Personality, Interest and Motivational Correlates of Persistence in Religious Vocations

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PERSONALITY, INTEREST AND MOTIVATIONAL CORRELATES
OF PERSISTENCE IN RELIGIOUS VOCATIONS

by
Charles Noty

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of Loyola University in Partial Fulfillment of
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CHAPTER I

INTRODUCTION

The determination of a candidate's qualifications for the Christian ministry is not a new concern. First century leaders, confronted with the problem, attempted various means to assure sound motivation for church leadership (Menges and Dittes, 1965). More recently the problem of qualified leadership has prompted church administrators to enlist the skills and tools of psychologists and psychiatrists to assess the fitness of ministerial candidates (Kling, 1958).

An indication of the current interest in psychological investigations of religious careers was foreshadowed by the work of Hill (1908). In his doctoral dissertation, Hill utilized a questionnaire designed to identify the characteristics of the ideal minister. Huntington (1928) circulated a questionnaire designed to identify the source of outstanding leadership. Felton (1939), also employing a questionnaire, sampled a relatively large number of Protestant seminary and college ministerial students in an attempt to identify those factors which influenced the choice of a religious career.

The three investigations mentioned above were the precursors of much important work which has been done during the past two decades in the identification of personal traits
which make for success in a religious career. Other important work (which will be delineated in the literature review in Chapter II) has also been done on the factors involved in the decision to enter religious life as well as on the qualities related to success or effectiveness in the religious vocation. However, the main objective of this study is to analyze and to delineate the personal characteristics that contribute to persistence or lack of it in religious careers. After a brief historical review of the problem, material will be presented on the significance of the problem, the general purpose and specific research hypotheses of this study as well as on the scope and limitations of the study.

**Historical Review**

During the last decade professed Catholic men who not long ago were "taken from among men" are increasingly reflecting upon their general condition. These formally consecrated priests who felt the bishop's hand being imposed on their heads and who had conferred upon them "charismatic power to loose or hold sins" are now retracing their steps and are concerned with the ultimate view of the religious career which they have chosen. Many of those individuals who were ordained to become priests "forever" after a temporary personal vocational experience in the active ministry hold as a more convenient prospect the leaving of the vocation and initiating a new way of life. Many become laymen and leave the priesthood without the formal steps required by Canon Law.
Until recently this change in career direction on the part of active priests has been an unusual, numerically unimportant phenomenon in the Catholic Church. However, in the last twenty years it has produced a shock of no small proportion within the ecclesiastical structure.¹

This new phenomenon is not limited to any one nation or to any one type of order, or diocesan priest, or for that matter to any functional group within the social system of the Church. It can happen and has been happening in a highly developed and pluralist country such as the United States where Catholics are a minority. It is happening in Italy where a democratic society prevails and where Catholics form a majority. It is happening in Spain which is a unitarian and anti-democratic, but nonetheless developing nation, which has a traditional and old style Catholicism. It is also happening in such a country as Holland which can be characterized as a fully developed, democratic, half-Protestant, half-Catholic nation. It is surprising that this phenomenon is appearing and developing in such a country as Holland where the most avant-garde Catholic group has developed. The event is not restrained to the Catholic realm since in the United

¹Entire issues of Catholic magazines have been devoted to this problem. Mundo Social (Madrid: July-October, 1968); Esprit (Geneve: October, 1971); Iglesia Viva (Bilbao: February, 1968).

Other Catholic magazines have reported stories on and published requests related to the problem: Patrick Sanford, "Dear Editor," America (June 24, 1967); S. J. Adamo, "The Story of Charles Davis," Ibid, (May, 1967); "The Troubled Priest," Commonweal (February 16, 1968).
States, for example, a similar process is occurring in the other Christian churches. This phenomenon apparently does not respect geographic frontiers, economic, political, confessional or structural boundaries, and claims the existence of greatly influential processes being at work not only in the United States Catholic Church, but also across the Christian world. As would be expected, there is a wave of material—books and articles dealing with this apparently unusual phenomenon. Even without a detailed analysis, the impression is gained that this material constitutes something of a sensationally oriented literary effort which reflects the social reaction to this phenomenon. However, much of the time, the literature uses second-hand data or abounds in questionable generalizations based on a brief sampling of interviews. Typical of this literature is the article, "Priests and Nuns: Going Their Way," *Time*, Vol. 95, No. 8, February 23, 1970, pp. 51-58.

As will be analyzed in detail in Chapter II in the literature review, it will be seen that the major problems in dealing with research involving religious careers lies in the fact that many investigators have been working independently and no one has until recently pulled together the various research efforts in this field. Systematic conceptual development of research designs has also been impeded by a number of general problems which deserve brief mention here. There is, most obviously, the practical difficulty of unravelling the complex phenomena to discover the important
variables and relations among them. The psychological richness of religious processes, selection procedures, background factors for candidates for the ministry makes them very attractive for study but also makes them consistently baffling to comprehend. Beyond this, however, systematic progress has been stymied by disagreement or uncertainty over several general questions of strategy or approach. For example, researchers have been in disagreement on whether longitudinal or cross-sectional studies of the seminarian and of the minister were more appropriate.

The field has not until recently been subjected to systematic scientific study. Many books such as those represented by LaFarge (1954) and Dendero (1965) are nothing more than anecdotal accounts of why, for example, a particular individual chose to enter the religious life or are "arm chair-introspective" reports, usually based on one case, of factors associated with permanency in religious vocations. Moreover, data on members of religious orders and particularly "turnover" statistics have been zealously guarded and it was not until quite recently that studies such as those of Kennedy et al (1972) have presented hard data that could be subjected to statistical analysis.

Parallel to the rise of scientific experimentation, i.e., experiment with appropriate models, built in hypotheses to be tested and rigorous research design, there was an unfortunate rise of articles in the popular press about members of religious vocations "leaving in droves." The recent issue
of Time magazine referred to earlier in the chapter is representative of this type of publication but similar articles have appeared in The Catholic Reporter, Nation and Newsweek.

Significance of the Problem

There can be no question of the high degree of current public interest in the Catholic Church and its priests. The previously referred to magazines as well as newspaper articles and television programs regularly report changes taking place in the Church and questions are raised about the role of contemporary priests. This is also a subject of discussion in college classrooms and is a particular problem for church administrators who are responsible for selection of candidates for religious orders (Noty, 1972).

In the last few years and especially since Vatican II Church officials have come to accept change as a normal state of affairs. Church officials have been especially interested in assessing the impact of various changes on its members, particularly those called to positions of leadership. Increasingly, psychologists and other social and behavioral scientists are being encouraged to help provide such information. Priests and other religious personnel are interested in a better understanding of themselves and their place in the Church and are generally willing (and in some cases eager) to participate in meaningful studies of the priesthood.

The growth of interest in such research within the Church is reflected in the bibliography compiled by D'Arcy (1968a) which covered a search of the literature up to the
end of February, 1967. During the past decade and especially during the past five years, the character and quality of these research efforts has undergone a substantial change. The studies are more rigorously designed, the variables are more precisely defined, and the results are being subjected to more and more sophisticated analyses. Instead of relying, for example, on impressions gained from interviews of religious personnel, investigators are using carefully standardized psychological tests and attitude scales.

During the period from 1940 to 1965, it was common for studies to be performed by researchers who were relatively unaware of what other work was being done. There was considerable duplication of effort. These problems have been largely resolved with the publication of annotated bibliographies by Meissner (1961), Menges and Dittes (1965) and the most recent work by D'Arcy (1968). The bibliography by Menges and Dittes (1965) is especially complete and includes references to both the psychology and the sociology of religion with particular emphasis on the individuals who are currently active in non-secular vocations. More of this research is now appearing in the standard professional journals and is being indexed in Psychological Abstracts and Sociological Abstracts and is also being included in Dissertation Abstracts.

Recently the study of careers or occupations has attracted more attention from behavioral scientists. Theoretical advances in "occupational psychology" have provided a firm foundation for analysis of the data that is being gathered. At the same time these
advances have led from an emphasis on "matching men and jobs" to the more complex study of career development which Super (1969) described as involving a "differential-developmental social-phenomenological" approach.

Rather than concentrating on a single vocational decision based on similarity of an individual's aptitudes, interests, values, and personality traits to members of a given occupation, there is increasing recognition that career development involves a series of choices made throughout the individual's life. Cronbach (1970) was concerned with this question in his text on psychological testing:

In the last decade most of the creative thought on individual characteristics has looked toward theoretical understanding rather than practical contributions. This research accepts, consciously or not, the maxim of Campbell and Fiske that there is little use in establishing a generalization about a trait or intervening variable unless one can measure it (and, in experiments, manipulate it) by two or more distinctly different operations. An investigator used to spend his life investigating data from one operation; while no one would decry the contribution of Terman, Porteus, or Strong, that strategy is too little generalizable. Today's mainstream researcher grapples persistently with a single construct, matching protean operations to the protean elusiveness of the construct. The style is not new; Hartshorne-May and Piaget adopted it long ago. The current popularity of the style is promising for the progress of theory.

While I doubt that any broad theory is now ready to set forth blueprints for test construction, my treatment of ability tests will make it evident that I see possible convergences between views put forward quite separately by Piaget, Cattell, Witkin, Guttman, Porteus, Vernon, and an army of cognitive simulators. Someone would be able to distill from this, and the literature in the older traditions of Wechsler and Thurstone-Guilford, a guide to the next generation of tests. Perhaps there are similar possibilities in the current career-development studies, the concept of personality as a set of coping strategies, and elsewhere.

I am more convinced than ever that the solution for most of the ills of testing is to develop sound knowledge
of aptitude-treatment interactions. Then we can shift from a selection model or a prediction model to an allocation model, and use test procedures to pick the educational, therapeutic, or other approach that promises best results for the individual. This is both socially and logically right. Each year now, half-a-dozen pleas for this type of thinking come from Annual Review authors speaking for diverse branches of psychology. And the once-trickling evidence that there are such interactions is now at least a babbling brook. The evidence is so turbulent and sometimes bubbly that we cannot draw off any power. When we have cross-validated evidence as to what person variables and treatment variables interact, we will be in a position to generate a new kind of practical testing (pp. 3-4).

Cronbach's thesis lends support to Super's statements about a series of choices about a vocation made throughout an individual's life and provides some support for the efficacy of change in career direction, or even multiple careers.

These choices are made in an attempt to develop an identity as a person and as a member of a particular occupation; they are modified as the individual's self-concept and his image of the occupation change (Super, 1969).

Rooney (1966) delineated needed research on the personal and psychological characteristics of religious personnel on the basis of three questions: (1) What factors are involved in the decision to enter religious life? (2) What characteristics contribute to persistence in religious life? (3) What qualities are related to success or effectiveness in religious life? Research, as shown by a survey of the literature, has made some progress toward answering these questions, but major gaps remain. The principal thrust of the present study is to obtain further clarification of the second question above by attempting to determine some of the
personal and interest dimensions that would distinguish between those who did and those who did not persist in a religious vocation.

**Purposes of the Study**

The primary purposes of this study are to test these hypotheses:

1. There are no differences in self-perception between resignees and those who remain in the priesthood.
2. There are no differences in cognitive and personality variables between resignees and those who remain in the priesthood.
3. There are no differences in interest and/or attitudinal variables between resignees and those who remain in the priesthood.

A secondary purpose of the study will be an attempt to delineate any relationships between satisfaction that the work of the priesthood can offer, personality structure and development and vocational choice of the priesthood with a view toward providing possible guidelines to be used by Major Superiors in career planning and development of seminarians.

**Scope of the Study**

This study was performed with samples representatively determined from religious and former religious populations principally in the Midwest. The data were collected largely by mail which involved several non-response and follow-up
problems which are detailed in Chapter III. The general design of the study and further details on the populations studied are also presented in Chapter III. Throughout the study, a major emphasis was placed on delineation of those personal interest and motivational variables that might discriminate between those who persisted in and those who did not persist in the religious vocation.
CHAPTER II

REVIEW OF THE LITERATURE

There is little question of the large amount of public interest in the Catholic Church and in its priests. In television programs, in newspapers and in popular magazines, the many changes taking place in the Church as well as questions raised about the role of the contemporary priest are increasingly featured. Administrators in the Catholic Church have, since Vatican II, tended to regard the dramatic changes taking place as normal to Church operations. They have been concerned with the development of up-to-date, accurate information on religious personnel and especially those who are in leadership positions.

Researchers in the fields of social and behavioral science are increasingly being asked to help gather such data. Priests, Brothers, Nuns and other non-Catholic religious personnel are interested in a heightened self-awareness so that they will know their proper role not only in the Church but also in secular life. Religious personnel are typically willing to participate in research studies devoted to questions of satisfaction with and progress in the religious vocation. Studies on priests and religious personnel presently living in these vocations, such as D'Arcy and Kennedy (1965), Dendero (1965), and Kennedy (1967, 1968, 1969), have been received with considerable interest.

The heightened interest in this type of research within the Church itself is reflected in the annotated bibliography compiled by D'Arcy.
which covered a search of the literature up to the end of February, 1967. After tabulating the entries in the bibliography chronologically, he comments:

The earliest reference is 1927. This entire field of study can be said to have emerged not more than forty years ago. It took twenty years for it to pick up momentum, which it did immediately after the Second World War, reaching its greatest rate of acceleration in the 1950's. It is still continuing a steady growth. It is one indication of the increasing application of scientific methodology to matters in the religious domain.

This remarkable rate of growth has been accompanied by improvements in communications among those conducting research on religious personnel. At one time it was common for studies to be conducted by investigators who were relatively unaware of what others had done. Instead of building on previous discoveries, studies often duplicated one another.

Such isolated research studies are less prevalent today since publication of annotated bibliographies by Meissner (1961), Menges and Dittes (1965), and Menges (1967), the bibliography by D'Arcy (1968a), and several reviews of research on various aspects of this area (D'Arcy, 1962; Dunn, 1965; Rooney, 1968; T. N. McCarthy, 1970).

Investigators seem to be less parochial and more aware of the results of studies conducted with denominations other than their own. More and more of the research on religious personnel is appearing in the standard professional journals and is being included in Psychological Abstracts and Sociological Abstracts. The lack of ready accessibility of much of the research published as masters theses and doctoral
dissertations is still a problem, but communication in this area has improved to the extent that new research programs can build upon a foundation laid down by previous researchers.

It has been interesting to note this increased awareness of the need for more reliable and pertinent research data. Theoretical and methodological advances which have been made provide a more reliable foundation for analyzing research data. Concomitantly these advances have led from an emphasis on matching individuals to positions to the more complex study of career development which Super (1969) describes as involving a life-long learning approach and the realization that it is possible—even desirable for some individuals to have two careers in a lifetime.

