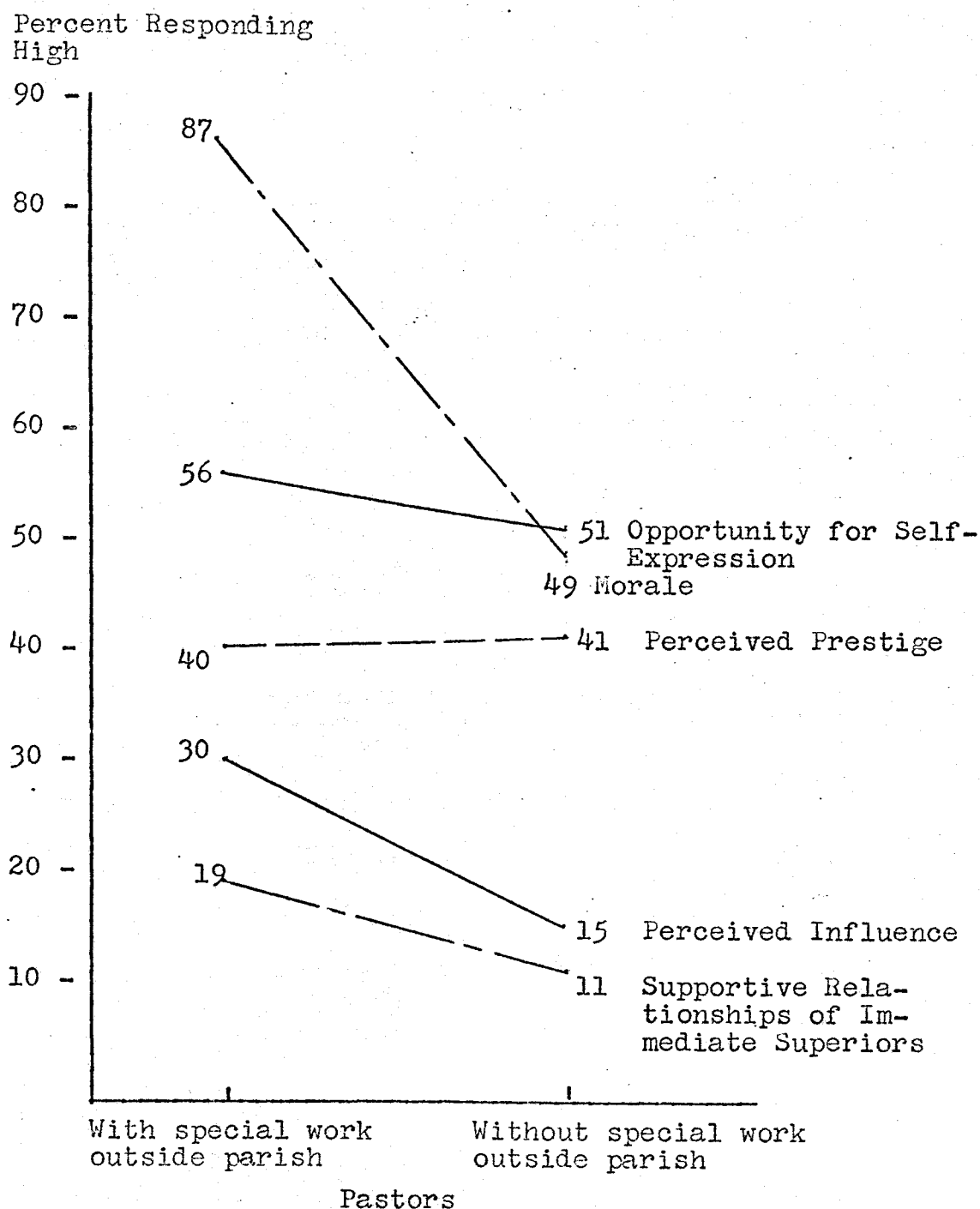


Fig. 16. Comparison of Pastors: those with special work outside parish; vs. those without special work outside parish on key variables.

Hypothesis 15-A: Associate pastors who have special work outside the parish will see themselves as having more opportunity for self-expression, more prestige, more influence, more in the way of supportive relationships, than associates who do not have special work outside the parish.

Hypothesis 15-B: Associates who have special work outside the parish will rate themselves higher in morale than associates who do not have special work outside the parish.

These two hypotheses do not receive much support from the data. Table 17 and Figure 17 show that associates in both groups are very low on all job variables, although those with special work are slightly higher on everything but opportunity for self-expression. Those with special work outside the parish have slightly higher morale (58 vs. 54 percent with high morale). The most unexpected finding is the fact that those with special work actually rate themselves lower on the opportunity for self-expression.

C. Comparison of Priests of Different Ages.

Hypotheses 16 through 21 are those that deal with the differences between priests in different age groups. Priests are divided by year of ordination into five year groupings, ranging from 0-5 years ordained to 36-40 years ordained. Since most priests are ordained at age 25, a priest ordained 40 years would be about 65 years of age.

TABLE 17

Comparison of Two Sub-groups within Associate Pastor Category:

- 1) Associates without special work outside parish
- 2) Associates with special work outside parish.

(Frequency count for priests responding High on Key Variables.
Numbers in parentheses indicate percentages.)

<u>Variables</u>	Associate Pastors N = 429	
	1) Without special work outside parish. N = 322	2) With special work outside parish N = 107
Morale	174 (54)	62 (58)
Perceived Influence	7 (02)	6 (06)
Opportunity for Self-Expression	111 (34)	30 (28)
Supportive Relationships of Superiors	40 (12)	18 (17)
Perceived Prestige	37 (11)	14 (13)

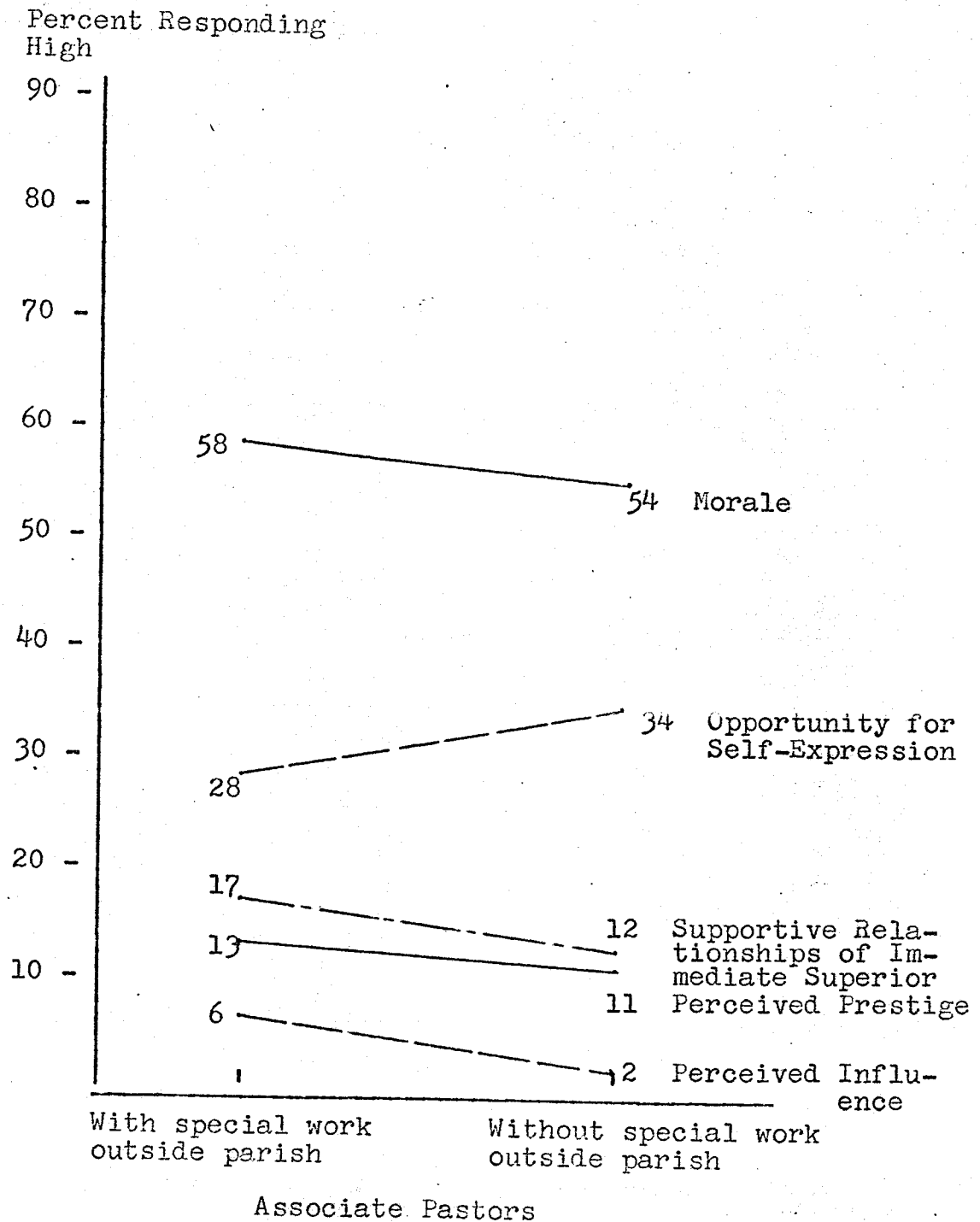


Fig. 17. Comparison of Associate Pastors: those with special work outside parish vs. those without special work.

Hypothesis 16: Based on the percentage of priests who have resigned from the active priesthood, the lowest morale should be found among the priests ordained 6 to 15 years (30 to 40 years of age), the highest morale among priests ordained 21-30 years (between 45 and 55 years of age).

This hypothesis was substantiated with remarkable exactness. Table 18 and Figure 18 show that just about one-half of the priests in the 30 to 40 age groups rated themselves as having high morale (51 percent), while about two-thirds of the priests from 45 to 55 years of age rated themselves as having high morale (65 and 68 percent). The largest percentage of turnover or resignations was among priests ordained 6-10 years (24 percent), the second largest turnover among those ordained 11-15 years (19 percent). The smallest turnover was among the priests ordained 26-30 years (3 percent), the second smallest in the group ordained 21-25 years (5 percent).

Hypothesis 17: The age groups that rate themselves lowest on morale should also rate themselves lowest on perceived opportunity for self-expression, influence, prestige, and supportive relationships. The age groups with the highest morale should also rate themselves highest on the above variables.

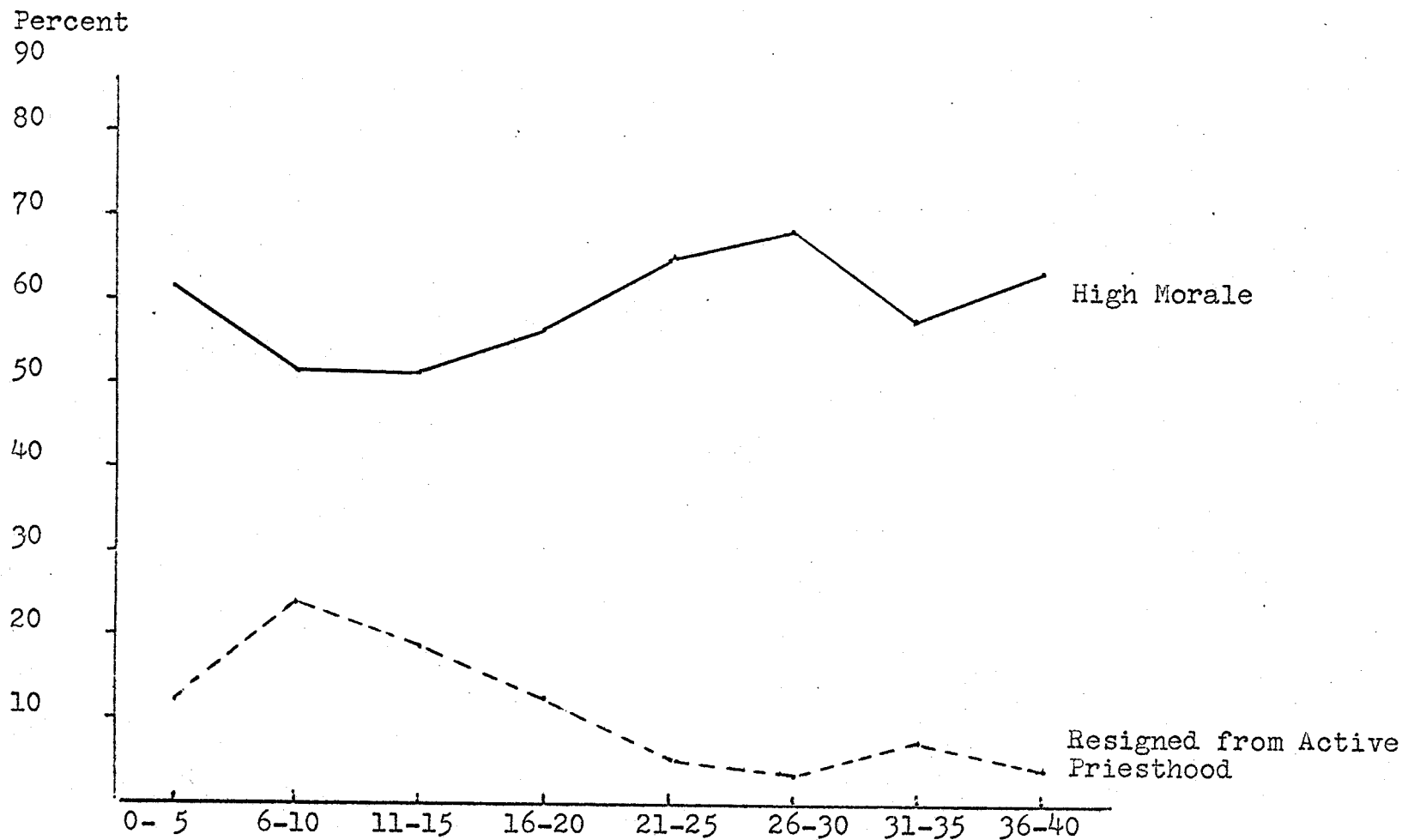
TABLE 18

Comparison of Priests by Five Year Age Groups on Resignation, Morale, and Organizational Variables.

