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VOCATIONAL SATISFACTION AMONG ROMAN CATHOLIC PRIESTS

by

Thomas W. Rueth

A DISSERTATION
SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE
DOCTORAL DEGREE IN
PSYCHOLOGY

CHICAGO
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Vita

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Table of Contents

Chapter		Page
I	PROBLEM	1
II	REVIEW OF THE LITERATURE.	12
	Concepts of Satisfaction.	12
	Theories of General Satisfaction.	13
	Satisfaction with the Religious Vocation.	16
	Pertinent Research on Vocational Satisfaction	23
	Self-Ideal-Self Differences as a Measure of Adjustment.	27
	Instruments Related to the Study of Self-Concept and Environment	31
	Basic Research Related to Instruments Used in the Study	38
	Transactional Analysis of Personality and Environment	38
	Sentence Completion Blank	40
	Personal Orientation Inventory.	41
	Summary	42
III	METHOD.	45
	Subjects.	45
	Instruments	45
	Procedure	59
IV	RESULTS	62
V	DISCUSSION.	104
VI	SUMMARY	117
	REFERENCES	124
	APPENDICES	132

List of Tables

Table		Page
1	Judged Inappropriateness of Selected Rating Scales for the Church as You Experience It	49
2	Mean Response and Standard Deviation for Each Item on Yourself as You Really Are	63
3	Percent of Subjects Responding to Each Choice on Yourself as You Really Are.	64
4	Mean Response and Standard Deviation for Each Item on Yourself as You Would Like to Be	66
5	Percent of Subjects Responding to Each Choice on Yourself as You Would Like to Be	68
6	Mean Response and Standard Deviation for Each Item on Church as You Experience It	69
7	Percent of Subjects Responding to Each Choice on Church as You Experience It	70
8	Mean S-IS Difference Scores Plus Standard Deviation According to Sample Group	73
9	Correlations Between S-IS Difference and POI Scales.	75
10	Correlations Between S-IS Differences and POI Scales of the Three S-IS Difference Categories	77
11	Correlations Between S-IS Differences and Sentence Completion Scores	79
12	Percent of Subjects Responding to Each Choice on Four Scales of Adjustment	81
13	Correlations Between S-IS Difference and Scales of Happiness and Satisfaction	83
14	Percent of Subjects Responding to Each Choice Per Item on Priest Problem Scale.	83
15	Percent of Subjects Responding to Each Choice on Church Opinion Scale.	86

16	Correlation Between Self-Church Differences and the Priest Problem Scale for the Four Developmental Categories of Subjects.	89
17	Correlation Between Self-Church Differences and the Priest Problem Scale for the Three S-IS Difference Categories.	91
18	Correlations Between Self-Church Differences and Church Opinion Scale for All Subjects and By Developmental Categories.	92
19	Correlation Between Self-Church Differences and Church Opinion Scale for the Three S-IS Difference Categories	94
20	Correlation of Ideal-Self-Church Differences and Priest Problem Scale for All Subjects and By Developmental Categories	96
21	Correlation of Ideal-Self-Church Differences and Priest Problem Scale for Three Difference Groups By Developmental Categories	98
22	Correlations Between Ideal-Self-Church Differences and the Church Opinion Scale for All Subjects and By Developmental Groups	100
23	Correlations Between Ideal-Self-Church Differences for Three S-IS Difference Groups.	101
24	Correlations Between Ideal-Self-Church Differences and Two Scales of Satisfaction with the Priesthood.	103

ABSTRACT

Vocational Satisfaction Among Roman Catholic Priests

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The study was designed to investigate the theory that individuals who believe their environment to be compatible with their own self-concept will be happy and satisfied in that environment. Individuals who view their environment to be inconsistent with their self-concept will be dissatisfied and wish to leave that environment. A sample of Roman Catholic priests rated the concepts, self, ideal-self and the Church on an adapted semantic differential scale. Difference scores were calculated for each subject for three concept pairs: self-ideal-self, self-church, and ideal-self-church. In addition the subjects responded to three measures of adjustment; a sentence completion form, a standardized self-actualization scale, and a specially designed questionnaire, they also answered a series of questions measuring their opinion of the church and their satisfaction with the priesthood.

The subjects were subdivided into four developmental categories: developed, developing, underdeveloped and maldeveloped, on the basis of a clinical interview conducted by trained psychologists they were again divided into three groups according to large, small, or moderate self-ideal-self difference scores.

Pearson product-moment correlations were calculated between self-ideal-self differences and the three measures of adjustment and between the self-church and ideal-self-church differences and the measures of satisfaction with the Church and priesthood.

When all the subjects were taken as a group only the sentence completion form as a measure of adjustment was substantially correlated with self-ideal-self differences. However, when the subjects were divided into the four developmental groups, the indicator of self-actualization was substantially correlated with self-ideal-self differences for the developing and maldeveloped subjects. When the subjects were divided into groups according to the degree of self-ideal difference, the subjects in the moderate difference group showed the strongest correlation with the measure of self-actualization. This supported previous findings which suggested that both low and high self-ideal differences correlate less well with measures of adjustment than do the moderate self-ideal differences.

When all of the subjects were taken together the self-church and ideal-self-church differences did not correlate well with any of the indicators of satisfaction with the priesthood. However, it was shown that developed priests who saw a similarity between themselves and the Church saw the church to be a more traditional institution, while maldeveloped subjects seeing a similarity between the self and the Church wanted the Church to be a more person-oriented agent for social reform.

Chapter I

PROBLEM

Since psychology's inception as a unique and specific science at Leipzig in 1879, psychologists have spent enormous effort and imagination attempting to study man in a manner consistent with sound scientific technique. Psychology has a rich tradition of adapting the scientific method to the intense study of man and, while it continues to apply the scientific method in a rigorous and systematic way, it makes its most creative contributions to the understanding of man when it derives hypotheses not from observations made in the laboratory but from hunches, insights and ideas gleaned from where life is lived, i.e. from the experiences of men. The underlying question motivating this study was generated from trains of thought which, while reflected in the body of psychological research, arose primarily from observations based on the experience of the author rather than from pre-existing theoretical assumptions.

As man progresses from his existence as a dependent and receptive infant to that of a more independent and creative adult, he is faced with the necessity of developing some consistent way of understanding and reacting to himself, other people, and the environment or world around him. While all men are faced with a similar task, it is apparent that not only do people attack the problems of life in a unique and individual way, but that they see and understand the same aspect of life via their own special and characteristic style. The notion of perceptual set, the concept that man peers at things around him through a set of "glasses" not necessarily rose-colored, that he has made through the raw material of his own

experiences, cultural background, and system of values becomes evident through many experiences. However, it was a poem in a child's book that best helped to crystallize the concept for the author.

It was six men of Indostan
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind).

That each by observation
Might satisfy his mind.

The First approached the Elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl.
"Bless me! But the Elephant
Is very like a wall!"

The Second, feeling of the tusk,
Cried, "Ho! What have we here
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an Elephant
Is very like a spear!"

The Third appraoched the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up and spake:
"I see," quoth he, "the Elephant
Is very like a snake!"

The Fourth reached out his eager hand,
And felt about the knee.
"What most this wondrous beast is like
Is mighty plain," quoth he;
"'Tis clear enough the Elephant
Is very like a tree!"

The Fifth, who chanced to touch the ear,
Said, "E'en the blindest man
Can tell what this resembles most:
Deny the fact who can,
This marvel of an Elephant
Is very like a fan!"

The Sixth no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the Elephant
Is very like a rope!"

And so these men of Indostan
Disputed loud and long
Each in his own opinion
Exceeding stiff and strong.
Though each was partly in the right,
And all were in the wrong!

(Galdone - 1963)

Just as the blind may see, so in many ways do the sighted see blindly. If indeed each of us is limited in his perception of what he sees around him, then it follows that psychologists must attend more to how individuals deal with what they believe they see around them than to what the observer sees as the situation.

If one begins with the assumption that different persons perceive the same identical object or situation in rather different unique styles, then another set of experiences becomes both relevant and meaningful.

Although psychologists have difficulty operationally defining and scientifically measuring a person's degree of comfort, satisfaction or happiness, every individual has at his disposal the ability to define for himself the point at which he has attained a pleasant and comfortable state. Looking at one's own experience, it becomes obvious that our ability to feel good depends not only on our own internalized emotions but also upon the setting in which we exist.

Nearly everyone has experienced the incidence of having a group of friends or a pleasant evening in "cozy" surroundings lift one from a depressed mood. Conversely, it is within the experience of all to have a pleasant spirit broken by a disgruntled companion or a stressful work setting. Our subjective states, therefore, seem to be related not only to our internal feelings about ourselves, but also to how these feelings are supported or contradicted by environmental situations.

Expanding this concept, one may identify a variety of environmental or external situations extending along a continuum from a time-limited isolated situation that has at best a very temporary and limited effect on the individual to a more pervasive environmental influence effecting the individual's behavior, and to a large extent the whole individual, including his attitudes, emotions, and value judgements. When an attempt is made to identify an environmental influence that has far-reaching effects on the individual, one is drawn to such areas as family, culture, and religion.

If religion is seen to provide an environmental influence that effects the individual as a whole, it also is an example of an environmental factor that means very specific and personal things to each person falling under its influence. In terms of the author's experience, the Catholic religion provides an environmental factor that is a very personal one in that although Roman Catholic theology and doctrine consists of a body of formalized tradition, people see in it a meaning that not only describes their relationship with others and provides a code of conduct towards the outside world, but also defines for the individual

a standard or model of behavior against which to compare himself. Individuals who were reared in the Catholic tradition and who remain dedicated to their religion reflect the belief that their religion serves as an influence which they see as consistent with their perception of themselves and their goals in life. Those who leave the Church have stated that it no longer seems to be a setting which provides relevancy and meaning for them. One's relationship with his Church then seems to be a viable embodiment of the concept that one perceives certain environments as supportive and meaningful while others may seem to be not only meaningless but detrimental to the person. Hence, if one perceives himself and the environment in a similar way, then the environment is seen to be one which will continue to provide comfort and satisfaction; if, on the other hand, the environment is seen as different from oneself then the environment will foster less beneficial effects.

While the present study is rooted in the personal experience that we view ourselves and the world around us in our own special way and that certain environments indeed fit our concept of ourselves better than others, previous theoretical pursuits have paralleled this notion and were used to provide further direction to the study.

While many authors have emphasized the need to study man in terms of his interaction with the environment (Lewin, 1936; Snygg and Combs, 1949; and Murray, 1938), Jahoda (1961) added a new dimension by pointing out that there are some environments which are more suited for an individual than others in that they more closely match his personality characteristics.

Jahoda suggested that when an individual exists in an environmental setting which allows free expression of his own unique characteristics there is said to be a good match between the individual and his environment. In such a favorable situation the individual is characterized by a high degree of performance, personal satisfaction with himself and his environment, and the experience of little stress within the environment. In addition he is seen to choose that environment over others and to remain in that setting even though given the opportunity to leave it. Individuals existing in environments that do not permit free expression of their personal characteristics show decreased level of performance, dissatisfaction with their life, increased stress and the desire to leave the environment.

Because these concepts deal with the suitability of an individual to his environmental surroundings they are useful in developing an approach with which to study the degree of satisfaction that members of a unique and well defined population experience within the specific environmental settings which they share. Roman Catholic priests are a group of individuals that exist in the specific sphere of influence that is in part delineated by the teachings of the Church. The degree of satisfaction these men experience as priests is intimately related to how well they feel that they as individuals fit into the general "environmental field" generated by the values of the Church.

Other authors have dealt with the interaction of the individual and his environmental setting which has been defined as an all encompassing system of influence, e.g. a system of social norms (Benedict, 1934; Mead, 1952).

However, most research efforts have been directed at limited environmental influence. Among the environmental aspects that have been studied are college (Pervin, 1967), occupations (Oppenheimer, 1966), and social clubs (Pervin and Smith, 1968). The present research was designed to study what is believed to be a concept, the Church, which represents to a sample of Roman Catholic priests a systematized body of values serving as a pervasive "environmental" influence and requiring continuous interaction. Roman Catholic priests are seen to be a group of individuals that exist in the specific sphere of influence generated by the teachings of the Church. The degree of satisfaction these men experience as priests would seem to be intimately related to how well they feel that they as individuals fit in the general "environmental field" generated by the values and regulations of the Church. While previous theoretical designs support and emphasize the influence of the Church upon a clergyman's decision to continue in or leave the priesthood, a review of past literature suggests that there is an absence of research attempting to measure the "environmental fit" between Roman Catholic priests and the Church.

Pervin and Rubin (1967) have formulated in ITAPE, an instrument patterned after the semantic differential on which subjects describe themselves and specific aspects of their environment, a practical and tested approach to the study of "environmental fit". This approach was adapted to the present problem. By using a scale following the style of ITAPE but modified so as to be applicable to the concepts of self, ideal-self, and the Church, this study was designed to clarify two basic issues: the relationship of self-ideal-self difference to adjustment and the environmental fit between the priest and his Church.

While previous studies have related perceptions of self to subjective judgments of satisfaction, the present approach utilized, in addition to the subject's response to direct questions concerning his happiness, measures based on clinical judgment, a sentence completion form, and a standardized measure of self-actualizing tendency. The last measure was used to differentiate between individuals who perceive a difference between themselves and an ideal state but experience themselves as moving toward the ideal and those who experience the difference as a stagnant and permanent one.

The "environmental fit" between a priest and the Church was determined by the difference in rating between the self and Church concepts and ideal-self and Church as indicated on the semantic-differential like scale.

These two indices were related to direct question measures of one's satisfaction with the priesthood and a sentence completion scale designed to measure adjustment in the context of the priesthood and the Church.

The study investigated three basic hypotheses:

1. The more similar an individual's description of his self and ideal-self as measured on a semantic differential scale, the higher will be his tendency to perform as a self-actualizing individual as measured on the Personal Orientation Inventory, his psychological adjustment as measured on a Sentence Completion form and his state of general happiness and happiness or satisfaction in the priesthood as measured on four specially prepared scales.

2. The more similar a priest's description of himself and the Church, the higher will be his job satisfaction in the priesthood as

measured on a sentence completion form and two scales concerning the priest's plans to remain in the priesthood and to choose his vocation again if given another opportunity to do so, and he will tend to see minimal problems in the priesthood.

3. The more similar a priest's description of his ideal-self and his Church, the higher will be his job satisfaction in the priesthood as measured on a sentence completion form, and the greater will be his tendency to remain in the priesthood and to choose the priesthood again if he were given the opportunity, and to see few problems in the priesthood.

Several secondary results were hypothesized concerning the adjustment of the priests:

When a sample of priests who have rated their self and ideal self on a semantic differential test are divided into three groups on the basis of those who view the concepts to be nearly identical, widely different, and differing to a moderate degree, those subjects who view themselves to be most similar to their ideal self will show the strongest indications of adjustment while those who view themselves to be least like their ideal self will display the weakest indications of adjustment.

In addition, when a sample of priests is divided into classifications of emotional development on the basis of clinical assessment, the most developed will show the strongest relationship between self-ideal-self differences and measurements of adjustment and the least developed will show the weakest relationship.

Additional hypotheses covering satisfaction with the priesthood were made:

When the priests are divided on the basis of the degree to which they view their self and ideal self concepts as similar, the relationship between differences in perceptions of self and the Church and ideal self and the Church will be related most strongly to indications of satisfaction in the priesthood for subjects with the minimal self-ideal difference.

When the subjects are grouped on the basis of clinical ratings of their level of development, the relationship between differences in perceptions of self and the Church and ideal self and the Church are most strongly related to indications of satisfaction with the priesthood for the most developed subjects and least strongly related for the least developed of the priests.

Since the present study deals with the issue of satisfaction with the priesthood by attempting to focus on the degree of fit between an individual and what he perceives to be his environment, four specific areas of the literature are seen to be relevant: theoretical concepts of satisfaction, experimental approaches to the study of subject-environmental interaction, instruments best designed to measure the interaction of man with his environment, and the basic research concerning the instruments used in the study.

Chapter II

REVIEW OF THE LITERATURE

Concepts of Satisfaction

Happiness and satisfaction with one's life has been one of the most salient of all human experiences and has been studied in depth by artists, poets, and philosophers. Until the last twenty years psychologists have been relatively uninvolved in the study of human satisfaction and happiness. Brophy (1959) has pointed out that the few early studies that were done (Watson, C., 1930; Sailer, R. C., 1931; and Hartman, S. W., 1934) were primarily attempts to relate certain demographic and personality characteristics to the degree of happiness experienced and did not relate to a generalized concept of satisfaction. Murray (1951) has identified two of the factors which have influenced this lack of interest as the Puritan ethic which promotes a distrust and avoidance of anything related to pleasure and the tradition of behaviorism which has discouraged as unscientific any concern with internal and subjective states such as happiness. A third factor is that happiness was viewed as a philosophical entity and hence out of the realm or scope of the measuring devices of the behavioral scientist. Recent interest in the area may be directly related to identification of a theoretical view point or perspective which demonstrated that satisfaction could be related to identifiable and measurable entities. Brophy (1959) has provided a significant contribution by demonstrating that most useful conceptualizations of satisfaction postulate some form of interaction between a personal subjective concept about oneself and a similar related concept directed toward the environment. He has also shown that the notion of the interaction

between a personal and environmental concept is not new and has roots in the classical tradition of psychology. William James (1890) anticipated this notion in his view that the subjective experience of self-esteem was a function of the relationship between a personal construct (pretensions) and one more directly related to environmental factors (success). Had earlier authors seen in James' view the basis for a theoretical perspective for human satisfaction it is possible that there would have been a much richer history of psychological studies on the subject.

Theories of General Satisfaction

Brophy (1959) summarizing work that had been developed since 1950 defined three major groups of theories in which satisfaction is seen to be related to the interaction of internal or subjective factors and external or environmental elements: the need, self, and role theories of satisfaction. Need theories suggest that satisfaction is a function of the relationship between what one wants and desires and the extent to which the environmental conditions allow for the gratification of these needs. Various authors have spoken either directly or indirectly to this notion. Murray (1951) felt that an individual interacts with various environments according to the degree to which they frustrate or gratify his needs. Schaffter (1953) limiting his scope to one's working environment found a positive correlation between vocational satisfaction and the extent to which a person's needs were gratified in his job situation. Kuckholm (1953) broadened the possibilities emphasizing the relationship between an individual's enduring personality characteristics in addition to his state of contentment

and the system of rewards in his culture.

