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Career Determinants Within a Denominational Organization: The Missouri Lutheran Minister

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CAREER DETERMINANTS WITHIN A
DENOMINATIONAL ORGANIZATION:
The Missouri Lutheran Minister

By
James B. Wirth

A Dissertation Submitted to the Faculty of the Department
of Sociology of Loyola University of Chicago
in Candidacy for the Degree of
Doctor of Philosophy

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LIFE

James B. Wirth was born of Bernard and Pauline Wirth in Mt. Carmel, Illinois on May 17, 1943.

He attended St. Henry's High School in Belleville, Illinois. In 1965 he graduated with a Bachelor of Arts degree from St. Meinrad College, St. Meinrad, Indiana. He obtained a Master of Divinity degree from St. Meinrad Theology in 1969. Two years later he received a master's degree in sociology from Northern Illinois University in DeKalb, Illinois. The same year he married Shirley C. Elsner of Arlington Heights, Illinois.

He has taught in educational institutions at both the elementary and secondary levels. Since entering Loyola University of Chicago in pursuing the Ph. D. in sociology, he has also taught at the undergraduate level in various Chicago-area schools, namely, Loyola University, Lewis University, St. Xavier College, and Wheaton College.

ABSTRACT

This dissertation explores the structure of career processes within the ministry of the Lutheran Church-Missouri Synod through the interface of occupations-professions and complex organizations. An open-systems perspective links career processes to the functional imperatives of the LCMS organization.

There is a pervasive effect of ascribed or social origin attributes in the LCMS. A dominant effect is that of occupational inheritance. Occupational inheritance is related to a familistic occupational subculture, elite background factors, and attitudes of professionalism and innovative decision-making.

The career-attainment process is predicted by structural elements of social origins, seniority, and earlier career attainment. "Social origins dominance", especially of occupational inheritance, results in higher career attainment for professional church sons. Specialists are more advantaged than generalists in social origins and career recognition; they are more cosmopolitan, professional, and innovative in decision-making. The LCMS organization reflects a reward structure of the enhancement of authorship productivity and, to a slight extent, the influence of "social origins dominance." Professional church sons appear to function as a "strategic elite" for the LCMS organization.

The organization of work around professional orientations is found to be inversely related to the organization of work

around bureaucratic orientations. Professionalism is predicted by education-related variables and broad reference groups, while bureaucratic orientation is predicted by the layman reference group.

The leadership type that combines both professional and bureaucratic perspectives (i.e., Synthesizer) emerges with higher levels of work satisfaction than other types. The Idealist type epitomizes the professional, the Operator type the bureaucrat, and the Caretaker type the custodian.

The satisfaction returns to the LCMS career structure vary according to social-origins dominance, socialization of reference groups and significant others, and social location in the occupational hierarchy.

The major predictors of the risk-taking decision preferences, whether religious or professional, are primarily key referents (wife or favorite seminary professor) and educational background. The implication of these findings for the LCMS organization is that organizational viability in meeting needs of growth, change, and challenge is provided by the strategic elite of St. Louis graduates who are professional church sons and specialists supported by their key referents of wife and seminary professor.

Contemporary analysis of the LCMS shows a democratization of the recruitment base and a tendency for later decision-making to enter ministry, e.g., there has been a 20% decline in occupational inheritance and around a 40% increase in later decisions over the last nineteen years.

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I. INTRODUCTION

A. PROBLEM AREA--STATEMENT AND SIGNIFICANCE

The social system of an occupation is usually situated within an organizational context with its attendant structural and social-psychological aspects; and, in turn, organizations are within the context of society with its macro-sociological constraints. Ministry as a social system exemplifies the relationship between society, organization, and occupation. The precariousness of religion in modern society affords a context to examine an occupation which provides clues to what other occupations face under the same circumstances. There are problems of urbanization, bureaucratization, career stratification and mobility, market competition, role conflict, incentives, professional marginality, socialization, and others. Ministry is socially located within the needs of an organization context of goals, programs, structural differentiation, environmental adaptation, and internal cohesion. Ministry can be compared to other "service" professions, such as teaching, health care, and social work; it can also be compared across denominational organizations.

Clergy are often unaware of the career processes and determinants within their occupation. Because the normative structure of the ministerial occupation devalues material ambition and material reward, clergy are less likely to

perceive their stratification process and, when perceived, more likely to bend in the direction of self-examination of their commitment to the values of the ministry than in scrutiny of the stratification system itself. They also may resist sociological generalizations and behaviorist explanations on the basis of the unique claims within ministry. Some even suspect that analysis of their occupation in naturalistic terms will dilute the incarnational or eschatological level of reality; yet, sociology cannot disconfirm the nonempirical.

Research within occupational stratification and mobility has been confined largely to the examination of intergenerational, interoccupational mobility. Research on intraoccupational mobility has been rare, reflecting a paucity of measures of occupational performance and reliance within the field upon indices of socioeconomic status based on occupational prestige (Matras, 1975:298).

While processes of career determination may differ substantially between occupations, they should be amenable to study with similar techniques. This writer proposes to explore the structure of career processes within the ministry of the Lutheran Church-Missouri Synod--processes of social origins, socialization, career attainment, behavioral outputs and their relationships. There are some basic career questions which relate to the problems of both this occupation and to others. First, there is the problem of environmental input to the occupation. What is the specific influence of social origins? Particularly, what is the effect upon the occupant

of inheriting the same specific occupation as his father's, i.e., the effect of occupational inheritance? This question is of significant importance for this study and has wider implications for other occupations. Very little research has utilized this measure of social origins and, furthermore, very few implications have been drawn. Does occupational inheritance contribute to organizational growth or stagnation, to upward or downward mobility, to achievement or ascriptive attitudes, to professional or bureaucratic orientations, and to satisfying or dissatisfying work? Second, there are the problems of occupational goal attainment and internal structural differentiation. What are the differential influences of occupational specialization and position? Does seniority play the major role in status attainment as has been the case with some other organizations, e.g., unions, civil services, and the Roman Catholic church? Third, there are the problems of occupational coordination and pattern maintenance. How do professional and bureaucratic orientations relate to occupational career processes that are organizationally constrained? What are the differential career effects for perceiving one's occupation to be a divine call or vocation that has come through a gradual and institutional process versus one that has come through a sudden and experiential manner?

This research study analyzes a religious occupation within the framework of the sociology of occupations--professions and complex organizations--historically, the problem of esoteric

religious terminology made it difficult to include religious occupations in analyses of cross-occupational comparisons.

B. ORGANIZATIONAL CONTEXT FOR THE OCCUPATIONAL STUDY

The organizational context for studying Missouri Lutheran ministry, while utilizing 1959 data primarily, is that of the denomination of the Lutheran Church-Missouri Synod (LCMS). The Missouri Synod was formed in the United States in 1847 in the context of the Midwestern frontier and clergy-lay accommodations. It is rooted in the bureaucratized polity of the nineteenth-century German Lutheran church and indirectly is an offshoot of Roman Catholicism. Its membership is primarily German in background. In 1959 the LCMS denomination was one of the ten largest religious organizations in membership size and still is today; it was the second largest Lutheran organization and was not a product of merger as were the other two large Lutheran bodies, i.e., Lutheran Church of America and American Lutheran Church. In comparison to the other Lutheran bodies, the LCMS is more conservative doctrinally and more demanding in organizational loyalty; in comparison to most other Protestant denominations it is more conservative in doctrine. Probably, the only other church body with as pervasive a system of church-school indoctrination is that of the Roman Catholic church. The ethos, structure, and operation of the LCMS is church-like rather than sectarian; and its predominate work-role image for the minister is that of the generalist, i.e., general parish work.

The system of pastoral movement within the denomination has been relatively free in that both minister and laity are free to choose each other, and the system of pastoral movement is primarily an individual pastoral decision.

A brief summation of the marginals from Ross Scherer's study of 1959 depicts the following profile of the Missouri Lutheran minister: born a white male of a middle-class background in a small Midwestern town with a thirty-five percent likelihood of being the son of a professional church worker; educated in parochial schools; decided early to become a minister at the end of the eighth grade; experienced a gradual or institutional sense of call; attended either the St. Louis or Springfield seminary; entered the ministry with little career shock; became married and the father of three children; became a pastor and served an average of four different full-time positions in his lifetime.

Due to the controversy in the late 1960's over the strict, conservative leadership of Dr. J. A. O. Preus and the doctrinal interpretation of the Bible, a schism resulted in December, 1976 with the formation of a fourth major Lutheran body called the Association of Evangelical Lutheran Churches (AELC).

1. HISTORY OF THE CRISIS OF THE LCMS

a. Before 1969¹

The crisis is a culmination of a thirty-year process. In the 1930s the LCMS was a blend of classical Lutheran orthodoxy, pietism, and pragmatism. Despite its sociological cohesion, cultural isolation, and doctrinal uniformity, LCMS was involved ecumenically with other Lutheran bodies. In order to understand the present LCMS it is necessary to understand the history of the conservative-moderate trends within it.

In 1929, the Synod Convention at River Forest, Illinois cautiously reflected moving too fast on Lutheran union. This convention reflected the conservative tradition espoused by Franz Pieper, the premier LCMS theological leader. Pieper's influence upon the Synod was enormous and symbolically culminated and institutionalized in his tract of 1929, "A Brief Statement . . .". This became the source for the conservative Tradition with its twin accents on the literal interpretation of the Holy Scriptures and the absolute necessity for doctrinal orthodoxy in the life of the church. In Pieper's understanding, the Bible's authority meant that the Bible was free not only from all error but also all ambiguity; that rejection of error becomes as important as affirmation

¹Richard Koenig, "What's behind the showdown in the Lutheran Church--Missouri Synod?" Reprint of three articles from Lutheran Forum, November, 1972; February and May, 1973.

of truth. "Biblical inerrancy" becomes equated with historical-scientific-geographic inerrancy and, therefore, assumes no human flaws of history or influence of historic conditioning.

The effect of the Pieper legacy upon the life of the LCMS was considerable. Church discipline over the years had become an active subject for pastoral conferences, i.e., charges of heresy or of sinful fellowship with errorists were possible but rarely made. This literalist tradition over time led to predictable conservative positions on social issues and private morals--e.g., women's suffrage, trade unions, social security, and life insurance were at one time considered suspect, if not wrong. There was reluctance to comment on the rise of Nazism, but not on the evils of ballroom dancing. The largest impact of the Tradition was upon the attitude engendered. The passion for truth often became a passion to prove Biblical infallibility on every issue (not unlike papal infallibility in the Catholic church at the time of Vatican I). In its worse forms this attitude took on a sectarianism: a desire for the cut and dried which gave advocates a sense of superiority or exclusiveness leading to a patronizing manner in relationship to others. But, according to Koenig shortly after the death of Pieper in 1931, the LCMS plunged into a thirty-year war over the place of the Tradition in determining the future of the LCMS.

The 1938 St. Louis Convention of the LCMS constituted a watershed in that its resolutions favoring union with the ALC (American Lutheran Church) indicated a definite broadening and

liberalization on the part of the LCMS; but it also resulted in an unprecedented protest movement on the part of the conservatives, a harbinger of their takeover of the 1970s. In 1945 a true moderate position began to emerge when 44 prominent pastors and theologians challenged some of the most cherished assumptions of the Tradition regarding Scripture's rigid application. In 1947 conservatives succeeded in influencing the Chicago Convention to refrain from entering into fellowship with the ALC; but by 1950, the LCMS adopted a policy of agreement with the ALC, resulting in broken relationships with two sister churches: the Wisconsin and Evangelical Lutheran Synods (the latter was a way station for Jacob A. O. Preus on his way from the ALC to the LCMS). Another development that precipitated controversy between conservatives and moderates was the 1958 seminary essays of Professor Martin Scharlemann on modern exegetical approaches to the Bible. Conservative outcry resulted in Scharlemann's withdrawal of the essays at the 1962 Cleveland Convention. Scharlemann, however, did not repudiate their contents; a point that was not lost on the conservatives.

The 1965 Detroit Convention accelerated the moderating process begun in 1938 with its openness toward other Christians and a more flexible attitude on Biblical authority. The LCMS by 1965 had voted membership in the new Lutheran Council. In reaction, the conservatives introduced an unprecedented technique into the life of the LCMS, i.e., political action. The LCMS tradition had been against political action,

but the conservatives became successful with it. The conservative objectives for the 1969 Denver Convention included replacement of the moderate presidency of Dr. Oliver Harms, rejection of proposed fellowship with the ALC, discipline of all "liberals", and a return to the absolutist, inerrancy position of the Pieper tradition.

The conservative movement was looking for a presidential candidate who affirmed the Tradition, had a willingness to discipline teachers and officials, and desired to replace the ecumenical development with a new isolationism. The man of the hour was Jacob A. O. Preus who fit those qualifications in several ways. First, as a Norwegian American he was not part of the familial system of the more German-background LCMS; and secondly, as a former member of the Evangelical Lutheran Synod, once a sister church of the LCMS, he had served a body which espoused the Pieper tradition in its most rigid form. It is also important to note that the 1969 Denver Convention, which elected Preus, took place when both the Synod and the nation were deeply disturbed by assaults on the traditional order. Ironically also, the same delegates who on the first day "dumped" Oliver Harms as President a few days later reversed their course and voted pulpit and altar fellowship with the ALC, Preus' original church home!

Seen in context of the Synod's history, the struggle was inevitable: sooner or later a Tradition that forbade all change was bound to come into conflict with the change that

history inevitably brings about. However, the manner of dealing with the conflict and the final results were not inevitable.

b. After 1969

Nearly a decade of religious warfare within the LCMS came to a head in December, 1976, when a new church body, the Association of Evangelical Lutheran Churches (AELC), was founded by those no longer tolerated within conservative denominational policies. For years, the "moderates" and "conservatives" haggled over Biblical methodology and over exclusiveness of the "Church". Conservatives insisted on a literal interpretation of the Bible and backed their demand with a purge of church personnel who disagreed.

The battle escalated seriously in 1969 with the election of a conservative, the Rev. Jacob A. O. Preus, as president of the Synod. In January, 1974 the Rev. John Tietjen was suspended as president of the denomination's leading school, Concordia Seminary in St. Louis, on charges of teaching and fostering false doctrines. Upon this, the seminary faculty and students went on strike in support of Tietjen. In February, the professors were fired for not returning to work, which in turn led to the foundation of Seminex, Concordia Seminary in Exile (in 1977, renamed Christ Seminary-Seminex). By 1975, the Church had adopted measures censuring moderates for being "schismatic", and eight moderate-leaning district presidents (similar to bishops in other faiths) were threat-

ened with dismissal. In the following years the Synod conventions reflected increasingly conservative policies through close majority votes by conservative delegates. Resultingly, the leadership positions and the faculties of the synodical schools were either replaced with conservatives, or the moderates simply departed quietly. Other changes included phasing out the Concordia Senior College at Fort Wayne, Indiana, an alleged haven of moderates--Springfield seminary was moved to Fort Wayne, and junior college at Ann Arbor, Michigan was expanded to four years to "replace" what was once the Fort Wayne Senior College. The prestige gap between the two major seminaries diminished, although the continuing remnant St. Louis seminary still emphasized graduate studies slightly more than the Fort Wayne seminary. The crisis, however, has left its toll in financial and credibility problems.

To further understand the split of 1976, it is helpful to describe the moderate mood before 1976. Ted Westermann¹ conducted a survey in 1975 of 2,250 lay and clergy "moderates" to ascertain their mood. The survey indicated the following situation in 1975: 9% wanted to leave the Missouri Synod immediately; 45% were prepared to seek new religious affiliations; 27% were confused; 15% wanted to "stay in the LCMS regardless"; 2% wanted to stay in and suffer in silence. Two mindsets were found in the moderate group. The first mindset depicted the situation as intolerable--they wanted to move out,

¹Summary of Survey in Christian News, August 25, 1975, p. 2.

were highly supportive of moderate organizations, were sympathetic to women's ordination, and desired to treat homosexuality and abortion with evangelical sympathy. The second mindset was less eager to leave the Synod, less sympathetic to moderate organizations, and less sympathetic to women's ordination and the charismatic movement. Both mindsets, however, were against centralization of power and were for congregational autonomy.

In the past decade, debate within the Synod has often been polemical and polarized. Some of the controversy can be characterized by the following dichotomies: doctrine versus politics, purity of doctrine versus secularization, doctrinal stance versus ethical credibility, theology versus faith, propositional faith versus gospel faith, legalism versus the spirit of the law, evangelism versus social action, majority versus minority, intransigence versus accommodation, and homogeneity versus diversity.

Danker¹ perceives a latent source for the Synod controversy. He believes that the heart of the 1969 confrontation between Concordia colleagues from the St. Louis seminary originally had less to do with Biblical inspiration than with disagreement between New Testament professors over the Vietnam war. (The same Scharlemenn who had espoused moderate methodology in 1958 had now become ultra-orthodox--he was a

¹Fred Danker, No Room in the Brotherhood, St. Louis: Clayton, 1977.

reserve Major General in the Army Chaplain Corps.) However, the arena was later shifted to theology because the Synod had no means to adjudicate disputes over political issues. Danker may be correct on the precipitant, but the Synod's difficulties were internal and had smoldered for decades.

The manifest sources of the controversy have been theological and organizational-political. The theological controversy was a struggle between a narrower and a broader view of theology. Although there was shared commitment to the Holy Scriptures and the Lutheran Confessions, the application, approach, and interpretation varied. The scriptural controversy centered on differences between the scholastic and the historical-critical methods of Biblical interpretation--the latter method being espoused by many moderates. The big theological question was whether there had to be methodological uniformity in order to have brotherhood.

The doctrinal gap between certain members, institutions, and positions of the LCMS has been documented. Janzow¹ found that the LCMS's ecclesiastical elites (those with a theological diploma serving on its faculties or in its administrative positions on the national and district levels) were more doctrinally liberal than the rank and file of its members. On the liberal-conservative dimensions of doctrinal beliefs,

¹W. Theophil Janzow, Secularization In An Orthodox Denomination, Ph.D. Dissertation, University of Nebraska, Lincoln, 1970.

Melber¹ found these distinctions: clergy were more liberal than lay delegates, and lay delegates with a college degree were more liberal than lay delegates without it; younger were more liberal than older; clergy who were specialists or graduates from St. Louis seminary were more liberal than clergy who were parish pastors or graduates from the Springfield seminary. The Board of Directors of the LCMS² commissioned a national telephone survey which found that clergy and laity differed most on the issue of supporting world missions, with pastors supporting the missions 50% more than the laity. This priority difference implies differing theologies of church.

Another manifest source of disagreement has been organizational--the use of party-power and of votes; the amassing of majorities to see to it that a certain line of thought prevails in the Synod; and questions of congregational rights and autonomy, and Synodical authority and power. That the conservatives have had the political edge and, therefore, have been able to elect delegates to the synodical convention that reflect their point of view is documented by Melber³ and the

¹Rev. David Melber, Beliefs About Issues In Resolution 3-09 Of The New Orleans Convention Of The Lutheran Church--Missouri Synod, Master's Thesis, West Texas State Univ., 1975. A systematic sample of 412 LCMS pastors, and lay delegates to the 1974 district convention.

²Board of Directors of the LCMS, Reporter, St. Louis: Concordia Publishing House, v.3. May 9, 1977. A stratified random sample of 2,006 LCMS members (laity, pastors, and delegates to the 1977 synodical convention).

³Melber, op. cit.

Board authorized survey¹. Melber found that delegates to the 1975 Anaheim Convention were more doctrinally conservative than the rest of the church leadership. The Board study found that clergy and lay delegates to the 1977 Convention were more conservative (e.g., less ecumenical with other Lutherans) than the general membership, both laity and pastors. Recent conventions have granted more power to the Synod than was formerly the case. According to church historian, Martin Marty, the Lutheran Church-Missouri Synod has drifted from a congregational basis of autonomy to one of a bureaucratic, quasi-episcopal polity with no checks on authoritarianism. Conservatives contended that moderates had to conform, while moderates said they were conscience-bound to continue their views and to protest from within. Conservatives replied that loyalty to "the Bible" was of such importance that no compromise could be allowed, while moderates professed equal loyalty to the Bible but saw the issue as one of interpretation. How do a majority and a minority coexist without violation of the other's conscience? Can doctrinal disagreements be settled by political means, by majority rule that is ultimately coercion? Does one group ever have all the truth? How does past scriptural revelation relate to the present revelation of the Spirit? Is there room enough for both conservative and moderate views, or does one extreme exclude the other? All of

¹Board of Directors of the LCMS, op. cit.

these questions have been and are problems of diversity and internal cohesion for the Synod.

A corollary of the organizational aspect of the controversy is that of the personal leadership of Dr. Preus. The biography of Preus by Adams¹ helps to explain the climactic struggle in the Synod by probing the roots of Preus' background as they shape his leadership today. Preus was strictly reared as the son of a former Governor of Minnesota and through inheritance became independently wealthy. He came as an outsider to a denomination where most clergy knew each other and where many were connected by blood or marriage. A successful teaching career preceded his rise to power as a consummate church politician and in 1969 he was elected Synod President. Being a champion of a fundamentalist view of the Bible, he proceeded to engage in systematic conflict with the moderates. His combination of psychological and financial independence, political-organizational-teaching skills, and conservative motivation supported by a well-organized conservative movement catalyzed the controversy into the logical conclusion of schism.

This schism has differed from most schisms in two ways. First, the AELC church body has not followed the traditional pattern of religious splits. Usually, the dissenting group is convinced it alone has the truth so it breaks from the

¹James Adams, Preus of Missouri, Scranton, Pa.: Harper and Row, 1977.

parent body and isolates itself from others. On the contrary, the moderates were told they would "not be tolerated". The AELC then is inclusivist, which has been illustrated by the expressed intent toward unity with other church bodies. A second major difference in this schism is that conservatives have regained control of a church organization and the moderates have been directly or indirectly forced out, a reverse of the usual pattern.