Vocational guidance counselors are doing more than simply giving vocational tests. There is instead an increasing awareness that career development involves a number of choices made throughout the individual's life. These choices are made at the beginning stages of an individual's career often without much analysis but can become moderated as the individual proceeds through the initial stages of the career. They are then changed or modified as the individual gains new insights as to his own self-concept and how he "fits" into a particular occupation. As Super (1969) describes it:

Central to the theory of vocational development are the processes of the formation, translation into occupational terms, and implementation of self-concepts. If the
theory is to cover the whole life span, a series of self-concept modification and adjustment processes must be formulated. The deciding individual, construing himself and his environment in his own way, is a major determinant of his own career, even though he operates in a context of external determinants. The formation process includes exploration of the self and of the environment, the differentiation of the self from others, identification with others who can serve as models, and the playing of these selected roles with more or less conscious evaluation of the results (reality testing). The translation of self-concepts into occupational terms may take place through identification with an adult role model (a global translation, in which one says 'I am like him' or 'I want to be like him'), experience in a role in which one has been cast (discovery of vocational aspects of the self-concept, as when being drafted and assigned to training leads to the discovery of unsuspected interests and outlets), or learning that some of one's attributes should make one fit well into a certain occupation. The implementation process involves action, as in obtaining the specialized education or training needed for the preferred occupation, or finding employment in it. Modification takes place after entry and with experience as realities cause further adjustments, perservation of the self-concept is typical of the maintenance stage as the established person seeks to hold his own in a changing technology, and further adjustment is called for as capacities and role expectations are drastically modified by aging. (Pp. 13-14).

Conceptual models such as the above have only recently been applied to clergymen. As they have, researchers have begun to direct their attention to such questions as the role of the priest, the situations under which he works, the image he projects, the choice points and stress points he encounters, the nature of the system in which he functions and the changes he experiences as he progresses through the various stages of his career. These questions are stimulating significant research. Yet there are more traditional questions which have not been answered satisfactorily. Rooney (1966) classified needed research on the psychological characteristics of religions on the basis of three questions: 1) What
factors are involved in the decision to enter religious life? 2) What characteristics contribute to persistence in religious life? 3) What qualities are related to success or effectiveness in religious life?

Research has made progress toward answering these questions, but major gaps remain. Conclusions drawn often require assumptions which have yet to be tested or verified. The question of effectiveness has been a particularly troublesome one. Attempts to clarify it have led to a greater consideration of the role of the priest and the situation in which he functions in addition to the more traditional search for an answer in terms of personality traits. The questions posed by Rooney in 1966 seemed to provide a suitable format for classifying psychological research on religious personnel up to Vatican II. The changing emphasis of studies in the intervening years however, have made these classifications somewhat inadequate for delineating this area of research today.

Other schemata for classifying research on clergymen have been proposed including those of Menges and Dittes (1965), Demereth (1968), and D'Arcy (1968a).

Menges and Dittes employed the categories listed below:

A. Unique characteristics of clergymen and religious.
   A1. Personality. Including motivational, ability and intelligence, and interest variables.
   A2. Background. Biographical and demographic data, environmental influences, conscious considerations in making vocational decisions, etc.
A3. Recruiting, screening, training, guidance procedures
A4. Miscellaneous. Most commonly assessed attitudes

B. Effectiveness
   B1. Definitions
   B2. Personality
   B3. Background
   B4. Procedures

C. Differences among clergymen

D. Consequences of being a clergyman

E. Counseling and therapy with clergymen and religious

F. Physical and mental health and illness among clergy and religious

G. Wives of clergymen

H. Surveys of research and research methodology

I. Surveys of psychological testing of seminarians, clergy and religious

Demereth developed the following outline:

I. Ministerial careers (the ministry as an occupation)

II. Ministry/laity relations (the Church as an institution)

III. Role of religion in wider society (empirical and theoretical issues)

D'Arcy used the following classification:

1. Statistical studies of candidates, dropouts and deployment

2. Environmental factors in the background of religious vocation

3. Studies of religious vocation in the light of vocational development theory

4. Psychological characteristics as measured by personality, interest, aptitude and achievement tests
5. Studies of illness, both physical and mental, and of length of life

6. Attitudes of and toward religious personnel

7. Role studies

8. Sociological studies of the structure of religious communities

9. Bibliographies

This chapter has drawn from all three of these classifications but no one of them was entirely suitable for the scope and purpose of this survey. The categories of Menges and Dittes were more comprehensive than required for the present review; yet, interestingly enough, the term "career" does not appear in them. Demereth's outline developed from a conference in which researchers in sociology and psychology met with Church officials from a variety of denominations; it too proved too broad for present purposes.

While D'Arcy's classification is somewhat more limited than the other two, his bibliography included statistical, clinical and theoretical studies conducted by sociologists, anthropologists, medical doctors, educators and psychologists in which the subjects were Catholic religious personnel. The present review concentrates mainly on empirical research in which priests and seminarians served as subjects. Consequently, for the purpose of this chapter the following outline was developed:

1) Early studies of priests and seminarians

2) Mental and physical health of religious personnel
3) Research using personality inventories with religious groups
4) Interests and values of priests and seminarians
5) The role of motivation on persistence and effectiveness in religious life
6) Effects of seminary training
7) Role of the priest and the nature of his work environment
8) Stages of career development in the priesthood

Early Psychological Studies

Psychological studies of seminarians and priests were reported by Sward (1931), who found religious life attracting more than its share of introverted individuals with feelings of inferiority; by Moore (1936), who studied the rate of mental illness among priests and concluded that prepsychotic individuals are frequently attracted to the priesthood; and by T. J. McCarthy (1942), who found seminarians to be less well adjusted on the Bell and Bernreuter personality inventories than normative groups of students in the same grade. Actually, Moore's data showed the total incidence of mental illness to be lower among priests than in the general population; his interpretation that disorders such as schizophrenia, alcoholism and paranoia are more common in priests than men in general was based on the percentage of hospitalized priests exhibiting a given disorder rather than on a comparison of the incidence of each diagnostic category in priests and men in general. Nevertheless, his studies highlighted the problem of emotional adjustment of seminarians and priests, thus
stimulating additional research and encouraging the development of programs for the psychological evaluation of applicants for religious life. The research that followed from these early studies can be divided into two main areas. One of these concentrated on measuring (chiefly through the use of personality and interest inventories) the characteristics of priests, seminarians and applicants to the seminary. The other continued Moore's concern with the extent of illness, particularly emotional illness, among religious groups.

Some of the studies in this first group are concerned with changes occurring during training, some with differences between dropouts and those who persevere, and others with attempts to distinguish those who are more or less effective according to some criterion—most commonly ratings by self, peers or supervisors. The second main type of research following from Moore will be reviewed first before proceeding to the far more numerous investigations of personality.

**Mental and Physical Health of Priests**

Results of research on the incidence of emotional illness among priests and seminarians have been sought as evidence for the degree of stress which members of this profession undergo as well as for an indication of the type of person attracted to this life. VanderVeldt and McAllister (1962), in their discussion of cases of alcoholism among priests, concluded that the presence of a dominant mother is common among priests and contributes to the development of alcoholism. They also compared symptoms of priests and lay
Catholics being discharged from a psychiatric institute (McAllister & VanderVeldt, 1965) and concluded that alcoholism was more prevalent among priests. As with Moore's studies, however, the fact that a disorder is common among hospitalized priests tells us little about its incidence among priests in general.

Allied to this type of research are studies in which incidence of physical illness or longevity rate is presumed to reflect the degree of stress present within the religious vocation. Caffrey (1966) found the incidence of atherosclerotic coronary attacks to be significantly higher in a community of priests involved in teaching and administration compared with a group of monastic priests and brothers. The study, however, did not completely control differences in diet and other variables.

Studies of the life span in priests show mortality rates to be consistently lower than for men in general, although perhaps not as low as for teachers or Protestant clergy (Madigan, 1962; King & Bailer, 1969). Since mortality rates are generally less favorable for single than for married men, this might seem to provide a ready explanation for the difference in the figures for Catholic and Protestant clergymen. (Kennedy & Heckler, 1972).

**Research Using Personality Inventories**

The other type of research stimulated by Moore's findings was the attempt to determine whether the priesthood was attracting more than its share of candidates who were poorly adjusted or who had unique and measurable characteristics.
of personality, interests, values and motives. Many studies of priests and seminarians have dealt with characteristics present in such groups. However, the research designs employed have not permitted a clear interpretation of whether the results were indicative of the type of applicant attracted to religious life, the effect of attrition as some are screened or drop out during training, the impact of the experience in the seminary and the priesthood or to some combination of these factors.

Descriptive Studies with the MMPI

By far, the most widely used instrument for studying personality characteristics of seminarians and priests has been the Minnesota Multiphasic Personality Inventory (MMPI). The MMPI consists of thirteen scales which are abbreviated as follows:

L (The Lie Score)
F (An Unnamed Validity Score)
K (An Unnamed Suppressor Variable)
Hs (The Hypochondriasis Scale)
D (The Depression Scale)
Hy (The Hysteria Scale)
Pd (The Psychopathic Deviate Scale)
Mf (The Masculinity-Feminity Interest Scale)
Pa (The Paranoia Scale)
Pt (The Psychasthenia Scale)
Sc (The Schizophrenia Scale)
Ma (The Hypomania Scale)
Si (The Social Introversion Scale)

Studies have typically found religious samples scoring higher on several scales indicative of maladjustment. Thus, T. N. McCarthy, after a review of the research of T. J. McCarthy (1942) with the Bell and Bernreuter, and that of Bier (1948) and Murray (1957) with the MMPI, concluded that:
Studies of personality traits of priests and seminarians showed a consistent pattern in which the person entering religious life tends to score higher on neurotic scales than do other Catholics of the same age and the same educational and social background, the religious samples tending to be more submissive, introspective, dependent and self-conscious than a comparable sample drawn from the laity (McCarthy, 1960).

Dunn (1965) reviewed several studies of seminarians, priests and other religious personnel conducted since the above three studies and drew the following similar conclusions:

The consistency of MMPI profiles obtained from religious samples is most striking. All groups scored high on Pt and Sc. Male religious usually score high on Mf. This pattern suggests that religious tend to be more perfectionistic, worrisome, introverted, social inept and in more extreme cases, perhaps isolated and withdrawn.

He also stated that "... religious and religious applicants show signs of defensive behavior typical of persons with neurotic tendencies." There are several studies which do not support these conclusions in that they found MMPI scores on samples of priests or seminarians to compare favorably with the norm group (Fehr, 1958; Gorman, 1961; McDonagh, 1961). There have also been criticisms of the above conclusions as requiring assumptions which may be unwarranted (Dittes, 1967; Rooney, 1967).

Characteristics Revealed by Other Personality Inventories

Most of the research published on the personality of religious personnel has been done with the MMPI. However, some work has been done with personality inventories which have been constructed by factor-analytic methods. Characteristic of these test instruments are the California
psychological Inventory, the Guilford-Zimmerman Temperament Survey and the Sixteen Personality Factor Questionnaire.

The Handbook for the Sixteen Personality Factor Questionnaire (16PF) cited data on 1,707 priests which showed them to deviate only moderately from the general population norms. The most notable characteristic indicated was a higher score on factor I (indicating a protected emotional sensitivity in childhood and a lower than average degree of self-reliance) and a lower score on factor F (showing a serious and sober disposition rather than a happy-go-lucky one). On second-order factors, priests showed up as somewhat more introverted, anxious and dependent than the norm group (Cattell, Eber & Tatsouka, 1970). This handbook also gives data on a sample of 145 Catholic seminarians. The seminarians were found to be emotionally sensitive but, compared with the general population norm group, were more extroverted, self-assured and unpretentious. Whether the differences reported between seminarians and priests are the result of sampling, training, situational variables or other factors is not known.

The Guilford-Zimmerman Temperament Survey was used by Sutter (1961) in testing 1,693 major seminarians in diocesan theological schools. Compared with a norm group of college students, the seminarians were revealed to be more submissive, introverted, sensitive, feminine and deliberate in the pace of their activities. At the same time, they were found to be more emotionally stable, serious-minded, tolerant, reflective
Personality and Perseverance in the Seminary

Turning next to studies comparing those who persevere in seminary training with those who drop out, researchers report results that are not completely consistent. Most research of this type has been done with the MMPI. Hispanicus (1962) and Sweeney (1964) both found Sc, Pt, and Pd to be significantly higher for those who withdraw, although Hispanicus' sample was quite small; Murray & Connolly (1966) reported Ma and Sc to be elevated significantly for dropouts; Weisgerber (1969) found high Pd scores to be the best predictor of withdrawal, with very low K scores also an effective predictor, and other patterns (e.g., Mf and Ma as highest peaks) worth further investigation. Vaughan (1963) failed to differentiate between the two groups, but found the profiles of dropouts to center around Hy-Pd and Pd-Ma peaks.

Barry (1960) developed a scale which successfully discriminated the two groups; he also found the non-persisters significantly higher on all scales except Ma and Hy. Other studies using this scale have not provided confirmation of it as a measure of perseverance (Coelho, 1963; Weisgerber, 1969), but Carroll (1970) found it to be related to faculty ratings.

Lee (1968) used the 16PF as well as the Kuder Preference Record and a number of attitudinal response items to compare sixty students who persisted in the seminary with sixty who voluntarily left. The 120 students were part of a
group tested prior to graduating from high school who were followed up during college in the diocesan seminary. Although he found the majority of those who withdrew not to differ in personality from the majority of those who remained, the use of analysis of variance, regression analysis and cluster analysis revealed some differences. Persisters were significantly more submissive; dropouts were higher in self-esteem. Seminarians who exhibited conformity of attitudes and behavior in social situations and those who were more feminine in interests and personality were likely to remain; those who displayed creativity on the tests were likely to leave.

**Personality and Effectiveness**

Attempts to relate scores on personality inventories to success in the seminary or the priesthood have most commonly used grade point average and ratings as criterion measures. Wauck (1956) and Webb, Goodling & Shepherd (1958) found MMPI scores not to differentiate between groups divided on the basis of faculty ratings and field work ratings respectively. Weisgerber (1969) concluded, on the basis of faculty ratings of seminarians, that high Pd scores reflect an independence which often produces difficulty in observing religious discipline. Ingram (1963) found a negative correlation between Pd scores and academic performance among divinity students. Hispanicus (1962) reported a significant negative correlation between Pa scores and faculty ratings, with Pd and Pt also negative and close to significance, and Mf close to significance in a positive direction. Cardwell (1967)
found grades of Protestant seminary students to be significantly correlated with Mf and originality and nearly so with Sc and K and Social Responsibility. Thompson (1956), using students from a Lutheran seminary, noted that those with deviant MMPI profiles did not achieve as well as predicted; Webb, et al (1958) and Ashbrook (1962) also confirmed this finding. Carroll (1970) reported that seminarians differing on ratings by faculty did not differ significantly on the MMPI previously taken as applicants, but did differ significantly on concurrent testing on scales D, Pd, Sc, Ma, Si and Barry's Re (responsibility) scale. Wright (1951), using concurrent testing on Army chaplains rated by a panel of supervising chaplains, found the low rating group to score significantly higher on L, F, Hs, D, Pd, Mf, Pa, Sc and to score significantly lower on Si. The Pd score was higher in several of the less effective groups, as it was also in the case of those withdrawing from the seminary. Aside from this there was little in the way of a consistent pattern to the results.

To summarize the results of research with personality inventories: numerous studies suggest that the priesthood is attracting more than its share of applicants with a low degree of masculine identification and a variety of emotional problems. The most frequently used inventory, the MMPI, may be an inappropriate instrument for revealing more positive personality characteristics of seminarians and priests. Other studies using inventories such as the 16PF have shown more
positive personality characteristics to be associated with persistence in religious life. Studies using the MMPI often showed poorer adjustment for "dropouts" contrasted to those who persist, particularly in response to authority and in control of impulses; yet those who remain show signs of developing more problems as they progress in the training program. Such conclusions should be considered tentative until more research is completed. In the opinion of the present writer, more research should be done with some of the newer personality inventories constructed by factor-analytic procedures. The Guilford-Zimmerman Temperament Survey and the 16 P.F. are representative instruments which have been constructed by using factor-analysis test design techniques.