Brophy (1959) has also included in the context of need theories the so called cognitive approaches which tend to place a major emphasis on the causes of dissatisfaction and those actions one takes to reduce it. Festinger's (1957) theory of cognitive dissonance and Heider's (1958) balance theory may be viewed as stating that man has a "need" for balance and consistency in his life and any situations conducive to imbalance, incongruity, or dissonance produces a painful state which the individual acts upon in order to reduce. In an extension of this Pervin (1967) has considered one's need to experience a similarity between one's self and ideal-self. Any discrepancy between these two concepts is considered to be a painful state and Pervin theorizes that people are positively attracted toward the ideal-self and avoid objects taking them away from the ideal-self.

Pervin's (1967) work is also related to the second group of conceptualizations, those known as the self-theories of satisfaction. Self-theory maintains that satisfaction is determined by the degree of congruence between one's self-concept and the characteristics of his environment as he sees them. Super, Stariskevsky, Matlin, and Jordaon (1963) have applied this concept to vocational satisfaction and Super's theory of occupational choice and satisfaction describes the choice of a particular vocation as a way of implementing and achieving the self-concept. Hence, job satisfaction and adjustment would consist of matching specific elements of one's self-concept with similar elements in a particular vocation or job setting, and a satisfied employee would describe himself and his job setting in similar

or complementary terms.

In a third approach to satisfaction the concept of role plays a central part. While the "sociological" conceptualization of role, a set of actions performed by a person to validate his occupancy of a given position in a social system, (Garbin, 1954), has been related to the problem of satisfaction, Brophy (1959) has described a more idiographic and phenomenological role theory. He has described "perceived imposed role" as the behavior that a person perceives as required and/or allowed in a unique position which he occupies. The "ideal role" is described as the behavior that the individual wishes were required or allowed of him in a given position. Satisfaction with one's particular position in life is determined by the degree of compatibility between a person's "perceived imposed role" and his "ideal role". Brophy added a special emphasis by suggesting there were several levels at which one experienced his ideal and imposed roles. He emphasized that "perceived imposed role" and "ideal role" must be viewed in the context of three different frames of reference: external objective reality and subjective experience at both a manifest and latent level. External criteria are seen as a person's objectively defined characteristics and the real or consensually validated characteristics of the environment including role expectation as generally held by a specific culture or society. Manifest subjective criteria is the person's consciously experienced self-concept and perception of the environment, while latent criteria refer to the unconscious attitudes one has toward himself and his subliminal impression of his environment.

In addition to the basic theoretical structure which emphasized the interaction between a self-focused and environmental oriented concept each of the theoretical concepts include some distinction between what the individual perceives himself to be and what he wishes to become. Hence theoretical views of satisfaction seem to imply goal orientations in that they focus on movement from one's self or perceived role toward a more idealized state that may be either enhanced or hindered by environmental components.

Satisfaction with the religious vocation. The present study focuses on a specific population for which both generalized and vocational satisfaction is related to a unique and salient "environment". Roman Catholic priests exist as both individuals and members of the priesthood in the context of a philosophical orientation and code of behavior established by the Church. While any notion applicable to a generalized theory of satisfaction is applicable to priests, the unique situation of existing in a shared and pervasive "environmental" influence must be considered. In light of present changes in the Church a relevant mark of dissatisfaction with their vocation has been the tendency of priests to leave the priesthood. Several authors (Vaughan (1961), Pallone and Banks (1968), Pallone, Drescoll, Drober (1969), Lee (1970)) have focused on this problem suggesting that an understanding of a priest's job satisfaction may be an appropriate approach to understanding his tendency to persist or leave the priesthood.

Vaughan (1961) has studied the problem of persistence in religious vocations and has postulated that the majority of those who

leave the religious life possess sufficient ego strength to recognize an incongruence between their personalities and needs and the demands associated with clerical roles and hence may be healthier mentally than many who remain.

Pallone and Banks (1968), however, point out that according to vocational development theory a clergyman's decision to remain or leave the clerical life hinges upon his degree of vocational satisfaction. Deriving a corollary from Super's theory (1957, 1963) they suggest that vocational satisfaction consists of a relative congruence between one's self-concept and the demands, requirements, and self-actualizing possibilities inherent in the occupational role one has elected. While it is difficult to measure "requirements, demands, and self-actualizing possibilities" of an occupation, it was hypothesized that a subjective criterion of one's impression of an occupational role may be his description of the "ideal" occupant of the role. On this basis the authors suggested that an approximate measure of one's vocational satisfaction may be the similarity or dissimilarity between a person's perception of himself and that of the "ideal" representative of his particular vocation or occupational role. They attempted to differentiate between Seventh-day Adventist Seminary students who were satisfied with their vocation and those who were dissatisfied. Satisfied subjects were defined as those who obtained a high congruence between their self-perceptions and the perception of the ideal minister of their faith as measured on a Q-sort instrument.

Correlation coefficients between the Q-sort scores of the two

percepts were tabulated for each subject and arranged in numerical order. Those falling in the top quartile, the ones most lowly coordinated, were designated as the dissatisfied group while those in the fourth quartile, the most strongly coordinated, were the satisfied group. While the two groups were differentiated on several variables such as number of years of elementary education in an Adventist school and age at which they expressed a desire to become a minister perhaps the most interesting outcome of the study is the negative finding that both the satisfied and dissatisfied seminarians viewed the ideal minister in essentially the same way. The authors interpreted this finding to mean that the "salient characteristics associated with the ministerial role was 'public' enough to be perceived unequivocally by all students whether or not they were satisfied in their vocation". This explanation, however, does not deal with a critical theoretical issue. If the perception of the ideal role occupant is identical across both groups in reality it is only the difference in self perceptions that differentiates satisfied and dissatisfied ministerial students and not the degree of congruence between their self-concept and the demands, requirements, and self-actualizing potentials he experiences in his profession.

The assumption that vocational satisfaction consists of a relative congruence between what one sees himself to be and the nature of the vocation in terms of the unique demands and opportunities for personal growth offered implies a personal and individual perspective of the vocation. While various individuals see different

demands, requirements, and degrees of opportunity for personal growth in a profession, the use of a concept such as ideal adventist minister reduces vocational satisfaction to the congruity one experiences between himself and a standard, objective, or "public" criteria and does not capture the personal meaning one sees for himself in the profession.

In a second study a sample of Catholic nuns and brothers was divided into two groups: those perceiving a high congruence between self-concept and the ideal role representative and those who saw a low congruence. (Pallone, Drescoll, Drober 1969). The two groups were compared on the basis of personality, vocational interests, values and other variables. Among other differences it was found that the more congruent nuns and brothers were differentiated from their less congruent counterparts by having a greater degree of self-sentiment, less tendency to be guilty and less generalized feeling of frustration.

The difference in self-sentiment or concern and interest in one's self may be related to the fact that Pallone, Drescoll, and Drober (1969) have interpreted traditional Catholic teaching to view the true purpose of one's vocation to be oriented primarily towards achieving one's personal salvation and only secondly to the service of one's fellows. Hence it is possible that religious high in self-concern see in a vocation which emphasizes and accepts desire for personal salvation, a way to satisfy self concern in an acceptable manner.

That less satisfied religious were characterized by higher levels of guilt proneness was seen to suggest that persons characterized by the tendency to feel guilty may become a religious as a means of expiation but find that the realities of religious life provide

little time for expiation of personal guilt. They, therefore, become dissatisfied. Hence it is suggested that among the nuns and brothers, individuals who are somewhat self-centered stand a better chance of being satisfied than those who enter in order to repent for wrong doings.

It was found that generalized frustration among nuns and brothers is related to vocational dissatisfaction, a relationship that the authors suggested, one might find among less satisfied members of an occupational role. They interpret their findings to suggest that there is little indication that dissatisfied religious may be identified on the basis of psychopathology but they do indicate that satisfaction in the religious life is related to processes of occupational development characteristic of many occupational groups. While the study in itself was well controlled, as in the previous study both satisfied and dissatisfied subjects perceived the "ideal Catholic nun or brother" in the same way. Therefore, the above results can be interpreted as being related to vocational satisfaction as described on self descriptions alone and not in reality a true interaction between one's self concept and a personal concept of one's profession.

Pallone and Banks (1968) and Pallone, Drescoll, and Drober (1969) tried to describe vocational satisfaction among religious in the context of the congruence between one's self concept and that of the ideal religious. However, it was determined that because the ideal religious was a rather standardized concept, satisfaction was really determined primarily by one's self concept. In the light of previous theories the approach was incomplete in that it did not view

satisfaction in the context of both a personal and environmental construct namely the interaction of one's self-concept and what he perceives to be the unique nature of his profession.

Since the religious profession is experienced in the context of the Church the work of Lee (1970) is significant in that it goes beyond the work of Pallone and his associates by dealing more specifically with the influence of the concept of the Church on vocational satisfaction. He has utilized the definition of Heider's cognitive balance theory and Festinger's (1957) cognitive dissonance theory as given by Cartwright and Harary (1960) as a basis for a model of vocational persistence and abandonment among seminarians. He suggests that to the extent a seminarian cannot balance his cognitive system as related to the influences of the reference groups existing for him within the seminary and Church environment he is likely to leave the seminary. A relevant reference group serves to set and enforce standards for an individual's behavior or beliefs and to act as a model or standard of comparison against which a person may evaluate the accuracy or "correctness" of his own beliefs or attitudes. An individual seminarian is seen to have three main relevant groups: his immediate family, his classmates and fellow seminarians, and the Church as represented by the priests, teachers, and authorities in the seminary.

A seminarian is seen to use the Church as it is represented by the seminary faculty as a standard for the correctness of his belief. The effect of this reference group upon a seminarian is related to his attraction and his self-comparison to it. The situation the seminarian

finds himself in is adequately described in terms of a triangle, one point of which represents the vocational goal of the priesthood, a second the faculty and authorities of the seminary who serve as a major reference group, and the third representing the seminarian himself. Within the triangle is conceptualized a point which represents the teachings, values and beliefs relevant to the seminary. Conceptualized in this way the points around the triangle represent the fact that the seminarian is seen to have feelings and attitudes about his relationship to the goal of the priesthood and his personal relationship with the faculty of the seminary, as well as a perception as to how well the faculty live up to the role of the priesthood. By extending a line from each point of the triangle to that inside we may see that the seminarian has positive and/or negative feelings about the teachings, values, and beliefs relevant to the seminary and that he views these teachings as being consistent or opposed to his goal of being a priest and furthermore judges whether or not the faculty indeed lives up to these values. In light of balance theory the triangle and internal point represents a system of the major attitudes of the seminarian that must be balanced in order that he remain in the seminary. Lee points out that this is most possible if the seminarian feels a real commitment to his vocational goal, experiences a positive relationship with the faculty, feels that the faculty does represent his ideal of the priesthood and views the principles and values taught by the seminary as being acceptable to him, pertaining to his vocational goal and truly representative of the standards of the faculty. The author, however, also suggests that in

light of a negatively balanced system a seminarian may remain theoretically in the seminary even if he feels negatively toward the faculty and the principles it teaches, feels that the faculty and the teachings of the seminary are not relevant to his goal of the priesthood as long as he feels the faculty teaches what they in truth believe and is committed to his goal of being a priest.

While the author presents only hypotheses he presents his model as a possible thrust for relevant research and suggests that while it is sound in terms of balance theory it must be tested in the context of actual seminarian experiences. Furthermore, he has shown the necessity of including as an "environmental" construct the concept of the Church which is seen to be a pervasive system of goals and values exerting relatively continuous influence on individuals. One relevant criticism may be that the operational definition of the Church as the attitudes of the priests, teachers, and seminary authorities may be too limiting and hence distort the real usefulness of the concept.

A more fruitful approach may be to recognize the Church as an influence based on an historical tradition that supersedes the attitudes of any individual.

Pertinent Research on Vocational Satisfaction

Although Lee (1970) and other authors have provided useful theoretical perspective from which to view the problem of satisfaction with the priesthood, they have not specified how this may be approached from an experimental point of view. In this light a series of studies becomes relevant. While other authors have studied vocational

satisfaction, Oppenheimer (1966) developed an especially relevant approach by combining Jahoda's (1961) concept of environmental fit and the suggestion of Kent (1965) that the semantic differential technique (Osgood, Suci, and Tannenbaum 1957) is an important and useful method of assessing the interaction between people and the environmental situations they experience. He studied the fit between individuals and a list of occupations by measuring the subject's perceptions of self, ideal-self, and several occupations on semantic differential scales and a modified Kelly Role Construct Repertory Test. Defining low self-esteem as a wide discrepancy between self and ideal-self concepts he found as did Lundy, Katkovsky, Cromwell, and Shoemaker, 1955 that persons with low self esteem tend to prefer occupations that they perceive to be consistent with their ideal-self more frequently than they prefer occupations perceived as congruent with their self concepts. Hence persons who experienced their present self to be very distant from what they wished to become chose occupations which would "lead" them toward their ideal-self, i.e., people with personal dissatisfaction are motivated to find expression for their ideal-self concepts rather than their self concepts when formulating occupational preferences. These results were also seen to be consistent with the notion that people who are dissatisfied with themselves will also be dissatisfied with occupations that are described on a Semantic Differential Scale as similar to their own self.

In a study stimulated by the research of Oppenheimer (1966) and designed to test the hypothesis that the greater the dissimilarity in the way a student views himself and his college, the more

likely the student will be dissatisfied with his college and contemplate dropping out, Pervin and Rubin (1967) developed the Instrument for the Transactional Analysis of Personality (ITAPE). The instrument was based on the semantic differential and required college students to rate on sixty polar adjective scales the concepts of college, self, administration, faculty, and students. Difference scores between two concepts, e.g., self and college, were derived by calculating the absolute difference between the ratings given the two concepts on each adjective pair and summing the sixty individual differences. High differences scores indicating a perceived discrepancy between self and college were found to be significantly related to the student's self reported probability of dropping out of school for non-academic reasons. Although the study is limited in that it uses only the subject's self reported tendency to drop out of school as a measure of dissatisfaction and does not include the incidence of actual drop out behavior or other non-subjective measures, it does seem to suggest a significant relationship between differences in perception of oneself and the environment and dissatisfaction with that environment.

In two other studies one in which it was found that a similarity between the concept of self and college as measured on ITAPE was related to satisfaction with the college environment (Pervin, 1967) and a second in which similarity between self and social club was related to satisfaction with the club environment (Pervin and Smith, 1968), Pervin attempted to test the suggestion of Oppenheimer (1966) and Lundy et. al., (1955) that similarity between self and environment would be more related to ratings of environmental satisfaction for those

subjects who had low self-ideal-self difference scores, that is a positive self evaluation, than for those who had high self-ideal-self differences. The subjects were divided into two groups, those with low self-ideal-self difference scores and those with high difference scores and the relationship between self-environment similarity and satisfaction was determined for each group.

In both studies the data failed to support the hypothesis. It is suggested that Pervin may have failed to establish significant results for two reasons. He assumed that a low self-ideal-self difference as rated on a semantic differential is indicative of self acceptance. It is felt that without supporting evidence that for a particular sample of subjects a low difference between self and ideal-self is related to self acceptance, its use as such an indicator is questionable. Also implied in the use of the self-ideal-self difference score is the assumed relationship between a large difference and the lack of positive self evaluation. The assumption that a low self-ideal-self difference as rated on a semantic differential is indicative of self acceptance or adjustment may have been inaccurate and secondly, the assumption that a large self-ideal-self difference indicates dissatisfaction does not account for the fact that one may experience himself as moving toward this ideal-self and, therefore, be satisfied because he experiences progress in becoming what he wishes to become.

It is hypothesized that an essential aspect of self-evaluation is not so much the distance between one's real self and what he would hope to become but rather how the individual experiences his personal

movement and growth in relationship to his ideal self. Hence Pervin failed to account for the possibility that within a sample of subjects who have large self-ideal-self differences there may be two subgroups. One subgroup although they rate their present self as very different from their ideal-self may experience themselves as moving towards this goal and hence have positive self evaluation. The second subgroup, however, may experience themselves as remaining distant from their desired state and may have little positive self evaluation or acceptance. While this issue remains unsettled the work of Pervin is pertinent to the present study in that it suggests in ITAPE a model for a subject - environment measurement technique. In the light of these issues two areas covered by previous research become relevant: the question of the relationship of the self-ideal-self difference score to one's state of satisfaction or adjustment, and the type of measurement device best suited to study the self-concept. The first area to be considered will be the significance of the difference between the self and ideal-self concepts.

Self-Ideal-Self Differences as a Measure of Adjustment

Previous authors have investigated the use of the self-ideal difference as a measure of self satisfaction or adjustment. Rogers and Dymond (1954) suggested that extreme self satisfaction scores may be based on repression and thus need not reflect good adjustment. Block and Thomas (1955) hypothesized that self satisfaction is a curvilinear function and found that extreme self satisfaction is associated with denial. Crowne and Stephens (1961) in a similar manner suggest that not only large self-ideal differences but also low self-ideal

discrepancies are related with maladjustment and indicate indirectly that low self-ideal scores may show the subject's defensive unwillingness to reveal personal dissatisfaction. Cole, Oetting and Hinkle, (1967) hypothesized that on the basis of a linear "discrepancy hypothesis" subjects showing adjustment problems would be expected to have a greater discrepancy between self and ideal-self measures than would subjects who were better adjusted. In a study designed to test the hypothesis 25 adolescent behavior problem females and 12 control females described the concepts of self and ideal-self on a semantic differential instrument consisting of 20 adjective pairs having a high loading on the evaluative factor. In their sample, the authors found that there was no significant difference between the mean self-ideal discrepancy scores of the two groups. There was, however, a greater range of difference scores for the problem group suggesting that problem subjects frequently had very high or very low discrepancies. The authors concluded that for acting out adolescent girls, maladjustment may be related to both very high and very low self-ideal discrepancies. They further emphasized, however, that a moderate degree of discrepancy is expected among adjusted subjects.

Research relating self-ideal difference scores to external measures of adjustment have yielded inconsistent results. In a study in which two judges scored subjects for level of self-acceptance on the basis of open-ended interviews, the resulting self-acceptance scores were significantly correlated with self-acceptance scores on the Index of Adjustment and Values (Bills, 1954). However, Zuckerman and Monashkin (1957) found no relationship between self-

acceptance as measured on self-ideal difference scores and an adjustment rating based on ratings derived from case histories.

In an attempt to investigate the relationship between self-ideal discrepancies and adjustment in a specific environment Nahinsky (1958) found that Navy officers leaving the Navy had larger self-ideal officer and self-typical officer discrepancies than did those remaining in the Navy. Implicit in the study, however, is the questionable assumption that rejection of the role of a Navy officer is a sign of poor adjustment. The author did not clarify the possibility that those officers leaving had envisioned their connection with the service as a time limited experience, and hence their leaving was a planned event rather than a correlate of dissatisfaction.