		Years Ordained							
		0-5	6-10	11-15	16-20	21-25	26-30	31-35	36-40
<u>Resignations from</u> Priesthood: 1968-1970	N =	25	31	22	15	4	0	1	0
	% =	(12)	(19)	(13)	(8)	(3)	(0)		
1940-1970	N =	25	38	33	22	6	5	10 (?)	8 (?)
	% =	(12)	(24)	(19)	(12)	(5)	(3)		
<u>Variables</u>									
Morale		91	46	54	74	50	66	59	46
		(61)	(51)	(51)	(56)	(65)	(68)	(58)	(64)
Perceived Influence		4	8	12	21	8	16	13	9
		(3)	(9)	(11)	(16)	(11)	(17)	(13)	(13)
Opportunity for Self-Expression		61	39	43	60	38	47	53	30
		(41)	(43)	(41)	(45)	(49)	(48)	(53)	(42)
Supportive Relation- ships of Superiors		14	18	13	20	11	17	11	12
		(10)	(20)	(12)	(15)	(14)	(18)	(11)	(17)
Perceived Prestige		25	18	22	30	20	33	29	25
		(17)	(20)	(21)	(23)	(26)	(34)	(29)	(35)
Total in Each Group		148	91	106	132	77	97	101	72

(Frequency Count for priests answering High on Key Variables. Numbers in parentheses indicate percentages.)

Fig. 18 Comparison of Percentage of Resignations
with Morale Measure by Age Groups.



This hypothesis was not substantiated. If one excludes for the moment the youngest group of priests (those ordained less than 5 years), then Hypothesis 17 receives a moderate degree of support (Table 18). In general, the priests ordained 21-30 years tend to rate themselves highest on the variables, and the priests ordained 6-15 years lowest. However, the pattern does not follow the morale measure as closely as it did when the priests were considered by job assignment.

The surprising finding is that the youngest priests (those ordained less than 5 years) scored lowest on all four variables, although they rated themselves fourth highest on the morale measure (61 percent with high morale).

The following hypotheses investigated the possibility of a "generation gap" based on a difference in personality in the men entering the priesthood in recent years:

Hypothesis 18-A: Younger priests will express a higher need for independence.

This was substantiated. Table 19 shows that 16 percent of the youngest group of priests rated themselves high on the need for independence, and there is a negative linear trend. However, the magnitude of the differences between groups is not very great. The Pearson Correlation Coefficient is -0.23.

Hypothesis 18-B: Younger priests will express greater desire for democratic processes within the Church organizational structure.

TABLE 19

Comparison of Priests by Age on Selected Personality Variables.

(Frequency count for each group answering High. Numbers in parentheses indicate percentages.)

<u>Personality Variables:</u>	Years Ordained							
	0-5	6-10	11-15	16-20	21-25	26-30	31-35	36-40
Need for Independence	23 (16)	10 (11)	12 (11)	12 (9)	6 (8)	6 (6)	0 (0)	2 (3)
Desire for Democratic Processes in Church	94 (64)	64 (70)	75 (71)	86 (65)	33 (43)	28 (29)	46 (46)	12 (17)
Desire for Supportive Relationships on part of Superior	94 (64)	48 (53)	62 (59)	77 (58)	42 (55)	58 (60)	46 (46)	38 (53)
Desire for Self-Expression	132 (89)	71 (78)	85 (80)	96 (80)	62 (80)	65 (67)	59 (59)	36 (50)
Desire for Prestige	44 (30)	23 (25)	34 (32)	39 (30)	23 (30)	46 (47)	35 (35)	35 (49)
Desire for Influence	97 (66)	49 (54)	56 (53)	69 (52)	32 (41)	42 (43)	35 (35)	23 (32)

Fig. 19. Comparison of Priests of Different Ages on Morale, and Desire for Democratic Processes.

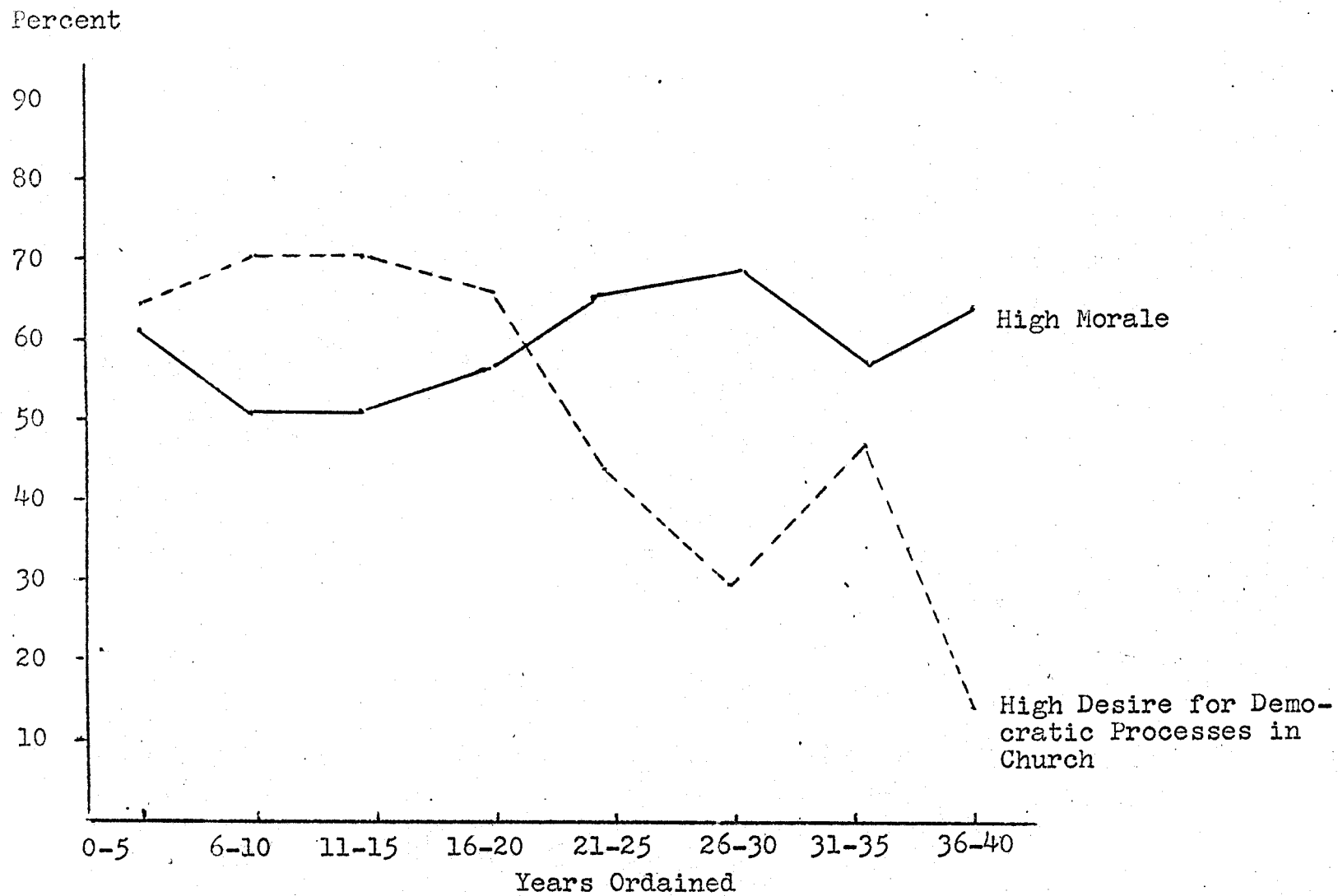


Table 19 and Figure 19 show that there is an overall negative linear trend with age, as expected. But the most interesting finding is that the desire for democratic processes was even more a function of morale than it was a function of age. In each successive age group, if the morale measure dropped, the desire for democracy measure went up, and vice versa. The age groups expressing the greatest desire for democratic processes were those between 30 and 40 (70 percent expressing high desire).

Hypothesis 18-C: Younger priests will express a greater desire for supportive relationships on the part of their superiors.

This was not substantiated. All age groups expressed a moderately strong desire for supportive relationships, ranging from 64 percent with high desire for supportive relationships (0-5 years ordained), to 46 percent with high desire (31-35 years ordained).

Hypothesis 18-D: Younger priests will express a greater desire to influence policies and actions of the diocese and parish.

Table 19 shows a strong negative linear trend with age, ranging from 66 percent expressing high desire for more influence for the youngest group, to 32 percent express high desire for the oldest group.

In connection with this hypothesis it is interesting to refer to Table 8 and Figure 8.1 which shows that the relationship between morale and perceived influence is strong for all age groups.

Hypothesis 18-E: Younger priests will express a stronger desire for the opportunity for self-expression.

Table 19 shows a strong negative linear trend with age, ranging from 89 percent expressing high desire for opportunity for self-expression in the youngest group of priests, to 50 percent expressing high desire in the oldest group.

In connection with this hypothesis it is interesting to refer to Table 4 and Figure 4.1 which show that the relationship between morale and opportunity for self-expression is high for all age groups, but highest for these ordained 25 years or more.

Attitudes on Celibacy. The most dramatic difference between younger and older priests is with respect to the subject of the vow of celibacy, and with respect to the comparative value of the priesthood and other life styles of service.

Hypothesis 19-A: Older priests will see greater value in the vow of celibacy than younger priests.

Table 20 and Figure 20 show a very strong positive linear trend with age, ranging from 17 percent who see high value in celibacy (those ordained 6-10 years), to 85 percent who see high value in celibacy (those ordained 36-40 years).

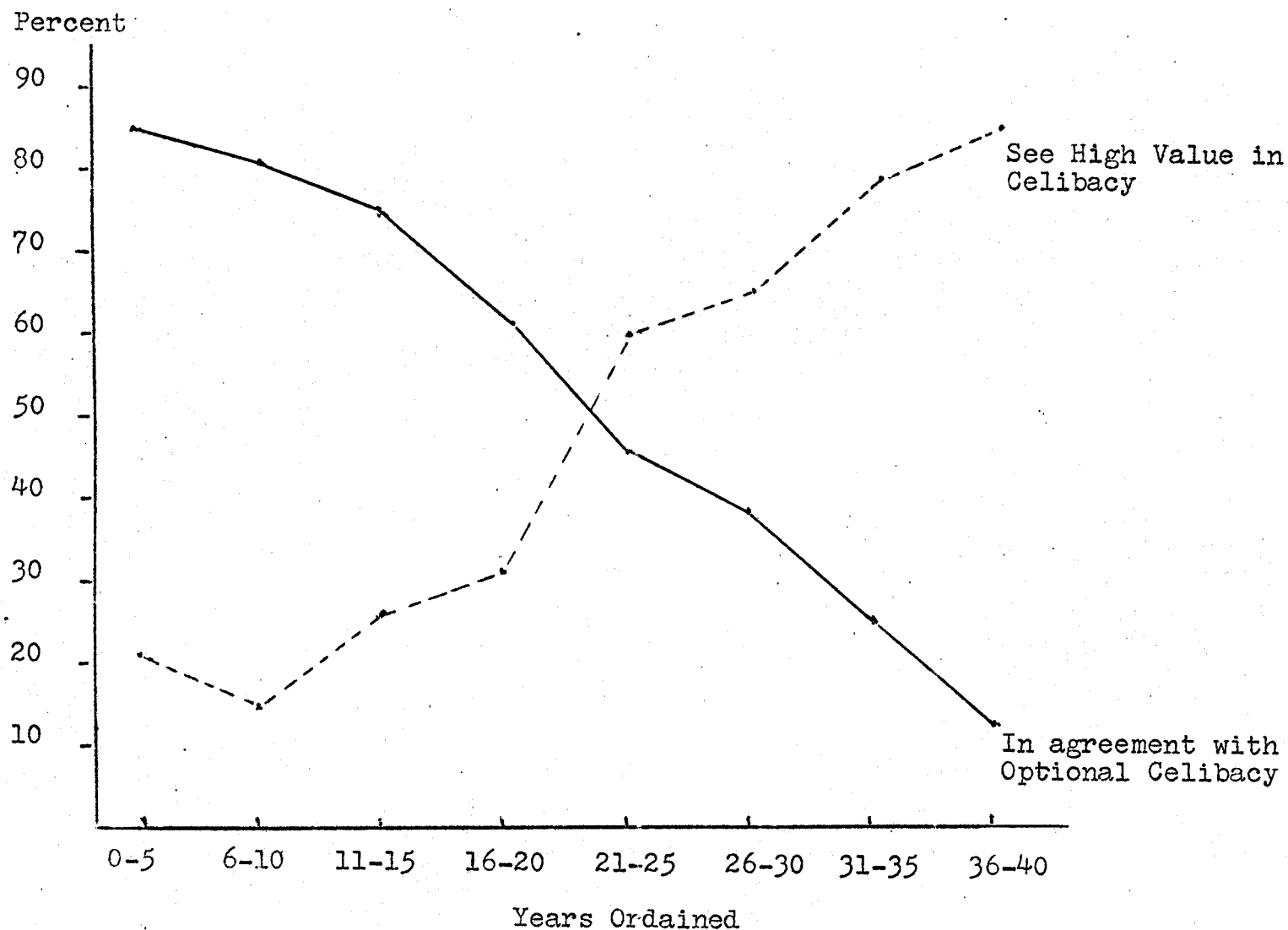
TABLE 20

Comparison of Priests by Age on Attitude toward Celibacy, and on Value of Priesthood as a Life of Service