C. CONTRIBUTIONS OF THE PROPOSED STUDY

The general contribution of this proposed research study is primarily insight--historical, theoretical, methodological--and its practical implications for the current scene. This study will provide additional insight to an historical situation of the Missouri Lutheran minister; give occasion for further publication of results of the earlier marginal analyses; and be a benchmark for a later comparison of the same denomination. Theoretically and methodologically, this study will contribute to the literature linking occupations and organizations, and further integrate the relationship between religion and sociology through means of occupational analysis.

The specific contributions of this study are as follows:

1. Professional occupations have been characterized by a large amount of occupational inheritance, that is, the son entering the same specific occupation as his father (Pavalko, 1971). The vast majority of "social origin" studies of occupations have focused on the characteristics of social

class and rarely on occupational inheritance. Whenever occupational inheritance is mentioned in the literature, it is done so only descriptively or incidentally and with no tracing out of the returns to occupational inheritance. In addition, the ministers of the LCMS are only implicitly aware of the differential effects of occupational inheritance, although they have always been conscious of the effects of different seminary education routes.

The major innovation of this study is the explication of the differential effects and correlates of occupational inheritance. For example, it is expected that direct occupational inheritance is related to the following: a familistic occupational subculture, privileged or elite background factors, and attitudes of professionalism and innovative decision-making. The practical implication of all this for the LCMS is that organizational growth is related to occupational inheritance.

2. This study attempts to refine the understanding of the career attainment process and to delineate the precise interrelationships between its determinants. The Blau and Duncan (1967) causal model of Status Attainment will be tested when applied within an occupation of high occupational inheritance. In this respect, this application of the status attainment model is innovative.

In addition, this study is innovative in searching for evidence of the process of "accumulative advantage" in the career attainment of Missouri Lutheran ministers. All other published studies of "accumulative advantage" have been

limited to academic scientists (Reskin, 1977). "Accumulative advantage" may be described as follows: as a cohort ages, a decreasing proportion of its members enjoys an increasing proportion of its success.

An attempt is also made to delineate the effects of occupational specialization along the lines of Hall and Schneider (1973) and to examine the reward structure of the LCMS. For example, it is expected that occupational recognition will be affected by both high social origins and productivity.

3. The relationship between orientation to a profession and orientation to an organization tends to be inverse with emphasis on one accompanied by deemphasis on the other (cf. Gouldner, 1957). These orientations and their hypothesized relationship will be replicated in this study.

However, because of this well-documented tension, most research on the professional-organization tension has focused on either pole without ever observing how the occupant could combine the emphases of the two perspectives. For most occupational positions within ministry, it is the norm to expect both a professional and an organizational contribution. This research combines these perspectives into a four-cell typology of leadership and hypothesizes that the leader who synthesizes both perspectives will have the highest level of work satisfaction. To this writer's knowledge, only one other author has empirically applied this perspective to ministry (Luecke, 1973, but his sample was limited to fifty-six suburban pastors of five denominations).

4. A major outcome of this study will be a panel analysis, a proposed time-series analysis between 1959 and the present, in order to differentiate between those ministers of the 1959 sample who remained in the Synod and those who left to join the AELC.

II. REVIEW OF THE LITERATURE AND THEORETICAL FRAMEWORK

A. RELIGIOUS ORGANIZATIONS

The context for this study of the Missouri Lutheran minister is that of a complex organization, theoretically perceived as an open system and characteristically described as religious, denominational, voluntary, vulnerable, and normative.

Religious organizations are more similar to other voluntary organizations than to formal, nonvoluntary organizations. Yet, they are different from other voluntary organizations in their emphases, especially values (Etzioni, 1961). The distinction of a voluntary organization from a formal, nonvoluntary organization is the degree of being voluntary and nonvoluntary, coercive and normative sanctions.

An example utilizing formal organization theory in application to religious organizations is that of Benson and Dorsett (1971). Instead of using church-sect theory, these writers analyze the religious organization as an open system in which structured arrangements are determined by the degree of structural incompatibility between bureaucratic and professional coordination within the denomination or the congregation. On the congregational level, the denomination is the major source of structural change because it influences bureaucratization and professionalization; however, the surrounding community is the major source for congregational change in the integrative and secularization processes.

For Brannon (1971) and Campbell (1971) a major difference between religious organizations and other bureaucracies is the vulnerability of modern religious organizations.

Religious organizations tend to follow rather than lead the local community because they are dependent on members' favor for voluntary attendance and manpower, and members participate largely to fulfill social or personal support needs.

Religious organizations are vulnerable because they compete in a market of pluralism and heterogeneous subcultures (also cf. Berger, 1969).

A predominant mode of analyzing religious organizations is that of systems theory or the structural-functional approach. Organizations have functional imperatives to meet in order to survive and change. All organizations have to solve their external and internal problems (Parsons, 1960). External problems deal mainly with the organizations's adaptation to its environment and with its collective and effective attainment of goals. Internal problems concern the maintenance of established patterns of value and behavior, and integrating these patterns into existing structures. Internal structural differentiation is both the cause and effect of meeting external and internal problems. All organizations in their relations to the environment must provide the necessary resources to attain their goals; in terms of goals they must resolve the discrepancy between the organization's internal needs and those which result from interaction with its environment; in terms of coordination or integration the organization

must coordinate the problems of individuals with the organizational structure and also coordinate goal and environmental problems; in terms of personnel maintenance, all organizations must replenish their supply of members, induct them into the system, and provide for their psycho-social nurture; all organizations must develop efficient internal structures to adapt to size, technology, ideology, and authority patterns. These five dimensions, i.e. environment, goals, coordination, individual maintenance, and structural differentiation subsume a large number of variables (Heydebrand, 1973; Parsons, 1960; Price, 1972).

One organizational variable that will be utilized in this research is that of size. Douglass and Brunner (1935:87) wrote that the real difference between rural and urban churches is the difference of church size. Blizzard (1959) and Hepple (1959) pointed out the advantage of studying churches in terms of size rather than in terms of location. Nelsen and Everett (1976) analyzed the clergy role according to size. They found that clergy serving in small congregations were more likely to consider career changes than those serving larger ones.

B. OCCUPATIONS

For purposes of this study, the writer utilizes career-related concepts: social origins--social origin dominance, ascription, and occupational inheritance; occupational choice; occupational socialization--professionalization and bureaucra-

tization; career attainment--accumulative advantage; work satisfaction.

An important concept in occupations is that of "career". Hughes (1958, 63) defined career as " . . . the moving perspective in which the person sees his life as a whole and interprets the meaning of his various attributes, actions and the things which happen to him." A number of authors see age-grading as a major predictive factor for a person's career (Becker and Strauss, 1956; Gross, 1958; Super, 1957). Other authors perceive various determinants, both within the external situation and within the individual which significantly affect the direction, range, and tempo of individual careers, for example Janowitz (1960).

A variable of considerable impact in occupations is that of social origins and its relationship to occupational choice, socialization, and career attainment. Occupations recruit their members from different segments of the social structure, for example, Pavalko (1970) found that teachers are recruited from well above-average social class backgrounds. And Smith and Sjoberg (1961) point to the advantaged social backgrounds of leading Protestant clergymen. A large number of studies have dealt with social origins by focusing on such characteristics as parental occupational status, family class origins, rural-urban background, ethnicity, and religious background. And the vast majority of these "social origin" studies have dealt with occupations regarded as professional. But very few studies have been concerned with occupational inheritance

(son entering the same specific occupation as his father) as an influence on the development of occupational interests, goals, and choices. Direct occupational inheritance is greater among physicians, clergy, military, lawyers, dentists, and social workers than one expects on the basis of chance alone (Pavalko, 1971). For Zelan (1967), having a lawyer parent is the single strongest predictor of choice of law.

Occupational choice deals especially with individual member properties, but also with occupations selecting members. Social class background is a major predictor of occupational aspirations (Sewell, Haller, and Strauss, 1957; Turner, 1962). Pavalko (1971) places occupational choice on a continuum from a planned or rational decision-making to an unplanned or fortuitous approach. Middle class occupations and the professions tend to fall at the former extreme, while unskilled and lower class occupations fall at the latter end. Rational approaches to occupational choice are presented by Ginzberg (1951), Super (1957), Holland (1959), and Sherlock and Cohen (1966). Authors presenting the unplanned, drift, or fortuitous approaches are Katz and Martin (1962) and Caplow (1954).

Occupational socialization is adult socialization often within an organizational context and with a degree of voluntariness that differentiates it from childhood socialization. Occupational socialization can be analyzed according to reference group theory which explores the process of status definitions for the individual (Hyman, 1942; Merton, 1949; Kelley,

1952). Particular applications of reference group theory to the socialization of medical or nursing students is provided by Merton (1957), Becker (1961), Bloom (1965), and Simpson (1967).

The occupational literature is replete with analyses of stratification and mobility. About a decade ago, there began a renewed interest in investigating the etiology of occupational status attainment in American men (Eckland, 1965; Blau and Duncan, 1967; Sewell, Haller and Portes, 1969; Haller and Portes, 1971; Duncan et al., 1972; Jencks et al., 1972; Sewell and Hauser, 1975) through the use of a variety of multivariate analysis techniques, principally path analysis (Blalock, 1961; Boudin, 1965; Duncan, 1966; Heise, 1969; Land, 1969). As an outcome of these initial and subsequent studies, it has clearly been established that a father's socioeconomic status and his son's educational attainment are reliably significant predictors of the son's eventual occupational socioeconomic status in modern American society (Blau and Duncan, 1967; Kelley, 1973; Zafirau, 1974). Blau and Duncan's (1967) classic model of intergenerational mobility asserts that education and the experience of the first job have more pronounced influence than social origins upon success chances with education exerting the strongest direct effect on occupational achievements. Featherman (1972) supports Blau and Duncan's findings by maintaining that the motivational factors of achievement orientations are not strong enough to overcome the structural elements in the status-attainment processes.

The issue of the relative impact of ascribed versus achieved attributes in the occupational-attainment process has been a perennial theme in studies of occupations, careers and organizations. Many studies have demonstrated that members of formal organizations do not act according to the rational ideal of Weber's bureaucratic model (Glaser, 1968; Dalton, 1951; Beattie and Spencer, 1971). The pervasive effects of ascribed attributes suggest that, while organizations in Western society claim to provide opportunity for advancement on universalistic principles of achievement, other nonrational factors are at work. To account for the persistence of inequality of social opportunity in western meritocratic societies, Boudon (1974) has introduced the concept of "social origin dominance". "Social origin dominance" implies that of a pool of potential candidates for entrance into a given occupational group which is equally-credentialled educationally, those with higher social or occupational origins are favored or advantaged in the competition for scarce higher occupational opportunities. True social-origin dominance implies an extra-meritocratic or ascriptive credential that is not simply a higher or lower payoff across the social or occupational system.

Recent research within the sociology of science explores the structure of career attainment in terms of what the Coles (1973) refer to as "accumulative advantage". Much of the interest in accumulative advantage in science stems from Merton's 1968 description of the "Matthew effect", which con-

sists of the accruing of greater increments of recognition for particular scientific contributions to scientists of considerable repute and the withholding of such recognition from scientists who have not yet made their mark. It is the more general phenomenon of the inequalities of scarce resources which the Coles term "accumulative advantage", the notion that scientists who are initially successful have greater opportunities for future success (Allison and Stewart, 1974; Reskin, 1977). Mathematical models of "accumulative advantage" assume increasing variance and increasingly unequal distributions of success in older strata. In other words, as a cohort ages, a decreasing proportion of its members enjoys an increasing proportion of its success.

Another occupational area to consider is work satisfaction. The feelings of reward that an individual experiences in aspects of his occupation is referred to as work satisfaction. On the societal level, the occupation is the socially structured avenue for realizing the culturally prescribed aspiration of one's society. Historically, the Human Relations school has centered upon worker satisfaction for the purpose of motivating to higher managerial production. Demographic variables of race, age, and sex all mediate work satisfaction. Education is also an important predictor. But according to Inkeles (1960), work satisfaction varies directly with a person's position in the occupational hierarchy. Blue collar occupations generally experience lower job satisfaction (Blauner, 1964; Chinoy, 1955; Walker and Guest, 1962; Dubin, 1964; Morse and Weiss, 1955; U.S. Department of Labor, 1974).

Professional occupations experience higher worker satisfaction (U. S. Department of Labor, 1974). On the individual level of analysis, one large group of studies focuses on the worker's reference groups as the benchmark of the worker's relative work satisfaction (Form and Geschwender, 1962; Shostak, 1969). A large number of studies perceive job satisfaction along lines of intrinsic psychological factors (Kahn, 1964; Friedland and Walton, 1964; Mills, 1951; Zaleznik, Roethlisberger, and Christensen, 1958; Herzber, Mausner, and Snyderman, 1959; Dubin, 1958; Orzack, 1958). According to the national survey analyses of the U. S. Department of Labor (1974) there are five major work motivations relating to job satisfaction: necessary resources to do a good job, challenge, financial rewards, comfort, and co-worker relations. Blue collar workers value financial rewards the most, while white collar workers value resources the highest. Likewise, Hall and Schneider (1973) have demonstrated that psychological success in work is related to perceived autonomy and challenge.


C. PROFESSIONS

The literature is ambiguous in defining and measuring the concept of "profession". Most authors see professions differing from other occupations in degree rather than kind. The literature on professions best fits into the social facts paradigm, one of three broad paradigms that Ritzer speaks of (1975). Within this paradigm, there are two sub-paradigms that dominate the literature on professions, i.e. structural-

functionalism and the process approach. However, a new sub-paradigm approach emphasizing the variable of power has received increasing attention in the literature.

The structural-functionalism sub-paradigm had its origin in the Ivy League with its exemplar in Parsons, while it focuses on the distinctive characteristics or attributes of a profession as well as the structure of established professions (Greenwood, 1957; Goode, 1957; Rueschemeyer, 1964; Carr-Saunders, 1938; Hall, 1968). The process approach stemming from the University of Chicago with Everett Hughes as its exemplar focuses on the historical steps or stages an occupation must go through on route to professional status (Caplow, 1954; Wilensky, 1964) as well as internal processes characterizing professions (Bucher, 1962; Bucher and Strauss, 1961). According to Wilensky (1964) there are four structural stages of professionalism: creation of a full time occupation; establishment of a training school; formation of professional associations; formation of a code of ethics. In addition, Hall (1968) provides five attitudinal attributes for professionalism: use of professional organization as a major reference; belief in service to the public; belief in self-regulation; sense of calling to the field; autonomy.

The power sub-paradigm of professions analyzes the ability of an occupation is its leaders to obtain and maintain a set of rights and privileges from societal groups that otherwise might not grant them. The power school is highly

critical of the structural-functional approach, cf. Johnson, 1972, 1973; Freidson, 1973; Jamous and Peloille, 1970; Ritzer, 1972. 

D. PROFESSIONAL-BUREAUCRATIC RELATIONSHIP

The literature over the last fifteen years regarding the relation of professionals to and in organizations has been concerned with the major theme of conflict. The central issue centers around the problem of conflict between the different modes of organization, i. e., around individual expertise or in hierarchical arrangements of rules and procedures (Dalton, 1959; Aiken and Hage, 1966; Miller, 1967). The issue also centers on the variety of settings in which professionals work, i. e., individual practice, the professional organization, and the professional department within a larger organization (Hall, 1975).

The concern with conflict has arisen partly from confusion over Weber's ideal type of bureaucracy and its relation to the ideal type profession. Bureaucratic organizations stress standardization of procedures, impersonal relations, loyalty to the organization, organizational goals, and hierarchical authority. Professions, on the other hand, emphasize uniqueness of each case, the holistic complexity of the work process, colleague relations, service to the client, loyalty to colleagues, and superior expertise which requires individual autonomy. Weber's solution was on both the belief that bureaucratic authority was based both on expertise and hierarchical position. However, Parsons (1947) notes that hierarchical

position does not always correspond to greater expertise; Gouldner (1954) distinguishes between a "representative bureaucracy" where the rules are based upon technical competence, and a "punishment bureaucracy" where the rules are imposed from above.

Numerous studies have attributed the source of the conflict between professionals and organizations to professional orientation rather than to the employing organization (Thorner, 1942; Riessman, 1949; Getzels and Guba, 1954; Wardwell, 1955; McCormack, 1956; Gouldner, 1957; Wilensky, 1959; Wolfe and Snoek, 1962; Quinney, 1963; Gillespie, 1973). The problem of authority is also mentioned as a source of conflict (Dalton, 1959; Miller, 1967). Another conflict source mentioned is that of rules (Scott, 1966).

Not all authors have found the conflict built in. On the contrary, some have found compatibility between professional and bureaucratic authority (Goldner and Ritti, 1967; Goss, 1961). Hall (1968), in addition, found that not all of the individual dimensions comprising bureaucratization and professionalization were inversely related, although he found the general relationship between bureaucratization and professionalization to be inverse.

A recent study of Morrissey and Gillespie (1975) re-analyzed Hall's data on the rationale that technology mediates the relationship between professionals and bureaucracies. Their two major findings were: (1) that highly routinized technologies produce a higher level of bureaucratization than

do other types of technologies; (2) that organizations which are based upon least routinized technologies and employ professionals whose tasks are nonroutinized produce lower bureaucratization and more reliance on expertise, self-regulation, and autonomy. In sum, it is not the presence of rules and procedures per se that is incompatible with professional autonomy; but, rather the kind of rules and procedures which are somewhat determined by the nature of the organization's technology.

E. SOCIOLOGICAL STUDIES OF THE MINISTRY

This is a comprehensive review of all sociological studies of ministry which have been found in ten sociological journals for the period from 1950-1975. The ten journals are: American Sociological Review, American Journal of Sociology, Social Forces, Administrative Science Quarterly, British Journal of Sociology, Sociology and Social Research, Journal for the Scientific Study of Religion, Review of Religious Research, American Catholic Sociological Review or Sociological Analysis, and Social Compass. Other articles and books are also included here which were not found in the ten journals. The review is divided into five major divisions: background, socialization, professional model, career, and role analysis. Since this review is more comprehensive than warranted for the specific study at hand, the reader is to direct special attention to those sections on background, professionalization, career mobility, work satisfaction, and role types.

1. BACKGROUND

Studies on the background of clergy concentrate upon general characteristics, social class, salary, region, and age.

a. General Background

Studies within this area review the general sociological background of clergy, cf. Menges and Dittes, 1965; Poeisz, 1967; Scherer and Wedel, 1966; Smith and Sjoberg, 1961; Greeley and Schoenherr, 1972; Cooper, 1972; Brown, 1971; Felton, 1950. Clergy recruitment was analyzed by Kelsall (1954) and Hunt (1976) analyzed the biographical characteristics of seminary students.

b. Social Class

Social class background of clergy was a concern for the following: George and George, 1955; O'Donovan and Deegan, 1964; Larson, 1965; Bormann, 1966.

c. Salary

The problems of ministerial compensation were pointed out by Johnson and Ackerman (1959) and by Scherer (1965).

d. Region

North-south differences for Methodist ministers was analyzed by Rymph (1970). Rural-urban differences were alluded to by Schmidt (1968) and by Smith (1972).

e. Age

Mitchell (1967) found that the age cohort of a minister affects his occupational roles and reactions of clients. For Leiffer (1969), age was the main differentiating factor for clergy attitudes. Greeley (1973) also used age to

explain the attitudinal variance on sexual liberalism for Catholic priests.

2. SOCIALIZATION

The literature in this area is organized into general socialization and into professional socialization. Within the area of general socialization, emphasis has been placed upon the effect of ideology upon attitudes and behavior. Within professional socialization there are the following divisions: career-line socialization, the seminary as agent of professional socialization, and the effects of professional schools upon professional socialization.

a. General Socialization

Literature in this area treats ideology or theology as an independent variable in socializing future clergy (Berg, 1971; Stark et al., 1971; Johnson, 1966; Jeffries and Tygart, 1974). The latter authors found that theology was the best predictor of attitudes and behaviors concerning social issues.

b. Professional Socialization

i. Career-line socialization

Hall and Schneider (1973) point out that the regular institutional experiences that priests experience are more important in their career than are personal events. Bridston and Culver (1965) propose a four-stage pattern of ministerial development for professional socialization.

ii. Seminaries as agents of professional socialization

Adams (1970) asserts that seminary effectiveness depends upon the organizational context. Other authors delineating seminarian analyses were: Dougherty, 1968; D'Arcy and Kennedy, 1965; Wagoner, 1966; McNamara, 1964.

iii. Professional socialization

Berg (1969) confirms the value shift of seminar-ians-in-training, i. e. from a "lay" conception of an altruistic, religious orientation to a "detached" professional conception of mastery of skills. The task emphasis of professional orientation is conditional upon denomination and upon one's background. Wagoner (1969) says that the goals of seminaries are crucial for later career success. He says that if there is too little socialization into practicalities (i.e., too much scholarship emphasis), the future minister is heading toward career catastrophe. Carroll (1971) concludes that the type of theological school attended affected the professional self concept of the minister. Dittes (1965) found a correlation between the type of theological school attended and conservative or liberal personality clusters.