In a study comparing self-ideal-self difference scores derived from a rating scale composed of 29 descriptive phrases with standardized personality tests, Smith and Rockett (1958) found high discrepancies to be negatively correlated with adjustment. High difference scores were correlated with high insecurity as indicated on the Manson Evaluation, and high maladjustment or poor adjustment as measured on the Maslow Security-Insecurity Inventory and the Cattell Personality Factors Questionnaire. No outstanding significant correlations were found between difference scores and variables on the Edwards Personal Preference Schedule or the Minnesota, Thinking, Social and Emotional Introversion-Extraversion Test.

Grigg (1959) failed to find a significant relationship between self-ideal discrepancy as measured by the semantic differential technique and subjective feelings of maladjustment as indicated on

a 90 item adjective check list. While it was admitted that the subject sample most probably displayed a limited range of adjustment-maladjustment this was not believed to be a contaminating factor.

Two additional studies have found a relationship between self-ideal differences and standardized personality tests. Rosenberg, McHenry, Rosenberg and Nichols (1962) found a negative correlation between the difference between "Myself" and an "Ideal person" as measured on a set of polar adjective pairs and the Dominance, Capacity for Status, Sociability, Sense of Well-being, Self-control, Good Impression and Achievement via Conformity scales of the California Psychological Inventory (CPI). The results were interpreted to suggest that large self-ideal difference scores are related to a CPI profile suggestive of maladjustment.

In a recent study of special interest because it appears to be the only published use of ITAPE other than Pervin's research, Wilcox and Fretz (1971) have attempted to clarify the question of the self-ideal difference as a measure of adjustment. In the study using 43 male subjects, the self-ideal-self difference score as measured on Pervin & Rubin's Instrument for the Transactional Analysis of Personality and Environment was related to the California Psychological Inventory (CPI) and the Repression - Sensitization scale of Byrne (1961) as measures of adjustment. By partialing out the repression - sensitization scores it was determined that the repression - sensitization dimension was not significantly affecting the relationship between the CPI variables and discrepancy scores. It is suggested that the greater the self-ideal-self discrepancy the poorer the adjustment as measured

on the dominance, good impression, communality, intellectual efficiency, flexibility and femininity scales of the CPI.

Instruments Related to the Study of Self-concept and Environment

Raimy (1948) in utilizing subject's verbalizations about themselves as a measure of their self-concept is said to have laid the foundation for phenomenological research dealing with self-acceptance (Crowne and Stephens, 1961).

While many conceptualizations of self-acceptance are possible, it is Rogers' phenomenological view that has made the greatest contribution to test instruments designed to tap the self-reported experience of the subject. In this framework self-acceptance is seen to be related to the congruity which a person perceives between his self-concept and what he holds to be his ideal-self. Crowne and Stephens (1961) and Wylie (1961) cite numerous tests measuring self-acceptance in terms of the difference between the subject's ratings of his self and ideal-self and they point out that the two concepts have been described by various methods such as Q sorts, inventories in which traits are marked as pertinent or not pertinent, ranking procedures, adjective check lists, and semantic differential rating scales. The Index of Adjustment and Values (Bills, Vance, and McLean, 1951) and the Self-Activity Inventory (Worchel, 1957) are perhaps the two most widely studied scales using a format other than the semantic differential to measure self concept. Wylie (1961) has pointed out that the semantic differential as applied to the self and ideal-self has the advantage over other measures especially to Q sort of reducing errors associated with the inability to remember how a previous

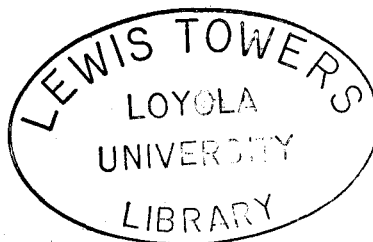
concept was rated or the lack of opportunity to compare scales.

Gordon (1969) in conceptualizing a structure of self-concept has made more explicit what is measured when the self is described by the semantic differential. In an analysis of techniques designed to measure the self-concept he has described self-concept as a structure of available self-referential meanings. He assumes that there is a continuum of increasing abstraction in these self references and that there is a specific approach or technique best suited to deal with each level of abstraction. On the most concrete level one's self-concept is related to specific self-representative statements which are given in response to relatively unstructured techniques, i.e. sentence completion tests, free-form self descriptions, and adjective check lists, or more structural fixed dimension devices such as the semantic-differential. A second level of abstraction is seen to be related to four systemic "senses of self": the sense of competence, self determination, unity, and moral worth. A third level is posited to be one's sense of personal autonomy described as a pervasive feeling of self-sufficiency in establishing and attaining one's objectives. The final level, the most global and content-free evaluative dimension of self-concept is one's feelings of self-esteem.

It is the most concrete level where the most conscious aspects of one's self-concept lie. Gordon describes free response self-descriptions, perhaps the most unstructured one being a written reply to the question "Who are you?: as quite valuable because by their nature they are able to tap the person's own individual structuring of his cognitive world, and may represent at least on a verbal level

as close a true picture of the individual's conscious conceptualization of himself as is possible. However, while this is perhaps a superior way to understand an individual person he points out that when large samples of persons are involved and a comparison of persons is desired, both the extensive amount of time needed to judge and code each record and the fact that an individual may not spontaneously respond to certain theoretical issues of interest to the investigator reduce their usefulness. He suggests that in order to increase comparability of responses and efficiency of data analysis while retaining much of the benefit of the subject's self evaluation, structured approaches to self conceptualization such as the semantic differential be used.

The semantic differential is used to measure self references to specific predetermined dimensions. Hence the use of such an instrument pre-supposes certain theoretical choices as to what are significant and critical elements of one's self. Gordon referring to a specially designed semantic differential scale useful in making comparisons between the self conceptualizations of individuals or groups has listed three assumptions which seem to be appropriate for any such scale designed to measure self-concepts. The adjectives are assumed to be understandable and accepted as polar opposites. There are equal intervals between the choice points for each adjective point. This assumption can be made as long as the subgroups of subjects being compared do not have systematically different perceptions of the choice quantifying statements, e.g., very, slightly, etc. The third assumption is that all scales are of equal importance.



When used to measure the self-concept Gordon feels that the semantic differential can be a very reliable, comparable and efficient data collection device, and one which gives greater precision than most uses of the adjective check list. It does share with all structured or semi-structured devices the inability to detect personal and subjective interpretation of the various terms tested. Finally, it's validity can be no greater than the meaningfulness of it's various scales and Gordon has suggested that the degree of meaningfulness is related to the usefulness that a scale contributes in terms of giving available data.

While Wylie and Gordon have evaluated the semantic differential in relation to measurement of the self-concept, Heise (1969) in reviewing over 1,000 articles and texts has considered the effectiveness of the semantic differential as a measurement technique in itself. He has addressed specifically the questions of metric assumptions, variance and applicability and the use of the semantic differential in measuring a variety of concepts. By their very nature semantic differential scales consist of a five or seven point rating scale which is anchored at the extremes by a pair of adjectives presumably representing opposite descriptions of a specific concept. The rater is to decide which adjective best represents his feeling and then to what degree the term is applicable. Two basic issues of this approach are the question of the extent to which the adjectives are indeed bipolar or opposites, and the assumption that the various choice points along the scale are located at equal interval. Heise has suggested that on the whole the assumption of bipolarity is accept-

able and although some research has suggested that the assumption of equal interval between response choice categories, e.g., extremely, quite, and slightly, is not quite accurate, this assumption can be made with little or no distortion of the data.

A second major issue concerns the source of variance among semantic differential ratings. Heise defines a semantic differential rating as the reaction of a specific individual to a given structure at a given time. In this respect variance is seen to be related to the object being rated, as well as both the rater's idiosyncratic enduring characteristics and the momentary reactions related to the current situation of the rater. These factors are related to what is called true variance in that it reflects a real difference between subjects and their reactions to a given concept. A second factor relating to score variation is known as biased error. Biased error is related to variables such as social desirability and scale-checking styles.

One of the most widely cited variables affecting ratings on semantic differential scales is that of social desirability which has been described as both the tendency within certain individuals to respond to test items in a way acceptable to cultural norms or the tendency of certain test items to elicit socially desirable responses (Ford and Meisels, 1965). Kenny (1956) in a well controlled experiment found that the social desirability of items as rated on a seven point rating scale was significantly correlated with the probability that these items would be endorsed by subjects as characteristic of themselves. He also found that social desirability operated to an equal degree

for questionnaire, Q sort, and semantic differential measures. Ford and Meisels (1965) found social desirability to be significantly correlated with evaluative factor loadings on the semantic differential. Pervin and Lilly (1967) found that high scores on the Marlowe-Crowne Social Desirability Scale (SDS) are related to a tendency to judge oneself positively and report few self-ideal discrepancies on a semantic differential scale. The relationship holds significantly for evaluative ratings but not for activity or potency. High SDS scores are also related to items within the semantic differential scale that represent areas most important to the subject and items that he has rated with the greatest certainty.

A second bias is related to the tendency to use the middle range or extremes of scales in a rather consistent way. Peabody (1962) has shown that some subjects have a tendency to use end points of scales more often than others and that this use is not related specifically to the concept being rated but is a way to avoid intermediate positions. Arthur (1966) has shown that this is a stable trait of individuals that lasts over time and over different sets of concepts. While certain groups have been identified as possibly being more likely to over emphasize end points, females (Dixon and Dixon, 1964; Goldfried and Kissel, 1963), and neurotics and psychotics (Zax, Gardiner and Lowy, 1964), Heise has suggested that the bias should be considered as a variable in all experiments but may be controlled by random assignment of subjects into various groups. Other sources of subjective bias have been identified. Hourard and Lasakow (1958) have suggested that subjects possess varying

degrees of willingness to disclose themselves in relation to different areas of their experience, and hence some items on a semantic differential may be rated more honestly than others. Also suggested is the possibility that variances in self ratings are understood (Hamid, 1969) and that those individual test items assigned to self or ideal-self possessing a high degree of meaningfulness are rated more extremely than those of low meaningfulness (Weigel and Weigel, 1969).

Heise (1969) points out that the semantic differential is a very flexible and versatile device because it can be used to measure a variety of concepts. A caution in this regard concerning the comparison of different concepts is that different scales may have different degrees of relevance or meaning for different concepts (Miron, 1969). Hence when using the semantic differential for new concepts careful adjustments should be made in order that specific scales are relevant across all concepts. Relative to this concern is the fact that the application of the same semantic differential concepts such as self-ideal-self, and the Church necessitates that some of the scales literally describing the self and ideal-self will have only metaphorical application to the Church. In this context Osgood (1969) has stated that human languages evolve primarily to enable persons to talk about human beings and many semantic differential scales which are literally applicable to personality concepts must be necessarily metaphorical in relation to non-person oriented concepts. He, therefore, points out that a metaphorical usage of such scales is not only appropriate but necessary due to the very nature of our language. Hence in general previous research suggests that while many factors

previous research suggests that while many factors must be considered, the semantic differential can be viewed as an accurate measuring device applicable to variables such as the self concept and the Church.

Basic Research Related to Instruments Used in the Study

Several instruments were used in the study. While specific details for each instrument utilized are given in the methodology section, the basic research concerning the development of some of the devices is included as a final portion of the review of literature.

Transactional Analysis of Personality and Environment Referred to variously as ITAPE or TAPE, the transactional analysis of Personality and Environment was developed to test the relationship between concept discrepancy scores and satisfaction ratings (Pervin, 1967).

Three thousand and sixteen students from twenty-one colleges were used to generate validity and reliability data on two forms of TAPE, a semantic differential-like technique which requires that students rate each of the following concepts on fifty-two scales: College, Self, Students, Faculty, Administration, and Ideal College. Eleven point scales were used to allow students to make finer discriminations than are possible on the standard seven-point scale. Many scales were chosen on an a priori basis as to which dimensions might be important in assessing Individual and Environment interaction. Of the original scales, those that discriminated among colleges and between concepts on the basis of a pilot

study were selected for the final version of TAPE. In addition to rating each concept on each of the fifty-two scales, the subjects were required to respond to sixteen questions, rated on an eleven point scale, concerning one's satisfaction with the college environment.

The validity of TAPE was measured by testing the relationship between concept discrepancy scores and satisfaction ratings. A discrepancy score was the sum of the absolute difference in ratings of two concepts on the fifty-two scales. It was predicted that a high discrepancy score would be related to dissatisfaction and that this would hold more for non-academic satisfaction than for academic satisfaction. While specific correlation coefficients were not reported, it was stated that while the range of correlations indicated some variability in the stability of the relationships across schools and items, many correlations were significant beyond the .01 and .001 levels and there was a clear trend in the direction of a relationship between high self-college discrepancy and dissatisfaction.

Test-retest reliability studies over a four-month period run specifically on the Self, College, and Student concepts showed the Pearson product-moment correlations between the two versions of the Self-College and Self-Student discrepancy scores to be .87 and .95 respectively. The authors further point to other research showing the high test-retest reliability of the semantic differential (Miron, 1961; Osgood, Suci, and Tannenbaum, 1957) to support the

notion that TAPE is a reliable instrument. In light of these and supporting data, they feel the TAPE to have been demonstrated as a relatively valid and reliable measuring device.

Sentence Completion Blank While the Loyola Sentence Completion Blank for Clergy (Sheelan, 1970) is thoroughly discussed in the section on methodology, it is necessary to show the research trend leading to its development. Sentence completion forms are frequently described as being extensions of the word association tests and direct study of personality characteristics by the sentence completion form is seen to have begun with Payne (1928). While several forms of the technique have been standardized (Shor, 1946; Rotter and Rafferty, 1950) the test used in this study was developed from the Loyola Seminarian Sentence Completion Test (LSSCT) developed by Sheridan and Kobler (1969).

The LSSCT was designed to provide a screening device to differentiate those seminarians in need of counseling from those not in need. Concurrent validity was measured on the basis of biserial correlations between high scores on the LSSCT and a subject's classification as in need of counseling as determined by a combined measure of high MMPI performance and a psychologist's judgment regarding need for counseling. The correlation coefficient between the total LSSCT score and criterion measure was .88 which was significant at the .01 level.

Interscorer reliability as tested between two graduate students in psychology was .91, significant at .01. Test-retest reliability measured over a two-month period was .84, significant at .01. The test was seen to be a relatively reliable and valid instrument for screening seminarians in need of counseling and served as a model for the sentence completion test used in this study.

Personal Orientation Inventory The final line of research to be followed concerns the development of the Personal Orientation Inventory (POI), an instrument composed of 150 two choice comparative value and behavior judgments and designed to yield two major scores and ten subscores measuring the extent to which an individual is performing as a self-actualizing person (Shostrom, 1966). A self-actualizing person is described as one who is developing and utilizing all of his unique capabilities, or potentialities, and one who is free of the inhibitions and emotional turmoil of those less self-actualized.

The validity of the test was seen to lie in its ability to discriminate between individuals who have been observed in their life behavior to have attained a relatively high level of self-actualization from those who have not performed in this manner. When the mean scores of two groups of adult subjects described as "relatively self-actualized" and relatively "non-self-actualized" on the basis of the clinical judgment of certified clinical psychologists were compared, it was shown that the POI significantly

discriminated between the two groups on eleven of the twelve scales (Shostrom, 1964). The validity of the POI is supported by other studies demonstrating that the POI differentiates between neurotics and non-neurotics (Knapp, 1965) and that it shows a significant difference in decreases of pathology on the MMPI and increases in self-actualizing tendencies on the POI between clients completing psychotherapy and those just beginning it at the .01 level of confidence (Shostrom and Knapp, 1966).

Test-retest reliabilities as generated by 48 college students over a one-week period show all but three scales (Acceptance of Aggression, Nature of Man, and Feeling Reactivity) to have stability coefficients between .71 to .85 (Klavetter and Moyor, 1967). Hence, previous research suggests it accurate to view the POI as yielding valid and reliable information.

Summary

While psychologists have concerned themselves with man's relationship with the environment for some time, it was Johoda (1961) who suggested the concept of environmental fit. Environmental fit is the notion that if a person is suited to his environment he will be adjusted and satisfied, while individuals in an environment not compatible with them will be characterized by discontentment and dissatisfaction. In a separate line of interest, although one closely paralleling Jahoda's, Brophy (1959) pointed out that all major theories of satisfaction share the notion that satisfaction is

a product of the interaction of two constructs, an internal personal one and an external environmental one.

Previous research concerning the satisfaction of clergymen with their vocation have for the most part viewed the phenomena in terms of job satisfaction and have not viewed it in the context of satisfaction as a result of a compatibility between when they view themselves to be and their religion as a pervasive "environmental" influence. Lee (1970), however, has suggested a theory of vocational satisfaction for seminaries that shows the necessity of including as an "environmental" construct the concept of the Church. Pervin (1967) has suggested in his Transactional Analysis of Personality and Environment a means of testing the similarity of a Roman Catholic priest's view of himself and his Church and the relationship of this similarity to his stated degree of satisfaction with his vocation.

Two issues mentioned in earlier research were seen to be pertinent to the present question: the relationship of differences in self-ideal-self perceptions to measures of adjustment and the type of measurement device best suited to measure the self in terms of its interaction with the environment.

Previous research concerning the self-ideal difference as an indicator of adjustment has been inconsistent but studies suggesting the possibility of a curvilinear relationship clearly point to the necessity of analyzing self-ideal differences according to three degrees of similarity: high, low and moderate.

Finally, the literature gives strong support to the notion that the semantic differential is a valid and reliable instrument in itself and well suited to measuring the relationship between an individual and his environment.

Chapter III

METHOD

Subjects

The subjects consisted of one hundred and sixty-five Roman Catholic priests who participated in a national program designed to study a sample of American Catholic priests through the use of psychological tests and interviews.

The national program utilized a total sample of seven hundred and nineteen priests scientifically chosen to accurately represent the total population of American Catholic priests on the basis of age, status as religious or diocesan, and geographic location of residence. In order that the number of subjects utilized was large enough to provide meaningful statistical analysis and yet small enough to be manageable, only a portion of the total sample was used. The first twenty percent of the priests to be interviewed in each diocesan area were used. The subjects chosen from each geographical area were tested and interviewed in a random order. Therefore, the technique of utilizing a proportion of the total sample introduced no systematic bias and hence the subjects were seen to be a representative sampling of the larger group and constitute an accurate cross sample of the population of priests in this country.

Instruments

The instruments used were designed to tap the subject's feelings about himself, and the Church, and to establish an estimate of his overall state of happiness and adjustment. They deal with three main levels of information i.e. the subjects overt response to

specific direct questions and structured instruments such as standardized tests, and semantic differential scales, the subject's response to semi-structured stimuli such as sentence completion stems, and the clinical impression of trained interviewers.