**Interest and Values**

Studies of interests typical of priests and seminarians have been conducted using the Strong Vocational Interest Blank (SVIB), and to a lesser extent, the Kuder Preference Inventory. D'Arcy (1962) has reviewed this research, reporting a dozen studies, including two which describe the development of special scales for priests on the SVIB: the diocesan priest scale by Lhota (1948), and his own missionary priest scale (D'Arcy, 1954; C. E. Kennedy, 1958). Lepak (1968) reviewed this research more briefly in conjunction with the report of his new scale for priests on the revised SVIB, while D'Arcy (1968b) added some comments on the role of research on clergy interests. Studies of the values of clergy-men have been conducted with the Allport-Vernon Study of
values (or its revision, the Allport-Vernon-Lindzey) which measures the relative strength of six categories of values: theoretical, economic, aesthetic, social, political and religious.

In Lepak’s study the 1966 revision of the SVIB was administered to a representative sample of priests from one diocese. He found priests to score high (primary patterns) on Group V: Social Service and Group VI: Aesthetic-Cultural. They had reject patterns (a majority of scores lower than men in general) on Group II: Physical Science; Group IV: Technical and Skilled Trades; Group IX: Sales; and Group XI: President, Manufacturing Concern. These findings are consistent with the results of previous research with the SVIB, although missionary priests and seminarians have normally scored fairly high in technical and outdoor interests.

Lepak’s Priest Criterion Group scored highest on the SVIB Basic Interest Scales for Religious Activities, Social Service, Public Speaking, Teaching and Writing and lowest on Technical Supervision, Mechanical and Agriculture. The group scored relatively "feminine" on the Masculinity-Feminity Scale (as is common in occupational groups with cultural and altruistic interests) and higher than average on the Occupational Level Scale (indicating interests more similar to professional men and business executives than to blue collar workers).

On the Kuder Preference Inventory, seminarians have typically scored high in social service, literary and musical
interest, and low in mechanical, scientific and clerical interests. Kenney (1958) demonstrated that successful and unsuccessful foreign missionary groups could be differentiated by mean scores on the Kuder literary scale. Kenney was also able to demonstrate the efficacy of using four SVIB keys to differentiate between the two missionary groups. The research reported by Kenney used a univariate statistical design; multivariate methods may have been able to provide more powerful discrimination between the two groups. These techniques such as multiple discriminant function and multiple regression analysis were not generally available (especially in computer solution format) when Kenney performed his study in 1958.

The Allport-Vernon Study of Values has been used in several studies with samples of religious personnel since T. J. McCarthy (1942) used it in research with seminarians. He found religious interests to be predominant in his sample, as is to be expected. Other studies of religious groups have demonstrated similar and thus consistent findings although small differences on other scales of the Allport-Vernon have been found with different groups (D'Arcy, 1958).

The Allport-Vernon-Lindzey revision of the Study of Values has been used in studies of Catholic seminarians by Weisgerber (1969) and with Protestant seminarians by Maehr and Stake (1962). Both found seminarians significantly higher on religious and social values than control groups of non-seminary students, and significantly lower on theoretical,
economic and political values. Weisgerber (1969) concluded on the basis of his research with the Study of Values that it was not a useful device for identifying potential dropouts since their scores were so similar to those of seminarians who persisted. He recommends it, however, as having potential value for counseling and guidance with students considering a career in the priesthood or religious life.

It is reasonable to assume that values play an important part in the lives of priests, particularly in view of the relationship between values, interests, attitudes and motives. Yet research on the values of priests has been sparse and limited to relatively simple studies using the one readily available test in this area.

**Motivation**

In addition to the research on traits measured by the MMPI, the SVIB and other standardized personality and interest inventories, several studies using a variety of procedures have emphasized the importance of motivational factors in predicting persistence and effectiveness in religious life. Weisgerber (1969) found that 92 per cent of the candidates for the seminary who were rated by a psychologist as having poor motivation dropped out. A similar result was reported with applicants to a community of teaching sisters (Rooney, 1966). While such results point up a major area for investigation, they do not delineate the dynamics underlying weak or inappropriate motivation. The psychological assessment is typically a global one, using a number of tests
and other devices including a lengthy interview. Those rated as having poor motivation by such a diagnosis might include applicants who openly express doubt about the appropriateness of their choice as well as those who are convinced of the rightness of their choice, yet, reveal signs of deficits or conflicts in this area during the assessment.

Potvin & Suziedelis (1969) in their national survey of seminarians show instances of open expression of doubts being a good predictor of withdrawal. Seminarians who withdraw within the year following the data collection were more likely, than those remaining, to agree to such questions as: "I am almost certain that I will give up the idea of becoming a priest," "I don't know why I want to become a priest," and "I am not absolutely certain that I want to be a priest."

On the other hand, in the research of Lee (1968) those seminarians who were certain in eighth grade that they had a vocation to the priesthood were more likely to leave. Another finding of Potvin & Suziedelis (1969) involved those who responded on the questionnaire that they, as a priest, would seriously consider marrying if the Church would allow it. Three to four times as many of those who responded in this way left the seminary compared with those who indicated they would not marry even if it were permitted.

Sheridan and Kobler (1969) used the Loyola Seminarian Sentence Completion Test with a group of seminarians. Although they found high concurrent validity for all subtests using psychologist's judgment as a criterion, the only subtest
predicting persistence in the seminary was attitude toward the priesthood.

Perhaps the most striking studies of motivation of religious personnel by means of a diagnostic device is the use of the Thematic Apperception Test (TAT) by Arnold (1962) and two of her students with teaching sisters and student brothers. These researchers used a Story Sequence Analysis and concentrated on the "motivational pattern" or "principles of action" revealed in the stories. In one study using this method, teaching sisters rated high by their pupils were successfully differentiated from those ranking low (Burkard, 1958); in another with scholastics in a community of teaching brothers, there was relatively high correlation between scores on the TAT and ratings of "promise for religious life" by peers (r = .59) and by superiors (r = .61) (Quinn, 1961).

A survey of the literature failed to turn up any similar studies on priests or seminarians. These diagnostic procedures seem to hold considerable promise and the results are consistent with the more extensive research demonstrating convincingly that the TAT can be used successfully to assess motivation in a variety of groups (McClelland, Atkinson, Clark & Lowell, 1953).

Another instrument with considerable potential for research in this area is the Theological School Inventory (Dittes, 1964), designed to tap the various patterns of motivation found in theological students. Widely used in Protestant seminaries, particularly for counseling purposes,
its worth has been demonstrated by a number of investigators. A modified form of this device for use with Catholic seminarians or a new inventory designed in a similar manner could make a significant contribution to research on motivation toward a career in the priesthood.

Effects of Seminary Training

Since Vatican II there has been an increasing number of questions raised about the nature of training for the priesthood and its impact on the seminarian. Wagoner (1966) reports a number of observations and suggestions after extensive visits to Catholic seminaries and discussions with officials and faculty. Compared with Protestant seminaries he found a heavier emphasis on spiritual formation. He finds this praiseworthy, but it was often accompanied by a failure to appreciate its essential relationship to the development of the total human personality.

There have also been a number of studies reporting changes in personality test scores during training. In his review of such studies up to early 1966, T. N. McCarthy (1970) concluded that greater deviation takes place as training progresses. Carroll (1970) observed that there is partial evidence for the existence of critical periods where the students find "greater pressure, higher levels of anxiety, and deeper feelings of frustration at this time of their religious life than they had experienced or would later experience."
Differences in academic quality of seminaries are present and are related to enrollment levels and matriculation rate (Potvin & Suziedelis, 1969). The relationship of such factors as quality of the faculty, adequacy of student personnel services and characteristics of the peer group to the personality changes taking place during training remain to be investigated.

Looking back at their own seminary training, the majority of the national sample of curates surveyed by Fichter (1968) agreed that it prepared them to lead a holy and intellectual life but not to work with the laity nor to handle the practical problems of parish work. Younger priests were generally less satisfied with their training than the older ones, perhaps reflecting a failure of improvements taking place in the seminary to keep pace with the rising tide of expectations.

Questions have also been raised concerning the desirability of the strict sexual segregation of seminarians, or whether dancing, dating and other such social activities should be permitted. Research in this area, though relatively limited, has been summarized by Kobler, Rizzo and Doyle (1967).

Role and Work Environment of Priests

Characteristics found in any priest are determined not only by the traits he possessed when he entered the seminary and the influence of the training experience on his development, but also by the role or situation in which he functions after ordination. The role of the priest and the
circumstances under which he lives and works will naturally influence his satisfaction, attitudes and effectiveness. All of these, in turn, will affect the image of the priest and the number and kinds of young men who will be attracted to this vocation. Here research falls into the area where psychology and sociology overlap; sociology, starting with the structure of the organization within which the priest functions; psychology moving from the individual coping with the demands imposed on him by the situation.

In the area of work environment, studies of Fichter (1968) and Schneider & Hall (1970) are particularly valuable. Fichter employed a questionnaire mailed to a one-third sample of all diocesan priests in the United States who were not pastors or monsignors and received replies from 51 per cent of them. Previously, he had surveyed a nationwide sample of diocesan curates and pastors (Fichter, 1965). Schneider & Hall (1970) studied pastors, curates and diocesan priests on special assignments (high school teaching, hospital chaplain, newspaper work, etc.) in a single diocese, obtaining a 75 per cent reply to the mailed questionnaire. As an aid in selecting the questions, ninety-five priests were first interviewed to help determine what issues they considered most important in their work life.

Both studies considered--among other things--working conditions, and in both cases, relationship to the pastor was an item considered highly significant by curates. In Fichter's survey, although most curates appraised rectory
relationship as happy or fairly so, about one-third reported them as "fairly strained" or merely "formal and correct." Most curates are not consistently involved in joint planning of parish projects, although about one-half report free and open two-way communication in the rectory and a third indicate the relationship is such that they normally call the pastor by his first name. Whether or not curates feel their talents are being utilized is related to relationship with the pastor; where relations are poor, eight out of ten report that they are not working up to capacity; where relations are good, this figure drops to four out of ten.

The image that priests and religious project to young people was examined in a survey in the New Orleans Archdiocese (Louis, Bowles & Grace, 1967). The subjects of the study were seventy-nine priests (thirty-three pastors and forty-six assistants), thirty-one brothers and two hundred forty-six sisters. Those priests and religious who were in a position to associate with young people reported that the image which priests projected to them was a relatively unattractive one. A large part of that image seemed related to inadequate interpersonal relations existing among priests and religious and between them and the laity. The survey reported a feeling that if priests and religious would relate to one another in a more warm and personal way it would improve the general spirit and effectiveness of the Church.

The marked turmoil presently taking place in the Church and the weakening of the social structure supporting the traditional role of the priest is bound to affect his
life and work. A discussion of role conflict among the clergy and a number of suggestions for research in this area are contained in the Proceedings of the Research Conference on Ministry (Mills, 1968) and in the work of Kinnane (1970).

Career Development in the Priesthood

The controversy over the proper role of the priest and the related issues emerging from the re-examination of the Church and its institutions may generate major changes in the nature of this career. For the present, however, research is available only on the career development of today's priests and the various stages they have undergone. These empirical findings may also shed some light on the paths future priests will follow.

Some aspects of career development were examined earlier in reviewing studies of the personality of seminarians and priests as well as in the section on role and work climate. In this section, research relating to the career development of priests is reviewed starting with childhood interest and moving through the various stages to retirement.

The seeds of a vocation are planted at an early age. Potvin & Suziedelis (1969) indicate that 86 per cent of all seminarians first thought of a vocation to the priesthood in elementary school; Schneider & Hall (1970) report that one-third of their respondents made the decision to enter by this time.

The influence of parents and personal contacts with priests and religious are worth examining. Many with such
early interests quickly decide against this career, but in others it persists to the point where they enter the seminary. Potvin & Suziedelis (1969) report that seminarians come mostly from middle income families. Few have fathers who are college graduates. Most come from larger families where the parents attend Mass regularly and receive Holy Communion frequently. They are likely to have attended Catholic schools. This finding is consistent with Fichter's earlier report of the background of seminarians. But his observation that most were from urban areas differs from the more recent finding that more are from the suburbs and smaller cities. This may simply be a reflection of the shifts in population that have taken place as revealed in the 1970 census data. Fichter (1961) also noted that the seminarian is more likely than the non-seminarian to have one or more close relatives in the religious life. In Fichter's later survey, although the majority of priests indicate that they did not enter seminary training until after high school (and one out of six not until after college), nearly three out of ten entered a minor seminary directly from elementary school (Fichter, 1968). Many students apparently enter at this age with the idea of "trying it out," and Potvin & Suziedelis (1969) suggest that some parents see it as an inexpensive private boarding school.

Barry & Bordin (1967), based on an analysis of the ministerial career, developed a number of hypotheses about the kinds of gratifications those attracted to this vocation might expect to achieve and therefore the characteristics
that might be found in its members. Assuming that the priest is seen as speaking for a distant, all-powerful master and taking on some of his authority without displacing him, they hypothesize that a certain kind of relationship is likely to be found between boys attracted to this vocation and their parents. They speculate that the child's relationship is to an idealized father held up as a model by the mother, particularly when the real father is absent or inadequate. The mother, then, would be particularly important, and the son would develop a mixed masculine and feminine sex role by identifying in part with the mother, because of her closeness and influence, and in part with the idealized father in whose name she speaks. These authors find some support for this and a number of other hypotheses from a collection of biographical material on clergymen and from a review of empirical studies. While the Potvin & Suziedelis (1969) study supports the special significance of the mother, it does not show the father as typically absent or inadequate; rather he is seen by the seminarians as more affectionate and accepting compared with the way the average non-seminarian views his father. The role of the father's personality as well as his relationship to his wife and son are questions for further study.

Hall & Schneider (1969) have expressed concern over the relatively early age at which the tentative career choice to the priesthood is made, the indications that the decision is often greatly influenced by someone else and the relatively passive part the individual seems to play in the choosing.
A related problem worth investigation is the opportunity present in the seminary to realistically explore alternate vocational choices. Where this opportunity is absent or greatly limited, some individuals who are unsuited for this career may drift along passively, lacking the initiative to leave yet not so obviously unqualified as to be dismissed. The degree to which the seminary presents a realistic picture of even the priestly vocation cannot be taken for granted.

A study of Lavoie (1968) suggests that seminaries are not providing a desirable kind of environment for helping young people achieve a sound identity. He compared students in the relatively restricted environment of the seminary with Catholic students in the relatively freer environment of the non-seminary high school and college. Analysis of the tapes of interviews with the participants led to the conclusion that a restricted environment produces an identity foreclosure, i.e., a premature acceptance of an identity from others, whereas a free environment promotes a facing of the identity crisis and a resolution of it into an achieved identity.

Kinnane (1970) reports the major reason young adults give for leaving the seminary involves the struggle for autonomy in choice. He comments that the normal course of development in adolescence is from a dependence and outer-directedness to an increasing independence and self-direction, and he emphasizes the need for seminaries to foster psychological self-support.
Schneider & Hall (1970) in the diocese they studied found that the typical curate believed that his abilities were being under-utilized particularly in his early years as a priest. They found that it took twenty-two years before the average curate was given the opportunity to take on the challenge and responsibility of the pastorate. In this survey curates reported some increase in responsibility from the sixth to the sixteenth year after ordination, followed by a decline in the five years preceding appointment as a pastor. In this study, the degree of satisfaction reported by pastors increased rapidly in the first years of their new position so that the average pastor had a much more positive attitude toward his work and a higher degree of satisfaction than the average curate; he was still not as satisfied, however, as the average professional man according to the national norms used by the authors.