	Years Ordained							
	0-5	6-10	11-15	16-20	21-25	26-30	31-35	36-40
Value of Vow of Celibacy *	31 (21)	15 (17)	27 (26)	40 (31)	47 (61)	62 (64)	80 (80)	61 (85)
Desire for Optional Celibacy (in agreement)	126 (85)	74 (81)	80 (76)	82 (62)	36 (47)	37 (38)	25 (25)	9 (13)
Priesthood as Offering Best Opportunities of Service for God and man (in agreement)	24 (16)	24 (26)	39 (37)	65 (50)	41 (53)	75 (77)	78 (78)	63 (87)

* Frequency count for each group answering High. Numbers in parentheses indicate percentages.

Fig. 20. Comparison of Priests by Age on their Attitude toward the Value of the Vow of Celibacy and their Desire for Optional Celibacy.



Hypothesis 19-B: Older priests will be more likely than younger priests to see the priesthood as offering the best opportunity to serve God and their fellow man.

Table 20 again shows a strong positive linear trend with age. Scores ranged from 16 percent who agreed that the priesthood offers the best opportunities (the youngest group of priests), to 87 percent who agreed that the priesthood offers the best opportunities (oldest group of priests).

Hypothesis 19-C: Younger priests will have a stronger desire for optional celibacy.

Table 20 and Figure 20 show a very strong negative linear trend with age. Eighty-five percent of the youngest group of priests agree that celibacy should be optional, as compared to 13 percent of the oldest group. The majority of priests ordained 0-20 years (under 45 years of age) are in support of optional celibacy. The majority of priests ordained 21-40 years (45 to 65 years of age) are opposed to optional celibacy.

Hypothesis 19-D: The correlation between morale and the perceived value of celibacy will be stronger for younger priests than for older priests.

Table 21 and Figure 21.3 show that the relationship between morale and perceived value of celibacy is attenuated, but not eliminated, by increased age. Even among priests ordained more than 20 years, their view toward the value of celibacy has a

TABLE 21

Morale, and Perceived Value of Celibacy, and Years Ordained. (Age)

YEARS ORDAINED
(Age)

1-20
(age: 25-44)

Morale	Value of Celibacy			Total
	High	Neutral	Low	
High	86 (76)	169 (56)	10 (16)	265 (56)
Not High	27 (24)	132 (44)	51 (84)	210 (44)
Total	113 (24)	301 (63)	61 (13)	475 (54) (100)

21-and over
(age: over 44)

High	208 (70)	38 (49)	9 (43)	255 (65)
Not High	88 (30)	40 (51)	12 (57)	140 (35)
Total	296 (75)	78 (20)	21 (5)	395 (45) (100)
		NA		4 (1)
Grand Total				874 (100)

Summary of Chi Square

Source	Chi Square	df	p
M x VC	74.82	2	.001
M x YO	6.89	1	.01
VC x YO	227.17	2	.001
M x VC x YO	16.90	2	.01
Total	325.78	7	.001

Percent with
High Morale

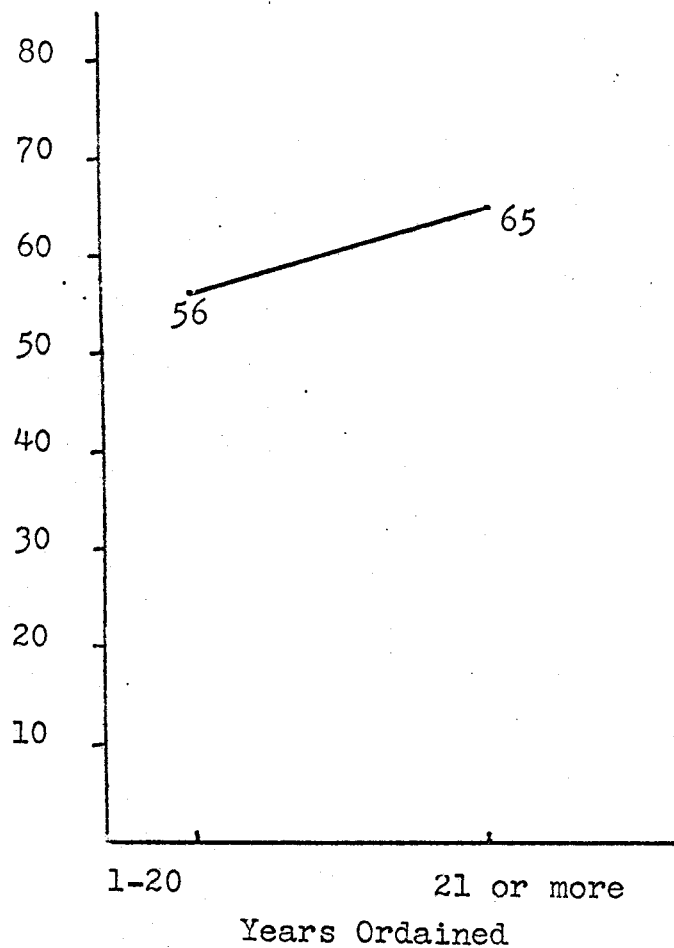


Fig. 21.1. Morale and Years Ordained

Percent

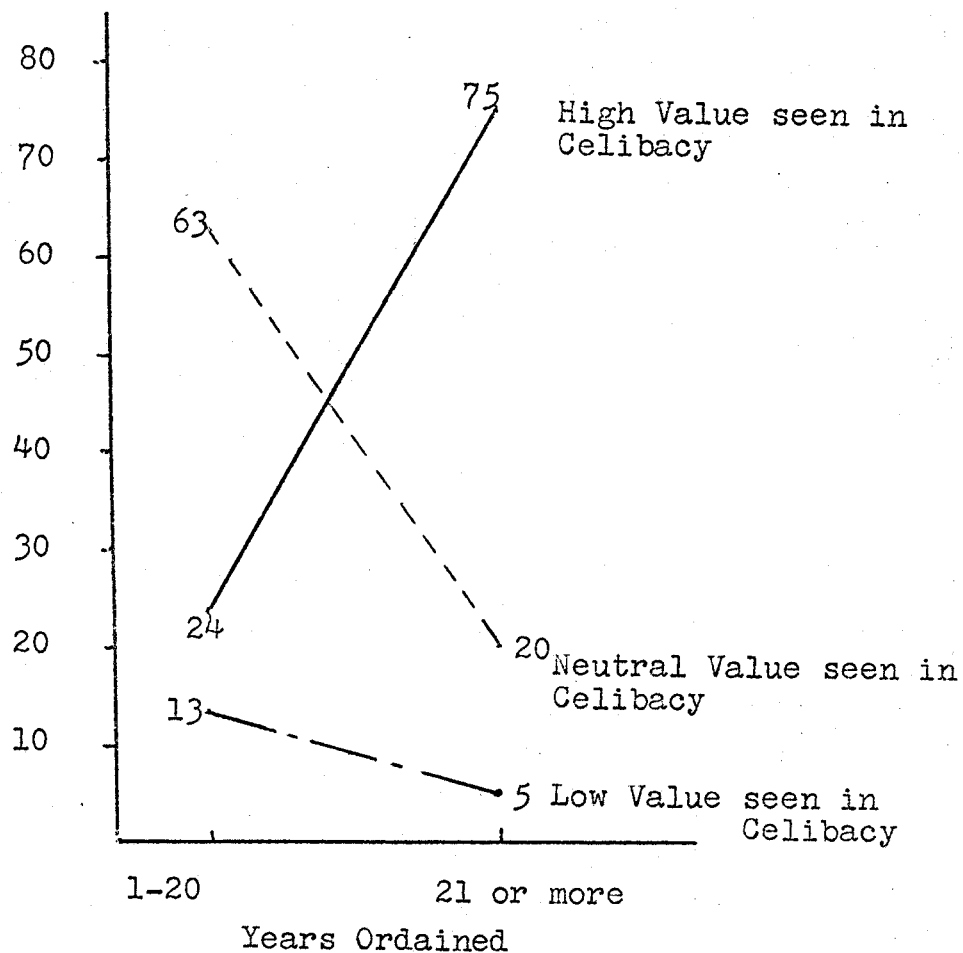


Fig. 21.2. Value seen in Celibacy, and Years Ordained.

Percent with
High Morale

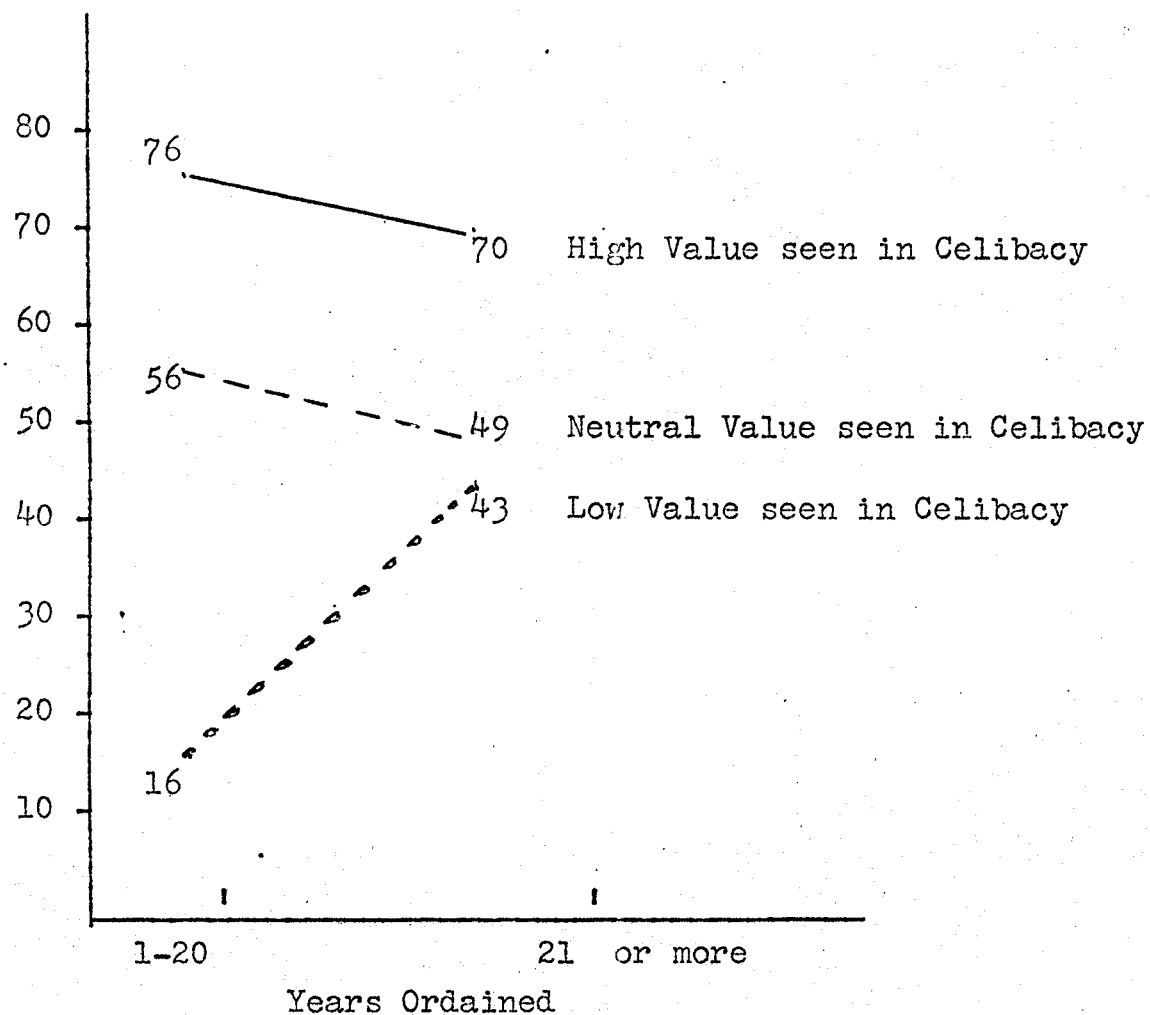


Fig. 21. 3. High Morale, Value seen in Celibacy,
and Years Ordained.

marked relationship to their morale: 70 percent with high morale for those who see high value in celibacy, 49 percent with high morale for those who see celibacy as neither an advantage nor a disadvantage, and 43 percent with high morale for those who see celibacy as a disadvantage.