A self-environment rating scale based on the concept of ITAPE and utilizing the semantic differential technique of Osgood was used. The rating scale consisted of thirteen adjective pairs which were applied to each of the three concepts of self, ideal-self, and the Church. The adjective pairs were selected from a fifty-six item Identity Scale (Sims, 1962) designed to provide quantitative scores indicating a subject's relative position along a continuum of identity-identity diffusion as defined by the concepts of Erikson (1950, 1956) (Appendix A). The fifty-six adjective pairs of the Identity Scale represent items suggested by the eight stages of development indicated by Erikson and on the basis of a factor analysis conducted by Sims (1962) are seen to compose six factors identified as identity, expressivity, integrity, autonomy within social limits, and trust. On the basis of a reliability study following a test-re-test design, Sims found reliability coefficients within the range of .75 and .90. Pointing out that this was within the range attained by most reputable scales he suggested that the items evoke relatively stable responses over a one week period.

It was suggested in light of the need for each subject to respond to several instruments that repetition of the fifty-six items for each of the three concepts might make unnecessary demands upon the subject's willingness to comply with the requirements of the study.

Therefore, in order to make the instrument as compact as possible without reducing it's effectiveness, fourteen items were originally selected on the basis that they represent the highest loadings on the six factors. In this way the concepts of self, ideal-self, and the Church were to be rated on a sample of adjective pairs which covered a wide spectrum of attributes dealing with the notion of concept integrity or diffusion but which is not so long as to confound test results.

While the fourteen selected items were originally intended to be used in judging a concept such as my self it was suggested by Sims that they would seem to be applicable to the concept the Church (J. Sims, personal communication, spring-1970). Although the terms refer literally to issues relating to a person's identity, it is reasoned that such terms are appropriate to the Church in that while this concept represents a body or system of values it may be perceived as being a well integrated or rather diffuse entity. It is argued that while they have a literal reference to the concept self, they also have a valid metaphorical reference to the Church. Osgood (1969) has emphasized the legitimate use of metaphores while Miron (1969) has pointed out that one must be cautious in applying the qualitative features of one concept to the description of another.

In order to control for the possibility that some of the fourteen adjective pairs would be meaningless as applied to the concept the Church, they were presented to a panel of fifteen judges, including eight graduate students in clinical psychology, five members of religious orders and two with the Ph.D. in clinical psychology.

The judges were asked to indicate whether they felt each pair to be appropriate or inappropriate as applied to the Church. It was arbitrarily decided that any adjective pair receiving more than fifty percent votes as inappropriate would be judged as a questionable scale (see Table 1 for results). One scale met the criteria as unacceptable and although fourteen items were marked by the subjects, the unacceptable scale was not included in the data.

While only thirteen items were used in this analysis, the subjects were asked to rate the original fifty-six items on the concept, yourself as you really are, in order to provide data to be analyzed in a separate study. They also rated the fourteen selected items on the concept, myself as I would like to be, (Appendix B) and the fourteen items modified by slight variations in wording to make them applicable to the concept the Church, as you experience it (Appendix C). In order to control for possible series effects, the position within an adjective pair as well as sequence of adjective pairs for the three concepts was randomized.

The scale is of the semantic differential form and is so designed that each adjective pair was scored on a seven point scale ranging from a value of one, representing the most extreme degree of identity diffusion through a value of seven, corresponding to the most extreme degree of identity integration. The neutral point of value four has been omitted in order that the subject be forced to make a definite choice.

In order to clarify the effect of selecting a sample of thirteen items from an original fifty-six item test upon the effectiveness of

TABLE 1
Judged Inappropriateness of
Selected Rating Scales for
The Church As You Experience It

Scale	Percent of Fifteen Judges Rating Each Scale as Inappropriate as Applied to the Concept The Church
Inhibited-spontaneous	26.67
Cooperative-stubborn	13.33
Giving-demanding	---
Tense-relaxed	53.33 *
Believing-cynical	30.00
Knows what it wants to be- unsure as to what it wants to be	6.67
Usually conforming-usually non-conforming	20.00
Usually expresses feelings easily- difficulty in showing feelings	46.67
Sufficient progress- life is getting away from it	13.33
Secure-anxious	16.67
People can trust it- sometimes lets people down	---
Trusting of other people- on its guard with others	---
Conserving-contributing	---
Accepting of itself-self-condemning	6.67

* Scales with greater than 50.00 are considered as inappropriate.

that test to measure a specific construct, i.e. yourself, as you really are, a specific procedure was followed. For each subject the total score of the fifty-six item self scale (S56) was derived by determining the score for each of the fifty-six individual bi-polar items and tabulating their total sum. The total score of the thirteen item self scale (S13) was derived for each subject in a similar way. A Pearson product - moment correlation between the scores of S13 and S56 was made for the total population of subjects by use of the SPSS computer package as implemented at Loyola University. An obtained correlation of .89 suggested that the two test forms yield essentially the same measurement of the self concept.

A second procedure was directed at clarifying the issues related to the process of administering to the subjects a fifty-six item test of self but using only thirteen of these items in comparison with tests of ideal-self (IS13) and Church (C13) which were administered in the reduced thirteen item form. If the thirteen items on the self scale were administered in the same form as the ideal-self and Church scales, there would be little question as to extraneous variables affecting the way in which each of the items were rated across the three concepts. However, since in reality the subjects marked not only thirteen items concerning their self-identity but a total of fifty-six, it was suggested that the additional forty-three items may have had an influence on how the subjects responded to the thirteen critical self items that was not operating in the subjects response to the ideal self and Church scales.

In an effort to determine the effect of administering the larger

51

self scale, the Pearson product moment correlation coefficient between the ideal-self scale and the two versions of the self-scale were compared, as were the coefficients between the Church scale and S13 and S56. Since the thirteen item self scale was shown to be statistically quite similar to the larger scale, it was believed that if the correlation coefficient between S13 and IS13 was similar, within in at least 0.10 correlation, to the one between S56 and IS13 and the coefficient between S13 and C13 was similar to that between S56 and C13, the procedure of administering the larger self scale would be seen as not introducing confounding factors into the comparison of the three thirteen item scales. A similarity between the two sets of correlations would suggest that the procedure of administering the larger scale and the selecting the thirteen items for comparison to IS13 and C13 was essentially the same as administering the self scale in the shorter thirteen item form. The correlation between S13 and IS13 was .36 while that between S56 and IS13 was .39. The correlation between S13 and C13 was .26 while that between S50 and S13 was .19. While the comparison between the Church and two self scales was not as close as that between the ideal self and the two self scales, both comparisons were sufficiently close to suggest that selecting thirteen items from the larger fifty-six item scale to compare with the thirteen items on the Church and ideal scales did not introduce any confounding variables.

A second measure consisted of specially selected items taken from a large questionnaire used by the University of Chicago in a sociological study of the Roman Catholic priesthood. The items

selected were chosen because they were the subject's own response to those aspects of personal and vocational satisfaction most relevant to this study. The items were divided into three categories relating to satisfaction with the priesthood, satisfaction with the Church, and degree of general happiness. Three indications of satisfaction with the priesthood were included. On one item each subject was requested to indicate his future in the priesthood by marking a five point rating scale ranging from value one, definitely will not leave (the priesthood) through value five, I have definitely decided to leave (Future Plan scale) (Appendix D). A second indication of satisfaction with the priesthood was the subject's response to the question: If you had your choice again, would you enter the priesthood? Each subject indicated his preference along a five point rating scale ranging from a definitely yes through definitely no (Do Again scale) (Appendix D). A third item consisted of a list of ten aspects of priestly life (Priest Problem scale) which the subjects were to describe along a four point scale, the choice responses beginning with a value of one were: great problem, some problem, very little problem, and given a value of four - no problem (Appendix E). The areas represented were identified by the phrases celibacy, relevance of the work that priests do, uncertainty about the future of the Church, unrealistic demands and expectations of lay people, loneliness of priestly life, too little work, too much work, conflict with parishioners or laity about issues of the day, lack of opportunity for personal fulfillment, difficulty of really reaching people today. For each phrase a low score indicated that the subject felt that area to be

at least somewhat of a problem while a higher score reflected little or no difficulty with that aspect of priestly life.

A second category of items similar in nature to the above but designed to tap more specifically the subject's perceived impression of the Church consisted of five statements describing various aspects of the Church (Church Opinion scale) to which the subjects responded along a five point rating scale ranging from strongly agree rated a value of one to strongly disagree, value five (Appendix F). One of the five statements measured the respondents reaction to a specific viewpoint towards the Church:

- The Catholic Church is the one true Church established by Christ with Saint Peter and his successors as its head.

Four of the statements related to the Church's particular attitude towards the world:

- The Church should be a place of refuge and of quiet reflection away from the world.
- For the most part the Church has been inadequate in facing up to the civil rights issues.
- In a secular age like our own the Church must abandon much of its past emphasis on the sacred.
- The primary task of the Church is to encourage its members to live the christian life rather than to try to reform the world.

A final category relating to a more generalized aspect of

satisfaction or happiness consisted of two statements. The question "taking things all together, how would you say things are these days" was followed by choice responses: Would you say you are very happy, pretty happy, or not too happy rated values of one, two and three respectively (Happy Now scales). Compared with your life today, how were things four or five years ago; was followed by the response choices: Were things happier, not quite as happy, or about the same, also rated values of one, two and three respectively (Happy Then scale).

Another instrument, providing indications of reaction to the Church and a measure of adjustment, consisted of a sentence completion form designed specifically for members of the Roman Catholic priesthood and known as the Loyola Sentence Completion Blank for Clergy (LSCBC) (Sheehan, 1970). The test consisted of a series of seventy-two sentence stems which are completed by the subject and which cover six major topics of concern: self-perception, interpersonal relationships, psychosexual maturity, priesthood, church-faith, and job satisfaction (Appendix F). The sentence completions were scored on the basis of whether they reflect positive or negative adjustment as defined by sample responses contained in a specially prepared manual. The forms are scored to provide a total score of adjustment and six sub-scores reflecting a positive or negative orientation towards each of the sub categories.

The measure was found to be reliable in that two judges both using an empirically derived scoring manual, agreed significantly on totaled and sub-scale scores, the Pearson r 's ranging from .84

to .96. The validity of the test as a measure of adjustment was checked by calculating biserial correlations between the LSCBC and three other measures of adjustment, clinical psychologists' ratings of adjustment based on in-depth interviews, the MMPI as an indication of adjustment, and a combination of these two criteria. When compared against the three possible criteria the total LSCBC score was significant at the .01 level being correlated with the psychologists ratings at .66, the MMPI at .62 and with the combined criteria at .86. While most of the subtests were significantly correlated with one or more of the criteria they were not seen in general to give accurate enough indices of adjustment to be used by themselves. Three of the subscales, however, ("Interpersonal relations", "Church-faith", and "Job satisfaction") showed relatively strong statistical significance and will be used in the study.

The "Interpersonal relations" scale was correlated with the MMPI and the combined MMPI and psychologists ratings at .71 and .63 respectively. The "Church-faith" scale was correlated with the psychologists ratings at .58 and the combined criteria at .62, while "Job satisfaction" was correlated with the psychologists ratings, the MMPI and combined criteria at .54, .59, and .78 respectively. The three scales are seen to give strong enough indications of adjustment to be used in conjunction with the self-environment scale. The church-faith and job-satisfaction will be used as measures of satisfaction with the Church and priesthood respectively. The interpersonal relations and total score will be used as measures of adjustment.

Also used will be the Personal Orientation Inventory (Shostrom, 1966), an instrument composed of one hundred and fifty items for each of which the subject must choose from two value or behavioral statements the one that most consistently applies to himself. The test is based on the concepts of Maslow (1954, 1962) and is so constructed that it yields two main scores and ten sub-scores designed to distinguish non-self-actualizing persons from the self-actualizing individual as defined by Maslow. Consistent with the description of Maslow and pertinent to the framework of this study, a self-actualizing individual will be viewed as one moving towards his self-ideal and a non-self-actualizing person will be viewed as one not so moving. The instrument is seen to provide a measure of the subject's level of positive mental health as conceptualized in the framework of self-actualization and validity and reliability studies suggest it to be a relatively consistent discriminator between clinically differentiated self-actualizing and non-self-actualizing persons.

The two main scales deal specifically with one's ability to productively utilize the concept of time and with one's experience of being in charge of his own life as opposed to being controlled by external forces. They are designated as Time Competence (Tc), and Other Directed (O) respectively. The ten subscales deal with specific aspects of the self-actualized person and are labeled: Self-Actualizing Values (SAV), Existentiality (Ex), Feeling Reactivity (Fr), Spontaneity (S), Self-regard (Sr), Self-acceptance (Sa), Nature of Man - Constructive (Nc), Synergy (Sy), Acceptance of Aggression (A), and Capacity for intimate contact (C).

A final measure consisted of a rating of emotional development for each of the subjects. The categories of development were conceptualized by Kennedy and Heckler (1971) and based on the theory and eight stages of psychosocial development of Erikson (1963). By collapsing the eight stages of Erikson, four categories, ordered along a continuum of development were designated: maldeveloped, underdeveloped, developing, and developed. The four stages were seen to represent four types of persons, or more specifically priests, who are differentiated on the basis of how completely they have progressed through the sequence of developmental stages which lead to fully developed or mature person.

Kennedy and Heckler (1971) defined the meaning and scope of the four categories in terms of the type of priests falling into each category. The category of maldevelopment is reserved for individuals who, while not necessarily "falling apart" emotionally, continue to be influenced by an unresolved traumatic event of development. Subjects placed in this category have characteristically experienced difficulties in early childhood and in every case possessed long standing problems existing before they entered the priesthood. They are identified by such descriptions as eccentric, withdrawn, chronically depressed or anxious and frequently do not deal well with the show of emotion in others. While some may be characterized by an alcoholic or homosexual mode of adjustment many still function often held together by perfectionistic or obsessive-compulsive defenses.

The underdeveloped classification is designated for priests who while not maldeveloped have not achieved the level of growth theoretic-

tically predicted of a group of men who have attained the chronological age and level of responsibility of the priests. This classification is a measure not of the presence of psychological illness but rather an indication of a failure to grow. An underdeveloped person is seen as one who does not successfully handle the challenges of his current adult life because he has not achieved a sense of his own identity. He has not completed the developmental tasks associated with the period of adolescence and hence as an adult has an incomplete idea of his abilities and talents and an unfulfilled capacity for close and trusting relationships with others. They are not unsuccessful in life but rather not fully alive usually handling feelings through repression and intellectualization and keeping their distance from emotions and people and attempts to present himself as adequate achieving an "identity through compensation, fantasy, and identification.

The description of developing is given to persons who while underdeveloped have again begun to take up the work of adolescents in that they actively seek to find and develop new aspects of their own personalities. They are characterized by a sense of purpose, vitality and determination to move forward and fulfill their potential.

The classification of developed is applied to those individuals who, while not without conflict-free behavior have passed through each level of development and live life as an integrated and mature person identifying and dealing with his problems in an effective and positive manner.

Procedure

In the actual procedure each subject was interviewed by an experienced clinical psychologist who had graduated with a Ph.D. in Clinical Psychology from Loyola University of Chicago and who had received special training in the type of clinical interview designed to measure the emotional development of Roman Catholic Priests. Following the interview each subject was requested to complete a test booklet including the Sims' 56 item Identity Scale, the Ideal-Self and Church scales, and the sentence completion form. The sociological questionnaire from which was selected the series of questions designed to measure the priest's subjective impression of his overall happiness and satisfaction with his priestly vocation, his reaction to four statements conveying the nature of the Church, and his response to ten potential problem areas of the priesthood was sent to each subject through the mail.

Subsequent to each interview the interviewing psychologist wrote an in-depth report of the session including a comprehensive description of the priest's present psychological status.

The report for each priest was then read by two clinical psychologists who independently assigned each subject to one of the four developmental categories. The Pearson product - moment correlation between the two initial ratings was .76. (Kennedy and Heckler, 1971) A second rating session was held at which time two raters discussed each case over which they had previously disagreed and reached a joint decision as to the subjects' appropriate classification. Hence, the developmental rating for every subject has been agreed upon by both raters.

Ten of the subjects were seen to be developed, twenty-three developing, one hundred and five underdeveloped, and fourteen developed. In the actual calculation of the data it was found that although all one hundred and sixty-five subjects had responded to the sociological questionnaire which included the scales relating to satisfaction with the priesthood, Church, and life in general, several of the protocols had to be rejected. Thirteen cases were rejected because of incomplete questionnaire forms. Visual inspection of these cases revealed no identifiable trends and those removed from the study seemed to be a random sample of the larger group. Therefore, while information relating to those specific measures is based on a sample of one hundred and fifty-two respondents they are seen to represent the same population as does the larger sample. Each instrument was scored and from the self-environment rating scale, self-ideal, Church-self, and Church-ideal-self difference scores were determined for each subject. The difference score was calculated by determining the absolute difference between the ratings given the two concepts on each of the thirteen adjective pairs and summing the thirteen individual differences. (Pervin and Rubin, 1967).

In addition Pearson product - moment correlations were made between the scores on the self and ideal-self scales for each subject. The Pearson r 's indicating how well an individual's self ratings related to those of his ideal-self were rank ordered from those receiving the lowest correlation to those receiving the highest. The subjects receiving scores in the top twenty-five percent of the rank order were divided into a low self-ideal difference group. These subjects rated their self and self-ideal as less similar than any other subjects. A third group of subjects known as the moderate self-ideal difference group was composed of

those falling in the middle twenty-five percent of the rank order, i.e., subjects whose scores were between the thirty-two and sixty-three percent levels of the rank order.

The subjects were also divided into the four emotional development categories of Kennedy and Heckler (1971). This was done in order to determine the relationship between clinical judgements of emotional adjustment and the degree of emotional adjustment as measured by the relationship of the ideal-self differences to the various other indicators.

The measure of self-environment interaction, self-Church difference score, and ideal-Church difference were correlated with the Church-faith, and job-satisfaction subscales of the sentence completion form, the Future Plan and Do Again scales, the Church Opinion scale and the Priest Problem scale. The correlations were made across all subjects, for the high, low and moderate self-ideal difference groups and for the four emotional development categories.

Chapter IV

RESULTS

The mean score and standard deviation for each of the thirteen items on the Self-Scale was determined for the total sample of subjects (Table 2). The lowest mean score was 4.75 for the item "inhibited-spontaneous" while the highest mean score was 5.98 for the item "sometimes I let people down - people can trust me". Since any mean below 4.00 would point to the less desirable end of the continuum, the subjects collectively rated themselves toward the favorable or integrated aspect of the continuum on each item. On the basis of mean rates they indicated spontaneity as their least strong trait and trustworthiness as their strongest. The greatest variability in response was seen for the item concerning ease of expressing one's feelings which also received the second lowest mean, 4.81, suggesting that the priests differed among themselves more on the characteristic of demonstrating their feelings than any other quality. The mean response for all of the thirteen items on the Self-Scale across all subjects was 5.40.