3. PROFESSIONAL MODEL

The ministry is considered by many writers to be a "profession". Yet, the concept of profession as applied to clergy has been a debatable issue. Within this section of the review the writer will divide authors into those advocating

the professional model, those criticizing the professional model, those proposing alternative models, and those concerned with professional-bureaucratic relationships.

a. Advocating the Professional Model

Glasse (1968) suggests that the professional model is the unifying image that will resolve the identity crisis of the minister. Fichter (1959) shows how size of parish and celibacy contribute to professionalization. Specialization is associated with professionalism for James (1955), Judy, (1969), and Feldman (1965). Other authors demonstrate that more education increases clerical professionalization (Bentz, 1967; Leslie and Mudd, 1970).

b. Precariousness of the Professional Model

Many authors have been concerned with the reduced power and status of the ministry as a profession (Evans, 1963; Lynn, 1965; Chapman, 1944; Schreuder, 1965; Goldner, Ference, and Ritti, 1973; Fulton, 1961; Simpson, 1975; Carroll, 1975; Bock, 1967; Davis, 1970).

c. Criticisms of the Professional Model

Many authors see the professional status of the clergy as quite ambiguous according to the traditional concept of profession (James, 1955; Hagstrom, 1957; Braude, 1961; Snook, 1969; McSweeney, 1974). Gannon (1971) in utilizing Wilensky's and Hall's attributes of the professional model, finds that only four attributes, two structural and two attitudinal, apply to the clergy, namely, a full-time occupation; having a training school; service orientation;

and a sense of calling. He says that the clergy are not professionals apart from their organizational link which defines their full-time status, their knowledge, their code of ethics, and their reference groups. Although these authors pose criticisms of the professional model when applied to ministry, they admit that ministry can be professionalized along various dimensions.

d. Professional-Bureaucratic Relations

Benson and Dorsett (1971) theorize that the denominational organizational level influences the degree of bureaucratization and professionalization more so than the congregational or community levels.

Other writers find the traditional conflict between professionalism and bureaucracy for clergy, e.g. Struzzo (1970). However, Ference, Goldner, and Ritti (1971) found that bureaucratic and professional pressures coexist when the conflicting ideologies balance each other off, as in the case of the post-Vatican II Catholic Church. Luecke (1973) found no inherent tension between professional and organizational perspectives for Protestant parish ministers, for the most effective and satisfied minister was highest on both organizational and professional perspectives. These latter writers are suggesting that the clergyman's career be analyzed in terms of organizational leadership rather than just by professional criteria.

4. CAREER

Literature within this section is divided into six sub-concepts: occupational career-line, career contingencies, career choice, career mobility, work satisfaction, and career resignation.

a. Occupational Career-Line

Fichter (1961) analyzed Catholic clergy in their career stages. Donovan (1958) described the career line of the American Catholic hierarchy; and Coxon (1967) found that the Anglican ministry is increasingly a second career choice.

b. Career Contingencies

Career contingencies here refer to societal and organizational contexts that effect and constrain the career realities of the clergy.

The societal context of religious elites is the mode of analysis for Johnson (1975). However, it is the organizational context that is given more print for explaining the influences on the clergy career. The effect of the Catholic church organizational turmoil was seen to be crucial in analyzing the clergy crisis in the Catholic church for Fichter (1968). Scherer (1972) intimates that problems of clergy status are bound up with the ever-increasing voluntarism in Christian organization. The Methodist ministry is analyzed according to organizational development for Allen (1962) and Smith (1966). Geographical task dispersion is the variable used by Southard (1966) in describing psychological effects

for Baptist, Methodist, and Disciple ministers. Hammond and Mitchell (1965) point out how organizations are effective in containing and segmenting radicalism by structurally isolating the radical segments. The organization context of church and sect is utilized by Graebner (1965). And Hadden (1967) predicts ideological consensus from the denominational context of ministers.

c. Career Choice

Career or occupational choice of ministry is explained by social background, situational conditions, and pre-organizational experiences by Horrigan and Westhues (1971) and Curcione (1973). Kunert (1965) found that ideals were the motivating factors for clergy career aspirations. Webb and Hultgren (1973) found that clergy entered ministry on the basis of abstract and general principles rather than choosing a particular occupational specialty. Lepak (1968) compared occupational interests of priests with other occupations and found that priests have interests in common with people in the social service occupations, and in literary and cultural pursuits, but share few interests with people in technical, outdoor, mathematical or business occupations. D'Arcy (1968) related sense of call to career choice. He says that an external divine call, which is more dramatic and sudden, is less explanatory of clergy career choice than an internal divine call, which is gradual and relating to the inner characteristics and ideals of the individual.

d. Career Mobility

General motivational analyses for clergy mobility are presented by Rodehaver (1948) and Nauss and Coiner (1971). Organizational polity is seen to be influential for clergy mobility according to Rodehaver and Smith (1951) and Smith (1953). Mitchell (1966) on the contrary, found that differences in denominational polity had little or no effect on interchurch mobility. The major organizational influence on rates of mobility was the material attractiveness of particular churches. For Catholic priests, seniority is the important variable for upward mobility (Fichter, 1968). In a different vein, Nauss (1974) found for Missouri Synod Lutherans that length of pastorate was associated with effectiveness, thus relating mobility and effectiveness. Wimberley (1971) attempted a career mobility typology based on Southern Baptist pastors and found that upward mobility trends show the importance of education, personality flexibility, some experience, and the attractiveness of large urban churches.

e. Work Satisfaction

Ashbrook (1967) found that ministerial task satisfaction was more closely associated with expressive behaviors (expressing religious purposes) than with instrumental behaviors (organization behaviors). Kelly (1971) explained satisfaction in terms of career shock. For Carey (1972), satisfaction among Catholic priests was best predicted by the variable of "perceived influence in policy-making". Hall and Schneider (1973) in analysis of Connecticut priests demonstrated

the importance of autonomy and challenge for psychological success; the importance of ministerial position for satisfaction.

f. Career Resignation

Bartlett (1971) sees ministerial resignation as a result of revolting against organizational stagnation. Mills (1969) uses push-pull themes to explain why clergy left the pastorate. They are pulled out of the parish by executive or study opportunities and are only pulled by secular positions when a man feels unable to remain in the ministry. Burch's data (1970) indicates that structural elements are the largest source of clergy dissatisfaction and exodus. These structural elements are: stress in training, hiring procedures, work and reward system, support system, and family and personality conflict. For Jud, Mills, and Burch (1970) the chief difference found between United Church of Christ pastors and ex-pastors was the amount of family "support". Schoenherr and Greeley (1974) found that celibacy was the main predictor of priests leaving. For Hall and Schneider (1973) however, authority rather than celibacy was the main cost for the priest.

5. ROLE ANALYSIS

The greatest bulk of the literature is concerned with clergy roles and role conflict.

a. Roles

This section is concerned with roles in general.

This literature deals with: the impact of the environment and organizations upon roles; the traditional, specialist, and activist role types; time allocation within roles; and role changes and trends.

i. Environmental and organizational contexts for roles

The contexts for studying clergy roles is delineated by Leent (1961), Eister (1965), and Whitley (1964). Clergy roles are dependent upon society (Jolson, 1970; Abrams, 1969; Bocock, 1970; Stuhr, 1968; Stewart, 1969; Campbell, 1971).

The minister's role dilemmas stem from institutional causes, i.e., the purpose of the church and the ministry (Fukuyama, 1972; Hammond, 1966). For Winter (1968), organizational polity sets the parameter for clergy roles. Brannon (1971) explains the preoccupation with the comfort role as due to the nature of the religious organization as a voluntary association. Cumming and Harrington (1963) analyze clergy roles in terms of congregational and member characteristics such as size and socioeconomic status. Structural support is the variable used to explain why some clergy can sustain controversial roles (Hadden and Rymph, 1966; Wood, 1972). Ideological support is the variable for Shupe and Wood (1973) in explaining the sustaining source of social action when in disagreement with the congregation.

ii. Role types

Role typologies are treated by the following:

Blizzard, 1956, 1958; Teel, 1976; Winter, 1970; Stuhr, 1972; Scanzoni, 1965; Fichter, 1963; Goldstein, 1953; Johnstone, 1969; Denton, 1966; Douglas, 1965.

ii_a. Traditional role

The traditional role is described according to a parochical and non-social-activist orientation (Hiltner, 1969; Kitagawa, 1965).

ii_b. Specialist role

The literature is scarce concerning the specialist role except for the role of the chaplain or mental health counselor (Burchard, 1954; Klausner, 1964; Morrow and Matthews, 1966; Zahn, 1969; Bentz, 1972).

ii_c. Social activist role

This role type is predominant in the literature, especially as being pertinent for role conflict. Winter (1971) found that clergy were activist to the extent that they accept the prophetic role. Blume (1970) found the clergy activist to be liberal, young, and supported by their congregations. Nelsen, Yokley, and Madron (1973) found the activist role to be associated with community problem-solving, while Winter (1973) considered politically active clergymen as engaging in a deviant role. Theology was an important predictor for social movement participation (Tygart, 1973), while Garrett (1973) hypothesizes that politicized clergy will lose their theology in direct social reformism. Data

from Missouri Synod Lutheran parish clergy found that the activist role was due to family background socialization (Garrison, 1967). McNamara (1968) found that priests legitimized their prophetic social action by referring to religious superiors or to the local political and economic power interests.

iii. Time allocation within roles

Several studies show research of the actual time spent in performing certain roles (Gustafsonn, 1966; Toma, 1963; Leiffer, 1971). Coates and Kistler (1965) analyzed a sample of Protestant ministers from the five largest Protestant denominations. The number of hours in administration and organizing varied from 25% to 43% of all work hours. But in terms of preference, the ministers ranked the administration and organizing roles last while preferring the preacher and pastor roles. This has implications for job satisfaction because clergy are spending more time in roles they prefer the least.

iv. Role changes and trends

Several authors speak of the increasing professionalization trend within types of clergy (Morgan, 1969; Klausner, 1964). Bonn and Doyle (1974) analyze the trend of secularly-employed clergymen in terms of occupational role recomposition.

b. Role Conflict

This literature is abounding. This literature can be divided twofold: discussion upon the sources of role conflict; resolutions offered for the solution of role conflict.

1. Sources of role conflict

Role tension and role conflict are exemplified in the role of the military chaplain for Zahn (1969) and Burchard (1954). Moberg (1959) and Mitchell (1965) analyze the source of role conflict according to social class. Other sources of role conflict are attributed to the following variables: race for the Catholic priest (Foley, 1955); seminarian training for dominance and scholarship (Bennett, 1968); theological preferences (Newman, 1971); authority conflicts in the Roman Catholic church (Houtart, 1969); sectarian status conflicts for the Pentecostalist minister (Wilson, 1959); multiple goals of being spiritual leader and organizational leader (Imse, 1969); internal norms conflicting with external norms in the case of mental health roles (McCann, 1962); role ambiguity (Dittes, 1970; Leiffer, 1960); differential lay expectations for the clergy role (Brothers, 1963; Schreuder, 1961; Fichter, 1965; Clark, 1964; Murphy, 1972; Denton, 1962). Glock and Roos (1961) and Ward (1961) found role congruence between lay and clergy expectations. Also, Maddock, Kenny, and Middleton's empirical analysis (1973) discounted the source resting in lay-clergy differences, and instead placed the cause for role conflict within the personality of the minister.

Three authors present comprehensive analyses on role conflict and its sources. Hadden (1968) sees the clergy struggle resulting from the crisis of the church, i.e. crisis over meaning, belief, and authority. Mills (1968) and

Scherer (1968) summarize the sources of role conflict in the sociological perspective.

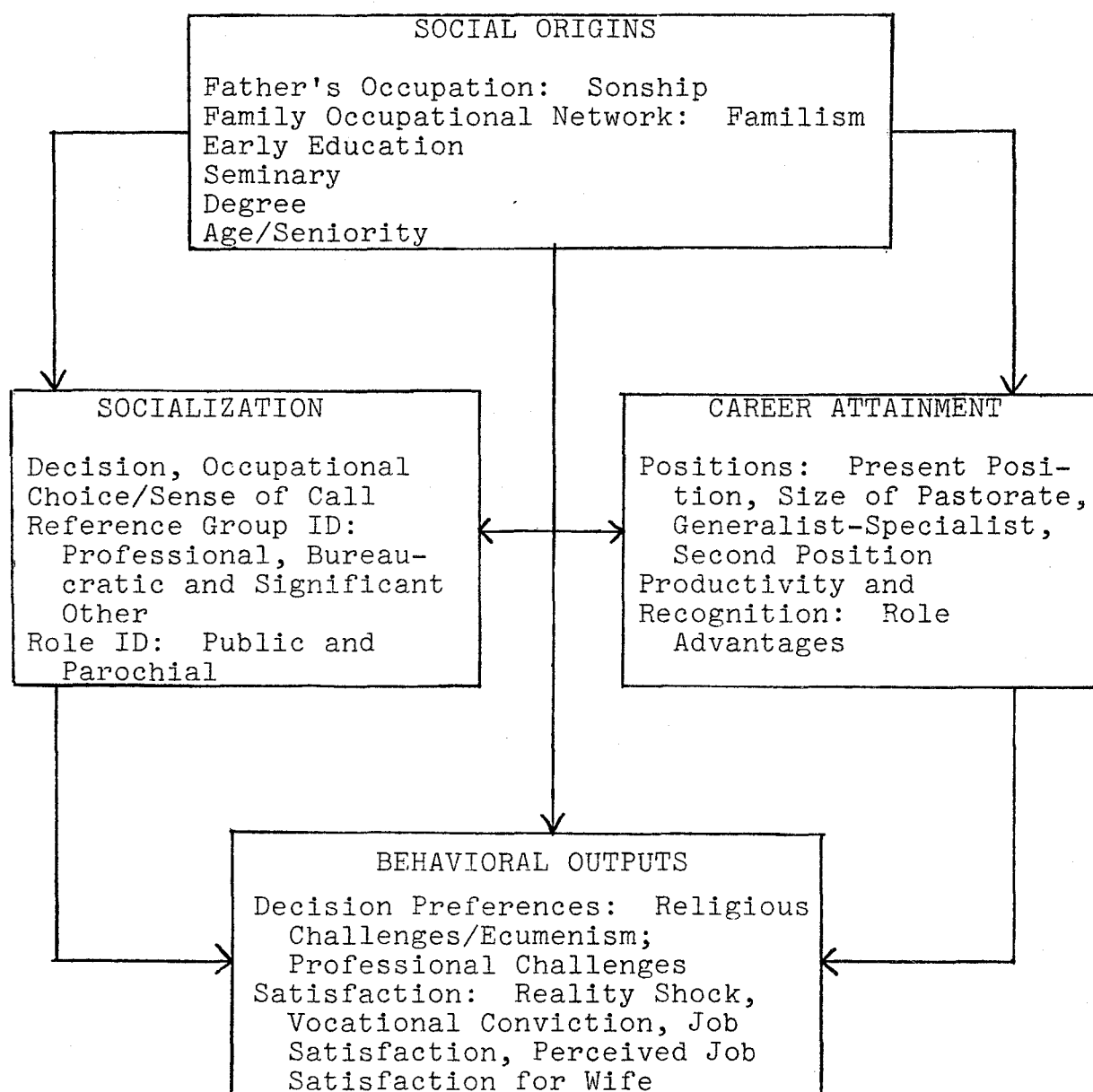
ii. Role conflict resolutions

A number of ways are presented as solutions for role conflict: role conflict is resolved according to the significant other of one's reference group (Dewey, 1971); the organization can institutionalize the social action role of the ministry (Pettigrew and Campbell, 1959); defense mechanisms such as compartmentalization and rationalization can resolve external role conflict (Burchard, 1954); communicating differing lay-clergy role expectations is a resolution (Higgins and Dittes, 1968); ministerial inactivity in times of crisis can be resolving (Campbell and Pettigrew, 1959); intra-role confusion between scientist and theologian can be resolved by distinguishing between the empirical and theological methods (Vernon, 1966).

A couple of recent writers offer structural solutions for role conflict. Erickson (1975) suggests clarifying the goals of the church so as to strengthen theology and organization and also suggests larger size for congregations and team ministry, which in turn will provide professional specialization. Neuhaus (1975) advocates the church organizing around meeting multiple goals in an organizationally effective way. However, it must be noted that increasing the size of congregations may lead to more impersonality and

congregational dissatisfaction. Also, organizations have mutually exclusive goals which often must be met serially rather than simultaneously.

CONCEPTUAL MODEL OF CAREER DETERMINANTS
WITHIN A DENOMINATIONAL ORGANIZATION



The conceptual block model serves as an heuristic device for depicting general hypothetical relationships. The conceptual model of variable clusters can be loosely described in a systems perspective.

In open-systems theory all societies, organizations, occupations, and individuals have functional imperatives to meet in order to survive and change. These systems must solve their external problems (adapting to the environment while maximizing goals) and their internal problems (maintaining and integrating value and behavioral patterns).

When describing the conceptual model in a systems perspective on the level of either the occupation or the occupant, the social origin variables become environmental inputs since they are human resources in the immediate environment. Socialization processes help solve the internal functional imperative needs of coordination/integration and pattern maintenance. Career attainment variables reflect occupational structures and processes concerned with goal attainment and with internal structural differentiation, the latter which is both cause and effect of meeting external and internal system problems. The interrelationships of these systemic dimensions (environment, goals, integration, individual maintenance, and structural differentiation) through social origin, socialization, and career attainment variables results in behavioral outcomes that then become new inputs for the system.

Having first placed the conceptual model in the general framework of systems theory, then specific associations and causal models are hypothesized within the system . The cohesive concept for the system of variables is that of "career". Particular attention is directed to: the effect of occupational inheritance; the social psychology of career processes through concepts of child and adult socialization, especially occupational choice, identity, and professionalism; the career pattern, mobility, skill structure, and stratification processes associated with career attainment; the occupational lifestyle of values and satisfaction returns that results from career determinants.

III. RESEARCH DESIGN

A. VARIABLES

All variables and their definitions used in this study are discussed below. The major variables are those specified in the conceptual model. Operationalization of variables is listed in Appendix A.

Variables are centered around four major conceptual areas for purposes of clarification: (1) social origins or background with emphasis on social location, social class, and effect of the family; (2) socialization which includes variables covered by reference group and role theory; (3) career attainment with both structural and attitudinal aspects; (4) behavioral outcomes both perceived for future action and presently felt.

Unless otherwise stated, the directionality of all variable values ranges from high to low magnitude or intensity.

SOCIAL ORIGIN AND BACKGROUND VARIABLES

1. Occupation

"Father's Occupational Prestige" is a rank-order scaling of occupations according to the Warner technique. High prestige refers to the professional groups. "Sonship" differentiates between the son of a professional church worker (i.e., son of a church minister or church teacher) and the son of a layman. This is a particularly important independent variable.

"Familism" is defined as the family occupational network or support system. There is strong familism when the minister who is a son of a professional church worker is in a family network where siblings and in-laws are also professional church-workers. Familism mirrors the dynamics of the informal system.

2. Education

"Early Education" refers to the kind of elementary and secondary education: totally private/parochial, mixed private and public, and totally public. "Seminary" distinguishes between graduation from the two major seminaries of the Synod: the prestigious St. Louis seminary and the Springfield seminary. "Educational Ascription" is a summary variable of elite educational background referring to the degree of early, private education coupled with attendance at the prestigious seminary. "Degree" is defined by the possession of one's highest degree: graduate degree, bachelor's degree, or no degree. Those who do not possess a degree are those with a theological diploma which was the precondition for ministerial graduation in 1959. "Wife's Education" is described by the wife's highest level of education: college graduate or more, some college, high school graduate, less than a high school education.

3. Other Background

"Age/Seniority" is defined by the number of years since seminary graduation. Since this operationalization of

seniority is highly correlated with age ($r=.96$), conceptually this variable can be thought of as both age and seniority depending on the research situation. For some analyses a trichotomy of high, medium, and low seniority is utilized. "Children" refers to the number of children in the minister's family. "Background Ascription" is a total index of ascriptive attributes within one's background. The influences of these traits are more ascribed than achieved and are described by the impacts of socioeconomic origins (inheritance of both the father's occupational status and his position), informal social associations (occupational familism), and educational background. The combination that describes the profile of having high-status background ascription is being a professional church worker son whose father has high occupational prestige, being surrounded by strong familism, and receiving an elite education.

SOCIALIZATION VARIABLES

1. Occupational Choice and Orientation

"Decision" refers to the time of definite decision to enter the ministry whether early (during grade school) or later. "Sense of Call" is defined as the type of religious motivation for entering the seminary. The idea of "call" here is not to be confused with the "congregation calling its minister". One polar type of call is a gradual motivation by extrinsic factors, for example other persons; while the other

polar type is a sudden motivation of an intrinsic experience. A variable almost similar to the call variable is that of "Occupational Choice" with the difference being that occupational choice is more general. It subsumes within it the sense of call at the time of seminary entrance along with a general extrinsic or intrinsic motivation to enter the ministry. The two kinds of motivation for occupational choice are: an institutional and gradual-type motivation versus one that is experiential and sudden. For most purposes the variable of occupational choice will be used instead of the call variable. "Work Personalism" refers to the degree of desired personalism in an hypothetical, first choice of an alternative occupation. Choice of an occupation with major focus on "service" and "persons" reflects higher work personalism than a choice with major focus on "profit" and "things".

2. Reference Groups or Significant Others

"Professionalism" is here measured by attitudinal attributes: deferring to the professional organization as a major referent; and a desire for professional growth, challenge, colleague recognition, and minimal professional lifestyle. The single best-measured item of professionalism is that called "Professional Conference" which is deference to the professional organization as a major referent. "Bureaucratic Orientation" is the perception of bureaucratic authority figures as the major referent in solving one's problems. A separate variable from bureaucratic orientation is

"Executive Recommendation" which is the recognition of the importance of bureaucratic authority for obtaining a job position.

Professionals working in organizations can have different emphases on orientation to their profession and to the organization. The two perspectives and the ways of combining them leads to a four-cell typology of leadership: Synthesizer, Idealist, Operator, Caretaker (Luecke, 1973). The Synthesizer type is operationally defined by being high on both professionalism and bureaucratic orientation, a synthesis of the best of both worlds. The Idealist and Operator types emphasize one or the other perspectives, perhaps in adjustment to a tension perceived to exist between them. The Idealist is high on professionalism and low on bureaucratic orientation and seemingly less directly related to organizational problems. The Operator is more likely to pay attention to ongoing operational problems associated with the organization than professional input; is described by low professionalism and high bureaucratic orientation. The Caretaker emphasizes neither perspective and so is low on both professionalism and bureaucratic orientation.