Other Factors Influencing Increased Turnover. Aside from the organization variables that have been examined, there are two other factors, one practical and the other theological, that might influence a priest in his decision to stay in or resign from the active priesthood.

Hypothesis 20: Younger priests will see greater likelihood of obtaining satisfactory employment outside the priesthood.

As expected, Table 22 shows that few priests under 35 years of age anticipate great difficulty in finding employment should they leave, about one-third of those between 35 and 50 years of age anticipate great difficulty, while the great majority over 50 years of age would expect great difficulty.

Hypothesis 21: Younger priests are less likely to see the priesthood as a commitment that is absolutely binding in its nature.

This hypothesis receives strong support from the data. Table 22 reveals a clear difference between priests ordained less than 20 years, compared to those ordained over 20 years, in the answers given to questions 27 and 28 of the questionnaire.

TABLE 22

Attitude of Priests by Age Groups on other Factors that might affect their decision to Resign

(Numbers in parentheses indicate percentages.)

	Years Ordained							
	0-5	6-10	11-15	16-20	21-25	26-30	31-35	36-40
Priests expecting a great deal of difficulty in finding employment, if they should leave. (Q.34)	0 (0)	14 (15)	26 (24)	48 (36)	28 (37)	61 (62)	71 (70)	55 (76)
Priests agreeing there is almost never a good reason for leaving, since the priesthood is a lifelong commitment. (Q.27)	13 (9)	12 (13)	21 (20)	32 (24)	29 (38)	59 (60)	75 (74)	63 (88)
Priests agreeing that in many cases the decision to resign from the priesthood is a wise and mature choice. (Q. 28)	127 (86)	72 (79)	84 (79)	94 (71)	41 (53)	45 (46)	39 (39)	18 (25)
Total N =	148	91	106	132	77	97	101	72

Those ordained under 20 years are far less inclined to view the permanent commitment to the priesthood as one that is absolute in its nature. It is precisely in this group of priests that the vast majority of resignations from the priesthood have occurred. (See Table 18).

D. Principal Causes of Dissatisfaction

Hypothesis 22-A: The principal causes of dissatisfaction will vary with age groups and job assignments.

It is possible to evaluate this hypothesis from different perspectives. Table 23 presents the responses given by priests of different ages and assignments to a direct question regarding the most important source of dissatisfaction. "The difficulty of really reaching people today" received the most first place votes (195). "Moral and ethical teachings of the Church" received the second highest number of votes (134). "Obligatory celibacy" received the third highest number of votes (91). From the viewpoint of age groups: six of the eight age groups named "difficulty of really reaching people today" as the number one source of dissatisfaction. "Obligatory celibacy" received the second highest number of votes from the priests under 40 years of age, while priests over 40 years of age showed more concern over "Moral and ethical teachings of the Church". This picture is supported by Figure 20, which showed very strong support for optional celibacy by the priests under 45 years of age, and strong opposition to optional celibacy by the priests over 45 years of age.

TABLE 23

The Most Important Problem and Source of Dissatisfaction by Age and Assignment.

		The Most Important Problem		
		Most Votes	Second	Third
All Priests	874	G 195	A 134	C 91
Years Ordained:				
0-5	148	G 27	C 22	H 17
6-10	91	G 19	C 12	H 11
11-15	106	G 27	C=A= 14	----
16-20	132	G 24	I 17	C 16
21-25	77	G 26	A 9	C=D 8
26-30	97	A 22	G 19	C 11
31-35	101	G 28	A 24	F 7
36-40	72	A 18	G 12	F 6
Job Assignment:				
Specials	156	G 30	A=C 21	----
Pastors	245	G 67	A 56	C 13
Associates	429	G 91	C 52	A 48

G = Difficulty of really reaching people today.

A = Moral and ethical teachings of the Church

C = Obligatory Celibacy

H = Dissappointment with the Lack of Involvement of the Church in Social Issues.

I = My superior's failure to get my ideas; to know my problems; to show confidence in me.

F = Unpleasant relationships with other priests in our rectory.

(See Question 18 and 19 of Questionnaire in Appendix I).

Table 23 also presents the viewpoints for priests in different job assignments, but this seems merely to reflect the age factor. Priests of all assignments named "Difficulty of really reaching people" as the number one source of dissatisfaction. Associates (who are predominantly under 50 years of age) gave "obligatory celibacy" the second highest number of first place votes, and "moral and ethical teachings of the Church" the third highest vote. Pastors were the reverse of the associates on the second and third place votes. "Obligatory celibacy" and "moral and ethical teachings" were tied for second place in the viewpoint of the specials.

Table 14 shows the dissatisfaction scores for the job variables for priests in different assignments. In the opportunity for self-expression category: associates show considerable dissatisfaction, while specials and pastors show very little dissatisfaction. In the perceived influence category: specials, pastors, and associates all show considerable dissatisfaction, although both pastors and associates are considerably more dissatisfied than specials. There was relatively little dissatisfaction with the amount of prestige the priests felt was due their assignment. In fact, specials felt they received more than they deserved.

Hypothesis 22-B: The principal causes of dissatisfaction among associates and younger priests will be lack of opportunity for self-expression, and lack of influence on policies in the diocese and parish.

Table 23 described above indicates that the main concerns of both younger priests and associates are "the difficulty of really reaching people today" and "obligatory celibacy". However, Table 14 clearly shows that lack of opportunity for self-expression and lack of influence in decision making are also important sources of dissatisfaction to associates.

Hypothesis 23-C: The relationship between pastor and associates in the same rectory will be the human relationship that is the most serious source of dissatisfaction.

This hypothesis received overwhelming support. More than one-half of the priests responding (454 of 874) named the pastor-associate relationship as the most serious problem. By comparison, the relationship between the priests and Ordinary (bishop) received 178 first place votes. The priests of every age group (with the exception of those ordained 30 to 35 years), and the priests in every type of job assignment agreed that the pastor-associate relationship was the most serious problem.

VI. DISCUSSION

Application of Organizational Psychology to the Priesthood. The basic problem raised in this dissertation was whether the variables used by organizational psychologists to explain variance in job satisfaction in business, can also be of value in explaining some of the variance in morale among Catholic diocesan priests. The data suggest that such an application is valid.

At least some determinants of satisfaction and dissatisfaction that have been identified in the study of business organizations seem to be operative in the morale of priests as well. In the order of strength of relationship: perceived influence in determining policies, opportunity for self-expression, supportive relationships on the part of one's immediate superior, prestige of assignment, and adequate salary - all showed a moderately substantial positive correlation with morale (ranging from .45 to .32). In general, the strength of these relationships were maintained when both difference in job assignment and age were controlled.

As was discussed in the section on methodology (IV.A) the problem with a correlational study like this is the difficulty in determining causality. For example, does one conclude that a priest has high morale because he is satisfied with his salary, or does his high morale (based on other factors) tend to make him content with his salary of \$125 per month, plus a small car allowance and stipends? It is possible that some third factor, let us say: self-expression, may be the real cause of

both high morale and the perception of satisfaction with salary. However, the hypothesis that the above variables are true causes of morale (job satisfaction) has escaped disconfirmation in the present study. And the fact that the hypotheses of the present study are based in part on experimental research gives some support for the attribution of causality to the key variables.

Other Determinants of Morale. It is obvious that the priesthood is a unique profession, or style of life. Therefore, one would not, and should not, expect to explain the determinants of high morale among priests solely on the basis of insights from research organizational psychology. While this study showed that certain outcomes investigated by organizational psychologists explained a good deal of the variance of priest morale, these outcomes came far from explaining all the variance. In fact, when the priests were asked to compare the above outcomes with other sources of dissatisfaction, they named three different factors as the most important sources of dissatisfaction: the difficulty of really reaching people today, the moral and ethical teachings of the Church, and obligatory celibacy.

Other Limitations. There are two other limitations that one must keep in mind in evaluating the conclusions. The population of this study was the diocesan priests of the Archdiocese of Chicago. The large percentage of respondents clearly makes

it possible to speak with confidence about the whole population. But one cannot generalize to the diocesan priests of other dioceses in the United States, where both situational and personality variables may differ considerably from Chicago. Much less can one generalize to religious order priests, either in Chicago, or elsewhere. The life style and problems of a religious order could be expected to differ considerably from those of diocesan priests.

The national study now being conducted by the National Opinion Research Center (See Section II.B) should be of great value in highlighting the above differences, and enabling us to see how priests of different dioceses and religious orders compare to one another.

The second limitation is with regard to the trend of morale among the diocesan priests of Chicago. The majority of priests rate themselves as having high morale today. This study has tried to identify some determinants of good morale where it exists. But one may ask: "Is morale among the priests improving, or getting worse?" It is difficult to say with certainty because there is no baseline for comparison. If a study had been made five years ago asking the same or similar questions of all the priests, we might be able to answer the question. Five years from now, if a similar study is made again, we can use the present study as a baseline for comparison.

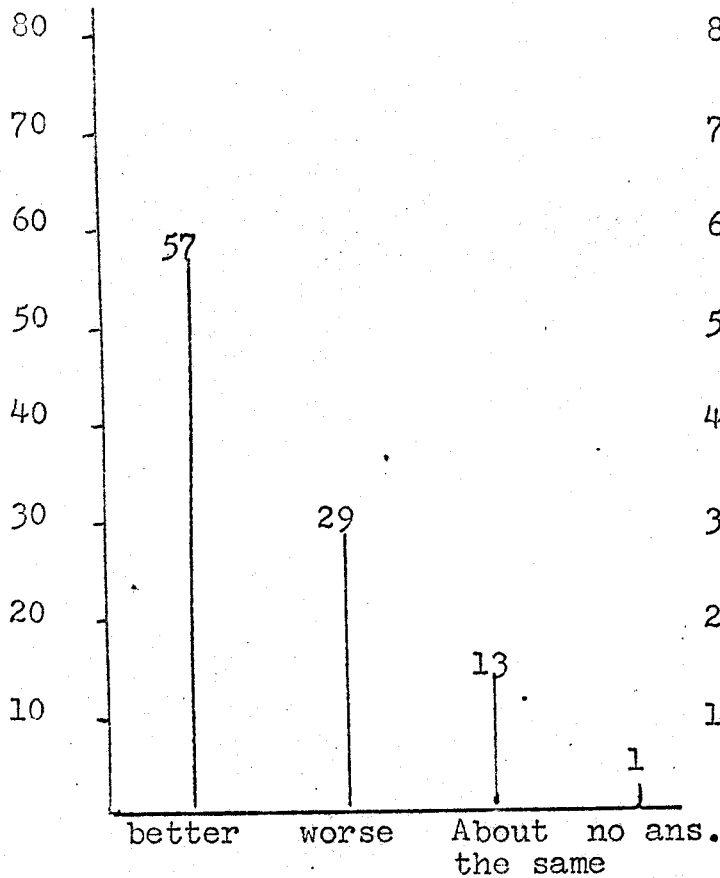
While the present trend in morale is difficult to ascertain, the relationship between morale and resignation is parallel (Figure 18). This suggests the possibility of further resignations among the younger priests who tend to rate themselves low on opportunity for self-expression and influence, especially when these same priests fail to see high value in celibacy.

However, Question 5 of the questionnaire gives some indication that the overall conditions contributing to morale may be improving. Question 5 asked: "How do you feel the overall conditions are today for diocesan priests in Chicago, as compared to what they were four or five years ago?" A small majority (57%) answered "better", while 29% answered "worse", and 13% answered "about the same". The difficulty with this question is that a priest is asked to compare conditions today with what he remembers them to have been five years ago. The passage of time has a way of coloring our evaluations. It is also possible that five years ago, nearly all the priests would have answered such a question: "much better". Then by comparison, fewer priests today would see conditions as continuing to improve. At any rate, priests who see conditions "better" than they were 5 years ago outnumber those who see conditions "worse" by a ratio of two to one. In addition, priests ordained less than 30 years were much more inclined than older priests to rate conditions as being "better" -- a hopeful sign! (See Table 24.)