Fichter (1968) reports differences in degree of satisfaction among pastors to be related to the type of parish they are in, with the more satisfied pastors being in a large parish with few debts. As for their manner of assignment and transfer, the 1960 survey of Fichter showed that one-half of the pastors were "simply told to report to their present assignment," while some degree of consultation was reported by the other half. In the diocese studied by Schneider & Hall (1970), pastors were usually given the opportunity to refuse an assignment.

Relatively little information is available about the
characteristics of pastors and the effect of various background and situational factors in influencing their effectiveness and satisfaction, but this important step in the priest's career deserves the attention of researchers. This is true to an even greater extent of bishops and others in high administrative positions in the Church. Social scientists who conduct research on organizations emphasize the advantage of studying administrators at the highest possible level since their influence extends throughout the system. Empirical research by psychologists and sociologists on bishops and other administrators is apparently non-existent. Yet information of this kind could be invaluable to such officials in assessing their role in the contemporary Church and in helping them to supply the leadership needed in facing the challenges of our time.

Although few priests reach this stage in their career, all who survive long enough reach the stage of retirement. Hall & Schneider (1969) conclude from their observations that the transition from active priest to retirement is often as great as that from seminary to first assignment and from curate to pastor. The newly retired priest is probably equally unprepared for this new status. Research on this career stage could help clarify problems involved and pave the way for a more orderly and serene retirement.

Summary and Conclusions

Psychological studies of the priesthood are a part of the rapidly growing body of research in the social and
behavioral sciences on religious careers. The empirical information emerging from these studies has potential value for anyone who is concerned with helping present and future priests to be more effective and find greater fulfillment in their work. However, there has been no overall strategy for the research. Instead, investigators have selected questions that were convenient or interesting at the time and supplied partial answers to them; new researchers have moved on to new questions in preference to wrestling with the traditional ones until they were clarified and answered definitely.

Starting with the concern of Moore (1936) that an excessive number of priests might be developing serious emotional illness, the focus of research effort moved first to the characteristics of seminarians which were revealed by interest and personality inventories and then to the influence of seminary training on personality development. More recently, research inquiry has expanded its scope to include the various stages that the priest goes through, sometimes smoothly, sometimes stressfully, and the situations he experiences as he progresses in his career.

It has been common knowledge that vocations to the priesthood come more frequently from certain types of family background; it is only recently, however, that the personality dynamics existing in the family have been disclosed—particularly the special closeness existing between the mother and the future priest. The dominant role of the mother (along with an affectionate and supporting father) appears
to be a crucial element in influencing a youngster to project himself into an idealized role at an early stage of career development, rather than to identify with the father and model his behavior after him.

The characteristics of seminarians and priests that are revealed by tests of personality and interest are compatible with the above observations. Seminary students are found to be interested in people and desirous of helping them, emotionally sensitive, cooperative (often to the point of being passive), dependent, serious-minded (perhaps even perfectionistic) and interested in aesthetic and cultural activities. These traits are labeled "feminine" ones in the nomenclature of interest and personality inventories, since in our society they are present to a greater degree in the average woman than the average man. They are more likely to develop in boys whose mothers are overprotective, dominant and ambitious. Test results do not agree on a number of other facets of personality, including the degree of introversion-extroversion and emotional stability present in priests and seminarians.

The most frequently used test, the MMPI, has been useful in pointing out the number of young people with emotional problems who are attracted to the priesthood and in showing that seminary training can exacerbate these difficulties. Studies using the MMPI have a number of limitations, however, particularly since the test was designed to detect clinical problems rather than to identify positive personality
traits.

Although seminarians as a group have much in common, there is still considerable variety among young men attracted to this life. As they progress in training, with many dropping out, those remaining become a more homogeneous group. There are a number of reasons why students withdraw from the seminary. Many apparently leave because they have interests and attitudes which differ from the typical members of their peer group and, therefore, fail to receive their support; included among the non-persisters are some who are more independent and creative than the average seminarian who persists.

There are a number of aspects of the priestly life that have not yet been studied by empirical methods. There is also a need for continuing or longitudinal study of the priest's career as it is influenced by the many changes taking place in the contemporary Church.

The literature survey has focused on developing information that would contribute to an understanding of the person who chooses the religious career and then either remains in the career or leaves it at some stage to return to a secular vocation. The main purpose was to discover that research which would assist in conceptualizing those personal traits and qualities which might be associated with persistence (or lack of it) in religious vocations.

Most of the research that seemed relevant to the present study was concerned with measures of personality and
values. Research which appeared to relate to motivation for the religious life and personality characteristics which might correlate with patterns of motivation was also reviewed. From this review of the research, it is apparent that much work needs to be done in relating how different types of personality affect the decision to leave the religious vocation. The variables which appear most promising in an exploratory study of persistence in religious vocations were identified as (1) personality, (2) intellectual efficiency, (3) attitudes toward self, and (4) motivation and values. These four general areas were utilized in developing the variables which were studied in the experimental design and in the test battery referred to in Chapter III of this study.
CHAPTER III

DESIGN OF THE STUDY

It will be recalled that the purpose of this study was to assess the relative effectiveness of personality, motivational, and interest measures in determining persistence in the choice of the ministry as a vocation. The hypotheses of this study emanate from the results of previous research presented in the review of the literature which has suggested that there are few differences between persisters and non-persisters. As formally stated in Chapter I, these hypotheses are: (1) there are no differences in personality traits between persisters and nonpersisters; (2) there are no differences in interest dimensions between persisters and nonpersisters; (3) there are no differences between persisters and nonpersisters in motivational and self-awareness factors.

This chapter will delineate the method of selecting subjects, the instruments and materials used in collecting the data, and the procedures followed for data reduction and analysis.

The Subjects and Sampling Procedure

The subjects for this dissertation were sixty-three Roman Catholic priests who were active in the ministry and sixty-seven former Roman Catholic priests who had resigned from the vocation. Before this final sample was achieved
several problems were experienced in the data collection phase. It had been assumed that use of *The Official Catholic Directory* would provide accurate lists of the names and addresses of the diocesan clergy in the United States. However, a consultation with researchers from the National Opinion Research Center at the University of Chicago indicated that inaccuracies in the lists on the order of 20 to 25 percent were present. It therefore became necessary to seek lists of names and addresses of clergy from the individual dioceses and/or religious communities quite apart from established rosters. Because of time and cost considerations it was decided to limit the sampling to the Midwest and, more particularly to the Chicago metropolitan area. Accordingly, cooperation was solicited and received from the staff of the National Opinion Research Center which had, on computer tape, the names and addresses of over 6,000 respondents to a sociological study of Roman Catholic priests in the United States performed by the Center in 1971-72. At the same time, the Chicago Chapter of the Association of Catholic Priests was contacted and assistance was given in constructing two lists of priests and former priests in the Chicago metropolitan area. Compiling an accurate list of the potential respondents from the two sources and drawing a sample from the combined list caused a six-month delay in mailing out questionnaires and instruments, and in interviewing respondents.

It is estimated that as of the last quarter of 1969, the priest population of the United States was 64,496 (Greeley,
There is no accurate figure of the total number of priests who have resigned, but, for example, in 1969, 2.6 per cent of the active priests resigned between January 1st and December 31st of that year. Greeley (1972) presents data on the number of resigned priests which are summarized in Table 1 below.

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1966</td>
<td>291</td>
<td>0.5</td>
</tr>
<tr>
<td>1967</td>
<td>573</td>
<td>0.9</td>
</tr>
<tr>
<td>1968</td>
<td>1,023</td>
<td>1.8</td>
</tr>
<tr>
<td>1969</td>
<td>1,526</td>
<td>2.6</td>
</tr>
</tbody>
</table>

In the four-year period 1966 through 1969 then, 3,413 priests resigned from the active ministry. The data in Table 1 also suggest that the current rate of resignation is roughly three per cent per year, assuming a proportional increase in the resignation rate for the years 1970-1972. Recent data (Greeley, 1972) indicate that the rate has reached a plateau.

Using the combined facilities of the National Opinion Research Center and the Chicago Chapter of the Association of Catholic Priests in addition to sources provided by Dr. James Graham, two populations for the Chicago-Midwest area were
determined. These two populations consisted of 1,600 active priests and 750 resignees. Inasmuch as the active population was almost double in total compared to the resigned population, it was decided to do a ten-per cent sample of the former group and a twenty-per cent sample of the latter group. Table 2 below, details the population sizes, the sampling percentages, the respondent returns, and other demographic data.

**TABLE 2**

CHARACTERISTICS OF POPULATIONS AND SAMPLES STUDIED, SAMPLING PERCENTAGES AND RESPONDENT RETURNS

<table>
<thead>
<tr>
<th>Group</th>
<th>Total in Population</th>
<th>Percent Sampled</th>
<th>Total Responding</th>
<th>Usable Cases</th>
<th>Percent Usable Cases</th>
<th>Mean Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Priests</td>
<td>1,600</td>
<td>10.0</td>
<td>101</td>
<td>63</td>
<td>62.9</td>
<td>40</td>
</tr>
<tr>
<td>Resignees</td>
<td>750</td>
<td>20.0</td>
<td>90</td>
<td>67</td>
<td>74.4</td>
<td>35</td>
</tr>
</tbody>
</table>

After the sampling lists had been prepared a letter, which was individually typed using IBM MT/ST equipment, was sent to each person sampled, seeking his cooperation in the study. To obtain maximum cooperation, a group and personal analysis of the results was promised to each individual participating in the study. As each acceptance for participation was received, each respondent was mailed a general letter of instructions. The respondents were told that a number of personal characteristics would be measured and that a battery of questionnaires was to be completed. This phase of the
study required some nine months with three follow-up letters and/or telephone calls made in several instances to have the data completed and returned. In some cases only parts of the battery of questionnaires were returned and it was necessary to use follow-up procedures to have the missing data completed. There were also many instances of incomplete questionnaires received which had to be returned to the respondent for proper completion.

As indicated in Table 2, the usable responses were 62.9 per cent of those sampled in the case of currently active priests and 74.4 per cent of those sampled in the case of resignees. These percentages compare to 71.0 per cent and 48.3 per cent for priests and resignees, respectively in the study reported by Greeley (1972). Because of time and expense considerations a maximum of three follow-up calls and/or letters were made to those who did not respond after initially indicating that they would participate. In the Greeley (1972) report, extensive measures were taken to obtain the 71.0 per cent participation rate referred to above. These included long-distance telephone calls, telegrams, special delivery letters and repeated mailings. In those cases where the present author attempted to reach nonrespondents on the phone the most frequent reason given for not completing the materials was "time pressure" in the case of those in the active ministry and "lack of interest" in those who had resigned.

Nevertheless, considering that about two-thirds of the priests and about three-fourths of the resignees did
respond, it is felt that a sufficient number of cases was obtained for analysis to make valid assertions about their general attitudes, values, and personal characteristics. Further credence is given to this assumption when an index of pattern similarity (Cattell, 1970) was computed between priests in the current study and 1,707 priests in the Caffrey (1970) study. The index was calculated on profile agreement on the Sixteen Personality Factor Questionnaire; the resulting \( r_p \) was .43 and indicates a fairly high degree of association between the two samples.

**Instruments**

The basic data for the study were collected by using six self-report instruments. These self-report questionnaires are the main data source used in this study. All of the Ss in the study were asked to complete the following instruments:

- Personal Orientation Inventory
- Sixteen Personality Factor Questionnaire
- Thurstone Interest Inventory
- Motivation Analysis Test
- Sentence Completion Test
- Biographical Information Blank

The **Personal Orientation Inventory** (Shostrom, 1963) was developed to measure a comprehensive report of values and behavior deemed to be important in development of self-actualization (Maslow, 1962). Because the subjects in the study are representative of a specific and relatively large profession in our society, this test was chosen more to measure
actualization rather than personality malfunctioning. The test is subdivided into a profile with twelve different dimensions as follows:

1. **Time Incompetence/Time Competence**—measures the degree to which one is "present-oriented"

2. **Inner/Other Support**—measures whether reactivity orientation is basically toward others or self

3. **Self-Actualizing Value**—measures affirmation of a primary value of self-actualizers, i.e., whether the person holds values of a self-actualized person

4. **Existentiality**—measures flexibility in the application of values

5. **Feeling Reactivity**—measures sensitivity of responsiveness to one's own needs and feelings

6. **Spontaneity**—measures freedom to react spontaneously or to be oneself

7. **Self-Regard**—measures affirmation of self because of worth or strength

8. **Self-Accptance**—measures affirmation or acceptance of self in spite of weaknesses or deficiencies

9. **Nature of Man**—measures the degree of the constructive view of the nature of man, whether man is essentially good

10. **Synergy**—measures the ability to transcend dichotomies
11. **Acceptance of Aggression**--measures the ability to accept one's natural aggressiveness as opposed to defensiveness, denial and repression of aggression

12. **Capacity for Intimate Contact**--measures the ability to develop contactful intimate relationships with other human beings, unencumbered by expectations and obligations

The **Personal Orientation Inventory Manual** (Shostrom 1963) reports split-half reliability coefficients for the major scales of Time Competence and Inner Direction at .71 and .84 respectively; coefficients for the subscales range from .55 to .85. In general the reliabilities are at a level as high as that reported for most personality measures.

The **Sixteen Personality Factor Questionnaire** (16 PF) (Cattell, et al, 1970) is designed to yield a single, comprehensive profile of the primary dimensions of personality as revealed through factor analysis. These sixteen primary personality factors have been confirmed, and reported upon in many factor analytic investigations (Cattell, et al, 1970). The test was chosen for the present research study because of its emphasis on the normal, functioning person in contrast to the emphasis of other tests which seek to identify aberrant behavior. The test yields a measure on sixteen dimensions:

1. **Sociability**--warmth, cooperativeness versus aloofness and coldness
2. Intelligence—via a series of verbal reasoning items, quickness versus dullness
3. Maturity—calmness and emotional stability
4. Dominance—ascendence versus submissiveness
5. Enthusiasm—high spirit versus seriousness
6. Conscientious—persistence versus undependability
7. Venturesome—boldness versus shyness
8. Tenderness—tender-minded versus tough-minded
9. Suspicious—lack of trust versus trustful
10. Imaginative—innovative versus conventional
11. Shrewdness—sophistication versus naiveté
12. Worrying—insecurity versus traditional
13. Liberal—experimenting versus traditional
15. Controlled—self-control versus laxity
16. Tense—excitable versus phlegmatic, composed

The manual for the 16 P F (Cattell, et al., 1970) reports split-half reliability coefficients for the scales ranging from .71 to .93 and averaging about .83. Internal construct validities (a special type of reliability) are reported as ranging from .73 to .96 with an average of .88. The manual also reports predictive validity studies with obtained multiple correlation coefficients of .70 with earnings in salesmanship, .75 with school achievement and .50 with clinically judged neurotic trend. In general the reliabilities and construct validities reported by the authors are as high as those reported for other factored as well as nonfactored personality
measures.