Variables defined as either the perception of or the identification with a significant other and/or group as a major referent in diverse situations are: "Wife as Significant Other", "Father as Significant Other", "Pastor-Friend as Significant Other", "Layman as Significant Other", "Lutheran Theologian", "Non-Lutheran Clergy", and "Lutheran Traditions".

3. Role Identification

"Public Role Orientation" is defined as identification with a reference group that is beyond the parochial boundaries; i.e., is identification with civic leaders and experts and evinces a desire to serve in social action or community affairs. "Parochial Role Performance" is defined as the degree of satisfaction with all those roles traditionally defined to be within the boundary of the religious organization and not including roles in the public or civic domain. "Traditional Role Performance" is a type of parochial role referring to the degree of satisfaction with those customary ritual and liturgical functions which have been historically normative for clergy roles. "Administrative Role Performance" is a type of parochial role referring to the degree of satisfaction with those activities concerned with organizing, planning, and managing. "Counseling Role Performance" is a type of parochial role pertaining to the degree of satisfaction with activities of advising and guiding people in their daily activities and personal problems.

A summary variable including degree, professionalism, public role orientation, and non-Lutheran identification is called "Achievement Orientation", which is broadly defined as identification with personal, professional, and community growth.

CAREER ATTAINMENT VARIABLES

The following variables are related to the concept of career, especially as pertaining to intraoccupational rank, specialization, and career mobility.

1. Positions

Position variables refer to one's first, second, and present occupational status. "Position" refers to one's present position. The six categories of position are rank-ordered according to the prestige criterion of honorary offices. This rank-ordering is similar for both the possession of any honorary office and for the number of honorary offices ever held. The six positions as rank-ordered are as follows: executives; large-size pastorates; medium-size pastorates; professors; specialists other than professors; small-size pastorates, assistant and associate pastorates. The last category is grouped together because of the small sample of assistants and associates and because there is no difference in their separate rankings. Position is also dichotomized by including the first four positions together as high-status positions. "Generalist-Specialist" describes the presence of non-specialized or generalist positions versus specialized positions: pastors are the generalists, while non-pastors are the specialists. "Size of Parish" variable is a trichotomy of large, medium, and small pastorates. The variables of "First Position" and "Second Position" are also ranked according to

the prestige criterion of honorary offices, and also dichotomized for "Generalist-Specialist at First Position" and "Generalist-Specialist at Second Position".

2. Productivity and Recognition

Two variables of career productivity and recognition are "Authorship" and "Honorary Offices Held". Authorship refers primarily to written publications, some of which include sermons in synodical, serial volumes. Honorary Offices is described by the number of honorary offices held in one's career. An honorary office is either an elected or appointed, part-time position other than one's full-time position, ranging from the local to the national levels. The combination of authorship and honorary offices results in a variable called "Role Advantage" with categories of high, medium, and low advantage. This combined advantage of productivity and recognition serves to enhance opportunities to further increase role performance in service of the denomination or profession.

3. Career Mobility

Several variables relate to career mobility. "Initiation of Call" refers to self-initiation of specific job moves, and "Initiation of Career" refers to the general attitude of self-initiation for career planning. "Job Location" is indirectly related to career mobility in that urban positions have more possibilities for advancement than rural positions.

Variables related to criteria perceived by respondents as important for job placement are: "Family Proximity for Job

Location", which is the degree of importance placed upon being close to family members as a precondition for a new position; "Valuing graduation from St. Louis Seminary", "Valuing graduation from Springfield Seminary", "Valuing being born the Son of a Pastor", and "Valuing an Advanced Degree". The latter four variables refer to criteria considered as important for receiving a strong recommendation for a new job. Whether one has been graduated from a particular seminary or is the son of a pastor are to be considered as ascriptive criteria for job placement.

BEHAVIORAL OUTCOMES

Classified under behavioral outcomes are decision preferences and types of satisfaction.

1. Decision Preferences

"Religious Challenge" is concerned with risk-taking decisions that imply religious motivations across situations of inner city ministry, racial integration, and ecumenism. The decisions may mean taking a risk and implying aspects of prophetic-activist motivation as opposed to a more comfortable choice implying a status-quo, privatistic, and conservative motivation. The situation of deciding to participate or not participate in ecumenical endeavors is also considered as a separate variable apart from religious challenge and is called "Ecumenism". "Professional Challenge" is defined by decision-making across diverse situations according to the criteria of

professionalism. Decisions are made preferring either the professional criteria of development, change, challenge, and colleague support; or preferring emphases on custodianship, security, and colleague non-support. For each of the decision preferences--religious challenge, ecumenism, and professional challenge--there are normative-reference expectation variables which are the minister's perception that significant others expect him to decide in a certain way. These persons are: district officials, fellow conference clergy, wife and children, non-member community leaders, congregational officers, and "favorite professor" at seminary. Those persons having considerable impact and receiving special analysis in this study are "Wife's Expectations" and "Perceived Expectations of Favorite Professor at Seminary".

2. Satisfaction Outcomes

"Reality Shock" is defined as the degree of surprising dissatisfactions felt upon career entry, ranging from low reality shock/few surprises to high reality shock/many surprises. The individual components of reality shock are also considered as separate variables ranging from little surprise/shock to great surprise/shock: "Isolation Shock", "Family Privation", "Having to be an Exemplar", "Fund-raising", "Lacking Study-time", "Disrespect", "Members Transferral", "Meetings", "Mission Failures". The degree of certainty and assurance that one's occupational choice is correct is described by the variable "Vocational Conviction", which is an

indirect measure of work satisfaction. "Job Satisfaction" is defined as the magnitude and intensity of dissatisfactions experienced both upon career entry and within one's present career and ranges from high to low satisfaction. "Job Satisfaction for Wife" is defined as the intensity of career dissatisfactions perceived by the minister as presently bothering his wife and ranges from high to low satisfaction.

A behavior given minimal data analysis in this research is that of the various kinds of reading material that are considered "beneficial" whether fiction, sermons, inspirational, current events, psychological, or administrative and community.

B. HYPOTHESES

The following postulates and hypotheses are derived from the previous theoretical considerations and will be tested against data on the Missouri Lutheran ministry, using the individual member as the basic unit of analysis.

P O S T U L A T E S

- A. American society is primarily, although not exclusively, an open-class, achievement-oriented, universalistic society.
- B. Occupations recruit their members from different segments of the social structure.
- C. Some occupations reflect an extent of direct occupational inheritance and/or high social class background level of members.

HYPOTHESES

- H₁ Individuals will remain differentiated in the social structure in accordance with their social origins, i.e., there will be positive relationships between background ascription and kinds of occupational rank and satisfaction, and these relationships will remain despite structural and/or attitudinal controls.
- H₂ The returns to occupational inheritance will be differential social, occupational, and organizational dimensions and advantages.
 - a. The minister who inherits his father's occupation will have made an early decision to enter ministry on the basis of a gradual, extrinsic, or institutional kind of occupational choice. His occupational inheritance will result in high occupational status and satisfaction, professionalism, and the willingness to make risk-taking decisions.
 - b. Occupational inheritance is associated with the presence of a familistic occupational subculture. In turn, it is suggested that the minister who both inherits his father's occupation and also is socially located in a familistic occupational subculture, will possess more resource advantages than the occupationally-inherited minister who is not located in such a subculture.

P O S T U L A T E S

- D. The influence of father's socioeconomic status and his son's educational attainment are reliably significant predictors of the son's eventual occupational socioeconomic status in modern American society.
- E. "Social origin dominance" in mobility and status attainment processes accounts for the persistence of inequality of social opportunity in western meritocratic societies and in seniority, tradition-oriented organizations like denominations.
- F. Age-grading has been seen to be a major predictive factor for person's career.
- G. It is possible to assume that the structure of a situation is more important than--or at least precedes--the formation of values and attitudes.

HYPOTHESES

- H₃ The direct effect of social origins upon occupational rank (position or size of pastorate) will not be mediated or absorbed by education, one's early positions, or by seniority.
 - a. Motivational factors will not be strong enough to overcome the structural or institutional elements in predicting the occupational status-attainment process, for example, achievement orientations will not significantly add to the predictive equations based on structural elements.
 - b. Occupational inheritance will be a form of social origin dominance, that is, the occupational returns for clergy sons will be higher than that for lay sons.
 - c. Direct occupational inheritance (Sonship) will effect greater occupational returns than indirect occupational inheritance (Father's Occupational Prestige); that is, inheriting the same occupation as has the father will be more predictive than inheriting merely another professional or high-status occupation.

- H₄ Generalists will be differentiated from specialists on a variety of social correlates, for example, generalists will be higher on organizational orientation while specialists will be higher on professional orientation; specialists will be more "liberal" in that they will have broader reference groups and be more ecumenical.

P O S T U L A T E S

- H. Professional socialization is a process of learning and internalizing social roles, incentive systems, and social control mechanisms.
- I. Reward systems are related to organizational context, occupational location within the organization, and cumulative experiences over time.
- J. Formal collegial recognition is one reward structure for reinforcing productivity.

HYPOTHESES

- H₅ There will be evidence of the process of accumulative advantage in the career attainment of the Lutheran Church-Missouri Synod minister.
- H₆ The returns to productivity and recognition will vary by social-origins socialization and by the degree of specialization; recognition will be additionally affected by productivity.

P O S T U L A T E S

- K. A religious organization is an open system in which structural arrangements are determined by the degree of structural incompatibility between bureaucratic and professional structures.
- L. The organization of work varies with types of control, socialization, and reference groups.
- M. The central issue that differentiates the professional and bureaucratic orientations is that of organizing work around individual expertise or in hierarchical arrangements of rules and procedures.

HYPOTHESES

- H₇ Professionalism will be inversely related to bureaucratic orientation.
- H₈ Professionalism, as compared to bureaucratic orientation, will be higher on social origins, achievement, personalism in work, broad reference groups, less-traditional roles, and risk-taking decision preferences; but will be lower on job satisfaction.

P O S T U L A T E S

- N. Clergy are not professionals apart from their organizational link.
- O. Effective organizational leadership integrates the conflicting orientations assumed between professionalization and bureaucratization.
- P. Professionals tend to see themselves forced to cope with organizational pressures that are of little interest to them, while bureaucrats tend to identify with the operational problems of the organization.

HYPOTHESES

- H₉ The leadership type which synthesizes the professional and bureaucratic perspectives will emerge with higher levels of work satisfaction than either the Idealist, Operator, or Caretaker types.
 - a. The Operator type will report higher levels of work satisfaction than the Idealist.
 - b. The Caretaker type will be the least satisfied of all types.

P O S T U L A T E S

- Q. Industrialized cultures value rationalization, which in turn has led to valuing occupational specialization.
- R. Pattern maintenance is the ability of the organization to maintain member resources, including morale and job satisfaction.

- S. Job satisfaction is related to demographic characteristics, social location in the occupational hierarchy, and perception of relative deprivation.

HYPOTHESES

- H₁₀ Age/seniority (older and more experienced), occupational position (whether high status, large pastorate, or specialist), and traditional role-performance satisfaction will be positively related to job-satisfaction related variables.
- a. The extent of job satisfaction experienced by the minister will covary with the perception of ministerial role-related satisfactions experienced by his wife.
 - b. Traditional role performance will provide the greatest role satisfaction while administrative role performance will provide the least satisfaction.

P O S T U L A T E S

- T. Religious organizations, characterized as voluntary associations with normative incentives instead of coercive or utilitarian incentives, are vulnerable to following the values of the local community. Resultingly, parish clergy are organizationally predisposed toward keeping their congregations satisfied by activating the "comfort" role.
- U. Cosmopolitan-local orientations and horizontal-vertical belief dimensions differentiate the subculture, interpersonal relations, and the norm structure of ministry.
- W. Role conflict is often resolved by conformity with the expectations of the significant others of reference groups.

HYPOTHESES

- H₁₁ Age/seniority, type of religious motivation in sense of call, degree of specialization, and breadth of reference groups will be correlated with risk-taking decision preferences. Thus, risking challenging decisions will be correlated with youth and inexperience, extrinsic-institutional or horizontal sense of call, specialists, and broad reference group orientations.

- a. Sense of call will better predict religious decision preferences than will background predictors; that is, the religious beliefs underlying the sense of call will more directly predict religious challenges, such as ecumenism, than the more remote social causes.

C. METHODOLOGY

This research is a case study and a secondary analysis of data which had been gathered in 1959 by Dr. Ross Scherer. The original data had been collected for the purpose of presenting a descriptive profile of the Missouri Lutheran ministry, and were analyzed primarily on the basis of general marginals. The original analysis examined the correlates of professional "eminence", especially the factors of education, sonship, and age. This case study attempts to refine the understanding of career determinants and outputs by both descriptive and explanatory analyses. The original study dealt with six sources of data: exploratory interviews, historical records, letters from church executives and seminary deans, trend analysis of data in annual volumes of Lutheran Annual and Statistical Yearbook, "Personal Records" from the Missouri Synod's Statistical Bureau giving a brief curriculum vitae on each minister as of Spring, 1959, and a sixteen-page questionnaire mailed to a random sample of ministers stratified by ministerial position. Two sources of data are used in the present reanalysis: Personal Records and the questionnaire. There is no duplication of Personal Record items in the questionnaire; rather, the two sets of data were linked by common identifying case numbers.

A stratified random sample of 761 cases was drawn from the file of Personal Records kept on some 5,400 ministers; a questionnaire was sent to the same sample; and a return of 572 responses (or 75%) was achieved (cf. Appendix C, Table C-1). Little discrepancy in occupational representation appears to exist between the total sample and the questionnaire replies when the two distributions are compared. The 189 cases from the Personal Records who did not respond to the questionnaire appear to be randomly distributed according to the proportions in the stratified sample from the Personal Records. However, when the 761 cases in the sample are treated as "marginals" and compared to the universe; there is a slight overrepresentation of specialists, executives, and large pastorates and a slight underrepresentation of the medium and small pastorates. In comparing the questionnaire responses to the universe, older pastors born 1900 and prior are underrepresented in their response rate by seven percent when compared to the other age categories. It is believed, however, that no serious bias exists because of the sample¹ or because of the unequal response rates to the questionnaire among selected groups.

This secondary analysis selects from the primary analysis

¹The average reliability of sample data from the Personal Records is approximately plus or minus three and one-half percentage points, with a 95 percent confidence level. For the questionnaire data, the average reliability is approximately plus or minus four percentage points, with a 95 percent confidence level.

of the data those aspects which particularly suit the purposes of the theoretical problems selected and eliminates those parts of the survey shown to be most error-ridden. It is to be recognized that a secondary analysis is limited to the variables at hand; for example, the original data lack variables on belief or seminary socialization.

An important aspect of the methodology of this research is the construction of indices. Since no prior indices were created in the primary analysis, ordinal and nominal scales have been created for purposes of data reduction and theory testing. Constructions of indices are given in Appendix B. Evidence for index unidimensionality is determined by inter-item correlations, factor analysis, and by Cronbach's reliability coefficient.

The data--both individual items and constructed indices--are presented in tabular form, correlation matrices, regression analysis, analysis of variance, and path analysis or log linear models where each is theoretically and statistically appropriate. Statistical significance is determined at the .05 level.

IV. REPORT OF FINDINGS: CAREER DETERMINANTS

A. THE PROBLEM OF ENVIRONMENTAL INPUTS: SOCIAL ORIGINS, ESPECIALLY OCCUPATIONAL INHERITANCE

Hypothesis 1--individuals are differentiated and will remain differentiated in the social structure in accordance with their social origins--is supported. First, the presence of the social origins effect is depicted in Table 1. Background Ascription, which is the summation of all social origins, is related to other background variables, socialization effects, career attainment, and satisfaction outputs. The social correlates for background ascription are higher education and seniority; an early but institutional-gradual occupational choice; professional, non-parochial, and paternal referents; positions of high rank, large-size pastorates, and specialized positions; and high job satisfaction both within the present career and upon career entry. The strongest correlates of background ascription are those of occupational choice, reality shock, position or size of parish, and reference to one's father as a significant other. Of particular interest is the fact that social origins is related to career attainment and satisfaction outcomes. Table 2 shows those of high background ascription being around 20% higher on each of the following: high status positions, high job satisfaction, low reality shock, and fewer small-size pastorates.

TABLE 1
Pearson Correlation Coefficients Between
Background Variables and Related
Social Correlates

	Early Education	Seminary	Sonship	Familism	Background A.
Father's Occ. Prestige	.14**	.09*	.46***	.32***	--
Early Education	--	.31***	.17***	.17***	--
Seminary	.31***	--	.17***	.17***	--
Educational Ascription	--	--	.28***	.29***	--
Degree	.07*	.23***	.18**	.16**	.27***
Wife's Education	-.03	.09*	.11**	.11*	.07
Seniority	.30***	.04	-.02	.04	.14*
Job Location	-.06	.09*	.06	.08	-.02
Position	.19***	.18***	.10**	.20***	.26***
Generalist-Specialist	-.08*	-.11**	-.15***	-.17***	-.18**
Size of Parish	.17***	.19***	.15***	.15***	.30***
Gen-Spec. 1st Position	-.05	-.09***	-.08**	-.13**	-.18**
2nd Position	.05	.05	.08*	.08	.04
Gen-Spec. 2nd Position	-.03	-.11**	-.05	-.05	-.16**
Role Advantage	.23***	.18***	.12***	.18***	.24***
Decision	.29***	.22***	.08*	.05	.14*
Occ. Choice	.23***	.25***	.21***	.29***	.39***
Sense of Call	.27***	.29***	.22***	.16**	.32***
Work Personalism	.08*	.09*	.08*	.06	.11
Professionalism	.01	.04	.06	.08	.13*
Professional Conference	.02	.06	.11**	.05	.05
Idealist	-.07	.07	.09	.14*	.10
Bureaucratic Orient.	.05	-.05	-.12*	-.19**	-.11
Executive Recommendation	.01	.01	-.11**	-.12*	-.09
Lutheran Theologian ID	-.01	.01	-.13***	-.13**	-.13*
Layman Sig. Other	.05	.08	-.09	-.20*	-.11
Father Sig. Other	.12	.06	.42***	.32***	.34**
Wife Sig. Other	.04	.09	.21***	.17*	.13
Parochial Role	.01	-.05	-.06	-.07	-.14*
Valuing Son of Pastor	--	--	-.04	.01	--
Valuing St. Louis Sem.	--	--	-.04	-.06	--
Religious Challenge	-.02	.17***	.01	-.07	-.08
Ecumenism	.01	.18***	.08*	-.02	-.03
Reality Shock	.04	.04	.25***	.17**	.30***
Job Satisfaction	.10*	.01	.06	.04	.14*
Vocational Conviction	.25***	.11*	-.03	-.01	.13

*p<.05

**p<.01

***p<.001

TABLE 2
Effects of Background Ascription
Upon Position and Satisfaction
Variables

	Background Ascription	
	High	Low
Size of Parish		
Large	32%	19%
Medium	45	37
Small	23	45
Position		
High Status	66	47
Job Satisfaction		
High	61	43
Reality Shock		
Low	70	51

Gammas=.38, except for Job Satisfaction (.36).
N=572

Second, the direct effect of social origins upon position variables remains despite any controls (Table 3); however, the direct effect of social origins upon satisfaction variables remains for only one of the three satisfaction variables (Table 3 and 4).

In Table 3 the effect of social origins upon position variables (Position and Size of Parish) remains within levels of age or seniority, previous positions, achievement (achievement orientation, authorship, role advantage), occupational motivation (occupational choice or sense of call), and any combination thereof. The effects of social origins upon career-entry satisfaction, i.e., Reality Shock, remains within

TABLE 3
Zero-and First-and Second-Order Partial Correlations
Between Background Ascription and Position,
Size of Parish, and Satisfaction Variables

Dependent Variables	0°	1° Controls					2° Controls				
		1	2	3	4	5	6	2&6	3&6	4&6	6&7
Position	.26***	.26***	.23***	-- ^a	.25***		.23***	.22***			.18**
Size of Parish	.30***	.29***	.28***	.23*	.30***		.28***		.23**		
Job Satisfaction	.14*	.14*	.13	.13	.11		.12			.09	
Reality Shock	.30***	.29***	.28***	.28***	.28***		.31***				
Vocational Conviction	.13 p<.10					.19*					

*p<.05, **p<.01, ***p<.001

Control Variables:

1=Achievement Orient. 5=Occupational Choice
2=Authorship 6=Seniority
3=Role Advantage 7=Second Position
4=Sense of Call

^aNo correlation is presented because Position is rank-ordered by honorary offices which is subsumed in the variable Role Advantage.

TABLE 4
Zero-Order and Partial Correlations Between Background
Ascription and Satisfaction Variables While
Controlling on Structural and Attitudinal
Variables

Dependent Variables		<u>Structural-Type Controls</u>									
		<u>1°</u>								<u>2°</u>	
		0°	1	2	3	4	5	6	3&4	3&6	3°
											1&4&5 2&4&5
Job Satisfac-											
tion Reality	.14*	.14*	.13	.12	.12	.13	.13	.10			
Shock	.30***	.29***	.29***	.27***	.31***	.29***	.28***		.26***		
Vocational											
Conviction	.13 p<.10	.09	.05	.12	.09	.12	.09				.05 .005
<hr/>											
		<u>Attitudinal-Type Controls</u>									
		<u>1°</u>						<u>2°</u>		<u>3°</u>	
		7	8	9	10	11	12	7&9		7&9&11	
Job Satisfac-											
tion Reality	.14*	.12	.14*	.12	.18	.13	.16*			.09	
Shock	.30***	.29**	.29***	.23*	.30	.32***	.29***				
Vocational											
Conviction	.13 p .10	.19*							.26*		

*p<.05, **p<.01, ***p<.001

Control Variables: 1=Position 5=Degree 9=Father Sig. Other
2=Size of Parish 6=Role Advantage 10=Layman Sig. Other
3=Gen.-Specialist 7=Occupat. Choice 11=Professionalism
4=Seniority 8=Work Personalism 12=Bureaucratic Orientation

all controls. On the contrary, the low positive relationship between social origins and job satisfaction (or vocational conviction) is easily mediated by achievement, motivational, or seniority variables. Seniority in fact explains 6% of the variance within Vocational Conviction as compared to only 2% for Background Ascription. However, it is noted that occupational choice acts as a suppressor of the relationship between social origins and vocational certainty, i.e., those of high ascriptive background are more vocationally certain when they are "experientially" motivated instead of their more usual "gradual or institutional" motivation.