Table 3 shows the percent of the total sample of subjects responding to each of the six choice categories for each item on the Self-Scale. At least 64 percent of the S's chose the better adjusted pole of the identity continuum of each of the items. In descending order of total favorable scores given per item the subjects found themselves to be "giving", "co-operative", "Contributing", "trustworthy", "believing", "certain as to what they want to be", "making sufficient progress", "accepting of self", "usually conforming", "trusting of other people", "secure", "usually expressing feelings easily" and "spontaneous".

TABLE 2
Mean Response and
Standard Deviation for Each Item on
Yourself As You Really Are

Item	Mean	Standard Deviation	
Anxious	4.93	1.95	Secure
Conserving	5.66	1.64	Contributing
Difficulty in showing feelings	4.81	2.15	Usually expresses feelings easily
Demanding	5.96	1.26	Giving
Life is getting away from me	5.27	1.56	Sufficient progress
Sometimes I let people down	5.98	1.52	People can trust me
Stubborn	5.84	1.41	Cooperative
Usually nonconforming	5.23	1.77	Usually conform- ing
On my guard with others	5.27	1.83	Trusting of other people
Self-condemning	5.30	1.70	Accepting of self
Unsure as to what I want to be	5.62	1.75	Know what I want to be
Inhibited	4.75	1.91	Spontaneous
Cynical	5.58	1.56	Believing

TABLE 3
Percent of Subjects Responding to
Each Choice on Yourself as You Really Are

Term indicat- ing identity diffusion	Response Choices						Term indicating identity integration
	Very	Some- what	Slightly	Slightly	Some- what	Very	
Anxious	2	2	2	4	40	50	Secure
Conserving	1	1	1	2	25	70	Contributing
Difficulty in showing feelings	1	1	1	5	43	49	Usually ex- presses feel- ings easily
Demanding	0	0	1	2	25	72	Giving
Life is getting away from me	1	4	1	2	34	58	Sufficient progress
Sometimes I let people down	1	1	2	1	14	81	People can trust me
Stubborn	0	4	1	2	23	70	Cooperative
Usually Nonconforming	2	19	8	11	44	16	Usually Conforming
On my guard with others	1	3	1	3	38	55	Trusting of Other people
Self- condemning	0	2	2	1	25	70	Accepting of self
Unsure as to what I want to be	0	3	1	2	21	73	Know what I want to be
Inhibited	1	4	2	4	45	44	Spontaneous
Cynical	0	0	1	6	35	58	Believing

On six of the scales at least 5 percent of the subjects described themselves with terms representing the negative pole. They described themselves as being "stubborn", "anxious", "having difficulty in showing their feelings", as letting "life get away from them", and being "inhibited", and "non-conforming".

Although Sims defined conformity as being the more favorable characteristic, nearly one-third of the subjects saw themselves as being "non-conforming".

The mean scores and standard deviations for each of the ideal-self items are shown in Table 4. The mean responses for twelve of the thirteen items fell above 6 and hence approached what was theoretically pre-determined to be the desirable or ideal pole. The one remaining item, "usually conforming-usually non-conforming" received an average rate of 4.93. This suggested a more neutral or ambivalent group response and is best interpreted as meaning that the subjects were undecided as to whether it was better to be "conforming" or "non-conforming". In addition this item was related to the greatest standard deviation indicating that the subjects responded to this item with greatest variability of response. Table 4 shows that at least 93 percent of the respondents chose the favorable pole on twelve of the thirteen items. On the remaining item 70 percent chose the theoretically positive pole "conforming" while 30 percent chose "non-conforming".

In descending order of total percentage of ideal response the respondents described their collective ideal-self as "giving", "believing", "usually expressing feelings easily", "contributing", "accepting of self", "trustworthy", "knowing what they want to be", "cooperative", "trusting of other people", "making sufficient progress in life", "secure", "spontaneous"

TABLE 4

Mean Response And
Standard Deviation For Each Item On
Yourself As You Would Like To Be

Item	Mean	Standard Deviation	
Anxious	6.25	1.18	Secure
Conserving	6.57	0.92	Contributing
Difficulty in showing feelings	6.35	0.91	Usually expresses feelings easily
Demanding	6.69	0.57	Giving
Life is getting away from me	6.35	1.16	Sufficient progress
Sometimes I let people down	6.68	0.91	People can trust me
Stubborn	6.53	1.03	Cooperative
Usually nonconforming	4.93	1.87	Usually conform- ing
On my guard with others	6.33	1.11	Trusting of other people
Self-condemning	6.56	0.93	Accepting of self
Unsure as to what I want to be	6.55	1.02	Know what I want to be
Inhibited	6.14	1.23	Spontaneous
Cynical	6.48	0.72	Believing

and "usually conforming". The mean response for the entire ideal-self scale across all of the subjects was 6.34.

The data in Table 5 reveal a trend of special interest in relationship to the concept of ideal-self. On only 5 of the items did 70 percent or more of the subjects indicate that they would like to possess the maximum amount of the positive quality: "trustworthy", "know what I want to be", "giving", "cooperative", and "accepting of self". Conversely some subjects indicated that their ideal-self is consistent with what was theoretically described as unfavorable or indicative of identity diffusion. In descending order of total percent of response between 6 and 4 percent of the subjects responded that they would like their ideal-self to be described as "inhibited", "anxious", "life is getting away from me", "stubborn", "on my guard with others", and "unsure as to what I want to be". These qualities suggest a collective stand by the subjects toward a cautious, reserved, somewhat suspicious and uncertain approach to the world about them. The mean score and standard deviation for the items on the Church scale are shown in Table 6 and the percent of subjects responding per item on Table 7.

On the basis of mean rates two items fall within the 4.00 to 4.99 range indicating a more or less neutral or ambivalent position. They are "demanding - giving", and "unsure as to what it wants to be - knows what it wants to be". On only three items was the more favorable trait chosen and these were rated slightly "conforming", "accepting of itself", and "believing".

TABLE 5
Percent of Subjects Responding
To Each Choice On
Yourself As You Would Like To Be

Term indicat- ing identity diffusion	Response Choices						Term indicating identity integration
	Very	Some- what	Slightly	Slightly	Some- what	Very	
Anxious	2	2	2	4	40	50	Secure
Conserving	1	1	1	2	25	70	Contributing
Difficulty in showing feelings	1	1	1	5	43	49	Usually ex- presses feel- ings easily
Demanding	0	0	1	2	25	72	Giving
Life is getting away from me	1	4	1	2	34	58	Sufficient progress
Sometimes I let people down	1	1	2	1	14	81	People can trust me
Stubborn	0	4	1	2	22	71	Cooperative
Usually nonconforming	2	19	8	11	44	16	Usually conforming
On my guard with others	1	3	1	3	38	54	Trusting of other people
Self- condemning	0	2	2	1	25	70	Accepting of self
Unsure as to what I want to be	0	3	1	2	21	73	Know what I want to be
Inhibited	1	4	2	4	45	44	Spontaneous
Cynical	0	0	1	6	35	58	Believing

TABLE 6

Mean Response And
Standard Deviation For Each Item On
Church As You Experience It

Item	Mean	Standard Deviation	
Anxious	3.33	2.22	Secure
Conserving	3.57	2.28	Contributing
Difficulty in showing feelings	3.06	2.13	Usually expresses feelings easily
Demanding	4.07	2.23	Giving
Life is getting away from me	3.64	2.13	Sufficient progress
Sometimes I let people down	3.86	2.35	People can trust me
Stubborn	3.79	2.19	Cooperative
Usually nonconforming	5.53	1.84	Usually conforming
On my guard with others	3.21	2.11	Trusting of other people
Self-condemning	5.28	1.73	Accepting of self
Unsure as to what I want to be	4.12	2.23	Know what I want to be
Inhibited	2.76	1.93	Spontaneous
Cynical	5.16	1.86	Believing

TABLE 7

Percent of Subjects Responding To
Each Choice on Church As You Experience It

Term indicat- ing identity diffusion	Response Choices						Term indicat- ing identity integration
	Very	Some- what	Slightly	Slightly	Some- what	Very	
Anxious	22	34	9	7	13	15	Secure
Conserving	20	34	5	3	26	12	Contributing
Difficulty in showing feelings	27	36	6	4	20	7	Usually ex- presses feel- ings easily
Demanding	14	28	7	7	27	17	Giving
Life is getting away from me	19	28	7	17	21	8	Sufficient progress
Sometimes I let people down	15	35	6	5	17	22	People can trust me
Stubborn	15	30	9	8	27	11	Cooperative
Usually nonconforming	5	10	4	6	40	35	Usually conforming
On my guard with others	21	38	10	4	18	9	Trusting of other people
Self- condemning	2	12	8	11	45	22	Accepting of self
Unsure as to what I want to be	8	31	10	5	28	18	Know what I want to be
Inhibited	27	41	9	4	14	5	Spontaneous
Cynical	2	16	7	16	32	27	Believing

In light of the remaining items the collective description suggested that the Church in their judgment was slightly "anxious", "conserving", "stubborn", "on it's guard with others", having a slight "difficulty in showing feelings" and allowing "life to get away from it". The Church also was seen to be mildly "inhibited".

In general the subjects described the Church as an entity in itself and in terms of its relationship to people. They saw the Church to be "self-accepting", "conforming" and "believing" on the one hand and yet "anxious", "conserving", "uncertain as to its future goals and potential and dissatisfied with its progress and achievements on the other. In addition they felt the Church has difficulty in dealing openly with others and described it as "stubborn", "not openly sharing its feelings" and tending to keep a distance from others by being somewhat defensive. Furthermore it seems to strike a balance between supporting or "giving to others" and "demanding from them". The mean for all of the items on the Church scale was 3.95.

The difference score between the self and ideal-self scales (S-IS) was calculated across all subjects, for each of the developmental groups, and for the low, medium, and high difference groups. From inspection of Table 8 it can be seen that the developed group and maldeveloped group can be distinguished from the total population on the basis of a lower S-IS and higher S-IS respectively. However, the developing and under-developed subjects had very nearly the same mean difference as the total population of subjects.

In addition to dividing the total subjects on the basis of this clinically determined level of development the subjects were divided

into a low S-IS difference group, a moderate S-IS difference group, and a high S-IS difference group as determined by the strength of correlation between their self and ideal-self scores.

Table 8 shows that although the high and low difference groups did express the extreme difference scores of the sample the mean of the moderate group is not equidistant from the two extremes being much more nearly like that of the high difference group.

The main body of results concerned two primary issues: the relationship of S-IS scores to measures of adjustment and general satisfaction, and the relationship of the so-called environmental indicators self-church differences and ideal-self-church differences with indications of satisfaction with the Priesthood and the Church. The data relevant to the measurement of adjustment are presented first.

The S-IS difference scores of all S's were correlated with the two major and ten subscales on the POI. The higher the score on the POI the more the subjects responded to the questionnaire in a self-actualizing way. Theoretical implications suggest that the larger the difference score the less likely would the subject respond to the POI in a self-actualizing way, therefore, one would expect a negative correlation between the S-IS scores and the POI.

For the total sample of subjects all of the correlation coefficients were positive except one, innerdirected at .09. The highest positive correlation was .20 for Time Competence and .20 for Acceptance of Aggression. None of the correlations were significant. For the total sample there was essentially no relationship between S-IS scores and any of the POI scales.

TABLE 8

Mean S-IS Difference Scores

Plus Standard Deviation According

To Sample Group

Group	N	Mean	Standard Deviation
All Subjects	152	12.73	11.12
Developed	10	8.64	6.62
Developing	23	12.72	10.99
Underdeveloped	105	12.03	10.62
Maldeveloped	14	18.57	15.00
Low S-IS	38	5.39	4.49
Moderate S-IS	38	15.54	11.57
High S-IS	38	17.44	12.65

The subjects were divided into the four categories of emotional development and correlations between S-IS and POI scores again calculated. Table 9 shows a comparison of Pearson r 's for each developmental group.

In the developed category nine of the twelve POI scales were negatively correlated with the S-IS scores as expected. However, none of the relationships were significant. The relationship between Time Competence and the S-IS scores was both positive and significant.

For the developing classification all twelve of the scales were correlated in the expected direction. Statistically eight of these relationships were significant at least at the .05 level. Five of the correlations were above $-.45$. The correlation for Time Competence was $-.64$. The scales receiving the highest negative Pearson r 's in descending order were Time Competence, Self-Regard, Spontaneity, Self-Actualizing Value and Acceptance of Agression.

For the subjects designated as underdeveloped all the twelve POI scales were negatively correlated with S-IS scores. However, none of the correlations was sufficiently strong to indicate any real relationship.

In the maldeveloped group all of the twelve scales were negatively correlated with the S-IS scores. Seven of the relationships were statistically significant at least at the .05 level. In descending order of significance the scales were: Acceptance of Aggression ($-.69$), Feeling of Reactivity ($-.63$), Self-Actualizing Value ($-.55$), Spontaneity ($-.54$),

TABLE 9
Correlations Between
S-IS Differences and POI Scales

Scales	Developed	Developing	Under-developed	Mal-developed
Time Competence	.53*	-.64***	-.28	-.22
Inner Directed	-.14	-.44*	-.26	-.54*
Self-Actualizing Value	-.17	-.46**	-.32	-.55*
Existentiality	.05	-.01	-.10	-.21
Feeling Reactivity	-.11	-.25	-.15	-.63**
Spontaneity	-.16	-.48**	-.28	-.54*
Self Regard	-.21	-.48**	-.40	-.40
Self Acceptance	..11	-.43*	-.30	-.47*
Nature of Man	-.33	-.35*	..04	-.12
Synergy	-.46	-.21	-.12	-.40
Acceptance of Aggression	-.18	-.45*	-.31	-.69**
Capacity for Intimate Contact	-.04	-.15	-.25	-.46*

*p < .05

**p < .01

***p < .001

Self Acceptance (-.47), and Capacity for Intimate Contact (-.46).

Table 10 shows the correlations for the three groups based on varying degrees of S-IS difference. A basic assumption of the study was that the more nearly alike one's self-concept and ideal-self was, the more likely he would be self accepting, better adjusted, and self-actualizing. All three groups, high, low, and moderate S-IS differences would be expected to have negative correlations. However, it would be hypothesized that the S-IS differences for the low S-IS groups would be negatively correlated with the P.O.I. most strongly, while the high S-IS difference group would have the lowest correlations.

For the low S-IS difference group, those subjects who rated their self and ideal-self more nearly alike than the other subjects, nine of the correlations between S-IS and the P.O.I. scores were negative. Two of the correlations, between S-IS and Time Competence and Acceptance of Aggression, were statistically significant at .05 level. However, the coefficients were too low to suggest any real relationship.

In the moderate S-IS difference group all of the relationships were negative and statistically significant at least at the .05 level. Seven of the scales received correlations above -.45: Self-Regard (-.58), Inner Directed (-.56), Time Competence (-.52), Self Acceptance (-.52), Existentiality (-.49), Self-Actualizing Value (-.46), and Acceptance of Aggression (-.46).

For the group with the highest S-IS difference eleven of the Pearson r 's were negative and two of them were statistically significant. While the correlation between S-IS and Acceptance of Aggression, -.39, reflected some degree of relationship, none of the other correlations were sufficiently strong to suggest a substantial relationship.

TABLE 10
Correlations Between
S-IS Differences and POI Scales

Scales	Low S-IS Dif	Moderate S-IS Dif	High S-IS Dif
Time Competence	-.31*	-.52***	-.05
Inner Directed	-.12	-.56***	-.12
Self-Actualizing Value	-.22	-.46***	-.30*
Existentiality	.04	-.49**	.14
Feeling Reactivity	-.19	-.32*	-.12
Spontaneity	-.09	-.44**	-.18
Self Regard	-.23	-.58***	-.20
Self Acceptance	-.24	-.52***	-.09
Nature of Man	.12	-.41**	-.10
Synergy	.02	-.33*	-.06
Acceptance of Aggression	-.26*	-.46***	-.39**
Capacity for Intimate Contact	-.21	-.41**	-.18

* $p < .05$

** $p < .01$

*** $p < .001$

Of the three groups, those subjects, with the moderate S-IS difference showed the strongest correlation between S-IS and P.O.I. scores. This indicates that individuals demonstrating a moderate difference between their self-image and what they would like to be are described as more self-actualizing on the P.O.I. than those with a smaller difference between self and ideal-self concepts.

In another segment of the study the S-IS difference score used as an indication of adjustment was correlated with the total score on the sentence completion form and the score on the interpersonal relations subscale. Table 11 shows the two appropriate Pearson r 's for all categories of subjects. The sentence completion form was scored in such a way that a lower score indicated that the subject was well adjusted while higher scores reflected the presence of emotional conflict. Since the lower difference scores indicated better adjustment, Pearson product-moment correlates between sentence completion and S-IS difference scores were expected to be positive. For all subjects S-IS is positively correlated to the total score at .46 while the interpersonal relations subscale is correlated at .36. Both are statistically significant at better than the .05 level and indicate a substantial relationship between the two measures.

The Pearson r 's were calculated for each developmental group. The developing group showed correlatives that were positive yet not strong enough to suggest any significant relationship, while the correlations between S-IS and the sentence completion form total

TABLE 11

Correlations Between S-IS
Differences and Sentence Completion Scores

Group	N	Total Score	Interpersonal Relations
All Subjects	152	.46***	.36***
Developed	10	.48*	-.33
Developing	23	.17	.39*
Underdeveloped	105	.15	-.08
Maldeveloped	14	.49*	.59*
Low S-IS	38	.16	.02
Medium S-IS	38	.46***	.44**
High S-IS	38	.61***	.42*

* $p < .05$

** $p < .01$

*** $p < .001$

score and the interpersonal relations subscore for the maldeveloped group were both significant at the .05 level and reflected a moderate positive relationship.

The sentence completion scores were also correlated with S-IS difference for each of the three S-IS difference groups. While no real relationship was found between the scales for the low S-IS group, the correlations were statistically significant at better than the .05 level for both the moderate and high S-IS difference groups. For both the moderate and high difference groups the total score had Pearson r at .46 and .61 respectively signifying a rather substantial relationship, especially for the high difference group.

As a final measure of adjustment the subjects were asked two specific questions concerning their present feeling toward the Priesthood (Future Plans and Do Again) and two concerning their state of general satisfaction or happiness (Happy Now and Happy Then).

Table 12 shows the percent of subjects responding to each choice on the four scales. It is shown that if the choice to enter the priesthood again was given, 78% of the subjects would either definitely or probably enter the priesthood again, while 12% were uncertain and 10% would definitely or probably not become priests again.