TABLE 24

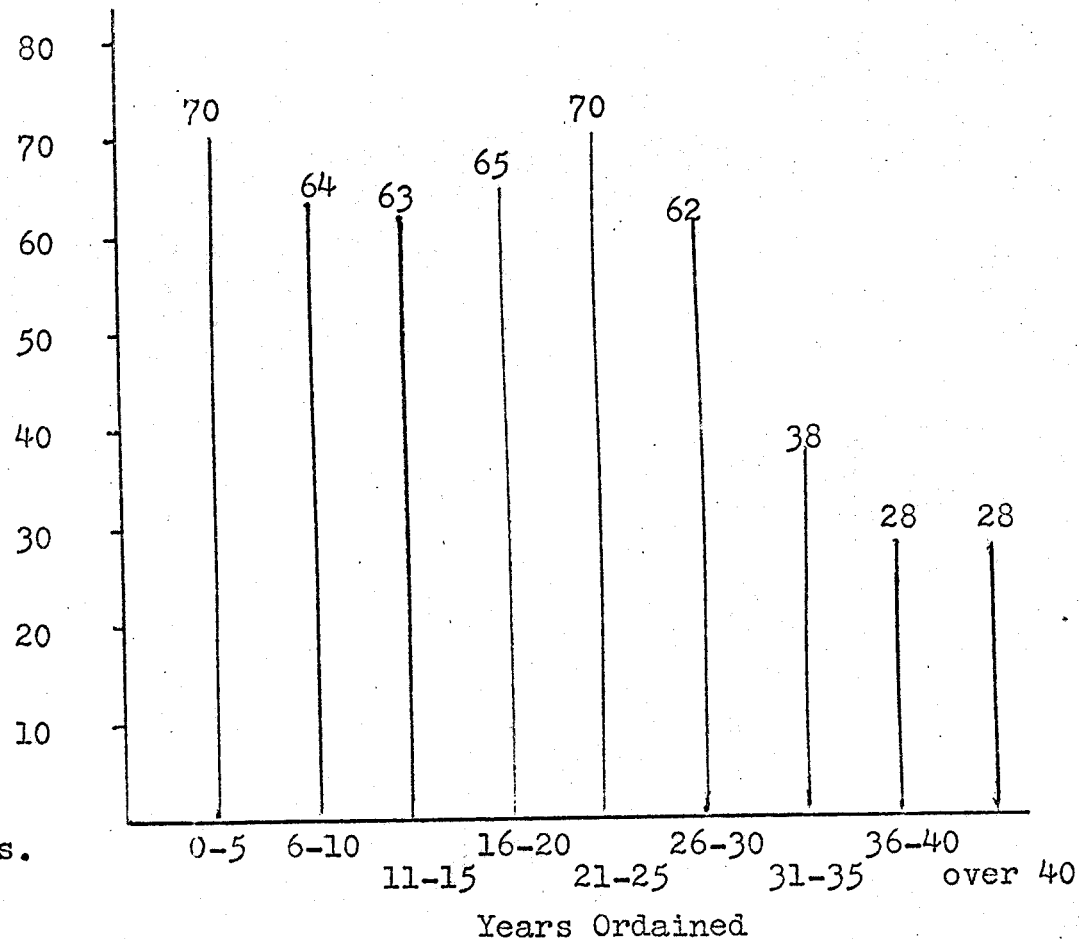
Responses to Question 4.B.: "How do you feel overall conditions are today for diocesan priests in Chicago, as compared to what they were 4 or 5 years ago?"

Percent



Response to Q. 5 by all priests taken together

Percent answering "better"



Percent answering "better" to Q. 5 by age group

Areas Needing Improvement. Table 13, Figure 13, and Table 14 clearly show that of all the organizational outcomes under investigation, the two that are rated lowest by the priests of all assignments are perceived influence on policies and actions of the diocese and parish, and supportive relationships of superiors.

The dissatisfaction of the priests with the lack of influence on policy-making was most acute with regard to diocesan decisions. (See Appendix II: questions 5-A to 5-D). Specials, pastors, and associates all rated themselves extremely low on opportunity to influence policies and actions of the diocese. However, all three groups tended to give somewhat better ratings to their influence in the parish or agency, with associates rating themselves lowest.

The second area in great need of improvement is a felt dissatisfaction with supportive relationships on the part of one's immediate superior. Specials, pastors, and associates - all generally rated themselves low on the perception of supportive relationships. Only 20 percent of specials, 13 percent of pastors, and 14 percent of associates rated themselves high on this variable.

This interpretation is also supported by the responses to Question 19, which asked the priests to name the most important problem and source of dissatisfaction. (See Appendix II). The three problems that received the most votes did not deal with organizational outcomes. They were in the order of

importance: 1) difficulty of really reaching people today; 2) moral and ethical teachings of the Church; and 3) obligatory celibacy. However, tied for fourth place are the two job variables discussed above: "lack of influence in decisions affecting my life and work; and "my superior's failure to get my ideas, to know my problems, to show confidence in me."

When asked to name the human relationship that was most frequently a source of dissatisfaction and unhappiness (Appendix II, Question 20), 52 percent of all priests named the pastor-associate relationship as most frequently a source of dissatisfaction, while only 20 percent named the priest-Ordinary relationship.

Celibacy. The main personality variable considered in this study was the attitude of the priest toward the value of the vow of celibacy. The data revealed a strong correlation (.38) between morale and the perceived value in celibacy. But the main point of interest is that this relationship holds when both opportunity for self-expression and perceived influence are controlled. There is some interaction between value seen in celibacy and these two variables: the more opportunity there is for self-expression and perceived influence, the greater the percentage who see high value in celibacy. But these two variables cannot be used to explain away the relationship between value seen in celibacy and morale. The evidence indicates that celibacy is a morale factor that is independent of the job situation.

The relationship between morale and value seen in celibacy does interact with the age factor, as might be expected. The relationship is attenuated, but not eliminated, in priests ordained more than 20 years (Figure 21.3). The relationship between the value seen in celibacy and age is most striking (Figure 20). Only a very small percentage of younger priests see high value in celibacy.

More than 100 diocesan priests have resigned from the Archdiocese of Chicago during the last three years. None of these priests were included in this study. Almost all of them were ordained less than 20 years. While it appears that the majority are entering marriage, this does not necessarily mean that celibacy is the main reason why they have left. The main reason could have been one or more of the job variables considered above. However, the data of this study would lend strong support to the position that celibacy was a serious problem for many.

The relation between the value of celibacy, and opportunity for self-expression and perceived influence, can be expressed in exchange terms. Celibacy, being valued poorly by younger priests, becomes a high cost for remaining in the priesthood. Especially when other rewards are not available (self-expression, influence, supportive relationships), the high service cost may induce resignation. For the present, it induces only low morale. Dissonance theory would account for conversion of celibacy to a "good" for some when morale

is high due to intrinsic job satisfaction (See Figure 2.3). However, with other priests it is possible that no amount of intrinsic job satisfaction will compensate for the high cost of the vow of celibacy (See Figure 2.4). In fact, mandatory celibacy was rated as a greater source of dissatisfaction than the lack of opportunity for self-expression, lack of influence, or lack of supportive relationships. This seems to indicate the relative importance of affective and sexual needs for many priests, especially the younger ones.

Although the hypotheses regarding the interaction between value seen in celibacy and the age were strongly confirmed, one can dispute the reasoning on which they were made. On the basis of Festinger's theory of cognitive dissonance, it was suggested that the longer a person has been committed to some behavior, the stronger will be his commitment, and the more value he tends to see in it. This is one way of reducing the tension caused by having to admit that a behavior he had engaged in for some time was of little value. A person might also reduce the tension by terminating (or attempting to terminate) the behavior in question.

On the other hand, it can be argued that the great difference between younger and older priests on the question of celibacy is due to a gradual re-thinking and re-evaluation that has taken place quietly in the minds of priests as they have seen the change in the world about them, particularly since the end of World War II. In recent years Catholic theology

has tended to view the vocation of marriage in a more positive light. It can be argued therefore that the change in attitude toward celibacy is based mainly on a change in the world situation and in the theology of marriage. The dissonance theory can be used to explain why older priests have been slow to admit the conclusions of this re-evaluation.

To test whether the difference in attitude toward celibacy between younger and older priests is explained mainly on the basis of cognitive dissonance or not, it may be necessary to repeat this same study five years from now. If the various age groups of priests tend to rate the value of celibacy higher than they do today, then this would lend support to the dissonance theory explanation.

Salary and Prestige. Concern about salary and prestige are apparently very unimportant sources of dissatisfaction at the present time. In response to Question 19 (See Appendix II), only one percent named "lack of prestige of my role in the priesthood" or "inadequate salary" as the most important problem. In fact, these two factors were tied for last place with "obligatory retirement" among the twelve choices given.

Table 13 and Figure 13 show that 81 percent of specials, 91 percent of pastors and 78 percent of associates rate themselves high on satisfaction with salary. This does not mean that salary is an unimportant factor in morale of priests. Table 12 shows that there is a strong relationship. But salary considerations are not a common source of dissatis-

faction at the present time. Perhaps this is due to the fact that a revised salary schedule for Chicago diocesan priests was put into effect some months before this survey was made.

Figure 13 shows that specials, pastors, and associates do not tend to give high ratings to perceived prestige of assignment. Associates particularly rate themselves very low. But Table 14 shows that this is the smallest source of dissatisfaction when compared to perceived influence, supportive relationships of superior, and opportunities for self-expression.

Differences in Job Assignment. Sixty-five percent of specials have high morale, as compared to 60 percent of pastors, and 55 percent of associate pastors. However, the differences in morale seem to be explained not by status alone, but by the outcomes afforded by the position. When controlled for intrinsic job satisfaction (opportunity for self-expression), the differences between the three job assignments disappear. However, status is still a factor in morale to some extent. When perceived influence is controlled, both specials and pastors still tend to have slightly higher morale than associates. When perceived prestige is controlled, pastors and associates tend to have slightly higher morale than specials.

Figure 13 shows that the different job assignments definitely afford different outcomes: specials are higher than pastors, who in turn are higher than associates on opportunity for self-expression, perceived influence, and perceived prestige.

Generation Gap. It would be difficult to speak of a generation gap between younger and older priests without making certain qualifications. In some ways attitudes are very different. In other ways both groups are much the same.

For example, the opportunity for self-expression, the desire for influence in decision making, need for adequate salary - are all factors that relate strongly to morale for the young as well as the old.

On the other hand, attitudes toward the value of celibacy and the absolute nature of "permanent" commitment to the priesthood are clearly different. The need for independence seems to be stronger in the younger priests, (or at least they are willing to admit this need.)

With respect to the desire for democratic processes within the Church organizational structure, there was an overall negative linear trend with increased age. However, desire for more democratic processes is apparently as much a function of morale, as it is of age. Figure 19 shows that this desire increases in the age groups where the level of morale decreases.

One final issue on which there is strong agreement between the young and old is the most important source of dissatisfaction: namely, the "difficulty of really reaching people today." It is hard to determine the exact meaning or cause of this source of dissatisfaction. Taken at face value, the response seems to indicate a feeling of frustration or

failure in efforts to communicate their own strongly felt values and ideals to others. For example, some priests may feel frustrated in trying to communicate ideals of racial tolerance in changing neighborhoods, or concern for the poor and social problems in affluent parishes, or the value of liturgical worship to the young, who seemingly are less and less in attendance at Sunday Mass. Some priests may attribute the cause of this "difficulty in reaching people" to personal inadequacy inability to communicate. However, others may be thinking of the lack of contact or lack of situations, which afford an opportunity for communication.

As regards the question as to whether the younger or older priests have higher morale, there is a slight overall positive relation between morale and age, but the true relationship seems to be more curvilinear. The priests ordained 21-30 years rate themselves highest on morale, and the priests ordained 6-15 years the lowest. In general, the difference in morale between age groups follows the pattern that one would expect from examining their respective levels of self-expression, perceived influence, prestige, and supportive relationships. But the surprising finding is that the youngest priests (those ordained less than 5 years) scored lowest on all four variables, although they rated themselves fourth highest on the morale measure! This seems best explained as a "honeymoon phenomenon." Low amounts of the four outcomes under discussion do not produce a depressing effect immediately on

a newly ordained priest. He enters the priesthood with great enthusiasm and high hopes. He has high morale even though he is aware he has little influence, little prestige, and perhaps not as much opportunity for self-expression or support from his superior as might be expected. He has hopes things will be better. Then reality takes hold. Although the situation may improve, it may not improve as much or as fast as he had hoped. As a result, after a year or two the young priest's morale would tend to drop, although objectively speaking he might admit that the situation has improved to some degree. Possibly, there is some parallel to the morale of the black man in the United States today. Objectively speaking, a black man might admit that the overall condition of the Negro is better today than it was 10 or 20 years ago, but he is now more aware of the disparity between himself and most white people with respect to desired outcomes. The situation has not improved as fast or as much as he had hoped. Hence, paradoxically, morale drops, while conditions objectively improve.

VII. SUGGESTED AREAS FOR FUTURE RESEARCH

A. New Organizational Structures

At the present time new organizational structures are being introduced into some dioceses in the United States. Many dioceses have already erected diocesan Senates. A Senate is now in the process of being established in the Archdiocese of Chicago. New types of parish ministry (such as the "team ministry" experiment at Ford City in Chicago) are being introduced. Unless the nature and objectives of these endeavors are clearly defined, and unless the new structures are submitted to controlled experimentation, no one will know in what respects they have succeeded or failed. Such field experiments are typically difficult to design, but the challenge they provide may well stimulate the development of quasi-experimental designs.