According to Ritzer (1975), two of the most common paradigms within sociology are the "social factist", which subsumes a structural perspective, and the "social definitionist", which subsumes an attitudinal perspective. A question to consider is whether structural variables or attitudinal variables best mediate the relationship between social origins and satisfaction. Table 4 suggests that neither type of variable is more explanatory than the other. Nevertheless, structural variables better explain why social origins are related to vocational certainty--the reason those of high ascriptive background are more vocationally certain is their advanced education and seniority and their larger, more prestigious pastorates. Two attitudinal variables, Occupational Choice and Father as Significant Other, actually suppress the original relation; i.e., vocational certainty would be enhanced for those of high background ascription if

one removes the effects of their "institutional" motivation and their deference to their fathers in problem-solving.

The fact that social origins remains differentiated in the social structure of Lutheran ministry supports other findings about the pervasive effects of ascribed or social origin attributes within organizations (Dalton, 1951; Glaser, 1968; Beattie and Spencer, 1971; Pavalko, 1971).

Hypothesis 2 generally stated that the returns to occupational inheritance--operationalized by the variable of Sonship--will be differential social, occupational, and organizational dimensions and advantages. The specification of this general hypothesis is that of Hypothesis 2a--the minister who inherits his father's occupation will have made an early decision to enter ministry on the basis of a gradual or institutional kind of occupational choice. His occupational inheritance will result in high occupational status, satisfaction, professionalism, and the willingness to make risk-taking decision preferences. The general hypothesis and its sub-hypothesis are both confirmed upon examination of the correlates of Sonship in Table 1. The occupationally-inherited grouping of professional church sons is advantaged by background, socialization, and career attainment factors; and differentiated by behavioral outputs.

First, there are the background differences. Professional church sons come from high reputational social class background, receive elementary and secondary education in private schools, attend the more prestigious seminary, are graduated

with an advanced degree, and marry a wife who also has advanced education.

Second, there are the socialization differences. Professional church sons decide early to enter ministry and are motivated in their occupational choice by gradual or institutional factors. They embody a more professional and cosmopolitan orientation--they defer to their professional conference but not to bureaucratic authority figures or to laymen; they embody a personalistic orientation in work. Berg (1969) supports this finding of occupational inheritance being related to professionalism. In a secondary analysis of Bridston-Culver data--sample of 17,565 Protestant seminarians in both the United States and Canada--Berg found that sons of clergymen showed higher levels of professional socialization.

Third, there are the career attainment differences. Professional church sons occupy positions of status, power, and influence. They are overrepresented in larger size pastorates and in the specialties. They possess role advantages of recognition and productivity. However, the ascriptive position of being a professional church son is not correlated with ascriptive attitudes, i.e., there seems to be no conscious recognition of the advantages associated with being a pastor's son, or having been graduated from the St. Louis seminary, or being related to family members who are professional church workers.

Fourth, there are the behavioral output differences. Professional church sons are slightly more willing to make risk-taking decisions, e.g., they are more ecumenical. They also experience less reality shock upon career entry.

Hypothesis 2b postulated that occupational inheritance is associated with the presence of a familistic occupational subculture. Hypothesis 2b is substantiated by evidence given in Appendix B, #2. The minister who is a son of a professional church worker is socially located in a family network where siblings and in-laws are also professional church workers. The interrelatedness of this ministerial family-network system describes the presence of a familistic occupational subculture.

Hypothesis 2b also suggested that the addition of the familistic occupational subculture to occupational inheritance will result in more resource advantages than just occupational inheritance alone. This is tested by comparing similar correlates of Familism, which measures both occupational inheritance and the subcultural effect, and Sonship which measures only occupational inheritance.

Both Table 5 and Table 1 point to only marginal support for this specification of Hypothesis 2b. In Table 5 the percentage increases of resource advantages for high Familism are negligible when compared to percentages of professional church sons with resource advantages. However, there is a slight tendency for the subcultural effect to increase resource advantages; for example, when compared to Sonship,

TABLE 5
Percentage Differences of Familism
and Sonship Within Categories of
Resource Advantages

	<u>Familism</u>			<u>Sonship</u>		
	High (34%)	Low (66%)	% Diff.	Professional ^a Church Sons (39%)	Lay Sons (61%)	% Diff.
Early Private Education	45%	28%	17	46%	25%	21
St. Louis Sem.	88	75	13	90	76	14
Grad. Degree	22	11	11	21	10	11
Wife College Grad.+	19	5	14	15	10	5
High Status Position	65	53	12	63	52	11
Large Pastorate	32	21	11	30	19	11
High Role Advantage	15	6	9	15	9	6

Mean % Difference 12 11

All F values $p < .05$

N=572

^a Due to the sample's slight overrepresentation of specialists, executives, and large pastorates; the actual proportion of professional church sons in the universe is 35%.

Familism has both a higher correlation with Position ($r=.20$ versus $r=.10$) and with Role Advantage ($r=.18$ versus $r=.12$).

When comparing the different background variables (cf. Table 1), Seminary attended is basically comparable with Familism effects. The returns to both early private education and graduation from St. Louis seminary are various resource advantages of occupational status. It is also interesting to note that early private education strongly affects vocational certainty, while graduation from St. Louis seminary directly influences liberal attitudes, e.g., ecumenism and other religious challenges.

That effects differ by seminary is of no surprise. Carroll (1971) analyzed 1451 ministers from twenty-one Protestant seminaries and concluded that the type of theological school attended affected the professional self-concept of the minister and resulted in particular conservative to liberal theological attitudes. Graduate school type seminaries led to more liberal attitudes while vocational school type seminaries (practical-spiritual) led to more conservative attitudes.

It is a fact that occupations attract their members from particular segments of the social structure, e.g., occupations of higher prestige attract members of higher social origins. Professional occupations have been characterized by a large amount of occupational inheritance. Data from eight separate studies of six occupations illustrate that occupational inheritance is greater in five of these occupa-

tions than one would expect on the basis of chance alone. (Social work is disregarded because it includes those with both mothers and fathers in the occupation.) Percentages of occupational inheritance for these six occupations are military, 25%; lawyers, 15%; doctors, 11-19%; clergy, 13%; dentists, 8%; social workers, 3% (Pavalko, 1971:71).

According to Smith and Sjoberg's (1961) analysis of leading clergymen, over 70% of the clergymen's sons went into the professions with more Lutherans entering ministry than from any other denomination. Occupational inheritance for the Lutheran Missouri minister in 1959 was 35% (cf. Table 5). Kelsall (1954) analyzed clergy recruitment from 1850-1948. In the earlier period, occupational inheritance was as high as 55% but declined to 33% in the 1930's.

B. THE PROBLEMS OF GOAL ATTAINMENT AND INTERNAL STRUCTURAL DIFFERENTIATION

1. CAREER ATTAINMENT

To the extent that dominance can be identified in an organization and mobility system, one can understand the variation in the hierarchical groupings and in the ways these either promote or constrain individuals and group mobility. It is generally hypothesized by this writer that the effects of social origins will remain dominant despite various controls, that occupational inheritance is a major form of this social origin dominance, and that direct occupational inheritance better predicts career attainment than indirect occupational inheritance (i.e., inheritance in terms of broad occupational categories, e.g., professional).

Before proceeding to examine these hypotheses, it is helpful to generally describe the correlates of intra-occupational ranking. When comparing the correlates of occupational status (Position and Size of Parish), one notices a not unsurprising similarity--cf. Table 6. Ministers in higher status positions or in larger pastorates are more advantaged by social-origin related variables; are more affected by seniority; and are differentiated attitudinally by being slightly more professional, by identifying more with parochial roles (traditional and administrative), by deferring more to one's wife in professional problems, and by feeling more certain that one's choice of ministry was correct. The occupa-

TABLE 6
Correlation Coefficients of Variables Related to
Position and Size of Parish

	Position	Size of Parish
Background Ascription	.26***	.30***
Father's Occupational Prestige	.03	.06
Sonship	.10**	.15***
Familism	.20***	.15***
Early Education	.19***	.16**
Seminary	.18***	.19***
Educational Ascription	.21***	.19***
Seniority	.27***	.22***
Second Position	.15***	.09*
Role Advantage	-- ^a	.37***
Decision	.14***	.16**
Professionalism	.03	.10*
Bureaucratic Orientation	-.12**	-.09
Lutheran Traditions	-.08*	-.05
Family Proximity	-.10**	-.09*
Wife as Significant Other	.16**	.21**
Pastor-Friend Sig. Other	.09	.13*
Achievement Orientation	-.06	-.09*
Parochial Role Performance	.09*	.08
Traditional Role Perf.	.12**	.10*
Administrative Role Perf.	.11**	.10*
Vocational Conviction	.17**	.28***

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

^a Coefficient not presented because Position is ranked according to Honorary Offices which is included in Role Advantage

tional-status differences become more obvious upon comparing percentage differences for pastors of large parishes versus pastors of small parishes (Appendix C, Table C-2). On general social origins ("high background ascription"), occupants of large pastorates are 30% higher. Occupants of large pastorates are 18% higher on occupational inheritance, 14% higher on "early private education", and 19% higher on graduation from the prestigious seminary. They are also characterized by 21% more "early decision to enter ministry", 10% more "high role advantage", 22% more "wife an important significant other", 7% more "high administrative role performance", and 35% more vocationally certain. This analyzing the clergy occupational role in terms of church organization size has also been employed by Douglass and Brunner (1935), Blizzard (1959), Hepple (1959), and Nelsen and Everett (1976).

Hypothesis 3 stated that the direct effect of social origins upon occupational rank (position or size of pastorate) will not be mediated by education, one's early positions, or by seniority. Social origins here is operationalized by the variable Background Ascription and its components. Because Background Ascription includes within it occupational inheritance, it is expected that social origins will be a powerful predictor of occupational rank. Hypothesis 3 is confirmed. One of the major predictors of Position is Background Ascription (Table 7), which explains 7% of the 15% of the variance explained--the social origin components that most significantly affect Position are Familism and Early

TABLE 7
Multiple Regression of Position

Independent Variables	Multiple R	R ²	R ² Change	Pearson R	Beta (p<.05)
Background A.	.26	.07	.07	.26	.22
Age/Seniority	.35	.12	.05	.27	.25
Second Position	.39	.15	.03	.15	.16
When Decomposing Background Ascription ^a					
Familism ^b	.20	.04	.04	.20	.16
Early Education	.25	.06	.02	.19	.07
Age/Seniority	.34	.11	.05	.27	.25
Second Position	.37	.14	.03	.15	.15

^aBeta significance tested by the hierarchical method.

^bSonship is significantly related to Position but only explains 1% of the variance within Position as compared to 4% for Familism.

TABLE 8
Multiple Regression of Size of Parish

Independent Variables	Multiple R	R ²	R ² Change	Pearson R	Beta (p<.05) ^a
Background A.	.30	.09	.09	.30	.22
Seniority	.35	.12	.03	.22	.07
Role Advantage	.43	.19	.07	.37	.29
When Decomposing Background Ascription					
Sonship	.15	.02	.02	.15	.09
Early Education	.20	.04	.02	.17	.02
Seminary	.24	.06	.02	.19	.12
Seniority	.31	.10	.04	.22	.09
Role Advantage	.41	.17	.07	.37	.30

^aBeta significances tested by the hierarchical method.

Education. One of the major predictors of Size of Parish is Background Ascription (Table 8) which explains 9% of the 19% of the variance explained--the social origin components that most significantly affect Size of Parish are Sonship, Early Education, and Seminary. On both measures of occupational rank, social origin variables maintain strong direct effects and are only slightly mediated by other predictors.

According to Blau and Duncan's (1967) model of career attainment across occupations, the major predictor was level of education, followed by first job and then social origins. In the present case study of ministry, education--i.e., degree--is insignificant, but there is some support for the "first or early job effect" upon later career attainment. Another difference from Blau and Duncan's finding is the predominance of seniority. Seniority is the strongest predictor for Position, closely followed by social origins. The dominant influence of seniority depicted here is supported by those authors who see age-grading as a major predictive factor for a person's career (Becker and Strauss, 1956; Super, 1957; Gross, 1958). Fichter (1968) suggests that the most important variable for upward mobility for Catholic priests has been seniority, and recent empirical analysis of status attainment for Catholic priests supports this.

Hypothesis 3a specified that motivational factors will not be strong enough to overcome the structural or institutional elements in predicting the occupational status-attainment process; for example, achievement orientations will not

significantly add to the predictive equations based on structural elements. Hypothesis 3a is supported (Tables 7 and 8). No motivational factors significantly add to predictive equations of career attainment based on structural or institutional elements such as social origins, early position, seniority, or role advantages. This result supports the structuralist perspective of the "social factist" paradigm (Ritzer, 1975). It also supports Featherman's (1972) finding that achievement orientations did not significantly add to the structural elements in the status-attainment processes. The result of Hypothesis 3a is also linked to Hall and Schneider's (1973) discovery that the most important experiences in priests' lives seem to be the regular institutional experiences that all other priests go through, rather than personal events. These institutional career stages are grammar school, seminary, ordination, first assignment, subsequent assignments, pastorate, and retirement.

Hypothesis 3b specified that occupational inheritance will be a form of social origin dominance; that is, the occupational returns for professional church sons will be higher than that for lay sons. Hypothesis 3b has both direct and indirect support (Tables 7 and 8). Sonship is both statistically and substantively related to Position. Sonship, however, is a part of Familism and Background Ascription, and so indirectly Sonship is substantively related to Position too.

Hypothesis 3c stated that the direct measure of social origins will be more predictive of career attainment than the

indirect measure--direct occupational inheritance (Sonship) will effect greater occupational returns than indirect occupational inheritance (Father's Occupational Prestige); that is, inheriting the same occupation as the father's will be more predictive than inheriting merely another professional or high-status occupation. Hypothesis 3c is confirmed (Table 6). Father's Occupational Prestige is not significantly related to either Position ($r=.03$) or to Size of Parish ($r=.06$), but Sonship is related to Position ($r=.10$) and Size of Parish ($r=.15$).

The LCMS clergy are the highest on direct occupational inheritance (35%) when compared to six other professional occupations (Pavalko, 1971:71), and probably highest of all American, Protestant denominations (Scherer and Wedel, 1966). Except for the military, the LCMS clergy are also the highest on indirect occupational inheritance (43%)--the percent with fathers in "professional-technical" occupations--when compared to nine professional occupations around 1960. The percent of these other occupations with fathers in "professional" occupations is as follows (Pavalko, 1971:72): military, 50%; Protestant clergy, 36%; doctors, 22-28%; dentists, 24%; engineers and social workers, 19%; professors, 16%; teachers, 14%; and Catholic clergy, 12%. In addition, three-fourths of the LCMS clergy come from higher status families as measured by the "Warner-type" scale of Father's Occupational Prestige (professional, semi-professional, small to large owner or manager).

The process of career attainment for the LCMS clergy is summarized pictorially by using path analytic models¹ (Figures 1, 2, 3). Each causal model diagram is tested for distortion and for interaction effects by analysis of Goodman's log linear models.² Interaction parameters for the log linear analyses are presented in Appendix C, Table C-3.

Figures 1, 2, and 3 demonstrate that career attainment depends on social origins, seniority, and earlier career attainment. From Figure 1 and Table C-3 in Appendix C, it is also evident that occupational rank is higher among those with either high social origins, high seniority, or second-position status; but the increase in occupational rank is especially

¹According to Duncan (1966) path analysis models are useful for making explicit the rationale of conventional regression calculations and for decomposing the effects of a dependent variable. Path analysis is not a method for discovering causes but a method for rendering interpretations explicit, self-consistent, and susceptible to rejection by subsequent research.

²A method that systematically and empirically examines the categorical effects within variables, and the relative merits of the linear development and systemic models is that of Goodman's log linear models (or Goodman's modified multiple regression method). This method is designed specifically for multivariate analysis of data which do not meet assumptions of measurement scale, additivity, and homoscedasticity required in conventional regression analysis. In the tradition of classic factorial designs, the method operates on nominal and ordinal scale variables cross-classified in contingency tables. The method is also of course applied to quantitative (i.e., interval scale) variables that have been broken into specific subcategories. Goodman limits the term "interaction" to higher-order effects--i.e., three or more variable effects--while classical analysis of variance also speaks of two-variable effects as interaction effects. This writer utilizes interaction in the classical analysis of variance sense.

Path Model for Position

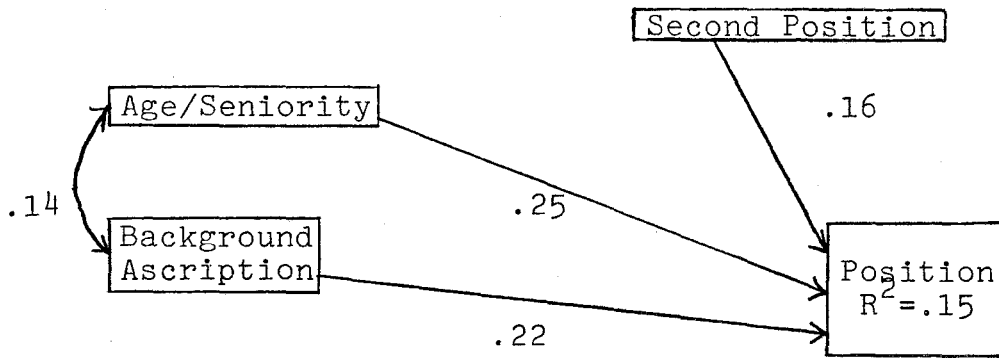


FIGURE 2

Path Model for Position
When Decomposing
Background Ascription

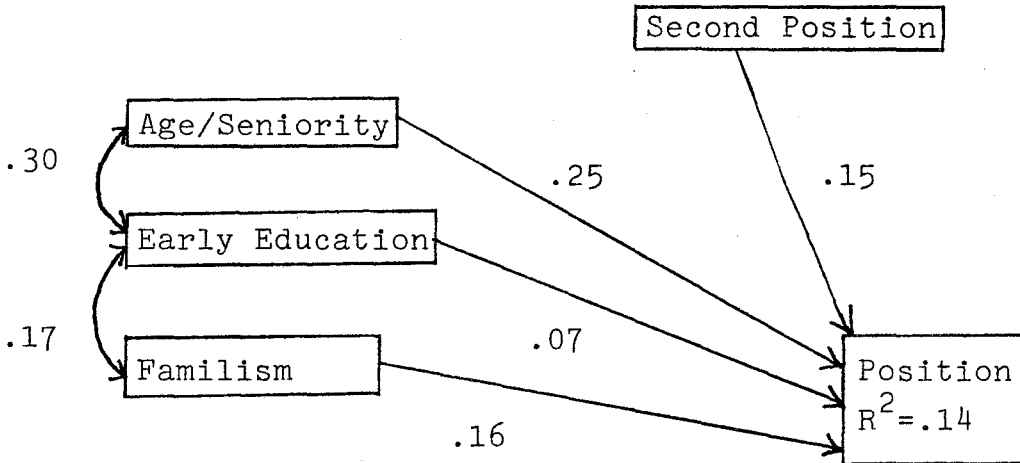
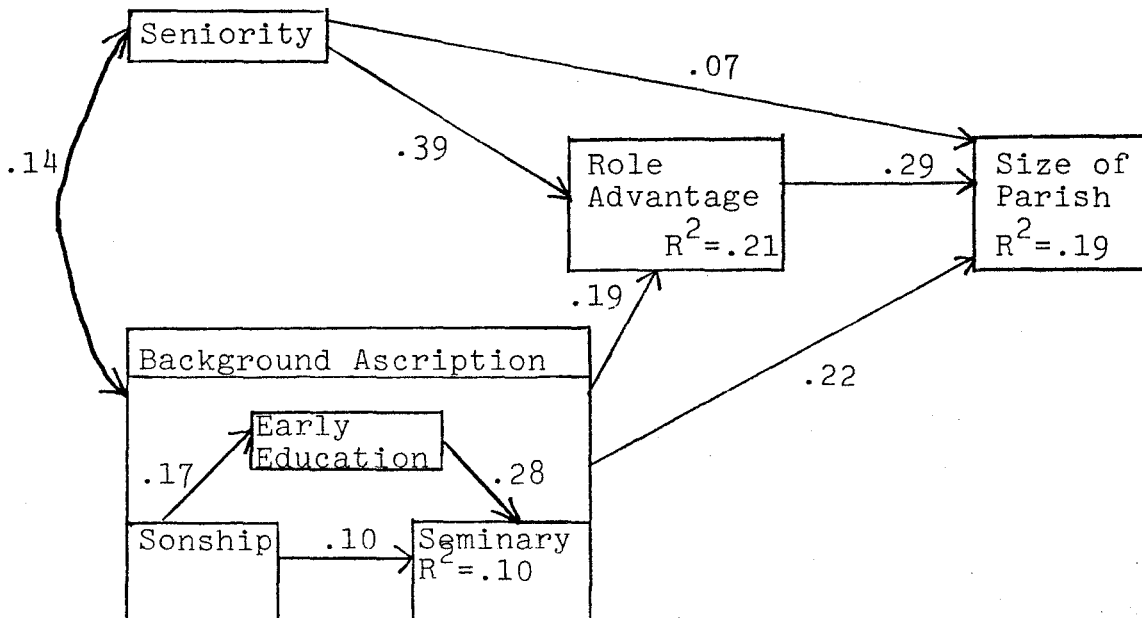


FIGURE 3

Path Model for Size of Parish



high among those who combine high social origins, seniority, and second-position status. Particular evidence is the fact that those high on Background Ascription are more likely to be higher on Position than those low on Background Ascription.