Of the sample, 85 percent of the priests said they would definitely or probably not leave the priesthood in the future while only 4 percent said they would probably or definitely leave the priesthood. The remaining 11 percent were uncertain. In the context of remaining in the priesthood, approximately 85 percent of the Ss

TABLE 12

Percent of Subjects Responding
To Each Choice on Four Scales of Adjustment

Future Plans Scale

Definitely Not Leave	Probably Not Leave	Uncertain	Probably Leave	Definitely Leave
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Which of the following
items reflects your
feelings about your
future in the priest-
hood

47	38	11	2	2
----	----	----	---	---

Do Again Scale

Definitely yes	Probably yes	Uncertain	Probably no	Definitely no
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If you had your choice
again would you enter
the priesthood?

48	30	12	7	3
----	----	----	---	---

Happy Now Scale

Very Happy	Pretty Happy	Not Too Happy
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Taking things all to-
gether, how would you
say things are these
days?

24	59	17
----	----	----

Happy Then Scale

Happier	Not Quite as Happy	About the Same
---------	-----------------------	-------------------

Compared with your
life today, how were
things four or five
years ago.

25	32	43
----	----	----

expressed satisfaction with the priesthood.

The two questions related to subjective happiness reflect that about 83 percent of the priests view themselves to be either presently somewhat or very happy while 25 percent view themselves to be not quite as happy as they were 4 or 5 years ago. However, 32 percent feel that things were not quite as happy in the past as they are now and a total of 75 percent say they are just as happy or happier than they were 4 or 5 years ago. Hence the majority of priests report that they subjectively experience themselves to be presently happy and either happier or no less happy than 4 or 5 years ago.

A low score both on the Happy Now scale and Happy Then scale indicates a high degree of happiness while a higher score suggests dissatisfaction. Therefore, one would expect the subject's scores on the two scales to be positively correlated with S-IS scores across all subjects as well as the four developmental and three difference groups (Table 13). In a similar way the Future Plan and Do Again scales were expected to be positively correlated with S-IS scores. However, across all of the subjects, and for both the four developmental categories, and the three S-IS difference groups, none of the correlations were significant suggesting that there is no real relationship between the subject's level of adjustment as indicated by the difference between self and ideal-self scales and their satisfaction or contentment with the priesthood and degree of happiness as measured on the Future Plan and Do Again and Happy Now and Happy Then scales respectively.

TABLE 13

Correlations Between S-IS Differences
And Scales of Happiness and Satisfaction

	N	Future Plan	Do Again	Happy Now	Happy Then
All Subjects	152	.13	.22	.28	-.16
Developed	10	-.01	-.29	-.18	-.16
Developing	23	-.02	.29	.37	.19
Underdeveloped	105	-.20	-.24	-.20	-.16
Maldeveloped	14	-.17	-.27	-.05	-.26
Low S-IS	38	.34	.17	.34	.13
Medium S-IS	38	.23	.36	.23	.06
High S-IS	38	.41	.38	.27	-.31

In an additional part of the study two scales relating to satisfaction with the priesthood (Priest Problem Scale) and the Church (Church Opinion Scale) were used. Table 14 shows the percent of subjects responding to each item on the Priest Problem scale. Two aspects of the priesthood, difficulty of really reaching people today and loneliness of priestly life were chosen by more than 50 percent of the respondents as being at least "somewhat of a problem." More than 40 percent of the priests indicated that too much work, uncertainty about the future of the Church, celibacy, and the unrealistic demands and expectations of lay people were problems for them. In addition, the majority of priests felt that they had full opportunity for their own personal development, and that the work priests do is relevant.

The priests were nearly evenly divided as to whether or not there were problems associated with the uncertainty about the future of the Church, unrealistic demands and expectations of lay people, loneliness of priestly life and too much work.

In yet another section the subjects were required to indicate the extent of their agreement with specific statements concerning the nature of the Church (Table 15). Approximately 80 percent of the respondents agreed that the Catholic Church is the one true Church established by Christ with Saint Peter and his successors as its head. Eighty-two percent agreed that for the most part the Church has been inadequate in facing up to its civil rights issues. However, only 18 percent of the priests agreed

TABLE 14

Percent of Subjects Responding to Each
Choice Per Item on Priest Problem Scale

	Great Problem	Some Problem	Total Problem	Very Little Problem	No Problem	Total No Problem
Celibacy	16	25	41	32	27	59
Uncertainty about the future of the Church	9	35	44	26	30	56
Relevance of the work that priests do	11	28	39	37	24	61
Unrealistic demands and expectations of lay people	2	39	41	34	25	59
Loneliness of priestly life	20	30	50	32	18	50
Too little work	3	11	14	20	66	86
Too much work	9	38	47	30	23	53
Conflict with parish- ioners or laity about issues of the day	5	33	38	32	30	62
Lack of opportunity for personal fulfillment	9	19	28	28	44	72
Difficulty of really reaching people today	21	44	65	24	11	35

TABLE 15

Percent of Subjects Responding to
Each Choice on Church Opinion Scale

	Strongly Agree	Somewhat Agree	Total Agree	Uncer- tain	Somewhat Disagree	Strongly Disagree	Total Disagree
The Catholic Church is the one true Church established by Christ with St. Peter and his suc- cessions as its head	60	22	82	7	7	4	11
The Church should be a place of refuge and of quiet re- flection away from the world	6	12	18	3	32	47	79
For the most part, the Church has been adequate in facing up to the Civil Rights issues	43	39	82	5	7	6	13
In a secular age like our own the Church must abandon most of its past emphasis on the sacred	9	13	22	8	34	36	70
The primary task of the Church is to en- courage its members to live the Christian life rather than to try to reform the world	18	31	49	3	30	18	48

that the Church should be a place of refuge and of quiet reflection away from the world. Twenty-one percent agreed that in a secular age like our own the Church must abandon most of its past emphasis on the sacred.

They were more evenly divided as to whether or not the primary task of the Church is to encourage its members to live the Christian life rather than to reform the world. In general, the priests believe that the Catholic Church is the one true Church, that it must not abandon its emphasis of the sacred but should not be a place of refuge and of quiet reflection away from the world and has been inadequate in facing up to its civil rights issues. Hence there is an emphasis to retain much of the traditional but to move toward some recognition of worldly affairs. That this movement toward worldly affairs or social involvement is somewhat hesitant might be reflected in the fact that nearly as many priests disagreed as those who agreed that the primary task of the Church is to encourage its members to live the Christian life rather than to try to reform the world.

The self-church difference, the indicator designed to measure the degree to which the priests viewed themselves and their Church to be similar, was correlated with each of the ten problem areas. A low score on the problem scale was indicative of a maximum problem area in the priesthood, while a large difference between the self and Church scales was equated with a perceived disharmony between the priest and his Church. Hence, a negative correlation would be expected indicating an existing relationship between a

large discrepancy between one's perception of himself and the Church and the tendency to experience many problems in the priesthood.

Across all subjects nine of the ten problem areas were negatively correlated with self-church differences. However, none were significant nor indicative of a substantial relationship, the strongest being $-.22$ for the area of celibacy. The one positive correlation related to uncertainty about the future of the Church was also not significant at $.02$.

The Pearson product-moment correlations between the Priest Problem Scale and the self-church differences for the various developmental groups are shown in Table 16. The developed group showed the three strongest negative correlations for unrealistic demands of lay people, conflict with parishioners about issues of the day, and too much work at $-.80$, $-.73$ and $-.63$ respectively. For the developed group the area of too little work was positively correlated with the self-church differences at 1.00 . While a correlation of this strength is at best difficult to obtain, it is seen to be consistent with the interpretation that virtually all of the subjects designated as developed felt that they definitely did not face too little work in their vocation but rather felt that too much work was more likely the situation they faced. All of the areas were negatively correlated with self-church for the underdeveloped subjects but none of the correlations was strong enough to suggest a significant relationship. In the maldeveloped group self-church differences were seen to be related to at least some extent with

TABLE 16

Correlation Between Self-Church Differences
And the Priest Problem Scale for
the Four Developmental Categories of Subjects

Scales	Developed	Developing	Under-developed	Mal-developed
Celibacy	-.23	-.11	-.23	-.62**
Relevance of the work that priests do	.25	-.35*	-.23	.45
Uncertainty about the future of the Church	.25	-.07	-.04	-.25
Unrealistic demands and expectations of lay people	-.80***	.07	-.15	-.45
Loneliness of priestly life	.19	-.19	-.26	-.12
Too little work	1.00***	.14	-.02	-.01
Too much work	-.03	-.08	-.19	-.51*
Conflict with parish- ioners or laity about issues of the day	-.73**	-.13	-.04	.41
Lack of opportunity for personal fulfillment	.21	.04	-.15	.26
Difficulty of really reaching people today	.04	-.05	-.08	.39

* $p < .05$

** $p < .01$

*** $p < .001$

the problems of celibacy and too much work in the priesthood.

Table 17 shows the correlations between self-church differences and the subject's ratings on the Priest Problem Scale. While the high S-IS group demonstrated significant negative correlations between self-church differences and too much work, loneliness of the priestly life, and relevance of the work that priests do, none of the relationships in the moderate S-IS and low S-IS were found to be significant.

In a second effort to determine the meaning of the self-church difference, the difference scores were correlated with specific statements concerning the Catholic Church in today's society. Depending on the specific wording of the question one would expect either positive or negative correlations with a stated difference on the self and Church scales. As is shown in Table 18, none of the correlations across all subjects was significant at .05 or better.

For the four development groups, also shown in Table 18, only the developed and maldeveloped subjects showed a sufficiently strong relationship between self-church differences and items on the Church Opinion Scale. A positive correlation of .82 suggests that those subjects designated as developed who displayed a large difference between self and Church perceptions disagreed with the statement that the Church should be a place of refuge and of quiet reflection away from the world, while those who saw themselves and the Church to be more nearly alike agreed with the statement. For the maldeveloped priests a large difference between one's perception of himself and his Church was strongly related to disagreement with the statement that the Catholic Church is the one true Church established by Christ

TABLE 17

Correlation Between Self-Church Differences
and the Priest Problem Scale
for the Three S-IS Difference Categories

	Low S-IS	Moderate S-IS	High S-IS
Celibacy	-.22	-.09	-.28
Relevance of the work that priests do	.03	.17	-.33*
Uncertainty about the future of the Church	.13	.15	.01
Unrealistic demands and expectations of lay people	.06	.03	-.19
Loneliness of priestly life	-.07	-.03	-.38**
Too little work	-.06	.19	.13
Too much work	.08	-.27	-.50***
Conflict with parish- ioners or laity about issues of the day	.02	.01	.08
Lack of opportunity for personal fulfillment	-.08	-.01	-.15
Difficulty of really reaching people today	.13	.11	-.04

* $p < .05$ ** $p < .01$ *** $p < .001$

TABLE 18

Correlations Between Self-Church Differences
and Church Opinion Scale for
All Subjects and By Developmental Categories

	All Subjects	Developed	Developing	Under- Developed	Mal- Developed
The Catholic Church is the one true Church established by Christ with St. Peter and his successors as its head.	.24	.27	.14	-.18	.67
The Church should be a place of refuge and of quiet reflection away from the world.	.22	.82***	.22	-.13	.44
For the most part, the Church has been inadequate in facing up to the civil rights issues.	-.19	.10	-.12	-.21	-.04
In a secular age like our own, the Church must abandon most of its past emphasis on the sacred.	-.14	-.12	-.14	-.01	-.52
The primary task of the Church is to encourage its members to live the Christian life rather than to try to reform the world.	.29	.46	.43	-.21	.20

* $p < .05$

** $p < .01$

*** $p < .001$

with St. Peter and his successors as its head. The maldeveloped priests who displayed large self-church differences also tended to agree with the notion that in a secular age like our own the Church must abandon most of its past emphasis on the sacred.

As seen in Table 19, there were no substantial relationships between self and Church differences and items on the Church Opinion Scale for any of the three difference groups.

In another aspect of the study a presumed dissatisfaction with the priesthood as indicated by a difference in self and Church was hypothesized to be related to the priest's tendency to leave the priesthood and to turn down the opportunity to join the priesthood if given the chance again as indicated on the Future Plans and Do Again Scales respectively. Positive correlations were predicted for all subjects, the developmental groups and the three S-IS groups on the basis that higher scores on the two scales were indicative of the tendency to leave the priesthood or regret having joined it. While all of the correlations were positive none was sufficiently strong to suggest a true relationship.

The self-church differences were finally correlated with the Church-Faith and Job-Satisfaction subscales on the sentence completion. Positive correlations for all subject categories were again expected. While those subjects described as developing who showed minimal differences between themselves and the Church had a tendency to indicate that they were satisfied with their duties in the priesthood, the correlation coefficient being .45, none of the other relationships were significant.

TABLE 19

Correlation Between Self-Church Differences
and Church Opinion Scale for
the Three S-IS Difference Categories

	Low S-IS	Moderate S-IS	High S-IS
The Catholic Church is the one true Church established by Christ with St. Peter and his successors as its head	.09	.10	.42**
The Church should be a place of refuge and of quiet reflection away from the world	.22	.10	.34
For the most part, the Church has been inadequate in facing up to the civil rights issues	-.01	-.25	-.37
In a secular age like our own, the Church must abandon most of its past emphasis on the sacred	-.01	.04	-.24
The primary task of the Church is to encourage its members to live the Christian life rather than to try to reform the world	.14	.09	.42**

* $p < .05$

** $p < .01$

*** $p < .001$

A final indication of the priest's perceived relationship to their Church, the ideal self-church difference score was hypothesized to measure the extent to which they felt the Church was related not to what they felt they were but what they hope to become. A small difference would suggest not only satisfaction with the Church but an indication that the Church was seen as a guideline and model after which to pattern their lives. A large difference would conversely suggest that the Church was viewed as restrictive and hence hindered the individual from achieving what he viewed to be his ideal state.

Table 20 shows the Pearson product-moment correlation between ideal-self-church differences and Priest Problem Scale scores across all subjects and for the four developmental groups. Nearly all of the correlations for the five subject groups were negative, however, only a few of the relationships were sufficiently strong to suggest a real relationship. Perhaps the most significant results were observed among the priests described as developed. Four of the items were seen to be substantially related to ideal-self-church differences. Furthermore, these four items were the same ones that were substantially related to the self-church differences. Therefore, for the developed priests, a small difference in the perceptions of their ideal-selves and the Church was related to experiencing problems with the unrealistic demands and expectations of lay people, with conflict with parishioners about issues of the day and finally having too much work to do. As with the self-church difference scores the developed subjects obtained a positive correlation of 1.00 with the item too little work. Hence virtually every one of the subjects who saw a similarity

TABLE 20
Correlation of Ideal-Self-Church Differences
and Priest Problem Scale
For All Subjects and by Developmental
Categories

	All Subjects	Developed	Developing	Under Developed	Mal Developed
Celibacy	-.39	-.24	-.17	-.43	-.23
Relevance of the work that priests do	-.39	-.15	-.47*	-.55***	-.16
Uncertainty about the future of the Church	-.19	.17	-.23	-.16	-.53*
Unrealistic demands and expectations of lay people	-.17	-.75	-.06	-.17	-.02
Loneliness of priestly life	-.38	.27	-.53**	-.51***	-.15
Too little work	-.07	1.00	.02	-.24**	-.13
Too much work	-.19	-.51	.05	-.26**	-.38
Conflict with parish- ioners or laity about issues of the day	-.20	-.75	-.18	-.18	-.22
Lack of opportunity for personal fulfillment	-.29	.20	-.07	-.35***	-.07
Difficulty of really reaching people today	-.16	.17	-.27	-.25**	-.07

* $p < .05$

** $p < .01$

*** $p < .001$

between their ideal self and the Church indicated that they definitely did not experience too little work to do.

The developing and underdeveloped subjects each achieved a substantial correlation on two of the problem areas. Significantly both groups showed a relationship with the same areas: relevance of the work that priests do and loneliness of priestly life. Hence priests who were described as underdeveloped or as making progress toward becoming more fully developed and who saw large differences between their ideal selves and the Church indicated that the relevance of the work that priests do and the loneliness of priestly life were significant problems for them.

For the maldeveloped priests only the problem of uncertainty about the future of the Church was correlated strongly with ideal-self-church differences. As shown in Table 21 only one of the items on the Priest Problem Scale showed a substantially strong relationship for any of the three S-IS groups. The difference scores of the subjects in the low S-IS group was correlated at $-.62$ with the problem area of relevance of the work that priests do. Hence subjects who saw themselves as approaching their ideal state and who saw their ideal-self and the Church as essentially compatible indicated that they felt they had little problem or concern about the future course the Church would follow.

The responses on the Church Opinion Scale for all of the subjects taken as a group were not correlated sufficiently with ideal-self-church differences. However, when the subjects were divided into their developmental groups six relationships between ideal-self-

TABLE 21
Correlation of Ideal-Self-Church Differences
and Priest Problem Scale for
Three Difference Groups

	Low S-IS	Moderate S-IS	High S-IS
Celibacy	-.28	-.37	-.32
Relevance of the work that priests do	-.62***	-.13	-.35
Uncertainty about the future of the Church	.15	-.16	-.01
Unrealistic demands and expectations of lay people	-.09	-.15	-.19
Loneliness of priestly life	-.31*	-.28	-.41**
Too little work	-.38	.06	.06
Too much work	.07	-.36	-.47**
Conflict with parish- ioners or laity about issues of the day	-.19	-.18	.05
Lack of opportunity for personal fulfillment	-.40*	-.26	-.17
Difficulty of really reaching people today	-.19	-.13	-.07

* $p < .05$

** $p < .01$

*** $p < .001$

church differences and Church Opinion items were chosen by the developed group while the maldeveloped subjects had four substantial relationships (Table 22). None of the correlations for the underdeveloped or developing subjects was stronger than .34. Significantly two of the items chosen by the maldeveloped subjects were the same ones chosen by the developed priests. Even more informative was the finding that the difference score of the developed group was positively correlated with the items on the Church Opinion Scale while that of the maldeveloped group was negatively correlated. Hence, those developed subjects who saw the Church as basically similar to their ideal self agreed that the Church should be a place of refuge and of quiet reflection away from the world. They also agreed that the primary task of the Church is to encourage its members to live the Christian life rather than to try to reform the world. It was those maldeveloped subjects who saw the Church as relatively dissimilar from their ideal-self who agreed that the Catholic Church is the one true Church established by Christ with St. Peter and his successors as its head and that in a secular age like our own the Church must abandon most of its past emphasis on the sacred.

The ideal-self-church differences were not substantially correlated with any of the items across the three S-IS difference groups except for the subjects who had the highest difference between their self and ideal-self perceptions. Those subjects in this category who rated their self and the Church as different disagreed that the Catholic Church is the one true Church and that the primary task of the Church is to encourage its members to live the Christian life (Table 23).