The Thurstone Interest Inventory (Thurstone, 1947) is a systematic check list by which a person can clarify his vocational interests. It was chosen for the present study because of its brevity (ten minutes in most cases), ease of scoring and straightforward item content with no attempt to disguise the purpose of the instrument. The Inventory yields ten scores on these interest dimensions:

1. **Physical Science**
2. **Biological Science**
3. **Computational**
4. **Business**
5. **Executive**
6. **Persuasive**
7. **Linguistic**
8. **Human Relations**
9. **Artistic**
10. **Musical**

The manual for the Thurstone Interest Schedule (Thurstone, 1947) reports split-half reliabilities of .90 to .96. Test-retest reliabilities ranged from .70 to .88 with a median coefficient of about .79. These reliabilities are satisfactory when compared to other interest inventories such as the Strong Vocational Interest Blank and the Brainard Occupational Preference Inventory which require an hour or more to complete.
The **Motivation Analysis Test** (Cattell, Horn, Radcliffe and Sweney, 1964) measures dynamic motivational traits. It attempts to go beyond ability tests and measures of general dimensions of personality to ascertain drive strengths, developmental level of acquired sentiments and intensities of particular attitudes and interests. It differs from other interest and value measures in that its structure is based on research on the organized patterns of interest structure in our society. Its measurement is derived objectively rather than through the subjective evaluations made on questionnaires. The item format of word association and attitudes toward contemporary societal values attempts this objective measurement. There are ten drives and sentiments measured by this instrument:

1. **Career**—amount of development of interests in a career
2. **Home**—strength of attitudes toward the parental home
3. **Fear**—level of alertness to external dangers
4. **Narcism**—level of drive to self-indulgent satisfactions
5. **Superego**—strength of the development of conscience
6. **Self-Sentiment**—level of concern about self-concept, social repute and more remote rewards
7. **Mating**—strength of the normal, heterosexual or mating drive
8. **Pugnacity**—strength of destructive, hostile impulses

9. **Assertive**—strength of drive to mastery and self-achievement

10. **Sweetheart-Spouse**—strength of attachment to spouse or sweetheart

The manual for the **Motivation Analysis Test** (Cattell, et al, 1964) reports split-half reliabilities of .69 to .89 with an average of .81. No data are reported on test-retest or construct reliabilities. Normative information is provided on the general population, but the authors indicated that extensive research on validity and further norming was underway. Several of the items in the test are now outdated (e.g., knowing what the concept of a bomb shelter means); and the mating items can induce a response set on the part of the test-ee. The test was selected for the present study as a vehicle to provide information on heterosexual drive and career drive inasmuch as research reported on Chapter II indicated that important reasons for resigning from the active ministry involve wish to marry or desire for another career. There are ten drives and sentiments measured in the **Motivation Analysis Test**. These are measured at an unintegrated (or unconscious) level, an integrated (or conscious) level; combining scores from both levels produces a total score. In the unintegrated level, word association is the primary item content while the integrated level uses attitudes toward contemporary societal values. The ten dimensions of the test which
are each measured three times (for a total of thirty scores) are also used to derive two overall scores relating to General Optimism and Informational Intelligence.

The Sentence Completion Test (Malone and Noty, 1968) was developed as a measure of interpersonal skill and level of maturity. It has not been normed. Because so few of the Ss in the study completed the form, it has not been analyzed except in a general way to shed light on why the Motivation Analysis Test scales differed between the persisters and nonpersisters.

The Biographical Information Blank was utilized to provide personal and demographic data, and to ensure that follow-up procedures in the data collection phases of the study could be adequately performed.

In the study, one index of self-actualization (Personal Orientation Inventory), one personality measure (Sixteen Personality Factor Questionnaire), one interest index (Thurstone Interest Inventory), one motivational measure (Motivation Analysis Test), and two other instruments relating to personal information and human relations skills were chosen for research purposes. All of these measures provided seventy-one variables or scales which were obtained for each subject. Statistical analyses are based on these measures.

**Data Reduction and Analysis**

After the tests for all respondents had been checked, they were scored twice by different scorers and the scale and total scores were determined. These raw scores were
keypunched on IBM cards which were then utilized as input for the preparation of computer tapes. The first step in the statistical analysis was the computation of means and standard deviations for all of the variables and "t" tests were performed.

The next step was to analyze the data in terms of profile similarity coefficients. Cattell's $r_p$ statistic was used for this purpose.

Finally, two intercorrelational matrices were constructed and two separate factor analyses were performed so that an analysis of the data would reveal any underlying factorial structure in multidimensional space.

This chapter detailed the plan of the study in terms of the design, the subjects used, sampling procedures, instruments utilized, and the types of statistical analysis to be performed.
CHAPTER IV

RESULTS

The present study was designed to test the assumption that there are no differences in personality structure, personal functioning, interests, or personal orientation between persisters and nonpersisters in religious vocations. Four specific hypotheses have been formally stated in Chapters I and III. Both univariate and multivariate research designs were used to test these hypotheses. The results will first be presented for the univariate tests and then for the multivariate tests.

Univariate Tests

The basic procedure utilized for the univariate statistical model was a simple test of significant differences between means. Thus, for the seventy-one variables in the study, seventy-one "t" tests were performed. In all cases the .05 probability level was used to assess significance of differences between means (McNemar, 1962). The results of this analysis are presented as follows:

<table>
<thead>
<tr>
<th>TABLE</th>
<th>DOMAIN TESTED</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Personality</td>
</tr>
<tr>
<td>4</td>
<td>Interest</td>
</tr>
<tr>
<td>5</td>
<td>Motivation</td>
</tr>
<tr>
<td>6</td>
<td>Special Indices derived from the Motivation Analysis Test</td>
</tr>
<tr>
<td>7</td>
<td>Personal Orientation</td>
</tr>
</tbody>
</table>
TABLE 3
MEANS, STANDARD DEVIATIONS AND "t" VALUES FOR DOMAIN I PERSONALITY DIMENSIONS

<table>
<thead>
<tr>
<th>Variable Description</th>
<th>Persisters</th>
<th></th>
<th>Nonpersisters</th>
<th></th>
<th>&quot;t&quot; Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>X</td>
<td>SD</td>
<td>X</td>
<td>SD</td>
<td></td>
</tr>
<tr>
<td>1 Age</td>
<td>40.26</td>
<td>7.81</td>
<td>35.01</td>
<td>5.45</td>
<td>4.37*</td>
</tr>
<tr>
<td>2 Sociability</td>
<td>11.99</td>
<td>3.67</td>
<td>12.50</td>
<td>2.28</td>
<td>-.91</td>
</tr>
<tr>
<td>3 Intelligence</td>
<td>9.38</td>
<td>1.89</td>
<td>9.11</td>
<td>1.39</td>
<td>.68</td>
</tr>
<tr>
<td>4 Maturity</td>
<td>16.49</td>
<td>4.35</td>
<td>17.53</td>
<td>4.21</td>
<td>1.33</td>
</tr>
<tr>
<td>5 Dominance</td>
<td>13.06</td>
<td>4.62</td>
<td>12.76</td>
<td>4.06</td>
<td>.39</td>
</tr>
<tr>
<td>6 Enthusiasm</td>
<td>15.55</td>
<td>4.90</td>
<td>13.99</td>
<td>4.74</td>
<td>1.90</td>
</tr>
<tr>
<td>7 Conscientious</td>
<td>10.93</td>
<td>3.73</td>
<td>9.71</td>
<td>4.70</td>
<td>1.63</td>
</tr>
<tr>
<td>8 Adventurous</td>
<td>16.73</td>
<td>5.39</td>
<td>14.77</td>
<td>5.40</td>
<td>2.01*</td>
</tr>
<tr>
<td>9 Tenderness</td>
<td>12.71</td>
<td>3.29</td>
<td>11.89</td>
<td>2.90</td>
<td>1.47</td>
</tr>
<tr>
<td>10 Suspicious</td>
<td>8.26</td>
<td>3.12</td>
<td>7.74</td>
<td>3.43</td>
<td>1.05</td>
</tr>
<tr>
<td>11 Imaginative</td>
<td>16.25</td>
<td>3.41</td>
<td>15.98</td>
<td>3.71</td>
<td>.48</td>
</tr>
<tr>
<td>12 Shrewdness</td>
<td>9.50</td>
<td>3.08</td>
<td>10.50</td>
<td>2.83</td>
<td>-1.93</td>
</tr>
<tr>
<td>13 Insecurity</td>
<td>8.52</td>
<td>4.30</td>
<td>8.02</td>
<td>3.99</td>
<td>.69</td>
</tr>
<tr>
<td>14 Liberal</td>
<td>10.26</td>
<td>3.11</td>
<td>11.61</td>
<td>3.36</td>
<td>-2.28*</td>
</tr>
<tr>
<td>15 Resourceful</td>
<td>9.18</td>
<td>3.01</td>
<td>8.23</td>
<td>2.21</td>
<td>1.95</td>
</tr>
<tr>
<td>16 Self-Control</td>
<td>12.09</td>
<td>3.10</td>
<td>12.95</td>
<td>3.94</td>
<td>-1.46</td>
</tr>
<tr>
<td>17 Tenseness</td>
<td>10.60</td>
<td>5.24</td>
<td>8.94</td>
<td>4.82</td>
<td>1.94</td>
</tr>
</tbody>
</table>

*p < .05
TABLE 4

MEANS, STANDARD DEVIATIONS AND "t" VALUES FOR DOMAIN II INTEREST DIMENSIONS

<table>
<thead>
<tr>
<th>Variable</th>
<th>Description</th>
<th>Persisters</th>
<th>Nonpersisters</th>
<th>&quot;t&quot; Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
<td>Physical Science</td>
<td>4.90 3.94</td>
<td>6.38 4.43</td>
<td>-1.93</td>
</tr>
<tr>
<td>19</td>
<td>Biological Science</td>
<td>8.41 4.51</td>
<td>5.49 3.45</td>
<td>4.09*</td>
</tr>
<tr>
<td>20</td>
<td>Computation</td>
<td>3.52 3.94</td>
<td>5.43 4.00</td>
<td>-2.75*</td>
</tr>
<tr>
<td>21</td>
<td>Business</td>
<td>4.85 4.14</td>
<td>9.47 4.21</td>
<td>-6.46*</td>
</tr>
<tr>
<td>22</td>
<td>Executive</td>
<td>8.92 4.71</td>
<td>9.26 4.66</td>
<td>- .48</td>
</tr>
<tr>
<td>23</td>
<td>Persuasive</td>
<td>9.55 4.51</td>
<td>9.38 4.63</td>
<td>.25</td>
</tr>
<tr>
<td>24</td>
<td>Linguistic</td>
<td>14.66 4.06</td>
<td>10.94 4.69</td>
<td>4.93*</td>
</tr>
<tr>
<td>25</td>
<td>Human Relations</td>
<td>11.52 4.55</td>
<td>5.05 3.97</td>
<td>8.47*</td>
</tr>
<tr>
<td>26</td>
<td>Artistic</td>
<td>7.95 4.44</td>
<td>6.16 4.23</td>
<td>2.25*</td>
</tr>
<tr>
<td>27</td>
<td>Musical</td>
<td>8.82 5.88</td>
<td>5.46 4.97</td>
<td>7.20*</td>
</tr>
</tbody>
</table>

* p < .05
### TABLE 5
MEANS, STANDARD DEVIATIONS AND "t" VALUES FOR DOMAIN III - MOTIVATION DIMENSIONS

<table>
<thead>
<tr>
<th>Variable</th>
<th>Description</th>
<th>Persisters</th>
<th>Nonpersisters</th>
<th>&quot;t&quot; Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>X</td>
<td>SD</td>
<td>X</td>
</tr>
<tr>
<td>28</td>
<td>U Career</td>
<td>10.99</td>
<td>2.24</td>
<td>6.58</td>
</tr>
<tr>
<td>29</td>
<td>U Home</td>
<td>10.49</td>
<td>2.55</td>
<td>4.61</td>
</tr>
<tr>
<td>30</td>
<td>U Fear</td>
<td>6.22</td>
<td>2.55</td>
<td>4.46</td>
</tr>
<tr>
<td>31</td>
<td>U Narcissism</td>
<td>10.16</td>
<td>2.03</td>
<td>5.29</td>
</tr>
<tr>
<td>32</td>
<td>U Superego</td>
<td>20.48</td>
<td>4.52</td>
<td>5.16</td>
</tr>
<tr>
<td>33</td>
<td>U Self-Sentiment</td>
<td>37.24</td>
<td>7.86</td>
<td>6.41</td>
</tr>
<tr>
<td>34</td>
<td>U Mating</td>
<td>12.03</td>
<td>2.58</td>
<td>5.23</td>
</tr>
<tr>
<td>35</td>
<td>U Pugnacity</td>
<td>8.27</td>
<td>2.29</td>
<td>4.58</td>
</tr>
<tr>
<td>36</td>
<td>U Assertive</td>
<td>10.63</td>
<td>1.69</td>
<td>6.34</td>
</tr>
<tr>
<td>37</td>
<td>U Spouse</td>
<td>8.90</td>
<td>2.52</td>
<td>6.05</td>
</tr>
<tr>
<td>38</td>
<td>I Career</td>
<td>7.14</td>
<td>1.65</td>
<td>6.17</td>
</tr>
<tr>
<td>39</td>
<td>I Home</td>
<td>6.25</td>
<td>1.93</td>
<td>4.38</td>
</tr>
<tr>
<td>40</td>
<td>I Fear</td>
<td>4.90</td>
<td>1.27</td>
<td>5.13</td>
</tr>
<tr>
<td>41</td>
<td>I Narcissism</td>
<td>7.75</td>
<td>2.42</td>
<td>6.77</td>
</tr>
<tr>
<td>42</td>
<td>I Superego</td>
<td>15.75</td>
<td>3.26</td>
<td>5.40</td>
</tr>
<tr>
<td>43</td>
<td>I Self-Sentiment</td>
<td>22.16</td>
<td>5.71</td>
<td>6.46</td>
</tr>
<tr>
<td>44</td>
<td>I Mating</td>
<td>6.10</td>
<td>2.81</td>
<td>6.13</td>
</tr>
<tr>
<td>45</td>
<td>I Pugnacity</td>
<td>5.13</td>
<td>2.20</td>
<td>6.10</td>
</tr>
<tr>
<td>46</td>
<td>I Assertive</td>
<td>4.97</td>
<td>1.73</td>
<td>4.91</td>
</tr>
<tr>
<td>47</td>
<td>I Spouse</td>
<td>8.14</td>
<td>2.28</td>
<td>5.62</td>
</tr>
<tr>
<td>48</td>
<td>T Career</td>
<td>18.24</td>
<td>2.73</td>
<td>12.76</td>
</tr>
<tr>
<td>49</td>
<td>T Home</td>
<td>16.75</td>
<td>2.86</td>
<td>8.99</td>
</tr>
<tr>
<td>50</td>
<td>T Fear</td>
<td>11.13</td>
<td>3.04</td>
<td>9.65</td>
</tr>
<tr>
<td>51</td>
<td>T Narcissism</td>
<td>17.92</td>
<td>3.47</td>
<td>12.07</td>
</tr>
<tr>
<td>52</td>
<td>T Superego</td>
<td>36.83</td>
<td>7.77</td>
<td>10.58</td>
</tr>
<tr>
<td>53</td>
<td>T Self-Sentiment</td>
<td>59.14</td>
<td>10.65</td>
<td>12.86</td>
</tr>
<tr>
<td>54</td>
<td>T Mating</td>
<td>18.14</td>
<td>4.73</td>
<td>11.37</td>
</tr>
<tr>
<td>55</td>
<td>T Pugnacity</td>
<td>13.38</td>
<td>3.52</td>
<td>10.68</td>
</tr>
<tr>
<td>56</td>
<td>T Assertive</td>
<td>15.51</td>
<td>2.58</td>
<td>11.28</td>
</tr>
<tr>
<td>57</td>
<td>T Spouse</td>
<td>17.03</td>
<td>4.05</td>
<td>11.73</td>
</tr>
</tbody>
</table>