Will the formation of a diocesan Senate help solve the problems of lack of influence, lack of opportunity for self-expression, lack of supportive relationships? Diocesan Senates have not proved to be a panacea. Some have already collapsed or become inactive. It would seem that if a diocesan Senate were to succeed in answering the organizational problems outlined above, the Senate must have certain characteristics:

- 1) it must be truly a representative body. Each priest must have a special representative whom he has helped to select.
- 2) The Senate must have at least some deliberative power, and not merely have a consultative role. Otherwise, a "Senate" is not truly a Senate, but only a "Board of Consultors".

3) The Senate should have authority to determine its own agenda. If the priests feel that the Senate is only a new structure to cover up the same old system, it could possibly result in increased frustration and disillusionment, which in turn could lead to lower morale.

"Team ministry" is still a vague term. Most frequently it defines a parish situation where there are two or three "co-pastors". On face value, this seems to offer possibilities for increased influence, opportunity for self-expression, and prestige. It is not clear how supportive relationships would necessarily be improved by team ministry as such; this would seem to depend more on the mentality and personality of the priests involved.

It is by no means to be assumed that even if a Senate or team ministry raises the morale and job satisfaction of the priests, that either structure will also lead to greater efficiency, better quality decisions, or better service for the people.

B. Study of a Married Clergy

While Pope Paul VI has steadfastly refused to allow the ordination of married men to the priesthood as a general practice, he has allowed the re-introduction of a Permanent Diaconate into the Church and has allowed married men to distribute Holy Communion in certain areas where there is a priest shortage. These changes will obviously be of no help in

ameliorating the problems of priestly morale outlined in this study. However, it would be of interest to know the effect of these two innovations on the priests and laity. Without some type of controlled experimentation, how can the benefits or drawbacks of these two innovations be properly evaluated? And should the time come for a married priesthood to be introduced in some less populated areas of the United States on an experimental basis, then some plan should be made for simultaneous research.

C. Job Training Programs

Recently in Chicago special seminars have been offered on management skills and various aspects of job enrichment. Future seminars might well be focused on the pastor-associate relationship, emphasizing the nature of supportive relationships, and the manner of structuring situations where priests will feel they have an opportunity for self-expression. Training priests in new skills geared at job enrichment will be beneficial only when they can return to a job situation where they feel they can use these skills. Otherwise, when there are no outlets for new skills, the result may be increased frustration and lower morale.

D. Study of Morale of Laity

A study parallel to this study might be made in different parishes throughout the diocese. What are the determinants of morale among the laity? The large drop-off in the number of religious vocations might indicate something less than

healthy morale among Catholic parents and/or the older children in the family. And then, some parishes report fewer people attending Church regularly, particularly among the teen-agers and young adults, while other parishes report very little drop-off in Mass attendance. Why the difference?

E. Repetition of This Study

Finally, it might be worthwhile to repeat the present study within five years. There will then be a baseline for comparison that is not now available. The morale level at that time can be compared to the morale level today, and the hypothesized determinants of morale can be re-evaluated.

Department of Psychology
Loyola University of Chicago
6525 Sheridan Road
Chicago, Illinois 60626

October 1, 1970

Dear Colleague,

What are the conditions that contribute to high and low morale among the diocesan priests of Chicago? The enclosed six page questionnaire is being sent to ALL the diocesan priests in an effort to answer that question more fully.

Here is an opportunity for you to join with every other diocesan priest in expressing your views on certain key issues, so that our Ordinary and Personnel Board will have an accurate understanding of the feelings of priests of all ages and positions in the diocese. This study, although modest in scope, will hopefully be a solid contribution toward keeping the priesthood an attractive and fulfilling vocation in our diocese. If this hope is to be realized, IT IS CRUCIAL THAT THE PRIESTS OF ALL AGES AND POSITIONS EXPRESS THEIR VIEWS. The combined data and analysis will be given to the Ordinary, the Personnel Board, and the Center for Pastoral Ministry.

Only one other diocese in the United States has given this opportunity to all its priests. The national study currently being completed under the sponsorship of the American Bishops is based on a national sample, and contains only a small number of diocesan priests from Chicago.

The present study is being made in the light of the most recent insights from Organizational Psychology, and with the help of experts from both the Department of Social Psychology of Loyola University and the School of Business of the University of Chicago. The study will be submitted as a doctoral dissertation at Loyola University. It is being conducted with all necessary permissions.

The questions in this survey are not aimed at judging the motives of people, but at describing how both you and they have been able to function under our present organizational structure.

We ask your kindness in returning the completed questionnaire in the enclosed prepaid envelope by October 22. We also ask you to mail the postcard separately, so that we will know who has or has not responded. No effort will be made to identify the authors of the returned questionnaires. Only researchers connected with this project will be allowed to read the questionnaires themselves.

The success of this study depends in part on a good response. Your help is appreciated.

Fraternally,

Raymond G. Carey

(Rev.) Raymond G. Carey
Diocesan Priest
Archdiocese of Chicago

PLEASE NOTE:

Almost all of the questions can be answered by drawing a circle around one or more numbers to the right of the categories. Thus:

How important is physical recreation to you? CIRCLE ONE CODE.

Of great importance.....1
Of moderate importance.....**2**

Of little importance.....3
Of no importance.....4

Please follow all instructions carefully, as they are important for data processing. For example, if instructions say: "CIRCLE ONE CODE", DRAW A CIRCLE around only the one number which best describes your answer, even though one or more other alternatives might be relevant.

The following information is very important for evaluation. The information will be handled statistically. No effort will be made to identify individuals.

Year of Ordination? CIRCLE ONE CODE.

1930 or earlier.....9
1931-1935.....8
1936-1940.....7

1941-1945.....6
1946-1950.....5
1951-1955.....4

1956-1960.....3
1961-1965.....2
1966-1970.....1

What is your current position or assignment in the diocese? CIRCLE ONE CODE.

Special work (majority of working hours in this assignment):

- Supervisor.....1
- Non-supervisor.....2

Pastor (majority of working hours in this assignment):

- without special work outside parish.....3
- with part-time special work outside parish.....4

Associate pastor

- without part-time special work outside parish.....5
- with part-time special work outside parish.....6

Administrator of parish.....7

Retired.....8

Other (please specify).....9

Are you a member of the Association of Chicago Priests? CIRCLE ONE CODE.

Yes.....1

No.....2

Circle the code that comes closest to the way you feel about the following questions:

A. All things taken together, how satisfying and fulfilling do you find it to be a diocesan priest in the Archdiocese of Chicago at the present time?

Very satisfying.....5
Somewhat satisfying...4

Uncertain.....3

Somewhat dissatisfying.....2
Very dissatisfying.....1

B. How do you feel the overall conditions are today for diocesan priests in Chicago, as compared to what they were four or five years ago?

Much better.....5
Somewhat better.....4

About the same.....3

Somewhat worse.....2
Much worse.....1

C. How hopeful are you that the life of a diocesan priest in Chicago will be satisfying and fulfilling in the years ahead?

Very hopeful.....5
Somewhat hopeful.....4

Uncertain.....3

Somewhat pessimistic.....2
Very pessimistic.....1

Below are listed some characteristics or qualities connected with your present assignment (as pastor, associate, or in special work). CIRCLE THE CODE THAT COMES CLOSEST TO THE WAY YOU FEEL.

	A very great deal	A great deal	Some	Very little	None
A. In fact, how much influence do you feel you have in determining the policies and actions of the <u>Archdiocese</u> of Chicago?	5	4	3	2	1
B. How much influence do you feel you <u>should</u> have in determining policies and actions in the Archdiocese?	5	4	3	2	1
C. In fact, how much influence do you feel you have in determining the policies and actions of your own <u>parish</u> (or agency, if you are in special work?)	5	4	3	2	1
D. How much influence do you feel you <u>should</u> have in determining the policies and actions of your parish or agency?	5	4	3	2	1
E. How much prestige does your assignment (as pastor, associate, special) have in the eyes of other priests?	5	4	3	2	1
F. How much prestige <u>should</u> your assignment have in the eyes of other priests?	5	4	3	2	1
G. How much prestige <u>does</u> your assignment have in the eyes of lay Catholics?	5	4	3	2	1
H. How much prestige <u>should</u> your assignment have in the eyes of lay Catholics?	5	4	3	2	1

The following questions deal with your opportunity for self-expression in your priestly life. CIRCLE ONE CODE.

	A very good chance	A good chance	Fair chance	Little chance	No chance
How much chance <u>DO</u> you get:					
A. to try out your own ideas?	5	4	3	2	1
B. to do the kind of things you are best at? (that is, to use your important skills and abilities?)	5	4	3	2	1
C. to feel at the end of the day you've accomplished something?	5	4	3	2	1
D. to learn new things?	5	4	3	2	1
E. to do things your own way?	5	4	3	2	1
How much chance <u>SHOULD</u> you get:					
A. to try out your own ideas?	5	4	3	2	1
B. to do the kind of things you are best at?	5	4	3	2	1
C. to feel at the end of the day you've accomplished something?	5	4	3	2	1
D. to learn new things?	5	4	3	2	1
E. to do things your own way?	5	4	3	2	1

Use indicate your opinions on the following statements. CIRCLE ONE CODE.

	Agree strongly	Agree somewhat	Un- certain	Disagree somewhat	Disagree strongly
The priesthood offers better opportunities to serve others than any other walk of life.	5	4	3	2	1
The priesthood offers the <u>best</u> way of life for a Catholic man who wants to love God in the most generous way possible.	5	4	3	2	1
Since the priesthood is a lifelong commitment, there is almost never a good reason for leaving.	5	4	3	2	1
In many cases a decision to resign from the priesthood is a wise and mature choice.	5	4	3	2	1
Celibacy should be a matter of personal choice for diocesan priests.	5	4	3	2	1

Individual priests evaluate celibacy for themselves in different ways..Please indicate how you feel about the following aspects of the unmarried state for yourself. CIRCLE ONE CODE ON EACH LINE.

Celibacy is...

	Very much of an advantage	Somewhat of an advantage	Neither advantage nor dis- advantage	Somewhat of a dis- advantage	Very much of a dis- advantage
A. For doing my work better.	5	4	3	2	1
B. For my personal growth and development..	5	4	3	2	1
C. For the development of my love of God.	5	4	3	2	1
D. For relating more fully to other people.	5	4	3	2	1

Do you think that priests of your age and qualifications would experience difficulty in finding employment, if they should leave the priesthood? CIRCLE ONE CODE.

A very great deal of difficulty.....5

A little difficulty.....2

A great deal of difficulty.....4

No difficulty.....1

Moderate difficulty.....3

A. How important is it for you to feel that you can run your life without depending upon people who are older and/or more experienced than you? CIRCLE ONE CODE.

Not at all....1 Slightly....2 Somewhat....3 Very.....4 Extremely.....5

B. How often do you find that you can carry out other people's suggestions without changing them in any way? CIRCLE ONE CODE.

Rarely....5 Sometimes....4 Often....3 Very often....2 Almost always....1

C. How much do you usually want the person who is in charge of a group you are in to tell you what to do? CIRCLE ONE CODE.

Not at all....5 Very little....4 Somewhat....3 Quite.....2 Very much.....1

D. How much do you think that the leaders of organizations to which you belong have the right to expect certain things from you to which you should conform? CIRCLE ONE CODE.

Not at all....5 Very little....4 Somewhat...3 Quite a bit...2 Very much....1

Not at all....1 Very little....2 Somewhat....3 Quite a bit...4 Very much....5

Below are listed several characteristics or qualities connected with superiors.

The term "superior": for associate pastors = pastor.

for pastors = Ordinary

for heads of agencies = Ordinary

for those in special work = head of their agency.

For each characteristic you will be asked to give two ratings:

1. how much of the quality you feel your superior presently has.

2. how much of the quality you feel he should have.

CIRCLE THE NUMBER on the scale that represents the amount of the characteristic being rated.

Low numbers represent low or minimum amounts, and high numbers represent maximum amounts.

The extent of my superior's confidence and trust in me.

1. How much does he have now? (min) 1 2 3 4 5 6 7 (max)

A40

2. How much should he have? (min) 1 2 3 4 5 6 7 (max)

The extent to which my superior has my confidence and trust.

1. How much is there now? (min) 1 2 3 4 5 6 7 (max)

2. How much should there be? (min) 1 2 3 4 5 6 7 (max)

The extent of my superior's effort to get my ideas and opinions and make constructive use of them.

1. How much is there now? (min) 1 2 3 4 5 6 7 (max)

2. How much should there be? (min) 1 2 3 4 5 6 7 (max)

The extent of my superior's knowledge and understanding of my problems.

1. How much is there now? (min) 1 2 3 4 5 6 7 (max)

2. How much should there be? (min) 1 2 3 4 5 6 7 (max)

The extent to which my superior gives credit and recognition to my accomplishments.

1. How much is there now? (min) 1 2 3 4 5 6 7 (max)

2. How much should there be? (min) 1 2 3 4 5 6 7 (max)

What are your feelings regarding your financial remuneration as a priest? CIRCLE ONE CODE.