TABLE 22

Correlations Between Ideal-Self-Church
Differences and the Church Opinion Scale for
All Subjects and by Developmental Groups

	All Subjects	Developed	Developing	Under Developed	Mal Developed
The Catholic Church is the one true Church established by Christ with St. Peter and his suc- cessors as its head	.34	.20	.18	-.07	-.77***
The Church should be a place of refuge and of quiet reflection away from the world	.28	.78***	-.01	-.26**	-.64***
For the most part, the Church has been inade- quate in facing up to the civil rights issues	-.30	.03	-.03	-.33***	-.21
In a secular age like our own, the Church must abandon most of its past emphasis on the sacred	-.23	.01	-.33	-.02	-.84*
The primary task of the Church is to en- courage its members to live the Chris- tian life rather than to try to reform the world	.30	.57*	.08	-.34***	-.53*

* $p < .05$ ** $p < .01$ *** $p < .001$

TABLE 23

Correlations Between Ideal-Self-Church Differences
For Three S-IS Difference Groups

	Low S-IS	Moderate S-IS	High S-IS
The Catholic Church is the one true Church established by Christ with St. Peter and his successors as its head	-.03	.27*	.46***
The Church should be a place of refuge and of quiet reflection away from the world	-.05	.29*	.39***
For the most part, the Church has been inadequate in facing up to the civil rights issues	-.11	-.18	-.41**
In a secular age like our own, the Church must abandon most of its past emphasis on the sacred	.06	-.18	-.26
The primary task of the Church is to encourage its members to live the Christian life rather than to try to reform the world	.12	.27*	.48***

* $p < .05$ ** $p < .01$ *** $p < .001$

Table 24 shows the relationship between the ideal-self-church differences and the priest's tendency to leave the priesthood or re-join the priesthood if given the opportunity again as shown on the Future Plan and Do Again Scales respectively. Positive correlations were predicted. While all of the relationships were positive the substantial correlations were seen among the developmental groups and S-IS difference categories but not across all subjects.

A positive correlation between ideal-self-church differences and response on the Future Plan Scale was seen for both the developing and maldeveloped subjects at .47 and .67 respectively. Therefore, the tendency to see the Church as consistent with what wishes to become is strongly related to the tendency to stay in the priesthood for both the best and least developed of the priests. Only for the developing subjects was there a tendency for small differences in the perceptions of ideal-self and Church to be related to the stated plan to re-enter the priesthood if given the chance. Across the three S-IS groups only the group of subjects indicating large differences between their real and ideal self displayed a substantial positive relationship between small ideal-self-church differences and the tendency to remain in the priesthood. As a final attempt to clarify the ramifications of the ideal-self-church difference the scores for all categories of subjects were correlated with the Church-Faith and Job-Satisfaction subscores of the sentence completion test. Essentially none of the correlations were substantial enough to suggest a true relationship.

TABLE 24

Correlations Between Ideal-Self-Church Differences
and Two Scales of Satisfaction With The Priesthood

Group	N	Future Plans	Do Again
All Subjects	152	.41***	.42***
Developed	10	.47**	.33
Developing	23	.31	.52**
Underdeveloped	105	.21	.13
Maldeveloped	14	.67***	.43
Low S-IS	38	.67***	.11
Medium S-IS	38	.39*	.43**
High S-IS	38	.48***	.35*

*: $p < .05$

** $p < .01$

*** $p < .001$

Chapter V

DISCUSSION

The present study was designed to investigate two basic areas. First, an attempt was made to examine the difference between one's perception of self and ideal-self and the relation between this difference and various measures of adjustment. Secondly, the aim was to shed light on the difference between one's view of self and Church and ideal-self and Church and the relation of these differences to measures of satisfaction with the priesthood and the Church.

The S-IS score was correlated across all subjects with scores on a specially prepared sentence completion form, four direct questions, and the POI a measure of one's tendency to perform as a self-actualizing individual.

When the subject sample was taken as a whole, the S-IS scores were not seen to be significantly related to any of the indications of adjustment. The only instrument showing a tendency towards being a good indicator of adjustment as expressed through S-IS differences when the subjects were taken as a whole was the sentence completion blank. Both the total score and the interpersonal relations subscore were correlated with S-IS differences to a significant degree. When a correlation coefficient is statistically significant one may assume that the relationship is due primarily to the influence of the variables correlated and that chance factors exert a minimal influence. On the other hand the strength of a correlation as reflected by the absolute value of the correlation coefficient indicates the degree to which the variance of one variable is related to that of another variable.

In a sample that contains a large number of subjects it is possible to achieve statistical significance with a relatively weak degree of relationship between the variables. Therefore, while statistical significance is recorded, special emphasis will be placed on the strength of the relationship as expressed in the correlation coefficient.¹ For the purposes of this study any correlation coefficient equal to or above .45 was interpreted as providing a substantial enough correlation to suggest at least a trend towards a meaningful relationship. On this basis the total score on the sentence completion for has a substantial relationship with S-IS scores.

When all of the subjects were included the distance between their self and ideal-self showed a tendency to be related to their adjustment as indicated on the sentence completion form. However, self-ideal differences did not show a relationship with direct statements concerning their adjustment and the degree to which they report themselves to be self-actualizing on a standardized psychological inventory. However, when the subjects were further divided into categories based on developmental ratings of clinical psychologists or into groups based on the tendency to describe their self and ideal self as similar or different, it was shown that POI scores and the other measures of adjustment show a stronger relationship to the S-IS scores.

¹A general guideline has been suggested indicating that correlation coefficients below .40 suggest little relationship, while coefficients between .40 and .70 suggest a substantial relationship. Coefficients between .70 and .90 and between .90-1.00 are described as a high correlation with a marked relationship and as very high with very dependable relationship respectively (Guilford, 1956).

When the data are broken down according to the various subject groups, the POI emerges as the strongest correlate of S-IS. An analysis of the array of correlations for the four developmental groups shows that the S-IS is related to the measure of self-actualization most strongly for the developing and maldeveloped subjects. The POI is designed to measure those aspects of a subject's life that are consistent with a self-actualizing approach to life. Hence, theoretically one might expect developed subjects, those priests described by the clinical psychologists as having achieved a state of maturity in which he maintains an integrated approach and deals with problems in a positive and effective way, to not only have the smallest mean S-IS as they did at 8.64 but also to have scored consistently higher on the sub-scales of the POI reflecting an overall self-actualizing approach. Although there is essentially no relationship between POI indicators and S-IS for the subjects described as developed, those subjects described as developing by the clinical psychologists show a good relationship between S-IS scores and self-actualizing tendencies. Hence subjects who are seen to be in the process of maturing on the basis of a clinical interview also indicate tendency to chose self-actualizing responses on the POI. For these subjects the difference between their self and ideal images is not stable or permanent. They experience themselves as becoming more like their ideal self. Therefore, there is a strong tendency for developing subjects who do indeed express a small S-IS to describe themselves on the POI as productively rooted in the present, to regard themselves highly, to be spontaneous, to be relatively able to accept their own aggression and to indeed describe themselves as possessing a positive value for the self-actuating mode of existence.

A point to be emphasized is that although the mean difference between self and ideal self for the subjects taken as a whole was essentially the same as that for the underdeveloped and developing subjects, no substantial relationships were seen between S-IS and POI subscales for the total sample or the underdeveloped group. Hence the coefficients for the developing subjects are indications of a substantial relationship, and show that the S-IS is the best correlate of the self-actualizing mode for subjects presently developing and maturing toward what they desire to become. For the maldeveloped subjects the S-IS was seen to be measuring some of the same values and attitudes measured by the POI. The subjects described as maldeveloped showed the largest S-IS difference of any of the developmental categories. Hence the relationships between S-IS and POI scores must be interpreted as the more distant they experienced themselves to be from what they wish to become, the more they described themselves as acting in opposition to a self-actualizing style of life. The farther the priest saw himself to be from his potential, the more he was seen to be relatively unable to accept aggression, be insensitive to his own needs and feelings, hesitant to express feelings openly, very sensitive to the openness of others, not very accepting of himself, relatively unable to tolerate intimate contact with others, and rejecting the values of self-actualizing people.

It is accurate to point out that for subjects who are clinically described as in the process of developing towards a more mature and stable state, S-IS is related positively to the tendency to perform in a self-actualizing way. For subjects described as maldeveloped S-IS is negatively related to self actualizing behavior.

When the subjects were divided into three groups on the basis of

the degree to which they view their self and ideal-self as similar, the groups show unequal relationships between S-IS and measures of self-actualization. If self-ideal differences are seen to be a measure of adjustment, a hypothesis based on a linear relationship theory would suggest that the subjects with the smallest difference in their perception would be best adjusted and therefore, most likely to score higher on a test of self-actualization while the subjects with the largest discrepancy between self and ideal-self perceptions would be seen to score the lowest on an indicator of self-actualizing values. When the correlations between S-IS and P.O.I. scores were examined for those subjects with the highest and lowest S-IS differences, no strong relationship was found. However, for the subjects who were seen to possess a moderate degree of difference in perception of self and ideal, there is substantial relationship between their S-IS on seven out of the twelve indications of self-actualization on the P.O.I. Hence, contrary to the hypothesis of a linear relationship between S-IS and measures of adjustment, it was those subjects who described a moderate difference between their self and ideal-self concepts that indicated a tendency to show a strong relationship between their S-IS difference and their tendency to report themselves as performing in a self-actualizing way. These results are consistent with the previous findings (Black and Thomas, 1955; Crowne and Stephens, 1961; Cole, Oetting, and Hinkle) that both low and high S-IS discrepancies may be related with maladjustment, while a modest degree of discrepancy is expected for adjusted subjects. Hence the present results tend to support previous research and suggest in addition that S-IS and measurements of self actualization are best related for subjects with moderate S-IS differences.

An additional indicator instrument provided a measure of adjustment based on responses to a sentence completion form designed specifically for Roman Catholic Priests. When all of the subjects were taken together, the total score of the sentence completion form was positively related to the S-IS. When divided according to developmental and S-IS difference classifications, the S-IS of subjects described as mal-developed or who saw a moderate difference between their self and ideal self was related most strongly to both the total score and interpersonal relations subscore on the sentence completion form. Therefore, the sentence completion form seems best suited for showing a relationship between S-IS and indicators of poor adjustment for maladjusted priests and those with large self-ideal differences. It seems less suited for showing a relationship between small S-IS and indicators of adjustment for more developed priests.

A final set of indicators of adjustment, the subject's direct response to specific questions covering their general happiness (Happy Now and Happy Then scales) and satisfaction in the priesthood (Future Plan and Do Again Scales) were not sufficiently related to S-IS to suggest that for the present sample of priests the tendency to see one's self as similar to one's ideal self is not systematically related to the tendency to indicate that one would not leave the priesthood, enter the priesthood again or describe himself as especially happy. While previous findings suggest that a moderate S-IS is best correlated with indications of self actualization, there is essentially no difference in relationship between S-IS and the four developmental categories or for low, high or moderate S-IS groups. Although it was necessary on the basis of the nature of the questionnaire used in the study, to use one

item per area of investigation, future approaches must consider the possibility of designing several items to relate to each of the four indicated areas.

The second major area of the study investigated the differences in the priest's perception of himself and the church and his ideal-self and the church. It also investigated the relationship of these differences to measures of satisfaction with the church and with the priesthood.

The self-church and ideal-self-church differences were used as correlates of one's satisfaction and adjustment within the priesthood. When the self-church difference was correlated with the Priest Problem Scale and Church Opinion Scale across all subjects, virtually no relationship between the difference and vocational satisfaction scores were seen. Likewise, across all subjects there was no real relationships between self-church and ideal-self church differences and the Future Plans, Do Again scales or the Church Faith and Job Satisfaction subscales on the sentence completion test.

When the subjects were divided, as they were in the previous portion of the study, into groups of various developmental categories and into groups based on high, low and moderate differences between self and ideal-self percepts, certain items on the Priest Problem Scale emerge as being correlates of the tendency to see the Church as systematically similar to or different from what they feel themselves to presently be and what they would eventually like to become. Two significant trends become evident: the fact that some items are correlated for specific group subjects and not for others and that some of the items are substantially related to both self-church and ideal-self-church differences for a certain subject group. The developed subjects,

who had a mean S-IS difference that was the least of any of the developmental groups, answered three of the items on the Priest Problem Scale in such a way that they were substantially correlated with both self-church and ideal-self-church differences. Therefore, those well-adjusted priests who do see the nature of the church and their self concept as somewhat different, experience problems with the unrealistic demands and expectations of lay people, conflict with parishioners about current issues and very strongly agree that too little work was certainly not a problem as they experienced the priesthood. For the developed subjects these same items were also significantly correlated with the perceived differences in ideal-self and church scales. The developed subjects were shown to be individuals who have problems with their parishioners both on the basis that they make unrealistic demands on the priests and that they take stands on the issues of the day that differ from those of the priests. Hence there is a tendency for the developed priests to see themselves fitting nicely into the sphere of influence of the Church and yet being somewhat dissatisfied with the behavior of their parishioners.

For both self-church and ideal-self church differences, the division of the subject population according to degree of S-IS difference did not increase the correlation to clarify the true meaning of the self-church and ideal-self-church differences.

The Church Opinion scale was successful to some extent in clarifying the meaning of self-church and ideal-self-church discrepancies. For developed subjects both self-church and ideal-self church differences were correlated substantially with two specific attitudes toward the Church. Priests described as developed who viewed the Church to

be essentially compatible not only with their self but ideal self concepts agreed that the church should be a place of refuge and quiet abandon away from the world and that the primary task of the Church is to encourage members to live the traditional Christian life rather than try to reform the world. This suggests, as did the relationship between self-church and ideal-self-church and Priest Problem items, that the developed subjects have a more traditional view of the Church as an entity in itself designed to lead an individual to perfection rather than to serve as an instrument to be used for sound change or reform.

Maldeveloped subjects who saw both their self and ideal self to be somewhat consistent with their individual perception of the Church strongly disagreed that the Catholic Church is the one true Church established by Saint Peter, but did not feel that the Church should abandon its emphasis on the sacred. Maldeveloped priests with similar images of their ideal self and the Church disagree that the Church should be a place of refuge away from the world and that the Church should encourage its members to lead the Christian life rather than reform the world. Maldeveloped subjects who view the Church to be similar to themselves differ from developed subjects in that they see the Church more as a social instrument of change and less as a source of theological guidance.

The Roman Catholic priests taking part in the study described their ideal-self in more positive terms and as a more integrated concept than their self as they really are. Furthermore, the Church was described in less positive terms and as less integrated and developed than both the priest's self and ideal-self. Hence these priests viewed the Church to be an entity that is not seen to be a model or standard of perfection but rather they see it as an institution that is less "perfect" than they themselves seem to be. Hence the Church is seen to

be a setting which instead of leading a person to his ideal existence is seen to be a setting which instead of leading a person to his ideal existence is seen to actually make it more difficult, or at least does not facilitate one in becoming what he indeed desires to become. As a group they feel that the Church is the one true Church and while it should continue to emphasize the sacred, it has not been adequate in facing up to its social obligations, should enter into the problems of the world and attempt to exert a reforming influence. They felt the major problems facing them in the priesthood were the loneliness of priestly life and the difficulty of really reaching people today. Additional difficulties included too much work, uncertainty about the future of the Church, the unrealistic demands of the laity and the vow of celibacy.

A specially adapted scale was used to generate the self-ideal, self-church, and ideal-self-church difference scores. When the S-IS was correlated with the measures of adjustment across all subjects, only the total score on the specially designed sentence completion form showed a substantial relationship with the S-IS scores. When the subjects were divided according to developmental categories and degrees of S-IS difference the P.O.I. was seen to be a useful indicator of S-IS as a correlate of specific self-actualizing tendencies. The Happy Now, Happy Then, Future Plans and Do Again scales were not seen to be especially good correlates of S-IS.

The measures designed to relate to the priests' satisfaction in the Priesthood and with their Church, self-church differences and

ideal-self-church differences were not systematically related to the criterion measures of satisfaction with the priesthood and the Church. They showed only sporadic relationships and were not uniformly adequate to measure all subject categories. The measures were useful, however, in that they showed that the priests in the different developmental groupings perceive the Church and the priesthood in different ways.

The use of correlational statistics was indicated by previous research, especially that of Pervin and his associates, and by the very nature of the problem to be studied. However, three aspects of the correlational statistic must be considered. First, correlational approaches reflect the relationship of variables but do not indicate causality. Hence, they do not indicate which variable was the "cause" and which the effect. While it was specifically the intent of the study to determine that other aspects of one's life are related to differences in perception of one's self, ideal-self, and environment, future designs should be directed at attempting to see why certain individuals do see themselves and their surroundings in unique ways.

Secondly, while the correlational statistic that was used is frequently seen to be most useful for variables with a normal distribution, Guilford (1956) points out the assumption of normality is not necessary as long as one restricts his conclusions to the specific population tested. Therefore this issue would suggest that the results of the study should not be generalized beyond the subjects participating in the study. However, an attempt was made to select a sample that is representative of the population of priests in the United States.

Therefore, it seems to be appropriate to suggest that the results of the study would apply to the general population of priests in this country.

Finally, criticism of the use of a design requiring numerous correlational statistics may be made on the basis that as the number of correlations increase, the possibility of obtaining significance by chance also increases.. While that possibility must be accepted, an attempt was made to control the situation. The degree of the relationship on the basis of the absolute value of the correlation coefficient was used instead of the degree of statistical significance. In addition several measures were used to insure investigation of a particular variable at several levels of abstraction. Hence, when a relationship was seen to be substantial across several measures, the possibility that chance was operating was seen to be negligible.

The second aspect of the experimental design concerns the type of measurement instruments utilized. The P.O.I. and sentence completion form were useful if not consistent correlates of the self-ideal differences. Similarly, the Priest Problem and Church Opinion Scales were useful in their relationship to differences in the perception of self and Church and ideal-self and Church. Four other scales, however, Happy Now, Happy Then, Future Plans and Do Again scales were essentially non-productive in that they had no appreciable relationship with any of the difference scores. Each of the four scales consisted of only one item and were not seen to provide enough information in a specific area to yield an accurate measure of the concept. Future research designs should consider the possibility of developing a series of items to relate to each of the four areas.

The instrument used to generate the self-ideal self, self-church, and ideal-self-church scales was adapted from a larger scale developed by Sims. Statistical questions concerning the use of a selected sample of items from a larger scale and their applicability to a concept for which they were not specifically designed, were seen and dealt with systematically. The structure of the self, ideal, Church scales were seen to be satisfactory. The only question to be further discussed about the self, ideal, and Church scales would be not how the scale was constructed but rather the content with which the scales dealt. While there were statistical safeguards in utilizing and adapting a well standardized instrument, the Church was measured along dimensions previously selected and presented to the priests. Hence, while the semantic differential type of scale allowed priests some freedom in describing the Church in their own individual way and the structure of the test dealt with the extent to which the concept of the Church was seen to be an integrated or diffuse concept which also allowed for some individuality of perception, there was still at best a limited way in which the subjects were allowed to describe their Church.