*p < .05

Note: U = Unintegrated
I = Integrated
T = Total
TABLE 6
MEANS, STANDARD DEVIATIONS AND "t" VALUES FOR INDICES OF OPTIMISM AND INFORMATIONAL INTELLIGENCE

<table>
<thead>
<tr>
<th>Variable</th>
<th>Description</th>
<th>Persisters</th>
<th>Nonpersisters</th>
<th>&quot;t&quot; Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>58</td>
<td>Optimism</td>
<td>91.74 8.00</td>
<td>89.79 4.43</td>
<td>1.66</td>
</tr>
<tr>
<td>59</td>
<td>Informational Intelligence</td>
<td>37.04 4.00</td>
<td>39.05 2.21</td>
<td>-3.44*</td>
</tr>
</tbody>
</table>

*p < .05

TABLE 7
MEANS, STANDARD DEVIATIONS AND "t" VALUES FOR DOMAIN IV--PERSONAL ORIENTATION DIMENSIONS

<table>
<thead>
<tr>
<th>Variable</th>
<th>Description</th>
<th>Persisters</th>
<th>Nonpersisters</th>
<th>&quot;t&quot; Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>60</td>
<td>Time Competence</td>
<td>17.07 2.94</td>
<td>16.99 2.42</td>
<td>.21</td>
</tr>
<tr>
<td></td>
<td>Inner Directed</td>
<td>85.34 10.05</td>
<td>88.14 8.42</td>
<td>-1.53</td>
</tr>
<tr>
<td>61</td>
<td>Self-Actualizing</td>
<td>19.80 2.98</td>
<td>19.67 2.31</td>
<td>.21</td>
</tr>
<tr>
<td>62</td>
<td>Existentiality</td>
<td>19.34 7.70</td>
<td>20.70 4.02</td>
<td>-1.44</td>
</tr>
<tr>
<td>63</td>
<td>Feeling Reactivity</td>
<td>14.28 3.20</td>
<td>15.59 3.00</td>
<td>-2.38*</td>
</tr>
<tr>
<td></td>
<td>Spontaneity</td>
<td>12.15 3.16</td>
<td>11.67 2.18</td>
<td>.83</td>
</tr>
<tr>
<td>65</td>
<td>Self-regard</td>
<td>12.28 2.57</td>
<td>11.40 1.67</td>
<td>2.32*</td>
</tr>
<tr>
<td>66</td>
<td>Self-Acceptance</td>
<td>16.93 7.23</td>
<td>15.48 3.28</td>
<td>1.51</td>
</tr>
<tr>
<td>67</td>
<td>Nature of Man</td>
<td>13.77 7.75</td>
<td>11.49 1.86</td>
<td>2.48*</td>
</tr>
<tr>
<td>68</td>
<td>Synergy</td>
<td>7.25 1.21</td>
<td>6.53 1.31</td>
<td>3.70*</td>
</tr>
<tr>
<td>69</td>
<td>Accepting Aggression</td>
<td>15.22 3.30</td>
<td>15.26 3.10</td>
<td>- .18</td>
</tr>
<tr>
<td>70</td>
<td>Capacity for Contact</td>
<td>16.79 4.53</td>
<td>16.77 3.43</td>
<td>.00</td>
</tr>
</tbody>
</table>

*p < .05
The results presented in Table 3 indicate that two of the sixteen variables in the personality domain, namely, tendency toward being venturesome and tendency toward being liberal, differentiate between persisters and nonpersisters at the .05 level of significance.

Table 4 indicates that seven of the ten variables in the interest domain significantly differed between persisters and nonpersisters at the .05 level. Persisters scored higher on biological sciences, linguistic, human relations, artistic and musical interests areas and scored lower in the computational and business interest fields.

Table 5 indicates that twenty-six of the thirty variables in the motivation domain differentiate at the .05 level of significance between the two groups. Individuals who have remained in the religious vocation evidence higher scores in career drive, drive toward narcissism, societal demands, assertiveness, heterosexual behavior, introspection, parental-home and attitudes toward monetary reward.

Table 6 presents significance tests for two index variables derived from the Motivation Analysis Test by combining all thirty dimensions the test measures. The first index, a general feeling of optimism, does not differentiate between persisters and nonpersisters. The second index, an informational intelligence measure differentiates with resignees scoring higher at the .05 level of significance.

Results from the Personal Orientation Inventory are presented in Table 7. Four of the twelve variables in this
instrument differentiate between persisters and nonpersisters at the .05 level of significance. These variables are feeling reactivity, self-regulation, nature-constructive, and synergy.

In summary, for the univariate tests, it was found that for the five domains measured in the study, thirty-nine of the seventy-one variables utilized were found to differentiate at the .05 level of significance.

**Multivariate Tests I: Profile Similarity**

In the multivariate statistical model, a measure of profile similarity was computed between the persisters and nonpersisters to determine if there was good fit between the profiles. Several alternate indices of profile similarity were considered, including Clustery Catescale of DuMas, Guttman's I Index, Cattell's Pattern Similarity Coefficient, Mahalanobis D, Cronbach-Gleser d, Haggard and Gupta Intraclass Coefficient and the Linkage Analysis Technique of McQuitty. Helmstadter (1955) compared and contrasted the chief available indices of profile resemblance in terms of ease, time of computation and successful placing of cases of known degrees of similarity. He concluded that the pattern similarity index of Cattell ($r_p$) was the most efficient in terms of ease of computation, and that it gave to the level of a profile as well as to its shape and scatter. Accordingly, this statistic was used to calculate agreement between persisters and nonpersisters in the personality, interest, motivation and personal interest domains. These pattern similarity indices are presented in Table 8.
**TABLE 8**

PATTERN SIMILARITY BETWEEN PERSISTERS AND NONPERSISTERS ON MEASURES OF PERSONALITY, INTEREST, MOTIVATION, AND PERSONAL ORIENTATION

<table>
<thead>
<tr>
<th>Measure</th>
<th>Pattern Similarity Index ($r_p$)*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personality</td>
<td>.75</td>
</tr>
<tr>
<td>Interest</td>
<td>-.45</td>
</tr>
<tr>
<td>Motivation (unintegrated)</td>
<td>-.60</td>
</tr>
<tr>
<td>Motivation (integrated)</td>
<td>-.58</td>
</tr>
<tr>
<td>Motivation (total)</td>
<td>-.65</td>
</tr>
<tr>
<td>Personal Orientation</td>
<td>.64</td>
</tr>
</tbody>
</table>

*All tabled values of $r_p$ significant at .05 level of significance or greater. Significance values from tables developed by Horn (1961). The distribution of $r_p$ is asymmetrical with values ranging from +.90 to -.70 (Horn, 1961, Cattell, et al, 1970).
Table 8 presents data for the indices of profile similarity for the four domains of principal interest in the present study. These are the domains of personality, interest, motivation and personal orientation. Horn (1961) presents information on the use of the \( r_p \) coefficient. Coefficients in the .50 to .75 range indicate a high degree of similarity between the two groups compared. Conversely, coefficients in the -.50 to -.75 range indicate a high degree of dissimilarity or lack of match between the two groups compared.

Considering all of the instruments used in this study and using univariate tests of significance, two were successful and two were not successful in identifying persisters. The Motivation Analysis Test and the Thurstone Interest Schedule differentiated between persisters and nonpersisters, while the Sixteen Personality Factor Questionnaire and the Personal Orientation Inventory demonstrated no statistical differences between the two groups.

**Multivariate Tests II: Factor Analysis**

While the profile similarity index (Table 8) gives an estimate of the goodness of fit of one profile with another profile, it does not provide a description of how variables fit together or of what variables in a profile make the most contribution to the index. For example, it would not permit a clear-cut analysis of how variables from the Motivation Analysis Test might co-vary and/or interrelate with variables measured by the Thurstone Interest Schedule. Within the last
three decades and particularly since 1966 and the advent of "third-generation" computers, the techniques of factor analysis have been used with increasing frequency. The factor analytic method has proved useful in summarizing large bodies of data for purposes of description and interpretation. The results of a factor analysis, however, depend to some extent on such contingencies as characteristics of the data input, number of factors to be extracted, rotational procedures, and other experimenter judgments at various points in the analysis. Comrey (1973) has provided an exemplary analysis of the applicability of searching for large, general factors as opposed to more specific factors and in the latter case provides guidelines for stopping factoring processes usually with the criterion of the eigenroot being of unity for specific solutions. Because of interest in more general factors the 2.00 eigenroot criterion has been used in this study inasmuch as the basic problem was to describe the groups in the study instead of determining factor scores.

In order to obtain a clearer picture of the differences (if any) between persisters and nonpersisters, a principal components factors analysis was performed on the seventy-one variables in the study. Using a computer program developed at the University of California at Los Angeles (Dixon, 1970) the seventy-one variables were intercorrelated, factors extracted, and rotations performed using the orthogonal solution with rotation to simple structure according to the Kaiser criterion. The matrices of intercorrelations and
eigenvector solutions are presented in the Appendix. Table 9 provides a summary of the factor loadings for persisters and nonpersisters on Factor I, a large general factor extracted for both groups. Tables 10, 11, 12, 13, 14, and 15, provides a summary of the factor loading for the remaining six interpretable factors for both groups. Because of the interest in general factors a criterion of eigenroot = 2.00 or higher and factor loading of .50 or higher was used in factor determination (Harman 1967).

Table 16 presents data on operational definitions of the factors in terms of their highest loading, the percentage of variance accounted for by each factor for each group and the total variance accounted for by the seven factors in each group. Table 16 also provides tentative names for the seven principal factors extracted as a result of the principal components procedure.

As Comrey (1973) indicates the task of proper interpretation of factor analytic results is a complex one. It can be approached very simply as one of describing the nature of the common elements among the data variables that define a particular factor and then giving the factor a name. On the other hand, it can also be approached as part of a long-range task of developing the best possible set of factor constructs. In the latter case, factor interpretation must also be concerned with such questions as the potential value of the factor, whether or not other data will yield variables that will measure the particular factor better, and most
importantly, whether the particular factor found in one solution will hold up in another investigation using other variables and subjects.

The question of the invariance of factors extracted from particular research studies has been examined in detail by Harman (1967). Harman has developed a set of procedures including appropriate statistical techniques (coefficients of congruence) which will determine whether one factor from one study is similar to another factor in another study. When a researcher is concerned with a question of the potential value of a factor, the problem of factor interpretation becomes much more difficult than mere factor naming. It typically involves delaying answers until additional investigations have been completed. For this reason, the author recommends that the factor analytic results in this section of the study be viewed as tentative until additional replications have been made.

In the current study the principal interest was in developing sets of factors for the persisters and nonpersisters to see if the groups were different in personal and attitudinal terms. Thus, for the purposes of the current study the factors were named simply by considering all of the scales that had the highest loading on a particular factor. Scale names were developed from the manuals for each of the test instruments and were also based on a consideration of each of the items in each of the scales on each of the factors. For example, in Table 16, Factor I for persisters was named by
looking at the scales on the Personal Orientation Inventory and on the 16 P.F., as well as the underlying items in these scales which had the highest loading on the factor. The names postulated for the factors in Table 16 are tentative and cannot be considered invariant until they are established in other research.

The principal purpose then for naming the factors in Table 16 is to show that the two groups, i.e., persisters and nonpersisters, do not have similar factor structure. This is based both upon the statistical analyses involved in the factor analysis as well as on the judgments involved in naming the items and scales that load on a particular factor. In Chapter V some attention will be paid to characterizing the two groups in verbal terms based both upon the statistical and factor-analytic results.

Summary of Results for Factor Analysis
Tables 9, 10, 11, 12, 13, 14, and 15, present factor loadings for persisters and nonpersisters on the seven interpretable factors developed from the principal components analysis. The results presented in these tables indicate that the derived factor structure is different for both groups, suggesting that unique factor space is being occupied by each group. This is made clear by an inspection of the loadings. There is no overlap in loadings between similar factors. For example, in the case of Factor I (Table 9) the persisters are defined by loadings on the dimensions of controlled, integrated, pugnacity, conscientious, parental-home,
### TABLE 9
FACTOR LOADINGS FOR PERSISTERS AND NONPERSISTERS ON FACTOR I

<table>
<thead>
<tr>
<th>Variable</th>
<th>Persisters Loading</th>
<th>Variable</th>
<th>Non-Persisters Loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 Controller</td>
<td>-1.17</td>
<td>3 Intelligence</td>
<td>1.11</td>
</tr>
<tr>
<td>45 Pugnacity</td>
<td>.75</td>
<td>7 Conscientious</td>
<td>-.90</td>
</tr>
<tr>
<td>7 Conscientious</td>
<td>.57</td>
<td>60 Time Competence</td>
<td>.73</td>
</tr>
<tr>
<td>39 Home</td>
<td>.53</td>
<td>71 Capacity Contact</td>
<td>.53</td>
</tr>
<tr>
<td>35 Pugnacity</td>
<td>-.45</td>
<td>5 Dominance</td>
<td>-.51</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6 Enthusiasm</td>
<td>-.50</td>
</tr>
</tbody>
</table>

### TABLE 10
FACTOR LOADINGS FOR PERSISTERS AND NONPERSISTERS ON FACTOR II

<table>
<thead>
<tr>
<th>Variable</th>
<th>Persisters Loading</th>
<th>Variable</th>
<th>Non-Persisters Loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>37 Musical</td>
<td>1.01</td>
<td>46 Assertive</td>
<td>.92</td>
</tr>
<tr>
<td>23 Persuasive</td>
<td>1.00</td>
<td>32 Superego</td>
<td>-.57</td>
</tr>
<tr>
<td>26 Artistic</td>
<td>.80</td>
<td>66 Self-regard</td>
<td>-.56</td>
</tr>
<tr>
<td>22 Executive</td>
<td>.70</td>
<td>56 Assertive</td>
<td>.55</td>
</tr>
<tr>
<td>18 Physical Science</td>
<td>.60</td>
<td>13 Tenseness</td>
<td>.53</td>
</tr>
<tr>
<td>10 Suspicious</td>
<td>.55</td>
<td>33 Self-Sentiment</td>
<td>-.51</td>
</tr>
<tr>
<td>67 Self-Acceptance</td>
<td>.48</td>
<td>14 Liberal</td>
<td>-.48</td>
</tr>
<tr>
<td>41 Narcissism</td>
<td>-.45</td>
<td>54 Intelligence</td>
<td>-.47</td>
</tr>
<tr>
<td>19 Biological Science</td>
<td>-.43</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40 Fear</td>
<td>-.41</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE 11
FACTOR LOADINGS FOR PERSISTERS AND NONPERSISTERS ON FACTOR III