Figure 2 is essentially similar to Figure 1 except here the major social origin predictors are specified. It is singularly interesting to note that the subcultural and occupational inheritance aspects of Familism have a strong impact on Position. The returns to Position are particularly higher when high Familism is joined with totally-private elementary and secondary education (Appendix C, Table C-3).

Figure 3 illustrates a causal, block-model diagram of organizational size which measures occupational rank. Here we see that Role Advantage, a productivity and recognition measure, is the strongest predictor and is also the medium through which seniority has a strong indirect effect upon Size of Parish. Again we see the strong direct effect of Background Ascription upon Size of Parish despite the controls of Seniority and Role Advantage. Large pastorates are markedly resultant of the combined effect of high seniority and high role advantages (Table C-3, Appendix C). It is also significant to note that occupational inheritance is notably related to large pastorates when professional church sons also have the characteristics of early private education, graduation from the prestigious seminary, high seniority, and high role advantages.

Hypothesis 4 indicated that generalists will be differentiated from specialists on a variety of social correlates; and, specifically, that specialists will be more professional and ecumenically liberal and embody broader reference groups. There are two bases for this hypothesis. First, on the individual level it is expected that different types of commitment grow out of a person's differential work experiences. Second, on the organizational level, it is expected that the higher the rank of the status subgroup in a normative organization, the more likely that status subgroup members will deviate from the official organization's ideological norms.

Hypothesis 4 is substantiated (Table 9). Specialists are more advantaged by social origins--specialists are around 10% higher on all social origin aspects and, curiously, 15% higher on occupational inheritance. Specialists are socialized to broader reference groups (10% higher on Non-Lutheran Clergy ID and 13% higher on Public Role Orientation) and to a greater personalistic work-orientation (7% higher). The returns to specialization result in career advantages (10% higher on Role Advantage) and in behaviors that are satisfying (14% higher job satisfaction) and that involve risk-taking decisions (11% higher professional challenge; 13% higher religious challenges--14% higher on the ecumenical religious challenge). While the specialists have broader reference groups and are more professional and ecumenical, the generalists are more organizationally oriented (14%

TABLE 9
Percentages of Generalist-Specialist
Positions Reporting Highest Scores
on Related^a Social Correlates

Social Correlates	Generalists (N=479)	Specialists (N=239)
High Background Ascription	50%	62%
Professional Church Sons	34	49
High Familism	30	43
St. Louis Seminary	79	88
Early Private Education	31	38
Grad. or Bachelor's Degree	36	54
Wife's Ed.--Some College+	49	60
High Seniority	14	22
Urban Job Location	74	99
Generalist in 1st Position	89	78
Generalist in 2nd Position	95	66
High Role Advantage	8	18
High Work Personalism	73	80
High Bureaucratic Orientation	60	46
Pastor-Friend Important Sig. O.	70	78
High Non-Luth. Clergy ID	51	61
High Public Role Orientation	42	55
High Traditional Role	66	56
High Achievement Motivation	46	64
High Religious Challenge	9	22
High Ecumenism	24	38
High Professional Challenge	30	41
High Reality Shock	45	31
High Job Satisfaction	46	60

^a $p < .05$

higher on bureaucratic orientation) and enjoy traditional roles (10% higher on traditional role performance.)

These findings are corroborated by Hall and Schneider (1973) in their research of Catholic priests. They found that over time parish priests (the locals--Gouldner, 1958) develop greater organizational commitment and that the specialists (the cosmopolitans) develop greater professional commitment. These findings are also consistent with Melber's¹ analysis of LCMS pastors where he found that specialists were more doctrinally liberal than parish ministers.

The major variables that predict 25% of the variance within Specialist-Generalist Position are presented in Table 10 and causally diagrammed in Figure 4. Occupational inheritance affects advanced education and low reality shock upon career entry. In turn, advanced education leads to an early specialized position which results in a present specialized position. Increased seniority and low reality shock also result in specialized positions. The best single predictor of the degree of positional specialization is whether one's second position was specialist or generalist--in the actuality of the LCMS structure all positions can be entered by the second position.

The direct effect of occupational inheritance is largely absorbed by the effect of education. The attainment of a

¹Rev. David Melber, Beliefs About Issues In Resolution 3-09 Of The New Orleans Convention Of The Lutheran Church--Missouri Synod, Master's Thesis, West Texas State Univ., 1975.

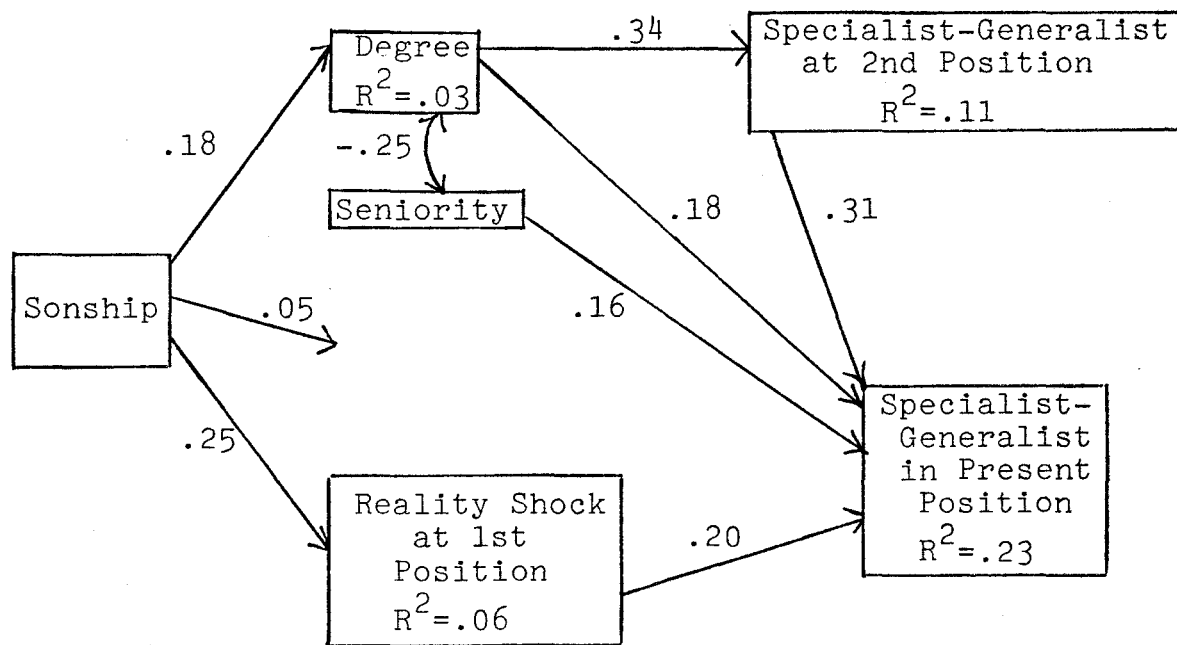
TABLE 10
Multiple Regression of
Specialist-Generalist Position

Independent Variables	Multiple R	R ²	R ² Change	Pearson R	Beta (p<.05) ^a
Sonship	.15	.02	.02	.15	.05
Degree	.28	.08	.06	.27	.18
Seniority	.33	.11	.03	.09	.16
Reality Shock	.38	.15	.04	.22	.20
Specialist-Generalist at 2nd Position	.48	.23	.08	.37	.31

^aBeta significance tested by the hierarchical method.

FIGURE 4

Path Model of Specialist-Generalist Position



specialist position is particularly apt for those professional church sons who also have experienced low reality shock, and for those of low seniority with a graduate degree (Appendix C, Table C-3). It can also be said from Table C-3 that the increase in occupational inheritance, degree, seniority, and low reality shock is greater among those who are specialists both at their second and present positions than for those who are not.

The specific ministerial positions may be compared apart from their overall ranking or specialization. In Appendix C, Table C-4 six positional groupings are compared on all correlates that depict significant differences. When comparing the highest and lowest scores for the six positions, professors are the highest on social origins (8% higher than executives and 40% higher than occupants of small pastorates on Background Ascription)--notable significant is the occupational inheritance difference (17% higher than executives and 36% higher than small pastorates.) Professors are also the highest on an institutional occupational choice, advanced education, professionalism, broad reference groups (highest on Non-Lutheran Clergy ID, and lowest on Parochial Role Performance which includes Traditional Roles), and satisfactions (highest on Job Satisfaction and tied with large pastorates on Vocational Conviction). Of all positions professors place the highest value on graduation from St. Louis seminary as being influential for career mobility, while executives place the least value.

The executive position is associated with relatively high social origins (highest on the single item of totally-private early education) and with the highest seniority. Executives are the earliest deciders in entering ministry, which is shared with large pastorates, and their occupational choice is based on more of a sudden-experiential motivation than a gradual-institutional motivation.

Occupants of large pastorates are early deciders to enter ministry and are very high on Vocational Conviction. Their singular distinction, however, is the magnitude of narrow or parochial reference groups (highest on Parochial Role Performance which includes Administrative and Traditional Roles; lowest on Non-Lutheran Clergy ID).

Occupants of medium pastorates are lowest on professional orientations (lowest on Professional Conference and Professional Challenge). Specialists are highest on Professional Challenge and on Ecumenism. The occupational grouping of occupants of small pastorates/assistants/associates is the polar opposite to professors on many correlates. Occupants of small pastorates/assistants/associates are lowest on social origins (including the item of occupational inheritance), education, seniority, ecumenism, satisfactions (Job Satisfaction and Vocational Conviction); and they also make the latest decisions to enter ministry.

To summarize the unique differences between the positions, professors possess the greatest amount of resource advantages; executives are characterized by high seniority;

occupants of large pastorates are the organizational practitioners with parochial references; those in medium pastorates are bureaucratic oriented; those in small pastorates/assistants/associates possess the fewest resource advantages and are the least ecumenical; and specialists are the most professional and ecumenical.

In overview of the section on career attainment processes, we see the dominant influence of social origins and especially of occupational inheritance. These findings support the general conclusion of other social origins studies that social origins (as measured by father's socioeconomic status) influence the son's eventual occupational socioeconomic status (Blau and Duncan, 1967; Kelley, 1973; Zafirau, 1974). But this present writer's findings differ from other social origins studies on the magnitude and differential measurement of the social origins effect, particularly by using the concept of occupational inheritance.

The eliteness of occupational inheritance or high social origins generally can be interpreted by Boudon's (1974) use of "social origin dominance". For Boudon "social origin dominance" accounts for the inequality in western meritocratic societies. "Social origin dominance" implies that, of a pool of potential candidates for entrance into a given occupational group which educationally is equally credentialed, those with higher social or occupational origins are favored or advantaged in the competition for scarce higher occupational opportunities. True social-origin dominance implies an ascriptive

credential that is not simply a higher payoff across the occupational or social system. Another interpretation of elites, which differs from Boudon's emphasis on inequality, is that of Keller's (1968) functional analysis. According to Keller, the destinies of societies depend upon the actions and ideas of their "strategic elites". The functional needs (Parsonian imperatives) of societies are rarely met in an ideal, rational way--the social structure (social action) is not consistent with the logical structure (norms). In the absence of such a correspondence, individuals who translate the social system's needs (functional prescriptions) into workable rules are called strategic elites. Accessibility to these elites includes qualifications of merit or achievement, and ascription.

In conclusion, professional church sons function as such a "strategic elite" for the LCMS organization and account for latent inequality within it.

2. INTRA-OCCUPATIONAL MOBILITY

Mobility is the analytic counterpart to stratification and so this section is the specification of career attainment in terms of "accumulative advantage" and the reward structure for mobility within an occupation.

Research within the sociology of science has explored the notion that scientists accumulate advantages over time, i.e., successful scientists accumulate rewards that lead to even greater productivity, or alternately interpreted as the

disproportionate recognition of the contributions of well-known scientists (Merton, 1968; Cole and Cole, 1973; Allison and Stewart, 1974; Reskin, 1977). The research on accumulative advantage illustrates the inequality of career mobility. Several explanations for that inequality have been factors of ability, socialization, and the reinforcement relationship between productivity, recognition, and resources. Strict measurement of accumulative advantage assumes that each cohort's success over time will result in an increasing mean, variance, and inequality.¹

Hypothesis 5 stated that there will be evidence of the process of accumulative advantage in the career attainment of the Lutheran Church-Missouri Synod minister. This hypothesis is an application of the "accumulative advantage hypothesis" to a synthetic cohort other than scientists. The measure for career success utilized in this hypothesis is that of recognition or prestige, which is operationalized by the ratio variable "Number of Honorary Offices". Hypothesis 5 is not confirmed upon analysis of Table 11. Although an increasing number of ministers received recognition over time (increasing mean up to age 68) and the range of variation within each cohort increases over time (increasing standard deviation up to age 68), there is no unequal accumulation of recognition

¹Paul Allison and Tad Krauze, "The Effect of Cumulative Advantage on Inequality in Science", Unpublished paper presented at the 1977 Annual Meeting of the American Sociological Association, Chicago, Illinois.

TABLE 11
Inequality of Recognition by Years
Since Seminary Graduation

Years Since Sem. Grad. --Corresponding Age in ()	Recognition (# of Honorary Offices ^a)			
	Mean	Standard Deviation	Inequality ^b	(N)
57+ (79 plus)	2.20	1.92	.874	(5)
52-56 (74-78)	1.54	1.37	.898	(17)
47-51 (69-73)	2.40	2.00	.833	(25)
42-46 (64-68)	2.43	2.16	.887	(39)
37-41 (59-63)	1.98	2.08	1.049	(59)
32-36 (54-58)	1.93	2.07	1.073	(60)
27-31 (49-53)	1.32	1.72	1.303	(87)
22-26 (44-48)	1.26	1.29	1.025	(96)
17-21 (39-43)	1.14	1.37	1.205	(78)
12-16 (34-38)	.83	1.14	1.367	(84)
7-11 (29-33)	.46	.96	2.076	(91)
1-6 (28 less)	.09	.37	4.131	(112)
				(753)
Overall Inequality			1.393	

^aHonorary office is either an elected or appointed position other than one's full-time position and can range from the local to the national levels. Aggregate mean of honorary offices is 1.158 and average standard deviation is 1.614.

^bInequality coefficient is the coefficient of variation, standard deviation/mean.

advantages over time (inequality coefficient does not increase from low seniority to high seniority).

However, it is very possible that "honorary offices" is an inapt measure of the accumulative advantage hypothesis. Since honorary offices are appointed as well as elective and involve some obligation as well as honor, it may be that the ones who held a number of offices earlier in their careers would not want to hold many more as they grow older. A more appropriate measure would have been publication productivity, but the variable "Authorship" in this data is a nominal variable and cannot be used with inequality measures. Nevertheless, when comparing productivity percentages over time (Appendix C, Table C-5) there is a linear increase for the aggregate (which may imply an increasing inequality as well as an increasing mean) which remains despite controlling for Sonship, Seminary, Positions (except for executives), and Professionalism. Authorship is highest for those who are professional church sons, for St. Louis graduates, for professors and executives, and for the professionally oriented.

According to Broughton and Mills,¹ the reward structure in ministry operates less through enhancement of opportunities to increase performance as a parish minister--although the parish role is in principle most valued--than it does through enhancement of opportunities to increase other types

¹Walter Broughton and Edgar Mills, "Accumulative Advantage in the Ministry: The Matthew Effect Brought Home", Unpublished paper presented at the 1976 Annual Meeting of the American Sociological Association, New York, N.Y.

of role performance that are more visible to the denomination and the profession. Role performance in service of the denomination or the profession is highly visible and is the condition for the allocation of prestige and resources.

In the research at hand, one visible measure of role performance in service of the denomination and the profession is the productivity of authorship. And a measure of the reward structure is recognition by the bestowal of honorary offices. It is expected that the reward structure (recognition by honorary offices) of the LCMS organization reflects occupational mobility by non-pastoral role performance (productivity by authorship), the dominance of occupational inheritance, and the effect of specialization; and likewise, productivity itself reflects occupational inheritance and specialization. These predictions of the reward structure and of productivity are expected to remain throughout the minister's life-cycle stages. These expectations describe what is in effect stated by Hypothesis 6--i.e., the returns to productivity and recognition will vary by social-origins socialization and by the degree of specialization; recognition will be additionally affected by productivity. Productivity and recognition¹ are measured for three time-periods of the minister's life. The

¹"Early-Life Productivity or Recognition" = the first sixteen years after seminary graduation or up to age 38; "Mid-Life Productivity or Recognition" = the middle twenty years or up to age 58; "Late-Life Productivity or Recognition" = the last twenty-one years or up to around age 79.

degree of specialization¹ is measured by the variable, Specialist-Generalist in Second Position.

Data from Table 12 suggest partial confirmation of Hypothesis 6. Recognition equations (4,5,6) are affected by productivity stages. Both productivity and recognition are unevenly affected by the socialization of social origins (Sonship, Equation 3; Familism, Equation 6; Early Education, Equations 3,5,6; Background Ascription, Equations 3 and 4) but are not significantly affected by the degree of specialization. Degree is positively related to early- and mid-life productivity and early-life recognition but negatively related to mid- and late-life recognition. And surprisingly, earlier-life productivity stages are not significantly related to later-life recognition stages. The variance explained for productivity stages is negligible. On the other hand, the variance explained for recognition increases over the life-cycle and is primarily due to productivity. In summary, Table 12 suggests that the reward structure of the LCMS organization reflects the enhancement of authorship productivity and, to a slight extent, the influence of social-origins dominance.

¹The second position was chosen instead of the first position because all positions were actually accessible by the second position and since the median number of years spent in the first two positions was eight years, the second position remains temporally prior to the early-life stages of productivity and recognition which are periods of sixteen years.

TABLE 12
Regression Equations for Early-, Middle-,^a
and Late-Life Productivity and Recognition^a

Independent Variables	Standardized Regression Coefficients					
	Early-Life	Mid-Life	Late-Life	Early-Life	Mid-Life	Late-Life
	Produc-	Produc-	Produc-	Recog-	Recog-	Recog-
	tivity	tivity	tivity	nition	nition	nition
	(Equation)	(Equation)	(Equation)	(Equation)	(Equation)	(Equation)
	(1)	(2)	(3)	(4)	(5)	(6)
Sonship			.05*		.06	
Familism		.06		.06		.08*
Early						
Education			.13*		.06*	.06*
Seminary	.04	.07			.07	
Degree	.11*	.10*		.12*	-.20*	-.16*
Specialist or						
Generalist						
in 2nd						
Position	.08			.06		
Early-Life						
Productivity				.24*		
Mid-Life						
Productivity					.35*	
Late-Life						
Productivity						.48*
R ²	.03	.03	.02	.09	.16	.28

^aVariables that were not statistically significant at the .05 level were excluded.

*Coefficient at least twice its standard error.

Note: Background Ascription is significantly related ($p \leq .02$) to Early-Life Recognition ($r = .14$) and Late-Life Productivity ($r = .13$), and slightly positively related to the other dependent variables ($p \leq .10$). The interaction of Sonship and Seminary did not contribute to any of the equations.

C. THE PROBLEMS OF COORDINATION AND PATTERN MAINTENANCE

1. PROFESSIONAL-BUREAUCRATIC ORIENTATIONS

The central issue that differentiates the professional and bureaucratic orientations is that of the organization of work, i.e., organizing work around individual expertise or in hierarchical arrangements of rules and procedures (Dalton, 1959; Aiken and Hage, 1966; Miller, 1967). A religious organization as an open system is largely affected by the incompatibilities between professional and bureaucratic structures (Benson and Dorsett, 1971). Therefore, it is expected that professionalism will be inversely related to bureaucratic orientation--Hypothesis 7. The low negative relationship between professionalism and bureaucratic orientation slightly supports Hypothesis 7 (Table 13), i.e., those who are higher on professionalism are also lower on bureaucratic orientation. This supports Hall's (1968) finding of the general inverse relationship between bureaucratization and professionalization.

TABLE 13
Inverse Relationship Between Professionalism
and Bureaucratic Orientation:
Pearson Correlation Coefficients

	Bureaucratic O.	Bureaucratic O. ^a
Professionalism	-.08*	-.14**

* $<.09$

** $<.05$

^aScale created when only the two highest interrelated items are included which results in an alpha reliability of .69.

Merton (1957:195-206) writes about the relationship of the bureaucratic structure and personality--

Bureaucratic structure maximizes vocational security and approaches the elimination of personalized relationships and nonrational considerations. This structure must attain a high reliability of behavior; therefore, an unusual degree of conformity with prescribed norms is expected. There is the tendency to resist any change of established routines. Rules tend to become ends in themselves and transformed into absolutes. Conformity leads to timidity, conservatism, and technicism.

Assuming that the organization of work varies with types of control, socialization, and reference groups, Hypothesis 8 indicates the following: professionalism, as compared to bureaucratic orientation, will be higher on social origins, achievement, personalism in work, broad reference groups, less-traditional roles, and risk-taking decision preferences; but will be lower on job satisfaction.

Hypothesis 8 is confirmed upon analysis of Table 14.