Chapter VI

SUMMARY

Psychologists have long recognized the need to study man in the context of his environment. Jahoda (1961) offered the notion that certain environments suit some individuals better than others and that the compatibility or "fit" between a subject and his environment is characterized by satisfactory adjustment and high performance in the environment. Brophy (1959), reviewing many of the theoretical formulations of satisfaction, demonstrated that nearly every approach to satisfaction includes the interaction of personal or subjective concept and an external or environmental one. A search of the literature revealed that much of the actual research dealing with the satisfaction of seminarians or clergymen with their vocation has been centered around the concept of job satisfactions. Lee (1970) offered theoretical formulation that satisfaction with the Roman Catholic priesthood can be viewed as a match between the priest's perception of himself and his perception of the Church. Pervin (1967) developed an instrument based on the semantic differential technique that was designed to measure the relationship of the difference in perception of one's self and environment with measures of satisfaction and adjustment.

The literature also revealed that the semantic differential technique is a valid and reliable tool for use in measuring the relationship of an individual with his environment. Previous research using differences between the ratings of one's self and ideal-self, while not decisive, have suggested the possibility of a curvilinear relationship between self-ideal

differences and adjustment, therefore, in order to test for such a relationship the subjects were divided into three groups on the basis of high, moderate, or low self-ideal differences.

A final suggestion concerned the notion that a subject who perceives himself to be a certain distance from his environment but feels himself to be developing and growing may experience a greater degree of satisfaction than a subject who perceives himself to be the same distance from his environment but not developing in his relationship to it.

The present study was designed to investigate three basic hypotheses and a series of secondary hypotheses:

1. The closer an individual's description of his self is to that of his ideal self as measured on a semantic differential scale, the higher his tendency to perform as a self-actualizing individual as measured on the Personal Orientation Inventory, his psychological adjustment as measured on a Sentence Completion form and state of general happiness and happiness or satisfaction in the priesthood as measured on four specially prepared scales.

- a. When a sample of priests who have rated their self and ideal self on a semantic differential test are divided into three groups according to the extent to which they view the concepts to be similar, those subjects who view themselves to be most similar to their ideal self will show the strongest indications of adjustment. Those subjects who view themselves to be least like their ideal self will display the weakest indications of adjustment.

(b) When a sample of priests is divided into classifications of emotional development on the basis of clinical assessment, the most developed will show the strongest relationship between self-ideal-self differences and measurements of adjustment and the least developed will show the weakest relationship.

2. The closer a priest's description of himself is to that of the Church, the higher will be his job satisfaction in the priesthood as measured on a sentence completion form and two scales concerning the priest's plans to remain in the priesthood and to choose his vocation again if given another opportunity to do so. In addition priests who describe themselves and the Church as similar will indicate that they have few problems in the priesthood.

(a) When the priests are divided on the basis of the degree to which they view their self and ideal self concepts as similar the relationship between differences in perceptions of self and the Church will be related most strongly to indications of satisfaction in the priesthood for subjects with the minimal self-ideal difference.

(b) When the subjects are grouped on the basis of clinical ratings of their level of development, the relationship between differences in perceptions of self and the Church will be most strongly related to indications of satisfaction with the priesthood for the most developed subjects and least strongly related for the least developed of the priests.

3. The closer a priest's description of his ideal-self is to that of the Church, the higher will his job satisfaction be in the priesthood as measured on a sentence completion form, and the greater will be his

tendency to remain in the priesthood and to choose the priesthood again if he were given the opportunity, and to see few problems in the priesthood.

(a) When the priests are placed into groups depending on the degree to which they view their ideal self and the Church to be similar, the self-church differences will be related most strongly to indications of satisfaction in the priesthood for subjects with the minimal self-ideal difference.

(b) When the subjects are divided into four groups based on the level of their development, the self-church differences are most strongly related to indications of satisfaction with the priesthood for the most developed subjects.

One hundred and sixty-five Roman Catholic priests were used to participate in a national program designed to study a sample of American Catholic priests through the use of psychological tests and interviews. The subjects used in the study were chosen from a larger sample of seven hundred and nineteen priests scientifically chosen to accurately represent the total population of American Catholic priests. They were chosen on the basis that they represented approximately the first twenty percent of the total sample of each diocesan area, and hence were seen to be a representative of the larger group and constitute an accurate cross sample of the population of priests in this country.

Each subject was interviewed by an experienced clinical psychologist and following the interview each subject was requested to complete a test booklet including a semantic differential like scale designed to measure the concepts of self, ideal self, and Church, and a sentence completion form designed especially for Roman Catholic priests.

A POI test form and series of questions concerning the priest's reaction to statements concerning his overall happiness and satisfaction with his vocation, his reaction to four statements concerning the nature of the Church, and his response to ten potential problem areas of the priesthood, was sent to each subject through the mail.

Following each interview, the psychologist wrote an in-depth report of the session, including a comprehensive description of the priest's present psychological status. The report for each priest was then read by two clinical psychologists who independently described them as either developed, developing, underdeveloped, or maldeveloped.

Each instrument was scored and from the semantic differential scale, self-ideal, church-self, and church-ideal-self difference scores were determined for each subject. The difference score was calculated by determining the absolute difference between the ratings given the two concepts on each of the thirteen adjective pairs and summing the thirteen individual differences. In addition Pearson Product-moment correlations between the scores on the self and ideal self were calculated for each subject. These correlations indicated how well an individual's self ratings related those of his ideal self.

The subjects were ordered from those receiving the strongest positive correlations to those receiving the strongest negative correlations. The subjects were then divided into three groups depending on the degree to which they viewed their self and ideal self as similar as indicated by the correlation coefficients.

Twenty-five percent of the subjects who rated themselves as most similar to their ideal selves were designated as the low self-ideal group. Twenty-five percent of the subjects who described their self as least similar to their ideal self were known as the high self-ideal group. Finally, twenty-five percent of the subjects who had neither strong positive or strong negative correlations between self and ideal-self ratings were designated as the moderate self-ideal group.

The subjects were also divided into four developmental categories depending on whether the clinical psychologists had described them to be developed, developing, underdeveloped or maldeveloped. Pearson-product moment correlations were made between self-ideal-self differences and the POI, sentence completion scores, and questions of happiness across all subjects, for the high, low, and moderate self-ideal difference groups and for the four emotional development categories.

The measure of self-environment interaction, self-church difference score, and ideal-church difference were correlated with the church-faith, and job-satisfaction subscales of the sentence completion, the Future Plan and Do Again Scales, the Church Opinion Scale, and the Priest Problem Scale. The correlations were made across all subjects, for the high, low, and moderate self-ideal difference groups and for the four emotional development categories.

The results showed that when self-ideal differences as a measure of adjustment were correlated with other indicators of adjustment across all subjects, only the total score of the sentence completion form was seen to be substantially correlated. However, when the subjects were divided into the four developmental groups, POI scores were seen to be significant correlates of the difference scores for the developing and maldeveloped subjects.

This supported the notion that for subjects who were maturing, self-ideal differences are related to indication of self-actualizing behavior while for maldeveloped subjects the difference is more related to indications of tendencies to perform in a non-self-actualizing way. When the subjects were divided into groups according to degree of self-ideal difference, the moderate difference group showed the strongest correlations with the measure of self-actualization supporting the hypotheses that moderate self-ideal differences are best correlated with good adjustment, while both high and low differences correlate less well with adjustment. This tended to support previous research suggesting that extreme self satisfaction is associated with denial (Crowne and Stephens, 1971) and that low self-ideal scores may show the subject's defensive unwillingness to reveal personal dissatisfaction. The special items concerning general happiness were not seen to correlate well with self-ideal differences. While the self-church and ideal-self-church differences did not correlate well with any of the indicators of satisfaction with the priesthood across all of the subjects, it was shown that developed priests who saw a similarity between themselves and the Church saw the Church to be a more traditional institution, while maldeveloped subjects seeing a similarity between self and Church wish the Church to be a more person-oriented agent for social reform.

A discussion of the instrument used to generate the difference scores was given and suggestions made concerning improving the scales that were seen to be poor indicators.

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APPENDIX A

Instructions: on the next few pages are pairs of words or phrases arranged in the following way:

tall	0	o	.	.	o	0	short
sad	0	o	.	.	o	0	happy
excitable	0	o	.	.	o	0	calm

We'd like you to judge YOURSELF AS YOU REALLY ARE by marking these pairs according to these directions:

First, decide which side (word or phrase) is more appropriate; after deciding on which word or phrase you are going to mark,
then, decide how much or to what degree you feel this way and -

Circle: 0-when you feel very much this way

o-when you feel somewhat this way

.-when you feel only slightly this way

There are no right answers. Your own opinion is what matters. Even where you find it difficult to make up your mind, BE SURE TO MAKE A CHOICE, and only ONE CHOICE. Otherwise your opinion can't be counted. Don't be disturbed if some of the word pairs are not exact opposites. Simply decide of the two which is most applicable and then decide to what degree you feel this way. Below is an example.

tall	0	o	.	.	o	0	short
sad	0	o	.	.	o	0	happy
excitable	0	o	.	.	o	0	calm

CIRCLE: 0-when you feel very much this way

o-when you feel somewhat this way

.-when you feel only slightly this way

1	sense of well-being	0	o	.	.	o	0	sense of emptiness
2	emotionally disorganized	0	o	.	.	o	0	emotionally integrated
3	anxious	0	o	.	.	o	0	secure
4	sexually attractive	0	o	.	.	o	0	sexually unattractive
5	keeping	0	o	.	.	o	0	giving
6	unprepared	0	o	.	.	o	0	ready
7	feminine	0	o	.	.	o	0	not feminine
8	sharing	0	o	.	.	o	0	jealous
9	sexually inactive	0	o	.	.	o	0	sexually active
10	contributing	0	o	.	.	o	0	conserving
11	willing to be a leader	0	o	.	.	o	0	unwilling to be a leader
12	foolhardy	0	o	.	.	o	0	careful
13	difficulty in showing feelings	0	o	.	.	o	0	Usually expresses feelings easily
14	powerful	0	o	.	.	o	0	ineffective
15	unproductive	0	o	.	.	o	0	productive
16	unskilled	0	o	.	.	o	0	skilled
17	giving	0	o	.	.	o	0	demanding
18	clean	0	o	.	.	o	0	dirty
19	fuzzy	0	o	.	.	o	0	clear
20	willing to be a follower	0	o	.	.	o	0	unwilling to be a follower
21	contemptuous	0	o	.	.	o	0	accepting

CIRCLE: 0-when you feel very much this way

o-when you feel somewhat this way

.-when you feel only slightly this way

22	justified	0	o	.	.	o	0	guilty
23	exposed and vulnerable	0	o	.	.	o	0	covered and defended
24	consistent feelings about myself	0	o	.	.	o	0	inconsistent feelings about myself
25	sufficient progress	0	o	.	.	o	0	life is getting away from me
26	people know what to expect of me	0	o	.	.	o	0	people don't know what to expect of me
27	bored	0	o	.	.	o	0	ecstatic
28	people can trust me	0	o	.	.	o	0	sometimes I let people down
29	not masculine	0	o	.	.	o	0	masculine
30	moderate	0	o	.	.	o	0	overdo things
31	enriched	0	o	.	.	o	0	barren
32	worthy	0	o	.	.	o	0	unworthy
33	unloved	0	o	.	.	o	0	loved
34	stubborn	0	o	.	.	o	0	cooperative
35	short-lived relationships	0	o	.	.	o	0	enduring relationships
36	self-doubting	0	o	.	.	o	0	self-assured
37	relaxed	0	o	.	.	o	0	tense
38	sluggish	0	o	.	.	o	0	quick
39	a sense of loneliness	0	o	.	.	o	0	a sense of belonging
40	usually nonconforming	0	o	.	.	o	0	usually conforming

CIRCLE: 0- when you feel very much this way

o-when you feel somewhat this way

.-when you feel only slightly this way

41	on my guard with others	0	o	.	.	o	0	trusting of other people
42	growing	0	o	.	.	o	0	stagnant
43	frustration	0	o	.	.	o	0	rapture
44	acceptance of death	0	o	.	.	o	0	fear of death
45	undemonstrative	0	o	.	.	o	0	affectionate
46	safe	0	o	.	.	o	0	apprehensive
47	self-condemning	0	o	.	.	o	0	accepting of myself
48	know what I want to be	0	o	.	.	o	0	unsure as to what I want to be
49	able to concentrate	0	o	.	.	o	0	easily distracted
50	despairing	0	o	.	.	o	0	hoping
51	inhibited	0	o	.	.	o	0	spontaneous
52	on time	0	o	.	.	o	0	late
53	cynical	0	o	.	.	o	0	believing
54	in control	0	o	.	.	o	0	overwhelmed
55	manipulated by others	0	o	.	.	o	0	self-directed
56	sharing	0	o	.	.	o	0	lonely

APPENDIX B

On the following pairs of words ---

You are to judge YOURSELF, AS YOU WOULD LIKE TO BE
by following the previous instructions:

First, decide which side (word or phrase)
is most appropriate; after deciding on which
word or phrase you are going to mark,
then, decide how much or to what degree you
feel this way and -

Circle: O-when you feel very much this way
 o-when you feel somewhat this way
 .-when you feel only slightly this way

Remember please be sure to make a choice and
only one choice for each word pair.

1	relaxed	0	o	.	.	o	0	tense
2	on my guard with others	0	o	.	.	o	0	trusting of other people
3	usually conforming	0	o	.	.	o	0	usually nonconforming
4	believing	0	o	.	.	o	0	cynical
5	contributing	0	o	.	.	o	0	conserving
6	giving	0	o	.	.	o	0	demanding
7	usually expresses feelings easily	0	o	.	.	o	0	difficulty in showing feelings
8	anxious	0	o	.	.	o	0	secure
9	sometimes I let people down	0	o	.	.	o	0	people can trust me
10	life is getting away from me	0	o	.	.	o	0	sufficient progress
11	spontaneous	0	o	.	.	o	0	inhibited
12	self-condemning	0	o	.	.	o	0	accepting of myself
13	stubborn	0	o	.	.	o	0	Cooperative
14	unsure as to what I want to be	0	o	.	.	o	0	know what I want to be

On the following pairs of words you are to judge:

THE CHURCH, as you experience It.

Follow the same instructions stated previously.

Circle: O-when you feel very much this way

o-when you feel somewhat this way

.-when you feel only slightly this way

1	inhibited	0	o	.	.	o	0	spontaneous
2	cooperative	0	o	.	.	o	0	stubborn
3	giving	0	o	.	.	o	0	demanding
4	tense	0	o	.	.	o	0	relaxed
5	believing	0	o	.	.	o	0	cynical
6	knows what it wants to be	0	o	.	.	o	0	unsure as to what it wants to be
7	usually nonconforming	0	o	.	.	o	0	usually conforming
8	usually expresses feelings easily	0	o	.	.	o	0	difficulty in showing feelings
9	sufficient progress	0	o	.	.	o	0	life is getting away from it
10	secure	0	o	.	.	o	0	anxious
11	people can trust it	0	o	.	.	o	0	sometimes it lets people down
12	trusting of other people	0	o	.	.	o	0	on its guard with others
13	conserving	0	o	.	.	o	0	contributing
14	accepting of itself	0	o	.	.	o	0	self-condemning

APPENDIX D

Future Plans Rating Scale

Circle the most appropriate item:

1. I will definitely not leave the priesthood.
2. I probably will not leave.
3. I am uncertain about the future.
4. I will probably leave.
5. I have definitely decided to leave.

Do Again Rating Scale

Circle the most appropriate item:

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

1. Definitely yes.
2. Probably yes.
3. Uncertain.
4. Probably no.
5. Definitely no.

APPENDIX E

Priest Problem Scale

Rate each of the following items according to how great a problem it presents to you personally.

Mark the item:

1. If it is a great problem.
2. Some problem.
3. Very little problem.
4. No problem.

- ___ Celibacy
- ___ Relevance of the work that priests do
- ___ Uncertainty about the future of the Church
- ___ Unrealistic demands and expectations of lay people
- ___ Loneliness of priestly life
- ___ Too little work
- ___ Too much work
- ___ Conflict with parishioners or laity about issues of the day
- ___ Lack of opportunity for personal fulfillment
- ___ Difficulty of really reaching people today

APPENDIX F

Loyola Sentence Completion Blank for Clergy

Please complete the following statements as quickly as possible.
Express your real feelings.

1. I wish my fellow priests
2. Being loved
3. For me, being a priest at this time
4. Counseling women
5. Preaching the Gospel
6. Sexual relations
7. My greatest strength
8. The woman I most like
9. My most difficult obligation as a priest
10. When I have trouble with someone
11. People who work with me usually
12. The most serious crisis of my life
13. To me, prayer
14. The sacrifice of the Mass
15. The thought of getting married

16. The most important element of my faith
17. The greatest pressure in my work
18. My deepest feeling about the Church
19. Working as part of a large organization
20. Earning my living
21. I feel powerful when
22. The bishop
23. When the odds are against me
24. Working as a priest gives me
25. Feelings of loneliness
26. Trusting other people
27. Physical contact with others
28. The children that I know
29. I am apt to get discouraged when
30. My work as a priest
31. When I meet an attractive woman
32. To me, the after life
33. Sexual tension
34. I

35. Taking off my collar means
36. The people I tend to go around with
37. To the laity, the priest
38. To me, religion
39. My mother
40. My greatest worry is
41. I became a priest because
42. Christ's presence
43. Celibacy
44. My present assignment
45. My first assignment
46. At ordination, I
47. When I administer the sacraments
48. God
49. I feel that romantic love
50. On my own initiative
51. What really bugs me
52. If someone gets in my way
53. The social status of my work

54. My father
55. My body
56. The future of the Church
57. What I like most about my work as a priest
58. When people work for me
59. Sex
60. My experience
61. The Christian life
62. I am best able to
63. On my job, initiative
64. My deepest feeling about the priesthood
65. When I see a man and a woman together
66. I wonder if a priest ever
67. The most satisfying work
68. My most intimate personal relationship
69. The training I've had for my work
70. I am happiest when
71. The ideal of the priest as "a man set apart"
72. Selecting my own work

Approval Sheet

The dissertation submitted by Thomas W. Rueth has been read and approved by members of the Department of Psychology.

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

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

May 21, 1973

Date

Frank Kober

Signature of Advisor