How satisfied are you?

Very satisfied.....5

Somewhat dissatisfied.....2

Somewhat satisfied.....4

Very dissatisfied.....1

My income: is barely enough to live on.....1

is adequate for normal expenses.....2

provides some luxuries.....3

provides some luxuries and enables me
to plan for retirement.....4

is more than I want or need.....5

In comparison to other Chicago priests, my income is:

less than I should receive.....1

fair and equitable.....2

more than I should receive.....3

Listed below are potential problems and sources of dissatisfaction. Priests vary in opinion regarding the issues they feel to be sources of dissatisfaction, and on the relative importance of these issues. CIRCLE ONE CODE ON EACH LINE that best represents your feelings.

	A great problem	Somewhat of a problem	Very little problem	No problem at all
1. Moral and ethical teachings of the Church.	1	2	3	4
2. Lack of opportunity to use my important skills and abilities.	1	2	3	4
3. Obligatory celibacy.	1	2	3	4
4. Lack of influence in decisions affecting my life and work.	1	2	3	4
5. Lack of prestige of my role in the priesthood.	1	2	3	4
6. Unpleasant relationships with other priests in our rectory.	1	2	3	4
7. Difficulty of really reaching people today.	1	2	3	4
8. Dissapointment with the lack of involvement of the Church in social issues.	1	2	3	4
9. My superior's failure to get my ideas; to know my problems; to show confidence in me.	1	2	3	4
10. The Church's effort to help the poor in Chicago.	1	2	3	4
11. Inadequate salary (financial insecurity).	1	2	3	4
12. Obligatory retirement.	1	2	3	4
13. Other (specify)_____.	1	2	3	4

A60

Please go back over the sources of dissatisfaction listed in Question 18, and WRITE THE NUMERAL "1" before the issue you believe to be the most important problem, and WRITE THE NUMERAL "2" before the issue you believe to be the second most important problem.

A66
A67

Of all the human relationships in the life of a Chicago diocesan priest, which do you think is most frequently the source of dissatisfaction or unhappiness? NUMBER THE TWO MOST IMPORTANT IN THE ORDER OF IMPORTANCE.

- ___ Relationships between priests and nuns.
- ___ Relationships between pastor and associate pastors in the same rectory.
- ___ Relationships between priests and laity.
- ___ Relationships between priests and the Ordinary.
- ___ Relationships between priests of different ages.

A68
A69

Circle the code in Column A following the statement which most accurately reflects your attitude toward recruiting for the priesthood today.

In Column B circle the code that comes closest to your attitude 4 or 5 years ago.

	A. Today	B. 4-5 years ago	
a) I actively encourage boys to enter the seminary or novitiate, since I see the priesthood as a very rewarding vocation.....	4	4	
b) I encourage boys but advise them about the uncertainties surrounding the role of the priest today.....	3	3	
c) I neither discourage nor encourage boys, but allow them to make up their own minds.....	2	2	
d) Abstracting from their personal qualities, I tend to discourage boys from entering now and advise them to wait until the future is more certain.....	1	1	A70 B71

What do you think of the effects of the following possible changes in the Church?

would help very much	would help somewhat	would not help but would not hurt either	would hurt somewhat	would hurt very much
-------------------------	------------------------	--	------------------------	-------------------------

Election of Popes by Synod of Bishops.	5	4	3	2	1
Election of bishops by priests of the diocese.	5	4	3	2	1
Election of bishops by the priests, religious, and laity of the diocese.	5	4	3	2	1
Having a limited term of office for bishops.	5	4	3	2	1

Every family is not only a whole unit, but a number of twosomes. For each of the following twosomes in the family in which you grew up, circle the category which best describes the relationship. CIRCLE ONE CODE IN EACH ROW. IF NO SUCH TWOSOME, CIRCLE "DOES NOT APPLY."

	Very tense and strained	Somewhat tense and strained	Neutral	Somewhat close and intimate	Very close and intimate	Does not apply
A. Mother and father.	1	2	3	4	5	6
B. Mother and me.	1	2	3	4	5	6
C. Father and me.	1	2	3	4	5	6

In your family, were you: an only child1
the oldest of two or more children.....2
a younger child among two or more children.....3

If you had your choice again, would you enter the priesthood. CIRCLE ONE CODE.

Definitely yes.....5

Probably not.....2

Probably yes.....4

Definitely not.....1

Uncertain.....3

THANK YOU!

CENTER
FOR
PASTORAL
MINISTRY

October 1, 1970

Dear Father,

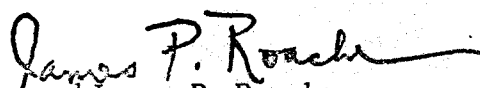
The enclosed questionnaire has been prepared by Fr. Raymond Carey, one of our fellow diocesan priests, in connection with his doctoral dissertation at Loyola University. In a multi-surveyed world, perhaps the sight of one more questionnaire is none too appealing. But the response to the questions asked should be helpful in assessing useful programs in the area of continuing education for clergy.

It is with such a purpose in mind that I write this letter as director of the Center for Pastoral Ministry. Since a basic ingredient in pastoral ministry is the "minister"; and since there has been so much discussion of late concerning "priestly ministry", your response can help contribute to some of the basic research necessary as we grow in understanding of our task and challenge.

Father Carey asked that strong encouragement be given that you return the completed questionnaire promptly. It is one more interruption of your time. But the minutes you spend responding may help give direction to needed research or training programs in ministry.

Thank you for your consideration.

Sincerely yours in Christ,


Reverend James P. Roache
Director
Center for Pastoral Ministry

APPENDIX II

FREQUENCY TABLE FOR ALL QUESTIONS

Figures based on total number of respondents. (N = 874.)
Numbers in parentheses indicate percentages.

1. Year of Ordination?

1. 1966-1970.....	148 (17)	6. 1941-1945.....	97 (11)
2. 1961-1965.....	91 (10)	7. 1936-1940.....	101 (12)
3. 1956-1960.....	106 (12)	8. 1931-1935.....	72 (8)
4. 1951-1955.....	132 (15)	9. 1930 or earlier	52 (6)
5. 1946-1950.....	77 (9)		

2. Assignment in diocese:

Special work: supervisor.....	82 (9)
non-supervisor.....	74 (8)

Pastor: without special work outside parish.....	178 (20)
with part-time special work outside.....	52 (6)
Administrator of parish.....	15 (2)

Associate pastor	
without special work outside parish.....	322 (37)
with part-time special work outside.....	107 (12)

Military Chaplains.....	13 (1)
-------------------------	--------

Retired.....	31 (4)
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3. Member of Association of Chicago Priests?

Yes.....	630 (72)
No.....	244 (28)

4-A. All things taken together, how satisfying and fulfilling do you find it to be a diocesan priest in the Archdiocese of Chicago at the present time?

Very dissatisfying.....	43 (5)
Somewhat dissatisfying.....	99 (11)
Uncertain.....	78 (9)
Somewhat satisfying.....	297 (34)
Very satisfying.....	354 (41)
No answer.....	3

4-B. How do you feel the overall conditions are today for diocesan priests in Chicago, as compared to what they were four or five years ago?

Much worse.....	70	(8)
Somewhat worse.....	184	(21)
About the same.....	113	(13)
Somewhat better.....	309	(35)
Much better.....	192	(22)
No answer.....	6	

4-C. How hopeful are you that the life of a diocesan priest in Chicago will be satisfying and fulfilling in the years ahead?

Very pessimistic.....	29	(3)
Somewhat pessimistic.....	111	(13)
Uncertain.....	207	(24)
Somewhat hopeful.....	258	(30)
Very hopeful.....	266	(30)
No answer.....	3	

5-A. In fact, how much influence do you feel you have in determining the policies and actions of the Archdiocese of Chicago?

None.....	289	(33)
Very little.....	365	(42)
Some.....	177	(20)
A great deal.....	34	(4)
A very great deal.....	5	(0.5)
No answer.....	4	(0.5)

5-B. How much influence do you feel you should have in determining policies and actions in the Archdiocese of Chicago?

None.....	9	(1)
Very little.....	29	(3)
Some.....	517	(59)
A great deal.....	240	(27)
A very great deal.....	73	(8)
No answer.....	6	

5-C. In fact, how much influence do you feel you have in determining the policies and actions of your own parish (or agency, if you are in special work?)

None.....	44	(5)
Very little.....	109	(12)
Some.....	223	(26)

A great deal.....	283	(32)
A very great deal.....	203	(23)
No answer.....	12	

5-D. How much influence do you feel you should have in determining the policies and actions of your parish or agency?

None.....	4	(0.5)
Very little.....	5	(0.5)
Some.....	135	(15)
A great deal.....	432	(49)
A very great deal.....	289	(33)
No answer.....	9	

5-E. How much prestige does your assignment (as pastor, associate, special) have in the eyes of other priests?

None.....	76	(9)
Very little.....	238	(27)
Some.....	324	(37)
A great deal.....	178	(20)
A very great deal.....	42	(5)
No answer.....	16	(2)

5-F. How much prestige should your assignment have in the eyes of other priests?

None.....	51	(6)
Very little.....	89	(10)
Some.....	400	(46)
A great deal.....	255	(29)
A very great deal.....	60	(7)
No answer.....	19	(2)

5-G. How much prestige does your assignment have in the eyes of lay Catholics?

None.....	15	(2)
Very little.....	77	(9)
Some.....	306	(35)
A great deal.....	332	(38)
A very great deal.....	135	(15)
No answer.....	9	(1)

5-H. How much prestige should your assignment have in the eyes of lay Catholics?

None.....	19	(2)
Very little.....	37	(4)
Some.....	351	(40)
A great deal.....	329	(38)
A very great deal.....	123	(14)
No answer.....	15	(2)

6. How much chance DO you get:

A. to try out your own ideas?

B. to do the kind of things you are best at? (use important skills and abilities?)

C. to feel at the end of the day you've accomplished something?

D. to learn new things?

E. to do things your own way?

A very good chance	A good chance	Fair chance	Little chance	No chance
259 (30)	298 (34)	175 (20)	105 (12)	31 (4)
228 (26)	314 (36)	199 (23)	106 (12)	18 (2)
197 (23)	335 (38)	217 (25)	102 (12)	15 (2)
191 (22)	304 (35)	244 (28)	107 (12)	19 (2)
164 (19)	314 (36)	231 (26)	120 (14)	34 (4)
287 (33)	417 (48)	156 (18)	2	4
357 (41)	385 (44)	121 (14)	1	3
352 (40)	389 (45)	116 (13)	3	4
352 (40)	381 (44)	125 (14)	4	4
195 (22)	411 (47)	246 (28)	8 (1)	6 (1)

7. How much chance SHOULD you get:

A. to try out your own ideas?

B. to do the kind of things you are best at?

C. to feel at the end of a day you've accomplished something?

D. to learn new things?

E. to do things your own way?

	Agree strongly	Agree some- what	Uncertain	Disagree some- what	Disagree strongly
8. The priesthood offers better opportunities to serve others than any other walk of life.	372 (43)	276 (32)	64 (7)	98 (11)	59 (7)
9. The priesthood offers the <u>best</u> way of life for a Catholic man who wants to love God in the most generous way.	235 (27)	220 (25)	99 (11)	131 (15)	183 (21)
10. Since the priesthood is a lifelong commitment, there is almost never a good reason for leaving.	224 (26)	127 (15)	49 (6)	166 (19)	304 (35)
11. In many cases a decision to resign from the priesthood is a wise and mature choice.	295 (34)	237 (27)	103 (12)	94 (11)	142 (16)
12. Celibacy should be a matter of personal choice for diocesan priests.	337 (39)	137 (16)	90 (10)	71 (8)	238 (27)
13. Celibacy is:	Very much of an ad- vantage	Some- what of an ad- vantage	Neither advan- tage nor disad- vantage	Somewhat of a disad- vantage	Very much of a disadvan- tage
A. for doing my work better.	418 (48)	246 (28)	141 (16)	40 (5)	27 (3)
B. for my personal growth and development.	253 (29)	155 (18)	213 (24)	177 (20)	73 (8)
C. for the development of my love of God.	284 (32)	172 (20)	301 (34)	70 (8)	44 (5)
D. for relating more fully to other people.	283 (32)	195 (22)	194 (22)	148 (17)	52 (6)

14. Do you think that priests of your age and qualifications would experience difficulty in finding employment, if they should leave the priesthood?

No difficulty.....	83	(9)
A little difficulty.....	122	(14)
Moderate difficulty.....	306	(35)
A great deal of difficulty.....	158	(18)
A very great deal of difficulty.....	203	(23)
No answer.....	2	

- 15-A. How important is it for you to feel that you can run your life without depending upon people who are older and/or more experienced than you?

Not at all.....	149	(17)
Slightly.....	120	(14)
Somewhat.....	296	(34)
Very.....	232	(27)
Extremely.....	69	(8)
No answer.....	8	

- 15-B. How often do you find that you can carry out other people's suggestions without changing them in any way?