In comparison to bureaucratic orientation, professionalism is more positively correlated with higher social origins and its related components (e.g., Background Ascription, $r=.13$ versus $r=-.11$; Sonship, $r=.11$ versus $r=-.12$) with higher educational achievement (Degree, $r=.15$ versus $r=-.15$), with higher personalism in work (Work Personalism, $r=.11$ versus $r=.02$), with broader reference groups (Non-Lutheran Clergy ID, $r=.20$ versus $r=-.11$; Public Role Orientation, $r=.26$ versus $r=-.06$), with less-traditional roles (Traditional Role, $r=-.02$ versus $r=.18$; Counseling Role, $r=.13$ versus $r=.03$), with more risk-taking decision preferences (Ecumenism, $r=.17$ versus $r=-.03$;

TABLE 14
Pearson Correlation Coefficients Between
Professionalism (P), Bureaucratic Orientation (B),
and Related Variables

	P	B		P	B
Background A.	.13*	-.11	Public Role Orient.	.26***	-.06
Familism	.08	-.19**	Parochial Role	-.01	.10*
Sonship ^a	.06	-.12*	Traditional Role	-.02	.18**
Seminary	.04	-.05	Counseling Role	.13**	.03
Early Education	.03	.08	Initiation of Career	.07	.11*
Degree	.15***	-.15**	Valuing Adv. Degree	.22***	-.09
Wife's Educat.	.03	-.15**	Valuing St. Louis Sem.	.14**	-.04
Seniority	-.04	.17***	Ecumenism	.17***	-.03
Position	.03	-.12**	Professional Challenge	.09*	-.04
Generalist-			Reading:		
Specialist	-.02	.15**	Inspirational	-.10**	.05
Size of Parish	.11*	-.09	Current	.08*	-.15**
Decision	.02	.16**	Psychological	.14***	-.06
Occup. Choice	.02	-.12*	Fiction	.13**	-.09
Work Personalism	.11**	.02	Reality Shock:	-.12**	-.07
Executive Rec.	.04	.18**	Family Shock	-.16**	.03
Lutheran Trad.	.27***	.06	Being Exemplar	-.13**	.05
Family Proximity	.21***	-.03	Fund-Raising	-.09*	.01
Layman Sig. Oth.	.05	.29***	Job Satisfaction	.04	.16**
Luth. Theologian	.27***	.06	Job Sat. for Wife	-.13**	.06
Non-Luth. Clergy					
Identification	.20***	-.11*			

*p<.05

**p<.01

***p<.001

^aProfessional Conference which is the strongest item within the professionalism scale is significantly related to Sonship (r=.11**).

Professional Challenge, $r=.09$ versus $r=-.04$), but is less positively correlated with job satisfaction variables (Job Satisfaction, $r=.04$ versus $r=.16$; Job Satisfaction for Wife, $r=-.13$ versus $r=.06$).

Several of these findings are supported in other research writings. Berg (1969) found that Protestant seminarians have higher professional socialization when they are the sons of clergymen. Although clergy tend to have more interests in people and ideas rather than in things or objects (Lepak, 1968), Bentz (1967) demonstrated that better-educated ministers tend to have more intense, personal relationships with people. According to Stewart's (1973) analysis of Priest's Councils, cosmopolitan-oriented clergy are more interested in concerns of the profession than in the local or pastoral realm. Findings from Struzzo's (1970) analysis of priests indirectly confirm the relationship of professionalism to less traditional roles and challenging decisions. He found that the more professional a priest is, the more likely he resolves authority conflicts contrary to the traditional norms established by the bureaucratic hierarchy of church officials. Thus, service to clients is more important than service to organization.

Other correlates of professionalism and bureaucratic orientation that were not predicted by Hypothesis 8 are depicted in Table 14. Bureaucratic orientation is associated with an early decision to enter ministry, with a sudden-experiential type of occupational choice, with being a parish pastor rather than being a specialist, and with identification

with the lay referent. Professionalism is associated with entering ministry with slightly higher reality shock, valuing Lutheran traditions, finding secular reading to be beneficial, and attaining larger-size pastorates. According to Berg (1969), professional socialization within ministry is associated with an extrinsic religiosity or a lack of charismatic orientation. Berg's assertion is not directly supported by the insignificant relationship found between professionalism and a more institutional-extrinsic occupational choice ($r=.02$); but it is indirectly supported in that bureaucratic orientation, which is inversely related to professionalism, is slightly related to a sudden-experiential occupational choice ($r=.12$). The fact that professionalism is related to size of parish has been alluded to by both Fichter (1959) and Erickson (1975), who point to the factor of size as being conducive to specialization or full-time work.

In summarizing the correlates of professionalism, we find that higher professionalism is related to higher social origins, to personalistic and achievement socialization by means of broad referents, to career attainment of some prestige, and to behavioral outcomes resulting in challenging decisions but also less job satisfaction.

In Table 15 we move from descriptive to explanatory analysis upon asking why professionalism is related to particular factors. Is professionalism related to high social origins because of advanced education? We find that advanced education (Degree) and position (Size of Parish) both explain

TABLE 15
Zero- and N-Order Partial Correlations
Between Professionalism and
Related Variables

	0 ^o	Professionalism		
		1 ^o	2 ^o	3 ^o
Background Ascription	.13*	c=.09 d=.11	cd=.06	
Public Role Orient.	.26***	g=.22*** j=.24***	gj=.20***	
Counseling Role	.13**	g=.09* h=.08	gh=.06	
Val. St. Louis Sem.	.14*	b=.14* c=.13* d=.14* f=.14*		
Val. Adv. Degree ¹	.22***	c=.20*** k=.19***		
Ecumenism	.17***	g,h=.13* c=.14** i=.22***		cgh=.09*
Professional Challenge	.09*	c=.07 g=.06 h=.05		cgh=.03
Reality Shock	-.12***	i= -.09* a= -.17*		

*p<.05

**p<.01

***p<.001

^aBackground Ascription^bFather's Occ. Prestige^cDegree^dSize of Parish^eOcc. Choice^fFather Sig. Other^gNon-Luth. Clergy ID^hPublic Role Orient.ⁱLutheran Trad.^jCounseling^kValuing St. Louis Sem.

¹No background or position variables reduce the zero-order correlation.

why social origins is related to professionalism. But we find that nothing can explain why those of high professionalism place high importance on having an advanced degree and having graduated from St. Louis seminary. (As an aside, it is mindful to note that, although professionalism is associated with social origins, professionalism does not explain why social-origin dominance is so influential upon occupational rank.) We may also inquire why professionalism is related to less traditional roles (e.g., Counseling Role) and risk-taking decision preferences (Ecumenism and Professional Challenge). What is the normative, comparative, or structural support for such a relationship? Empirical findings of the present analysis place the reason largely on broad comparative reference groups (Public Role Orientation and Non-Lutheran Clergy ID) and the structural support of an advanced education (Degree). Because the professional clergy have referents broader than the denomination, they risk more liberal positions. Although the present study lacks indicators of self concept and theological belief, these variables have also been found related to liberal positions.

To recapitulate the explanatory analysis, we discover that the more professional clergy are higher on background traits, which coincides with their favorable attitude toward their attendance at the more prestigious seminary and their favorable attitude toward an advanced degree. These clergy have broader reference groups, which explains why they like the counseling role, why they make decisions favoring pro-

professional challenge, and (to some extent, but not totally) why they favor ecumenical participation. Thus, it does seem that professional clergy organize their work around individual expertise like other professionals.

In further explanation of bureaucratic orientation, we ask the following questions: Why are those ministers who are lay sons predominately bureaucratic oriented? Why have bureaucratic-oriented clergy chosen ministry on the basis of a sudden-experiential motivation? Is this due to the conformity within the bureaucratic structure, to lower education, to increasing age and seniority, or to pietistic belief-styles combined with a kind of pragmatism that is less rebellious? Why do bureaucratic-oriented clergy have higher job satisfaction? Is this because of being organizational men and so risking fewer conflicts and having simpler aspirations?

Answers for some of these questions are provided in Table 16. Reasons why lay sons are bureaucratic oriented are the combined effect of lower education, experiential occupational choice, and deference to laymen and to one's wife as significant referents. On the continuums of local-cosmopolitan and church-sect orientations, these reasons approximate local and sect emphases. Bureaucratic-oriented clergy differ from professional clergy on occupational choice, but we find this difference nullified when controlling for Familism--i.e., bureaucratic-oriented clergy would not have chosen ministry on the basis of a sudden-experiential motivation if they had been reared in a family occupational network where one's

TABLE 16
Zero- and N-Order Partial Correlations
Between Bureaucratic Orientation and
Related Variables

	Bureaucratic Orientation				
	0 ^o	1 ^o	2 ^o	3 ^o	4 ^o
Familism	-.19**	h=-.14 g=-.16* c,e=-.17** i=-.17** a=-.22** j=-.23**			eigh=-.04 cigh=-.06
Sonship	-.12*	c=-.09 g,h,i=-.10 j=-.17*			cghi=-.02
Occ. Choice	-.12*	b=-.07 k=-.10	bk=-.05		
Parochial Role	.10*	d,g=.08	dg=.06		
Traditional Role	.18**	d=.14** g,c=.16**		cdg=.12*	
Job Satisfaction	.16**	h=.08 d,f=.14*	hf=.06		

*p<.05

**p<.01

^aEarly Education^bFamilism^cDegree^dSeniority^ePosition^fDecision^gOcc. Choice^hLayman Sig. OtherⁱWife Sig. Other^jFather Sig. Other^kTraditional Role

father and relatives were professional church workers. No reason can be empirically presented here for why bureaucratic orientation is related to traditional role satisfaction--education, seniority, and occupational choice do not contribute to understanding the relationship. But it is discovered that the reason why high bureaucratic orientation is associated with high job satisfaction is primarily deference to the layman as the significant referent, which is a reason of conventionality.

In summation of these findings on bureaucratic orientation, bureaucratic-oriented clergy are less tied into the "strategic elite" of familistic and occupationally-inherited clergy than professional-oriented clergy. However, the effect of low social origins for bureaucratic-oriented clergy is largely nullified when controlled for education, occupational choice, lay identification, and position. The bureaucratic-oriented clergyman is typified by low education, lower-ranked position, satisfaction with the traditional role, and identification with layman, the latter which explains why he has high job satisfaction.

The tabular and pictorial summary of the major predictors of professionalism and bureaucratic orientation are presented in Table 17, and in Figures 5 and 6. Bureaucratic orientation is predicted by one variable and no others, i.e., the layman reference group. Twenty-two percent of the variance within professionalism is explained by education-related variables (Degree, Valuing Advanced Degree, Lutheran Traditions) and by

TABLE 17
Multiple Regression
of Professionalism and
Bureaucratic Orientation

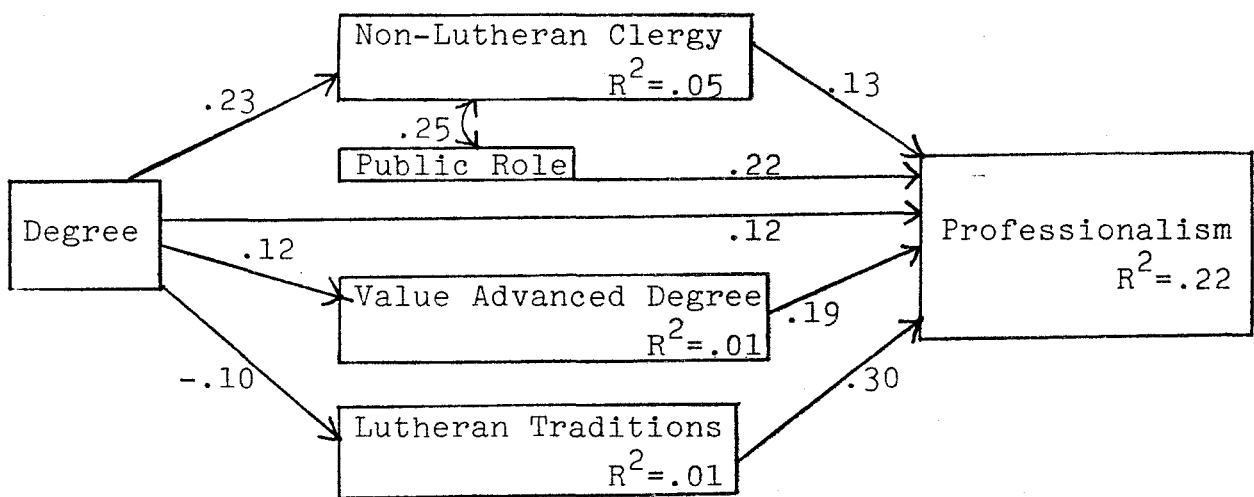
	<u>Professionalism</u>				
	<u>Multiple R</u>	<u>R²</u>	<u>R² Change</u>	<u>Pearson R</u>	<u>Beta^a</u>
Degree	.15	.02	.02	.15	.12
Non-Luth. Clergy ID	.23	.05	.03	.20	.13
Lutheran Trad.	.37	.14	.09	.27	.30
Public Role Orient.	.43	.19	.05	.26	.22
Valuing Adv. Degree	.47	.22	.03	.22	.19
<u>Bureaucratic Orientation</u>					
	<u>R²</u>		<u>Pearson R</u>		
Layman Sig. Other ^b	.08		.29		

^aBeta significances tested by the hierarchical method ($p < .05$).

^b57% of those who are high on layman ID are high on bureaucratic orientation which is 30% higher on high bureaucratic orientation when compared to those who are low on layman ID.

FIGURE 5

Path Model of Professionalism



broad reference groups (Non-Lutheran Clergy ID and Public Role Orientation). Lutheran Traditions (i.e., valuing Lutheran parochial schools and traditions) is the largest single predictor of professionalism.

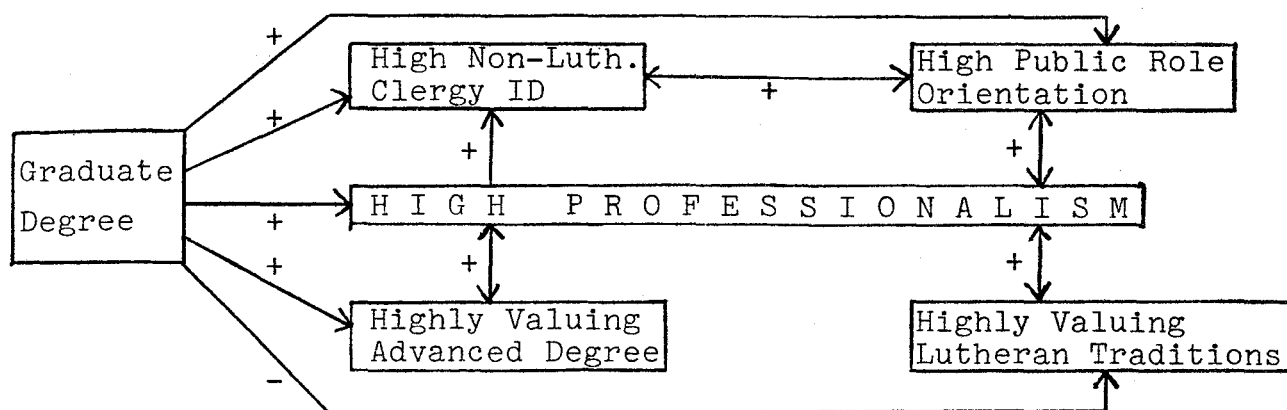
Figure 5 illustrates that advance education results in socialization to broader referents and valuing one's education, which in turn, along with favoring Lutheran traditions, leads to higher professionalism. However, there is some distortion in Figure 5, for an analysis of variance test for interaction finds that there is a significant ($p < .01$) four-way interaction between Degree, Valuing Advanced Degree, Non-Lutheran Clergy ID, and Public Role Orientation. This interaction means that the increase in professionalism is much greater when combining advanced education with valuing both an advanced degree and broad referents than when taken separately. An alternative path model that explicates specific categories of interest is shown in Figure 6 (cf. Appendix, Table C-6). This model is basically similar to the regression path model of Figure 5 except for the categorical relations, the inclusion of the path from "graduate degree" to "high public role orientation", and the addition of double-headed arrows to allow for reciprocal causation.

The implication for these professionalism findings for the LCMS organization is that professionalism is linked with social-origins dominance. The occupationally-inherited professional clergy are the strategic elite who function most willingly to coordinate the external environmental problems of adaption and

innovation and also to maintain the pattern of Lutheran traditions.

FIGURE 6

Alternative Path Model of Professionalism



2. ORGANIZATIONAL LEADERSHIP TYPES

The issue of increasing professionalization and bureaucratization has made the study of professionals in bureaucratic organizations an urgent topic in organizational analysis. The central issue centers around the problem of conflict between the different modes of organizing work. According to Hall (1975), professionals work in three basic settings which provide conditions for a variety of behaviors: the atypical setting of the individual practitioner, that of the professional organization, and the professional department within a larger organization. We might ask: what is the setting for ministry? Gannon (1971) suggests that the clergy are not professionals as individuals, but rather it is the organizational or denomina-

tional link within the institutional setting that defines their full-time status, knowledge, code of ethics, and reference groups. This is also supported by McSweeney (1974) when he discusses priesthood as being based upon the power of the religious organization rather than upon the profession of ministry.

Although most of the professional-bureaucratic conflict literature assumes an inherent tension, what happens when the two are brought together? Can the opposite pressures coexist within an organization and within an individual? Ference, Goldner, and Ritti (1971) found it to be possible within an organization whenever the conflicting ideologies balance each other off; and Luecke (1973) thought it possible within individuals by hypothesizing that Protestant parish ministers would be more effective leaders if they combined both organizational and professional perspectives.

Hypothesis 9 stated that the leadership type which synthesizes the professional and bureaucratic perspectives will emerge with higher levels of work satisfaction than either the Idealist, Operator, or Caretaker types. Hypothesis 9 is therefore the extension of three assumptions: that clergy are not professionals apart from their organizational link; that the clergyman's career can and must be analyzed in terms of organizational leadership rather than just professional criteria; and that effective organizational leadership integrates the conflicting orientations assumed between professionalism and bureaucratization.

Hypothesis 9 is upheld. The Synthesizer type has the highest correlation with both Job Satisfaction, $r=.16$, and with Vocational Conviction, $r=.17$ (Table 18). On the average, Synthesizers are 13% higher than the other types on Job Satisfaction, and 21% higher on Vocational Conviction (Table 19_{b,c}).

Hypothesis 9_a--the Operator type will report higher levels of work satisfaction than will the Idealist--stems from the assumption that bureaucrats tend to identify with the operational problems of the organization, while professionals tend to see themselves forced to cope with organizational pressures that are of little interest to them. There is some indication that Hypothesis 9_a can be accepted, although the evidence is slight. Operators have a higher positive relationship with Job Satisfaction than do Idealists ($r=.01$ versus $r=-.11$) and a lower negative relationship with Vocational Conviction ($r=-.06$ versus $r=-.11$), but the statistics are not significant at the .05 level--Table 18. But upon perusing Table 19 we see that the Operator type is higher, or at least not statistically lower because of sample variation, on Job Satisfaction and Vocational Conviction. Indirect support also for Hypothesis 9_a is the evidence presented earlier that Bureaucratic Orientation (which is the essence of the Operator type) is more strongly related to Job Satisfaction than Professionalism ($r=.16$ versus $r=.04$).

Hypothesis 9_b--the Caretaker type will be the least satisfied of all types--is rejected (Tables 18 and 19).

TABLE 18

Correlation Coefficients of Variables Related to
Organizational Leadership Types^a:
Synthesizer, Idealist, Operator, and Caretaker

	S	I	O	C
Familism	-.15*	.14*	.01	.01
Sonship	-.10*	.09	.02	.01
Seniority	--	-.13**	.12**	--
Degree	--	.17**	-.10*	--
Wife's Education	-.14**	--	--	.14**
Position	-.05	.09	-.11*	.08
Size of Parish	-.03	.14*	-.12	.02
Gen.-Spec. for 2nd Position	--	-.12*	.05	--
Role Advantage	--	-.11*	.07	--
Decision	.07	--	--	.12*
Occ. Choice	--	.13*	-.06	--
Work Personalism	-.05	--	--	-.13*
Lutheran Traditions	.20**	.11*	-.13**	-.20***
Family Proximity	--	.20***	-.11*	-.13**
Pastor-Friend Significant O.	--	.05	-.15*	--
Layman Sig. Other	.25**	-.18*	.09	-.10
Non-Lutheran Clergy ID	.02	.20***	-.12*	-.11
Executive Recommendation	--	-.11*	.04	--
Traditional Role	.14**	-.15**	.06	-.06
Counseling Role	.10*	.10	-.10*	-.11*
Initiation of Career	.10	--	--	-.15**
Value Adv. Degree	--	.21***	-.23***	--
Reading:				
Fiction	--	.09	-.13*	--
Sermons	.13*	--	--	-.08
Inspiring	-.02	--	--	.10*
Current	--	.09	-.15**	--
Psyche	--	.08	-.15**	--
Admin./Community	--	.05	-.12*	--
Ecumenism	.11*	.01	-.12*	-.01
Professional Challenge	.03	.13*	-.17**	.02
Reality Shock:	-.09	--	--	.13*
Family Privation	--	-.12	.14*	--
Lacking Study Time	--	-.11	.13*	--
Transferral of Members	--	--	.24**	--
Meetings	--	--	--	.21**
Job Satisfaction	.16**	-.11	.01	-.08
Vocational Conviction	.17**	-.11	-.06	-.01

*p<.05

**p<.01

***p<.001

^aThere is an even distribution of leadership types for the aggregate: Operator, 29%; Synthesizer, 28%; Idealist, 24%; Caretaker, 19%.