<table>
<thead>
<tr>
<th>Variable</th>
<th>Persisters Loading</th>
<th>Variable</th>
<th>Non-Persisters Loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>55 Pugnacity</td>
<td>1.53</td>
<td>43 Self-Sentiment</td>
<td>1.18</td>
</tr>
<tr>
<td>35 Pugnacity</td>
<td>-1.34</td>
<td>53 Self-Sentiment</td>
<td>-1.34</td>
</tr>
</tbody>
</table>

TABLE 12
FACTOR LOADINGS FOR PERSISTERS AND NONPERSISTERS ON FACTOR IV

<table>
<thead>
<tr>
<th>Variable</th>
<th>Persisters Loading</th>
<th>Variable</th>
<th>Non-Persisters Loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>71 Contact capacity</td>
<td>- .85</td>
<td>17 Tenseness</td>
<td>.63</td>
</tr>
<tr>
<td>66 Self-regard</td>
<td>- .67</td>
<td>26 Artistic</td>
<td>.41</td>
</tr>
<tr>
<td>45 Pugnacity</td>
<td>.42</td>
<td></td>
<td></td>
</tr>
<tr>
<td>48 Career</td>
<td>- .41</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

TABLE 13
FACTOR LOADINGS FOR PERSISTERS AND NONPERSISTERS ON FACTOR V

<table>
<thead>
<tr>
<th>Variable</th>
<th>Persisters Loading</th>
<th>Variable</th>
<th>Non-Persisters Loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>58 Optimistic</td>
<td>- .77</td>
<td>61 Inner Directed</td>
<td>1.01</td>
</tr>
<tr>
<td>3 Intelligence</td>
<td>.58</td>
<td>70 Accepting Aggression</td>
<td>.51</td>
</tr>
<tr>
<td>37 Sweetheart</td>
<td>.53</td>
<td>55 Pugnacity</td>
<td>.50</td>
</tr>
<tr>
<td>5 Dominance</td>
<td>.52</td>
<td>39 Home</td>
<td>- .44</td>
</tr>
<tr>
<td>13 Tenseness</td>
<td>.47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>59 General</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>. Intelligence</td>
<td>- .42</td>
<td></td>
<td></td>
</tr>
<tr>
<td>57 Sweetheart</td>
<td>- .42</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**TABLE 14**

**FACTOR LOADINGS FOR PERSISTERS AND NONPERSISTERS ON FACTOR VI**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Persisters Loading</th>
<th>Variable</th>
<th>Non-Persisters Loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>25 Human Relations</td>
<td>1.12</td>
<td>10 Suspicious</td>
<td>.81</td>
</tr>
<tr>
<td>54 Mating</td>
<td>.52</td>
<td>36 Assertive</td>
<td>- .48</td>
</tr>
<tr>
<td>44 Mating</td>
<td>.51</td>
<td>46 Assertive</td>
<td>.43</td>
</tr>
<tr>
<td>47 Sweetheart</td>
<td>.43</td>
<td>24 Linguistic</td>
<td>- .42</td>
</tr>
<tr>
<td>41 Superego</td>
<td>- .42</td>
<td>65 Spontaneity</td>
<td>- .41</td>
</tr>
</tbody>
</table>

**TABLE 15**

**FACTOR LOADINGS FOR PERSISTERS AND NONPERSISTERS ON FACTOR VII**

<table>
<thead>
<tr>
<th>Variable</th>
<th>Persisters Loading</th>
<th>Variable</th>
<th>Non-Persisters Loading</th>
</tr>
</thead>
<tbody>
<tr>
<td>18 Physical Science</td>
<td>-1.02</td>
<td>54 Mating</td>
<td>-1.15</td>
</tr>
<tr>
<td>20 Computation</td>
<td>-.69</td>
<td>34 Mating</td>
<td>1.07</td>
</tr>
<tr>
<td>59 General Intelligence</td>
<td>.66</td>
<td>43 Self-Sentiment</td>
<td>.41</td>
</tr>
<tr>
<td>49 Home</td>
<td>.52</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6 Enthusiasm</td>
<td>-.52</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40 Fear</td>
<td>.45</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE 16
FACTORS EXTRACTED IN PRINCIPAL COMPONENTS
ANALYSIS WITH TOTAL AND INDIVIDUAL
PERCENTAGE VARIANCE ACCOUNTED
FOR BY PERSISTERS AND
NONPERSISTERS

<table>
<thead>
<tr>
<th>Factor</th>
<th>Persisters</th>
<th>Nonpersisters</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Name</td>
<td>Per cent</td>
</tr>
<tr>
<td></td>
<td>Variance</td>
<td></td>
</tr>
<tr>
<td>II</td>
<td>Varied interests</td>
<td>12.89</td>
</tr>
<tr>
<td>III</td>
<td>Competitive-ness</td>
<td>6.54</td>
</tr>
<tr>
<td>IV</td>
<td>Lack of career interest, unempathic</td>
<td>6.11</td>
</tr>
<tr>
<td>V</td>
<td>Unoptimistic unintegrated sweetheart drive</td>
<td>5.57</td>
</tr>
<tr>
<td>VI</td>
<td>Interest in marriage and in helping profession</td>
<td>5.10</td>
</tr>
<tr>
<td>VII</td>
<td>Lacking interest in science and quantitative material</td>
<td>4.19</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>53.85</td>
</tr>
</tbody>
</table>
and on unintegrated pugnacity. In the case of the non-persisters, Factor I is defined by loadings on the dimensions of a totally different set of characteristics, namely: verbal intelligence, lack of conscientiousness, time competence, capacity for contact, lack of dominance, and lack of enthusiasm. The same result obtains for each of the remaining six derived factors, i.e., mutually exclusive sets of personal characteristics define the two groups in each factor.

Table 16 presents data on the principal factors extracted, the names of the factors and the percentage of variance accounted for by each factor. In the case of persisters, the first seven interpretable factors extract 54 per cent of the variance and in the case of the nonpersisters, the first seven interpretable factors extract 48 per cent of the variance.

**Multivariate Tests III: Discriminant Function**

Subsequent to the original analysis of the data collected in this study in terms of "t" tests, profile similarity indices and factor analysis, additional computer and programming facilities were made available by the Loyola University Computation Center. This permitted additional analyses of the data on an *a posteriori* basis. The original emphasis of the present study was an assessment of the significance of differences between persisters and nonpersisters on several tests of temperament, values and interests. These results have been presented in Tables 3-16. After the data had been analyzed for significant differences between the two groups
it seemed desirable to establish a procedure for using the obtained data as a basis for making practical selection decisions in the case, e.g., of applicants for seminary training. Accordingly, a discriminant function analysis of the data was performed using a computer program developed at the University of California at Los Angeles (Dixon 1970).

Table 17 presents the results of this analysis. In general, the data analysis indicates that all of the instruments used in the present study were effective in assigning members of a group of religious to either a persisting or nonpersisting classification. The rationale and development of the discriminant function technique are given in Rao (1952) and in Tatsuoka (1971) although the method was apparently developed and first published by Fisher (1936). Equations for the four areas of interest, temperament, values and motivation with derived weights and linear combinations are presented in the Appendix. Two of the instruments (Motivation Analysis Test and Thurstone Interest Inventory) showed large differences and therefore especially good discriminating ability.

**Summary of Results for all Variables**

Of the seventy-one variables considered in this study, thirty-nine demonstrated statistically significant differences between priests who have remained in the profession and those who have resigned from the profession. Interestingly enough, twenty-three of the thirty-nine variables that show significant differences emanate from one instrument, namely, the Motivation Analysis Test.
### TABLE 17
DISCRIMINANT FUNCTION COEFFICIENTS FOR PERSISTERS AND NONPERSISTERS

<table>
<thead>
<tr>
<th>Predictor</th>
<th>Mahalanobis D-Square</th>
<th>d.f.</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 P.F. Questionnaire</td>
<td>1.46</td>
<td>16/113</td>
<td>2.61*</td>
</tr>
<tr>
<td>Thurstone Interest Inventory</td>
<td>4.38</td>
<td>10/119</td>
<td>13.23*</td>
</tr>
<tr>
<td>Personal Orientation Inventory</td>
<td>2.19</td>
<td>12/117</td>
<td>5.42*</td>
</tr>
<tr>
<td>Motivation Analysis Test</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unintegrated</td>
<td>67.14</td>
<td>10/119</td>
<td>202.69*</td>
</tr>
<tr>
<td>Integrated</td>
<td>41.44</td>
<td>10/119</td>
<td>125.10*</td>
</tr>
<tr>
<td>Motivation Analysis Test</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>81.05</td>
<td>10/119</td>
<td>244.67*</td>
</tr>
</tbody>
</table>

*p < .05
Tests of Hypotheses

Two of the null hypotheses were accepted, and two were rejected. The null hypotheses that were accepted are:

1. There is no significant difference in personality dimensions between persisters and nonpersisters in religious vocations
2. There is no significant difference in personal orientation dimensions between persisters and nonpersisters in religious vocations

The null hypotheses that were rejected are:

1. There is no significant difference in motivational dimensions between persisters and nonpersisters in religious vocations
2. There is no significant difference in interest dimensions between persisters and nonpersisters in religious vocations

Conclusions derived from these results will be discussed in Chapter V. That discussion will focus upon the implications these results have for the selection of candidates for the ministry, for suggestions to administrators or local superiors for lessening the "dropout" rate, the relationship between psychological and personal factors and satisfaction with the ministry as a career, as well as the need for additional research.
CHAPTER V

DISCUSSION AND CONCLUSIONS

As indicated in Chapters I and III, the principal purpose of this study was to assess the relative effectiveness of personality, motivational, interest and personal orientation measures in determining persistence in the religious vocation. The basic hypothesis of the study was that there were no differences between persisters and nonpersisters in these four areas.

After a selection of a sample of sixty-three priests and sixty-seven resignees, instruments covering the four areas mentioned above were administered to the two groups. This battery of tests took approximately six to seven hours to complete and consisted of the 16 P.F. Questionnaire, the Thurstone Interest Inventory, the Motivational Analysis Test and the Personal Orientation Inventory. Analyses of the test results were then performed in terms of both univariate and multivariate statistical procedures.

The results of the study were not in the predicted direction. The four null hypotheses formally stated in Chapter I postulated no differences between persisters and nonpersisters in the domains of personality, interest, motivation and personal orientation. Statistical analysis
of the data indicated that the null hypotheses of no difference in the personality and personal orientation domains were accepted. However, the null hypotheses in the domains of interest and motivation were rejected. The statistical procedures employed in the study were basically utilized to assess the difference between the two groups. They were also used to describe what test instruments contributed to these differences and to determine the best descriptive pattern of variables for the two groups. This chapter will discuss the results in terms of (1) overall and specific findings, (2) suggestions for church administrators, (3) limitations and (4) suggestions for further research.

**Overall and Specific Findings**

The major objective of the current study was to analyze a number of personality, interest, motivational and personal orientation measures in terms of their ability to successfully differentiate between persisters and nonpersisters in religious vocations. In an institutional or industrial study, the objectives would be seen as a study of factors that affect turnover or "quit rates." In either case, the emphasis was on studying those personal characteristics that might predict turnover or resigning from the active ministry. As indicated in Chapter II, literally hundreds of studies have been concerned with viewing clergymen as a group in terms of their emotional and physical well-being. Many of these studies were also concerned with psychological testing in an attempt to determine "profiles" of the typical minister.
In the review of the literature (Chapter II), only one study (Greeley 1972) was conducted that compared persisters and non-persisters. However, this study did not use tests as comparison instruments, and relied, instead, on a detailed analysis of personal history variables. The present research study is a major attempt to determine the personal characteristics that might distinguish between the two groups. If such characteristics were found, it may be possible to utilize this information in screening and evaluation procedures of ministerial candidates and perhaps also serve a role in vocational advisement.

With the two-fold purpose in mind of (1) assessing statistically significant differences between groups and (2) developing recommendations for religious superiors, the present study examined seventy personal characteristics variables using several statistical techniques. The major technique used to examine differences was the "t" test. As indicated in Tables 3, 4, 5, 6 and 7 two of the instruments (16 P.F. and Personal Orientation Inventory) were not useful in discriminating between the two groups. However, two instruments (Motivation Analysis Test and Thurstone Interest Inventory) were of value in assessing differences between the two groups.

As a further check on statistical significance between the two groups, several multivariate procedures were employed. As indicated in Table 8, the Motivation Analysis Test and the Thurstone Interest Inventory indicated that the
two groups were not similar but the 16 P.F. and the Personal Orientation Inventory suggested that the two groups were alike. To obtain an indication of the underlying factor structure, both groups were analyzed in terms of a principal components analysis and here the results as seen in Tables 10, 11, 12, 13, 14 and 15 again suggest that the two groups are not alike.

Looking at the data in terms of the individual variables provides more meaningful information on the origins of differences between persisters and nonpersisters. In the case of the Thurstone Interest Inventory seven of the ten variables in the test significantly differentiate between the two groups while in the case of the Motivation Analysis Test twenty-six of the thirty variables in the test are successful in separating the two groups. Thus almost one-half of the variables which discriminate between the two groups are measured by these instruments.

Before developing a portrait of typical persisters and nonpersisters it is interesting to compare the results of the present study to those of other studies which have utilized the same or similar instruments. Comparisons will be made in terms of samples studied, instruments utilized and results obtained.

Two of the four instruments used in the present study, namely, the Personal Orientation Inventory and the 16 P.F., did not show substantial differences between persisters and nonpersisters. This is somewhat in contrast with the study
of Webster and Stewart (1969) who found that several scales of the Personal Orientation Inventory discriminated between ministers and young adults in New Zealand. However, no research was located which attempted to use the instrument in differentiating between active and former clergymen. In the case of the 16 P.F. (Cattell 1970), it was found that the Roman Catholic priest deviated from the general population only in a very moderate fashion based on a sample of 1,707 priests as contrasted to a general population of 1,500 forming the basic normative group for the test. Cattell (1970) demonstrated statistically significant differences, however, between Roman Catholic priests, Roman Catholic missionary nuns, Roman Catholic seminarians, and Roman Catholic missionary priests. However, he did not compare persisters and non-persisters in any of these studies. Cattell (1970) did indicate that it was necessary to recognize distinct occupational subgroups within the general class of religious activity and leadership. For example, he found that the missionary profile emphasized intelligence, extroversion and imaginativeness. Using the 16 P.F. in the present study, it was found that persisters were significantly lower on the factor of adventurousness but significantly higher on liberal mindedness compared to nonpersisters. This latter finding is opposite to the data presented by Kupst (1972) who found priests to be more conservative.

By combining information from all the variables used in the present study it is possible to characterize the two
groups as follows:

Persisters. These individuals are more conservative, exhibit more adventurousness, possess strong attachment to parental home, possess high drive toward the ministry as a career, and are very high in strength of drive toward superego concerns, i.e., strongly attending to demands of personal conscience as well as to societal rules, mores, moral concerns and moral/slash proscriptions. Persisters obtained higher mean scores on all variables of the Motivation Analysis Test; this is suggestive of generalized and high drive toward excellence in the professional occupation of the ministry. Persisters tended to show little interest in managing and directing people.

Nonpersisters. These individuals, on the other hand, tend to be more liberal and have not developed a set of ultimate career objectives or high drive toward a religious career. Nonpersisters also demonstrate high levels of interest in persuasive, business and executive job content showing interest in managing and directing others. Nonpersisters seem to demonstrate somewhat lower superego strength and seemingly are less concerned with following rules, regulations and societal procedures. They exhibited dissatisfaction with the career role of a minister.