Almost always.....	39	(4)
Very often.....	144	(16)
Often.....	344	(39)
Sometimes.....	288	(33)
Rarely.....	49	(6)
No answer.....	10	(1)

- 15-C. How much do you usually want the person who is in charge of a group you are in to tell you what to do?

Very much.....	26	(3)
Quite.....	95	(11)
Somewhat.....	402	(46)
Very little.....	290	(33)
Not at all.....	52	(6)
No answer.....	9	(1)

- 15-D. How much do you think that the leaders of organizations to which you belong have the right to expect certain things from you to which you should conform?

Very much.....	83	(9)
Quite a bit.....	319	(36)
Somewhat.....	401	(46)
Very little.....	53	(6)
Not at all.....	7	(1)
No answer.....	11	(1)

15-E. How much do you dislike being told to do something by a superior that is contrary to your wishes?

Not at all.....	25	(3)
Very little.....	85	(10)
Somewhat.....	312	(36)
Quite a bit.....	302	(35)
Very much.....	143	(16)
No answer.....	7	(1)

16-A. The extent of my superior's confidence and trust in me.

1. How much does he have now?

(Min)	64	85	77	127	165	174	145	(Max)
	(7)	(10)	(9)	(15)	(19)	(20)	(17)	

2. How much should he have?

(Min)	0	2	3	40	124	285	385	(Max)
				(5)	(14)	(33)	(44)	

B. The extent to which my superior has my confidence and trust.

1. How much is there now?

(Min)	90	96	115	116	146	149	139	(Max)
	(10)	(11)	(13)	(13)	(17)	(17)	(16)	

2. How much should there be?

(Min)	6	7	8	28	93	241	466	(Max)
	(1)	(1)	(1)	(3)	(11)	(28)	(53)	

C. The extent of my superior's effort to get my ideas and opinions and make constructive use of them.

1. How much is there now?

(Min)	214	129	95	102	129	113	66	(Max)
	(24)	(15)	(11)	(12)	(15)	(13)	(8)	

2. How much should there be?

(Min)	6	4	13	55	152	289	326	(Max)
	(1)	-	(1)	(6)	(17)	(33)	(37)	

16-D. The extent of my superior's knowledge and understanding of my problems.

1. How much is there now?

(Min)	194	139	102	131	122	97	57	(Max)
	(22)	(16)	(12)	(15)	(14)	(11)	(7)	

2. How much should there be?

(Min)	7	7	9	91	199	278	248	(Max)
	(1)	(1)	(1)	(10)	(23)	(32)	(28)	

E. The extent to which my superior gives credit and recognition to my accomplishments.

1. How much ~~should~~^{is} there ~~be~~^{now}?

7

(Min)	145	110	80	99	131	137	132	(Max)
	(17)	(13)	(9)	(11)	(15)	(16)	(15)	

2. How much should there be?

(Min)	12	13	11	104	192	260	243	(Max)
	(1)	(1)	(1)	(12)	(22)	(30)	(28)	

17. What are your feelings regarding your financial remuneration as a priest?

A.	Very dissatisfied.....	37	(4)
	Somewhat dissatisfied.....	114	(13)
	Somewhat satisfied.....	332	(38)
	Very satisfied.....	385	(44)

B. My income:

is barely enough to live on.....	36	(4)
is adequate for normal expenses.....	211	(24)
provides some luxuries.....	354	(41)
provides some luxuries and enables me to plan for retirement.....	216	(25)
is more than I want or need.....	53	(6)

C. In comparison to other Chicago priests, my income is:

less than I should receive.....	141	(16)
fair and equitable.....	673	(77)
more than I should receive.....	52	(6)

18. Potential problems and sources of dissatisfaction:

					Question 19:
	A great problem	Somewhat of a problem	Very little problem	No problem at all	Most Important problem
Moral and ethical teachings of the Church.	173 (20)	363 (42)	205 (23)	127 (15)	134 (15)
Lack of opportunity to use my important skills and abilities.	78 (9)	239 (27)	312 (36)	235 (27)	32 (4)
Obligatory celibacy.	165 (19)	209 (24)	217 (25)	280 (32)	91 (10)
Lack of influence in decisions affecting my life and work.	159 (18)	310 (35)	233 (27)	162 (19)	62 (7)
Lack of prestige of my role in the priesthood.	26 (3)	157 (18)	345 (39)	340 (39)	11 (1)
Unpleasant relationships with other priests in our rectory.	78 (9)	161 (18)	253 (29)	374 (43)	54 (6)
Difficulty of really reaching people today.	184 (21)	436 (50)	169 (19)	81 (9)	195 (22)
Disappointment with the lack of involvement of the Church in social issues.	149 (17)	331 (38)	246 (28)	140 (16)	55 (6)

(con't on next page)

18. Potential problems and sources of dissatisfaction:

				Question 19:
A great problem	Somewhat of a problem	Very little problem	No problem at all	Most Important problem
137 (16)	260 (30)	262 (30)	205 (23)	58 (7)
170 (19)	359 (41)	219 (25)	117 (13)	45 (5)
21 (2)	174 (20)	274 (31)	399 (46)	8 (1)
21 (2)	57 (7)	142 (16)	650 (74)	6 (1)
142 (16)	26 (3)	1	29 (3)	90 (10)

20. Of all human relationships in the life of a Chicago diocesan priest, the one most frequently a source of dissatisfaction or unhappiness is:

relationship between priests and nuns.....	18	(2)
relationships between pastor and associate pastors in the same rectory.....	454	(52)
relationships between priests and laity.....	52	(6)
relationships between priests and the Ordinary.....	178	(20)
relationships between priests of different ages.....	160	(18)

21. Recruiting for the Priesthood:

I actively encourage boys to enter the seminary or novitiate, since I see the priesthood as a very rewarding vocation.

I encourage boys but advise them about the uncertainties surrounding the role of the priest today.

I neither discourage nor encourage boys, but allow them to make up their own minds.

Abstracting from their personal qualities, I tend to discourage boys from entering now and advise them to wait until the future is more certain.

Today	4-5 years ago
212 (24)	495 (57)
266 (30)	160 (18)
348 (40)	180 (21)
34 (4)	6 (1)

22. These possible changes:

	would help very much	would help somewhat	would not help but would not hurt either	would hurt somewhat	would hurt very much
Election of Popes by Synod of Bishops.	274 (31)	300 (34)	221 (25)	32 (4)	37 (4)
Election of bishops by priests of the diocese.	312 (36)	292 (33)	100 (11)	81 (9)	77 (9)
Election of bishops by priests, religious, laity of the diocese.	251 (29)	181 (21)	114 (13)	166 (19)	145 (17)
Having a limited term of office for bishops.	275 (31)	294 (34)	118 (14)	88 (10)	87 (10)

23. Every family is not only a whole unit, but a number of twosomes. For each of the following twosomes in the family in which you grew up, circle the category which best describes the relationship.

	Very tense and strain- ed	Somewhat tense and strained	Neutral	Somewhat close and in- timate	Very close and inti- mate	Does not apply
A. Mother and father	25 (3)	95 (11)	72 (8)	279 (32)	323 (37)	80 (9)
B. Mother and me	9 (1)	33 (4)	46 (5)	388 (44)	354 (41)	44 (5)
C. Father and me	9 (1)	47 (5)	110 (13)	382 (44)	244 (28)	82 (9)

24. In your family, were you:

an only child..... 57 (7)
the oldest of two or more children.....324 (37)
a younger child among two or more
children.....475 (54)

25. If you had your choice again, would you enter the
priesthood?

Definitely not..... 24 (3)
Probably not..... 61 (7)
Uncertain.....110 (13)
Probably yes.....241 (28)
Definitely yes.....431 (49)

APPENDIX III. Retired Priests, and Priests Ordained
1930 and earlier (over age of 65).

Of the 1307 priests (and bishops) that comprised the complete mailing list for this study, 159 are 65 years of age and older (ordained from 1901 to 1930). This group of priests was not the main focus of the study. However, a large minority of these priests (50) did return the questionnaire, most of whom are still active in the priesthood. Therefore, although these fifty priests are not as representative of their age group, as were the other priests of their respective age groups, it is of interest to examine how well the hypothesized relationship between morale and other measures carried through into the oldest age group.

The table on the next page gives the frequencies and percentages for priests ordained in 1930 and earlier, together with the scores of the priests in the previous age group and also retired priests in the previous age group and also retired priests for the purposes of comparison.

The priests ordained in 1930 and earlier had the highest percentage of priests with high morale (72%) of all the age groups. As predicted by our hypotheses, they also rated themselves highest on perceived influence, prestige, and supportive relationships of their immediate superior (the Ordinary). They rated themselves second highest on opportunity for self-expression and satisfaction with salary. As is also in keeping

APPENDIX III. Retired Priests and Priests over
65 years of age (ordained 1930 and earlier).

Frequency count of those answering High or Very High on selected measures, with percentages given in parentheses. Figures also given from priests ordained from 1931-1935 as a baseline for comparison.

	Ordained 1931- 1935 (N=72)	Ordained 1930 or earlier (N=50)	Retired (N=31)
Morale	46 (64)	36 (72)	19 (61)
Overall conditions improved during last four or five years.	20 (28)	14 (28)	8 (26)
Perceived influence on policies and actions of diocese and parish.	9 (13)	9 (18)	DNA
Opportunity for self- expression.	30 (42)	24 (48)	8 (26)
Perceived prestige of assignment.	25 (35)	23 (46)	6 (20)
Supportive relationships of superior.	12 (17)	12 (24)	DNA
Satisfaction with salary.	66 (92)	44 (88)	22 (71)
Value of vow of celibacy.	61 (85)	46 (92)	26 (84)
Desire for Optional Celi- bacy.	9 (13)	5 (10)	8 (26)
Desire for Democratic processes in Church.	12 (17)	6 (12)	6 (20)

with the hypotheses, they saw the most value in celibacy, were least in support of optional celibacy, and had the least desire for election of bishops and the Pope, - as compared to other age groups. Finally, inspite of their very high morale, only about one priest in four (28%) thought overall conditions had improved during the last five years. This score tied the group ordained from 1931 to 1935 for the lowest improvement score, and was much lower than the scores for younger priests.

In summary, the responses of the priests over 65 years of age, although not representing a majority of that age group, do give strong support to the main hypotheses of this study with regard to the determinants of morale.

Retired Priests.

It is less easy to analyze the responses of the retired priests because only 31 of the 123 priests who are officially retired answered the questionnaire. This could be expected because many have lived outside the diocese for years and have lost contact with the local situation. They are still retained on the mailing list at the Chancery for reasons of courtesy and appreciation for their lives of service to the people of Chicago. Most of our 31 retired respondents were over 65 years of age; a few were allowed to retire earlier because of health reasons. Therefore in looking at the table on the previous page, one must keep in mind that the scores of the retired priests were also included in the scores of the adjoining two columns.

In spite of these difficulties and reservations, it is still of interest to examine the scores for retired priests. In general, their morale is still high, in fact, as high as the morale of newly ordained priests, although it is somewhat less than for the older active priests. However, they rate themselves considerably lower than active older priests on opportunity for self-expression and prestige. While they agree pretty much with older active priests on the value of celibacy, twice as many retired priests as older active priests favor optional celibacy. They are also more strongly inclined to introduce democratic processes in the Church. Seventy-one percent are satisfied with retirement benefits.

APPENDIX IV. Military Chaplains

Of the 1307 names on the diocesan priest mailing list, 28 are Military Chaplains. Their life-style is so different from that of the ordinary diocesan priest, even other priests in special work, it was decided to remove them from the main focus of the study. In addition, many of them have not lived in the diocese for some years, and have lost contact with the local scene. A number of Military Chaplains gave the above reasons for sending back their questionnaires unanswered. However, thirteen chaplains, slightly less than one-half, returned their questionnaires. While this number is too small to make any definite evaluations, it is still of some interest to compare this sampling of chaplains with the other priests in special work.

The table on the next page reveals that the morale of Military Chaplains is not quite as high as the morale of other specials; it is closer to that of pastors. The same is true for their perception of opportunity for self-expression and perceived prestige. They were the same as other specials with respect to satisfaction with salary (82%:high), and with regard to their feeling that things had improved over the last five years (61%:high).

APPENDIX IV. Military Chaplains as Compared Specials in Non-Military Assignments.

Frequency count of those answering High or Very High on selected measures, with percentages given in parentheses.

	Military Chaplains N = 13	Other Specials N = 156
Morale	8 (61)	101 (65)
Overall conditions improved during last four or five years.	8 (61)	95 (61)
Opportunity for self- expression.	7 (54)	109 (70)
Perceived prestige of assignment.	5 (38)	67 (43)
Supportive relationships of superior.	4 (31)	31 (20)
Satisfaction with Salary.	11 (82)	127 (81)
Value of vow of Celibacy.	6 (46)	89 (57)
Desire for Optional Celi- bacy.	9 (70)	92 (59)
Desire for Democratic pro- cesses in Church.	9 (70)	107 (69)

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APPROVAL SHEET

The Dissertation submitted by Raymond G. Carey has been read and approved by members of the Department of Psychology.

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

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

March 22, 1971
Date

James H. Johnson Ph.D.
Signature of Advisor