It is not clear how much a function of dissatisfaction with the ministry operates in depressing overall scores on the
variable of achievement/career drive in the Motivation Analysis Test. It may be that the reasons for resigning may also operate to exhibit general dissatisfaction with both a religious vocation as well as careers in general. It would be helpful to study this problem in resignees one, two, five and ten years after leaving the active ministry.

One major finding is that both persisters and non-persisters seem to be alike on personality and personal orientation variables. In the latter case, namely, the Personal Orientation Inventory, there are few statistically significant differences. Both groups are apparently emotionally healthy and seem to be self-actualized in that they are both happy with their current status in life. It does appear that the variables that are associated with resigning from the priesthood are more a function of interest and motivation, than temperament or personal orientation.

These brief descriptions of the two groups represent an attempt to detect the dynamics operating in the personal lifestyles of those who do and those who do not persist in religious vocations. These results are, of course, based on a total sample of 130 subjects, and thus may or may not be representative of the total populations involved. There is a basis here for instituting further research work with other interest measures, although work with the Kuder Preference Record, e.g., as exemplified in the research of Kenney (1958) demonstrated that so much overlap existed between successful and nonsuccessful seminarians as to make use of
the test questionable. However, as indicated in the literature review in Chapter II, the advent of high powered computers may permit a test like the Kuder Preference Record to be useful if more appropriate statistical techniques are utilized in the analysis of data. Thus part of the lack of predictability of the Kuder Preference Record may have stemmed from the statistical treatments employed in the study done by Kenney (1958). Much important work in pattern similarity (Cattell, 1970) and advances in computer programming with powerful statistical techniques such as multiple discriminant functions (Dixon, 1972) and factor analysis (Comrey, 1973) has been done. This may permit more efficient and meaningful data reduction and analysis. A start in this direction has been made by Graham (1972).

It is now forty-two years since Duncan (1932) published a classic study on reactions of ex-ministers toward the ministry. In this study Duncan had ex-ministers discuss their reactions toward entering the ministry, reactions toward leaving it, and present participation in church activities. Duncan concluded that the better trained men withdrew usually because of non-progressive attitudes in their church group. This finding is partially corroborated by the present study in that the more liberal, more persuasive, more power oriented, and more heterosexually oriented individuals tended to resign from the active ministry.

Duncan (1932) used a questionnaire in his study. The current study has used several psychological test and
attitudinal measures to refine the dimensions of "dropping-out" and to test the efficacy of several powerful statistical techniques in predicting, hopefully at the seminary-entrance level, those individuals who have the best chance of completing the training and remaining in the active ministry. This study has demonstrated that multivariate statistical methods are useful for prediction purposes. It seems incredible that in the past four decades, very little attention has been paid to the problem, especially since the pioneering work of Duncan (1932). It is hoped that the present research is a step in the direction of better assessment of factors that are associated with "turnover" or resignation from the active ministry and of methods for measuring and controlling them in order to maximize "retention rates" in seminaries and concomitantly reducing training and development costs.

**Suggestions for Church Administrators**

An overview of all the tests utilized in the study indicate clear agreement with the findings of the study of Kennedy and Heckler (1972). In this major investigation, Kennedy and Heckler (1972) found that the priests of the United States are ordinary men who are bright, able, and dedicated. They were found to be clearly adequate in their function although the investigators determined that they could be far more effective personally and professionally if they were helped to achieve greater human and religious maturity. Kennedy and Heckler (1972) indicated that the basic therapy for resolving this kind of problem would be the
opportunity and encouragement for a deeper and freer participation in life itself. This indicates that one of the reasons that many individuals leave the active ministry was an inability to participate in this freer life. The findings of the present study agree with this assumption. The persisters and nonpersisters are not especially different on the factor of general intellectual capability and capacity. They are not generally dissimilar on personality and personal orientation factors. They are, however, very much dissimilar on drive and interest factors. The most striking finding in looking at the drive and interest factors combined, is that those who are resigning tend to have high levels of persuasive and managerial interests coupled with a lack of drive toward the ministry as a career. They also evidence much less concern about the demands of society and a lower level of self-knowledge. The individuals who are leaving the profession, at least as far as the current study is concerned, are representative of those who possess administrative/executive profiles.

Major superiors and heads of religious orders may wish to consider whether or not there are ample opportunities, in religious communities as they are presently constituted, to give expression to this need for directing or supervising others. It seems somewhat axiomatic that no organization, whether secular or nonsecular, is better than its administrators and leaders. In an unpublished study of climate and morale in an order of teaching sisters (Noty, 1972) it was
found that several local communities evidenced poor morale because the individuals felt there was little opportunity to use their administrative skills. This seemed especially true of those sisters who had gone on to obtain advanced degrees. Religious superiors may wish to provide vehicles for vocational counseling and advising, particularly within the early years of the minister's career. This would permit the seminarian and later priest to have a better and freer vocational choice. This in turn would permit him more satisfaction with the religious vocation. This would also accrue to the benefit of the religious community in that those who had managerial and/or administrative talents could better serve their order or community.

In Chapters I, II, III and IV material and data has been presented in an attempt to distinguish traits and characteristics of persisters and nonpersisters. The formal disciplines of research have been followed in that an a priori set of assumptions and sets of hypotheses to test these assumptions have been promulgated. These specific hypotheses were tested in Chapter IV and the results indicated which of the instruments used in the study was valid or invalid depending on a previously determined level of significance. (In the present study, the alpha level was set at .05.) After the data were collected and the hypotheses tested it was found possible to use a posteriori analysis to provide guidance for religious administrators.
Both as an aid to the religious administrator and as a suggestion for further research, the construction of prediction equations seems desirable. Using the variables in this study as a starting point, it is possible to determine sets of equations which would identify those individuals who could be classified as either belonging to the persister or to the nonpersister group.

One of the most powerful techniques for accomplishing this is the discriminant function method as developed by Tatsuoka (1971). The technique of discriminant analysis is essentially a problem of finding a linear combination of predictor variables that show large differences in group means. Inspection of Tables 3-7 and Table 17 indicate that good instruments on which to employ this technique are the Motivation Analysis Test and the Thurstone Interest Inventory. This is readily apparent from an inspection of Tables 4 and 5 where large mean differences for these two instruments are presented.

Table 17 indicates that the F tests for the MAT and the TII are highly significant. Accordingly it seemed probable that the discriminant function would produce a high level of separation between the persisters and nonpersisters. It may thus be possible to construct an equation which could be used in selecting from among a group of seminary applicants those who would be more like or more unlike a persister in a religious vocation.
As an example, the discriminant coefficients and weights have been calculated for the Thurstone Interest Inventory. The predictor equation for this instrument is:

\[ Y_I = -0.01 I_1 + 1.07 I_2 - 0.55 I_3 - 1.12 I_4 - 0.35 I_5 - 1.04 I_6 + 1.35 I_7 + 2.16 I_8 - 0.22 I_9 - 0.05 I_{10} \]

Where a \( Y_I \) score > 40.27, \( p > 0.90 \) that the individual will persist

Where a \( Y_I \) score < 6.76, \( p > 0.90 \) that the individual will not persist

Equations for the other instruments used in the study have also been calculated and are presented in the Appendix. Caution should be exercised in using these equations in the practical selection case without cross-validation.

If other instruments are used, e.g., the Kuder or Strong Inventories, it may be possible to combine sets of predictor equations. These would be especially useful in vocational advisement of high school age students who consider the religious vocation as a career.

In summary, religious administrators may wish to utilize the newer statistical techniques, "factored" personality inventories and motivational and "values" scales in consort with interviews and other selection techniques to maximize retention rates in seminaries and in the religious vocation.

While the suggestions for church administrators in this section may seem statistically complex, most large orders
and dioceses have personnel directors who are either conversant with these techniques or who can obtain consultants to help in their implementation.

Limitations of the Study

There are several sources for lack of precision and generalizability of results in the present study. These involve (1) sampling problems, (2) properties of test instruments, and (3) statistical procedures.

In the case of sampling problems, special attention was paid to the construction of lists of respondents that would be representative of populations of persisters and non-persisters. However, the samples (as indicated in Chapter III) were drawn largely from the Midwest and Chicago Metropolitan area. They may not be representative of both groups considered on a national basis although credence is given to the representativeness by the fact that the Ss in the present study appeared to be similar to the Ss in a large scale study conducted by Cattell (1970). The matter of non-response was handled as described in Chapter III. However, it remains for future investigators to use larger samples, drawn on a national basis and with emphasis on as close to 100 per cent response rate as possible, in a replication of this study.

In the case of test instruments, attention was paid to obtaining scales with the highest possible reliabilities. However, the matter of response set was not attended to with the exception of referring to other studies where similar instruments had been utilized. The Motivation Analysis Test
seems especially susceptible to response set bias but the extent and character of this distortion could not be studied principally because the majority of the test administration was done by mail.

In the case of the statistical procedures utilized it may have been possible and/or feasible to use ANOVA techniques. However, the principal interest in this study was to determine degree of differences instead of merely establishing that differences existed. Additionally, it is unclear as to what the interaction from a two-way or n-way ANOVA would mean and how it would be interpreted in the case where the personality and interest measurement instruments are ipsative or are not factorially pure.

**Suggestions for Further Research**

Perhaps the most important next research step is to replicate the results of the present study on a national sample. In this study, attention should be given to drawing a random stratified sample that would permit a more detailed analysis of diocesan as opposed to order priests, recently resigned as opposed to those who had resigned from the active ministry for more than ten years, and examination of geographical differences.

This study concluded that personality variables and personal orientation variables appeared to have more limited predictability in terms of establishing who would resign from the active ministry. The discriminant function technique seems to have both applicability and good predictive power.
and it is suggested that further research be done with other motivational and interest measures to determine if linear predictive equations can be more accurately determined. As is the case with regression and discriminant techniques, provision should be made for appropriate cross-validation methods such as "hold-out" groups or re-validation on separate samples.

Finally, it is suggested that projective techniques, such as the Thematic Apperception Test, be used to determine differences between active and former ministers, especially in the light of results obtained by Arnold (1962) and her co-workers.

Summary

Relationships among personality, interest, motivation, and personal orientation variables and persistence in remaining in the priesthood were studied. Subjects were sixty-three active priests and sixty-seven former priests who were randomly selected from the Chicago metropolitan area. To measure the domains of personality and personal orientation, the 16 P.F. and the Personal Orientation Inventory were used. To measure the domains of interest and motivation, the Thurstone Interest Inventory and the Motivational Analysis Test were used. Statistically significant pattern similarity indices, factor analyses, and difference between the means tests indicated that the interest and motivational measures discriminated between the two groups. Statistically significant differences were not found between the two groups on
the measures of personality and personal orientation. Suggestions were made for developing a set of prediction equations using the discriminant function techniques and based on the motivational and interest measures which might help religious superiors and administrators in more appropriately permitting individuals in the active ministry to maximize their career choices.
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APPENDIX A

PREDICTOR EQUATIONS FOR PSYCHOLOGICAL TEST INSTRUMENTS USED IN THE STUDY

1. Thurstone Interest Inventory
2. 16 P.F.
3. Motivation Analysis Test
4. Personal Orientation Inventory
1. Predictor equation for the **Thurstone Interest Inventory**:

\[
Y_I = -0.01 I_1 + 1.07 I_2 - 0.55 I_3 - 1.12 I_4 \\
- 0.35 I_5 - 1.04 I_6 + 1.35 I_7 \\
+ 2.16 I_8 - 0.22 I_9 - 0.05 I_{10}
\]

Where a \( Y_I \) score > 40.27, \( p > 0.90 \) that the individual will persist

Where a \( Y_I \) score < 6.76, \( p > 0.90 \) that the individual will not persist

2. Predictor equation for the **16 P.F. (16 Personality Factor)**:

\[
Y_P = -1.28 P_1 + 1.38 P_2 - 0.57 P_3 - 0.32 P_4 + 1.07 P_5 \\
+ 0.38 P_6 + 0.93 P_7 + 0.91 P_8 - 0.08 P_9 - 0.11 P_{10} \\
- 1.23 P_{11} - 0.18 P_{12} - 1.12 P_{13} + 1.57 P_{14} \\
- 0.66 P_{15} + 0.39 P_{16}
\]

Where a \( Y_P \) score > 16.0000, \( p > 0.90 \) that the individual will persist

Where a \( Y_P \) score < 1.7200, \( p > 0.90 \) that the individual will not persist

3. Predictor equation for the **Motivation Analysis Test**.

There are three separate equations possible for this test corresponding to the integrated (conscious level) un-integrated ( subconscious level) and total domains measured by this instrument.
The predictor equation for the integrated subscale of this test is:

\[ Y_I = 3.46 M_1 + 0.50 M_2 - 1.06 M_3 + 4.52 M_4 + 11.98 M_5 \\
+ 11.43 M_6 + 6.56 M_7 + 3.23 M_8 + 0.90 M_9 + 5.96 M_{10} \]

The predictor equation for the unintegrated subscale of this test is:

\[ Y_U = 7.0 M_{11} + 2.78 M_{12} + 1.09 M_3 + 18.72 M_4 + 5.90 M_5 \\
+ 5.84 M_6 + 8.79 M_7 + 5.18 M_8 + 6.03 M_9 + 3.30 M_{10} \]

The predictor equation for the total of the two domains (the integrated and the unintegrated) of this test is:

\[ Y_T = 5.66 M_{11} + 4.64 M_{12} + 3.18 M_3 + 9.63 M_4 + 2.51 M_5 \\
+ 7.84 M_6 + 7.02 M_7 + 0.12 M_8 + 1.95 M_9 + 3.73 M_{10} \]

The probabilities of persistence and nonpersistence have not been calculated for the individual scales on the Motivation Analysis Test because most users may wish to use all thirty scores from the three scales. The procedure for doing this for the thirty scales will be found in Dixon (1970).

4. Predictor equation for the Personal Orientation Inventory:

\[ Y_S = 1.96 S_1 - 1.17 S_2 + 0.21 S_3 - 1.53 S_4 - 3.08 S_5 \\
+ 1.41 S_6 - 1.75 S_7 + 0.77 S_8 + 0.37 S_9 + 4.63 S_{10} \\
+ 0.55 S_{11} + 1.38 S_{12} \]

Where a \( Y_S \) score > 12.5800, \( p > .90 \) that the individual will persist

Where a \( Y_S \) score < -28.680, \( p > .90 \) that the individual will not persist
APPENDIX B

1. Sources for Instruments Utilized in the Study
There were four commercially available psychological test instruments utilized in the study. They may be obtained as follows:

1. The **Thurstone Interest Inventory** may be obtained from the Psychological Corporation, 304 East 45th Street, New York, New York 10017.

2. The **16 P.F.** may be obtained from the Institute of Personality and Ability Testing, 1602 Coronado Drive, Champaign, Illinois 61820.

3. The **Motivational Analysis Test** may also be obtained from the Institute of Personality and Ability Testing.

4. The **Personal Orientation Inventory** may be obtained from the Educational and Industrial Testing Service, Box 7234, San Diego, California 92107.
APPROVAL SHEET

The dissertation submitted by Charles Noty has been read and approved by members of the Department of Foundations, School of Education.

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.

1/10/74

Date

Samuel T. May

Signature of Advisor