TABLE 19
Percentages or Means of Variable Categories
Related to Organizational Leadership Types:
Synthesizer, Idealist, Operator, and Caretaker

	S	I	O	C	F Sig. ^a
Graduate Degree	8%	17%	7%	12%	*
High Seniority	13	3	18	12	*
Early Decision	61	51	62	43	<.10
High Lutheran Tradition	72	64	46	40	***
High Family Proximity	17	28	9	6	**
Layman Important Sig. Other	52	19	39	22	**
High Non-Luth. Clergy ID	59	70	54	47	**
High Public Role	54	62	33	38	**
High Traditional Role	78	54	72	63	*
High Counseling Role	68	66	49	39	*
Highly Val. Adv. Degree	48	57	25	29	***
High Profess. Challenge	33	44	21	32	<.08
Low Reality Shock	49	46	63	79	<.14
High Meetings-Shock	45	47	46	19	*
High Job Satisfaction ^b	-7.94	-5.47	-6.59	-5.46	<.14
High Voc. Conviction ^c	48	25	28	27	<.18

* $p < .05$

** $p < .01$

*** $p < .001$

^aF significances reflect mean differences on the continuous variables before recoding, but categorical percentages are presented for easier comparisons. Since the percentage-ranking of leadership types differed slightly from the mean-ranking on the variable of job satisfaction, only the means are presented.

^bThe rank order for high job satisfaction is synthesizer, operator, idealist, and caretaker. When dichotomizing the types into synthesizers and others, 59% of the synthesizers have high job satisfaction as compared to 46% for the others ($p < .05$).

^cWhen dichotomizing the types into synthesizers and others, 48% of the synthesizers have high vocational certainty as compared to 27% for the others ($p < .05$).

Having found that Synthesizers are highest on satisfaction variables, we further ask: why? Table 20 shows the reason for Synthesizer's higher Job Satisfaction to lie largely in deferring to the lay referent, further explained when coupled with valuing Lutheran traditions; but satisfaction with traditional roles does not explain Synthesizers' higher vocational certainty.

The Idealist type (who approaches most similarity to professionalism) is not surprisingly different from the others on age (11% younger), education (20% higher on degrees and 23% more valuing an advanced degree), occupational choice (a 15% more institutional-gradual choice), and broader referents (21% higher on Public Role Orientation, 24% more identification with Non-Lutheran Clergy, and 17% lower on deferring to a lay referent)--Table 21. Expectedly, the Idealist is highest on professional challenges, but this is partly due to broader referents and low seniority (Table 22).

To summarily describe the profile of each organizational leadership type the writer refers to Table 18 and 23.

The Synthesizer type usually is the son of a layman, and his wife is not highly educated. He is socialized to the lay reference group, values Lutheran traditions, and is satisfied with both the traditional clergy role and the less-traditional counseling role. His job satisfaction and vocational certainty are both high. He finds it beneficial to read sermons and he favors ecumenism.

TABLE 20
Zero- and First- and Second-Order
Correlations Between Synthesizer
Type and Satisfaction Variables

	<u>Job Satisfaction</u>			
	<u>Zero-Order</u>	<u>First-Order Controls</u>		<u>Second-Order</u>
		1	2	3
Synthesizer	.16**	.16*	.14*	.10

	<u>Vocational Conviction</u>			
	<u>Zero-Order</u>	<u>First-Order Controls</u>		
		1	2	
Synthesizer	.17**	.15*	.16*	

1=Traditional Role

2=Lutheran Traditions

3=Layman as Significant Other

4=Layman Significant Other and Lutheran Traditions

* $p < .05$

** $p < .01$

TABLE 21
Percentage Comparisons Between Idealist
Type and Other Leadership Types
on Social Correlates

Social Correlates	Idealist	Other Types	Chi Square	Sig.
Low Seniority	49%	38%		*
Graduate or Bach. Degree	58	38		**
Highly Valuing Adv. Degree	57	34		**
Institutional Occ. Choice	66	51		<.09
High Public Role Orient.	62	41		**
High Non-Luth. Clergy ID	70	54		*
Low Traditional Role	46	28		**
Layman Not Imp. Sig. Other	81	64		<.06
Family Proximity Imp.	28	11		**

* $p < .05$

** $p < .01$

TABLE 22
Correlations Between Idealist Type
and Professional Challenge Controlling
on Broad Reference Groups and Seniority

	<u>Zero-Order</u>	<u>Controls</u>	
		Public R. & Non-Luth. Clergy ID	Public R. & Non-Luth. ID & Seniority
Idealist	.13*	.11	.10

* $p < .05$

TABLE 23
Multiple Regression of Organizational
Leadership Types

<u>Synthesizer</u>		
	R^2	Pearson R
Layman as Sig. Other	.06	.25
<u>Idealist</u>		
	R^2	Pearson R
Valuing Adv. Degree	.04	.21
<u>Operator</u>		
	R^2	Pearson R
Valuing Adv. Degree	.051	-.23
Pastor-Friend Sig. Other	.077	-.15
Psychological Reading	.104	-.15
<u>Caretaker</u>		
	R^2	Pearson R
Lutheran Traditions	.04	-.20
Initiation of Career	.07	-.15

The Caretaker type makes an early decision to enter ministry, marries an educated woman, enters his career with little career shock, and is particularly not surprised by the number of meetings to attend. He is not enthusiastic in his career--his career is not self-initiated, he does not value Lutheran traditions, he is not personalistic in his work, and understandably he does not enjoy the counseling role.

The Idealist is a young, professional church son reared in a family occupational network. He chooses ministry on the basis of an institutional-gradual motivation. He receives an advanced education which he values. He becomes a specialist in his early career and later he attains a high ranking position or a large parish. His cosmopolitan orientation includes identification with Non-Lutheran clergy and non-identification with both lay referents and traditional roles, and, understandably, he welcomes professional challenges.

The Operator tends to be an older man with high seniority. The Operator does not possess an advanced degree and he devalues its importance for occupational mobility. Upon career entry he is not dissatisfied with lacking study time or privacy for the family and, additionally, is not bothered when parish members are transferred. His career is characterized by lower ranked positions. He harbors a local orientation and does not identify with Non-Lutheran clergy. He does not seek interpersonal support from another pastor-friend in professional problems. He sees no benefit in secular or professional-related reading concerned with counseling, psychology, current

events, church administration, the family, or mission techniques. He also does not favor ecumenism and does not welcome professional challenges.

These four leadership types consist of two pairs of polar opposities, Synthesizer-Caretaker and Idealist-Operator. The strongest polar differences exist between Idealist and Operator. The Idealist epitomizes the professional, while the Operator epitomizes the bureaucrat. The Synthesizer is an enigma who bridges differences, while the Caretaker is one who functions in a routine, custodial manner and is characterized by what he does not do. The moderates appear to be Synthesizers and/or Idealists, and the conservatives Operators. In the recent LCMS crisis, the confrontation between the professors at St. Louis seminary and the Synod's Board of Directors exemplified the value conflict between Idealists and Operators.

D. BEHAVIORAL OUTPUTS OF CAREER

1. WORK-RELATED SATISFACTIONS

All social systems--e.g., societies, organizations, and occupations--are involved in producing and creating social values which are distributed with differential patterns of influence. Industrialized societies value rationalization (Weber) and occupational specialization (Durkheim). Organizations maintain their member resources, e.g., morale and job satisfaction, through the process of pattern maintenance (Etzioni, 1961). Individual satisfaction is conditioned by the occupational structure--with its relative value of dominant statuses such as demographic characteristics and social location in the occupational hierarchy--and by the social psychological experience of "relative deprivation". It is expected that the patterns of influence within ministry that affect individual satisfaction are distributed according to social origins, seniority, position, and traditional norms (Hypothesis 10).

Table 24 presents four types of work-related satisfaction variables: Job Satisfaction (degree of dissatisfaction both in one's early and present work), Reality Shock (degree of dissatisfaction only in one's early work, i.e., upon career entry), Vocational Conviction (certainty about one's choice of life's work), and Job Satisfaction for Wife (perceived degree of dissatisfaction experienced by wife as related to ministry). The use of career shock as a measure of work

TABLE 24
Correlation Coefficients of Variables
Related to Satisfaction Variables

	Job Sat.	Vocational Conviction	Reality Shock	Job Sat. for Wife
Background Ascription	.14*	.13 ^a	.30***	--
Familism	--	--	.17**	--
Sonship	--	--	.25***	--
Early Education	.10*	.25***	--	--
Seminary	--	.11*	--	--
Wife's Education	--	-.14**	.09*	--
Seniority	.14**	.24***	--	.15**
Position	--	.17**	--	--
Generalist-Specialist	-.13**	--	-.22***	--
Size of Parish	--	.28***	--	--
Role Advantage	--	.17**	.10*	.13**
Decision	.13**	.15**	--	--
Occ. Choice	--	-.12*	--	--
Sense of Call	.12**	--	.09*	--
Professionalism	--	--	-.12**	-.13**
Bureaucratic Orient.	.16**	--	--	--
Lutheran Traditions	.11*	--	-.10*	--
Layman Sig. Other	.28***	--	--	--
Father Sig. Other	--	--	.24**	--
Lutheran Theologian ID	--	.10*	.09*	--
Non-Luth. Clergy ID	--	-.11*	--	--
Public Role	-.11*	-.21**	--	--
Parochial Role	--	--	--	.14**
Traditional Role	--	.19**	--	.14**
Administrative Role	--	--	--	.12**
Initiation of Call	--	.11*	--	--
Initiation of Career	-.13**	--	--	--
Religious Challenge	--	--	.18**	.15**
Ecumenism	--	--	.15**	--
Professional Challenge	--	-.17**	--	-.16**
Job Satisfaction	--	--	--	.21***
Vocational Conviction	--	--	--	.12*

* $p < .05$

** $p < .01$

*** $p < .001$

^a $p < .10$

satisfaction has been utilized before (Kelley, 1971), although Everett Hughes originally called attention to the importance of "reality shock" as a facet of occupational career.

To briefly summarize the satisfaction correlates presented in Table 24, we find that higher job satisfaction is experienced by those older clergy with slightly higher social origins who made an early decision to enter ministry on the basis of an institutional occupational choice, who emphasize local orientations (e.g., bureaucratic-oriented, deferring to the lay referent, not public-oriented, and valuing Lutheran traditions), and who are specialists who do not initiate their career mobility. Major correlates of lower reality shock describe clergy who are professional church sons and specialists who defer to their fathers in professional matters and are ecumenical or welcome religious challenges. Vocational certainty is experienced by those older clergy who had early private education, who decided early to enter ministry but on the basis of an experiential occupational choice, who harbor local orientations as opposed to cosmopolitan orientations (i.e., not identifying with Non-Lutheran Clergy and Public Roles, identifying with Lutheran Theologian and Traditional Roles, and low on professional challenge), and who occupy higher ranked positions or larger pastorates. Perceived higher job satisfaction of wife is associated with those older clergy possessing role advantages who are low on professionalism and professional challenges but enjoy traditional parochial roles and religious challenges, and who themselves experience

higher job satisfaction and vocational certainty. This summary of satisfaction correlates suggests patterns of influence distributed according to social origins, seniority, position, and traditional norms.

Hypothesis 10 specifically stated the following: age/seniority (older and more experienced), occupational position (whether high status, large pastorate, or specialist), and satisfaction in traditional roles will be positively related to job-satisfaction related variables. From Table 24 we see that Hypothesis 10 is generally confirmed, although there are differences on specific satisfaction measures. The older and more experienced clergy do experience higher job satisfaction ($r=.14$), vocational certainty ($r=.24$), and perceive higher satisfaction for one's wife ($r=.15$). Vocational certainty is experienced by ministers in higher ranked positions ($r=.17$) and by ministers in larger size parishes ($r=.28$), but these same ministers experience no significant differences on job satisfaction. Specialists, however, do experience higher job satisfaction ($r=-.13$) and lower reality shock ($r=-.13$) than do generalists. High satisfaction with traditional roles is also related to vocational certainty ($r=.19$) and perceived higher job satisfaction for wife ($r=.14$).

Hypothesis 10_a--the extent of job satisfaction experienced by the minister will covary with the perception of ministerial role-related satisfactions experienced by his wife--is confirmed (Table 24). The perceived job satisfaction of the minister's wife is associated with the minister's own job satisfaction ($r=.21$) and vocational conviction ($r=.12$).

The findings of Hypotheses 10 and 10_a find support in the research literature. The Human Relations school of organizational studies has historically centered upon worker satisfaction. In these studies demographic variables such as age, sex, and race are important predictors. Carey (1972) in analysis of Chicago diocesan priests found age and job satisfaction to be curvilinearly related, but in the present research the relationship is linear. Work satisfaction also varies directly with a person's position in the occupational hierarchy (Inkeles, 1960). Ministerial position is predictive of satisfaction (Hall and Schneider, 1973). In Hall and Schneider's study of Connecticut priests, middle career pastors are the most satisfied and curates the least; but this research of Lutheran ministers (Table 37; Appendix C, Tables C-2 to C-5) shows that late career positions reflect the most satisfaction (around 10% more than the mid-career positions on all satisfaction measures). Specialized positions in Protestant ministry are related to work satisfactions because specialized roles are more rationalized (our culture values rationalization) and technically specific; they have well-defined means for goal achievement, and they are easier to evaluate (Simpson, 1975). Specialists were found to have higher work satisfaction in Hall and Schneider's research (1973) because of a work climate providing for psychological success. Ashbrook's (1967) data on ministers from six denominations found that behaviors expressing religious purposes (traditional roles) are more closely related to ministerial

task satisfaction than with behaviors expressing organizational purposes. The finding that minister's job satisfaction relates to perceived job satisfaction of wife finds indirect support in a large number of studies which focus on the worker's reference groups as explanations for relative satisfaction (Form and Geschwender, 1962; Shostak, 1969). Denton's (1962) study of ministers' wives found that the laity expect the minister's wife to be more involved in her husband's work than other church women. Most wives are supportive participants despite conflicting expectations which often result in loneliness, lack of self-fulfillment, and lack of family life.

Although Ashbrook (1967) found no relationship to exist between size of church and ministerial satisfaction, an unhypothesized finding of this research is the association between larger size pastorate and vocational certainty ($r=.28$). Another unhypothesized relationship in Table 24 that has been researched somewhat is the found association between early career decision and higher job satisfaction ($r=.13$) and vocational certainty ($r=.15$). Kelley similarly (1971) found that a later age of seminary entrance, which normally assumes a later decision to enter ministry, is negatively related to present job satisfaction.

Hypothesis 10_b suggested that when comparing differences between role performances, ministers would most enjoy the traditional role. Hypothesis 10_b--traditional role performance will provide the greatest role satisfaction while administrative role performance will provide the least satisfaction--is

verified by Table 25. Univariate comparisons between the three roles depicts the greatest satisfaction with the traditional role, which is 9% greater than satisfaction with counseling role, and 26% greater than satisfaction with the administrative role, which is least enjoyed. The literature supports this finding. Blizzard (1956, 1958) found that ministers feel most comfortable in the traditional roles of preacher, teacher, and ritualist; and least administrating. Coates and Kistler (1965) found that Protestant ministers rank administrative and organizing roles last, while preferring the preacher and pastor roles.

TABLE 25
Satisfaction in Various Roles

	Traditional Role	Counseling Role	Administrative Role
High Satisfaction	64%	55%	38%
Low Satisfaction	36	45	62
	(507)	(506)	(507)

We now examine the major predictors and causes of various satisfaction outcomes. The single major predictor explaining 8% of the variance of Job Satisfaction is socialization to the lay reference group (Table 26). The two major predictors explaining 12% of the variance of Reality Shock are Sonship and deference to the father as significant other. Low reality shock is predicted for professional church sons who defer to

TABLE 26
Multiple Regression of
Job Satisfaction and Reality Shock

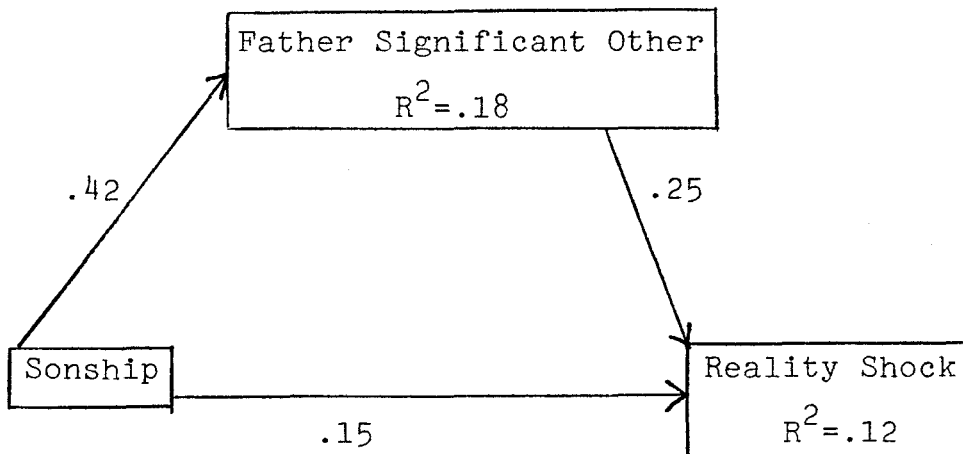
		<u>Job Satisfaction</u>	
		<u>R²</u>	<u>Pearson R</u>
Layman as Significant Other		.08	.28

<u>Reality Shock</u>					
	<u>Multiple R</u>	<u>R²</u>	<u>R² Change</u>	<u>Pearson R</u>	<u>Beta (p<.05)</u>
Sonship	.25	.07	.07	.25	.15
Father					
Sig. O. ^a	.35	.12	.05	.31	.25

^aFather Sig. Other in Congregational Problems.

FIGURE 7

Path Model of Reality Shock



their fathers in significant problems; while high reality shock is predicted for lay sons who do not defer to their fathers. Figure 7 illustrates that occupational inheritance has the largest total effect on low reality shock. Occupational inheritance has both a direct effect and an indirect effect (through the father) on lower reality shock or early career satisfaction. However, there is even lower reality shock when occupational inheritance is joined with deference to the father than when taken separately (Table C-7, Appendix C).

Reality Shock can be further analyzed according to each of its components. All significant correlates of each type of reality shock are presented in Table C-8 (Appendix C), but the major predictors of each type of reality shock are presented in Table 27 and are now summarized. Being a lay son or occupying a high ranked early position accounts for the early career shock of isolation. Those who are not surprised about congregational members being transferred are the clergy with high social origins or the Operator leader types. Those most bothered by a lack of family privacy are the lay sons, those low on religious challenge, and those of high professionalism. Being an example to others is not a surprising dissatisfaction for professional church sons, for those with an experiential occupational choice, and for the young. Clergy are not bothered by attending meetings when they are specialists, Caretaker leader types, or when they enjoy administrative roles. Lay sons and generalists are the most bothered by the disrespect encountered upon career entry. Professional church sons

TABLE 27
Multiple Regression of Types of
Reality Shock

<u>Isolation Shock</u>			<u>Members Transferral</u>		
	R^2	Pearson R		R^2	Pearson R
Sonship	.08	.28	Backgr. A.	.08	.28
2nd Position	.19	-.31	Operator	.15	.24
<u>Family Privation</u>			<u>Being Exemplar</u>		
	R^2	Pearson R		R^2	Pearson R
Sonship	.06	.24	Sonship	.03	.17
Rel. Chal.	.09	.19	Occ. Choice	.07	-.16
Profes- sionalism	.12	-.16	Seniority	.09	-.14
<u>Meetings</u>			<u>Disrespect</u>		
	R^2	Pearson R		R^2	Pearson R
Gen.-Spec.	.05	-.23	Sonship	.05	.22
Caretaker	.09	.21	Gen.-Spec.	.08	-.20
Admin. Role	.11	.15			
<u>Lack. Study-Time</u>			<u>Fund-Raising</u>		
	R^2	Pearson R		R^2	Pearson R
Sonship	.03	-.18	Sonship	.02	.14
			<u>Mission Failure</u>		
	R^2	Pearson R		R^2	Pearson R
			Back.	.04	.21

are bothered by a lack of study time but are not surprised by the norm of fund-raising. And those clergy most shocked by a mission failure are those of low social origins. It is evident that professional church sons are less bothered than lay sons on isolation, family privacy, being an exemplar, and disrespect of pastoral office; but are more bothered about the lack of time for scholarly study. It is suggested that the reasons for these differences lie in differential socialization and career attainment processes. For example, professional church sons make a gradual, institutional occupational

choice; are more professional; are disproportionately represented in higher status positions (11% higher), in larger parishes (11% higher), in specialities (14% higher); and possess more role advantages (6% higher).

The major predictors explaining 22% of the variance of Vocational Conviction are variables of background (Early Education), position (Size of Parish), and socialization (Occupational Choice, Public Role, and Synthesizer)--Table 28. The strongest effect on vocational certainty is the cumulative direct and indirect effects of Early Education (Figure 8). The "totally private" early education is associated with a gradual, institutional choice of ministry which then becomes existentially actualized and associated with certainty of vocation. Early "totally private" education also affects the career attainment of a larger parish which in turn solidifies vocational certainty. Other reinforcers of vocational certainty are synthesizing the best of professional and bureaucratic orientations, and the identification with more parochial concerns by being low on public role orientations. An alternate model of Vocational Conviction (Figure 9; Appendix C, Table C-7) illustrates the possibility of reciprocal causality. It is conceivable that the self-confidence assumed with certainty about one's career choice can reinforce or result in a low public role orientation, a larger size pastorate, and a synthesizing leadership type.

In further explication, we may ask why a larger size pastorate is related to certainty about one's vocation. Does

TABLE 28
Multiple Regression
of Vocational Conviction

Ind. Variables	Multiple R	R ²	R ² Change	Pearson R	Beta (p<.05)
Early Education	.25	.06	.06	.25	.23
Size of Parish	.35	.12	.06	.28	.24
Occ. Choice	.39	.15	.03	-.12	-.16
Public Role	.44	.19	.04	-.21	-.22
Synthesizer	.47	.22	.03	.17	.18

FIGURE 8
Path Model of Vocational Conviction

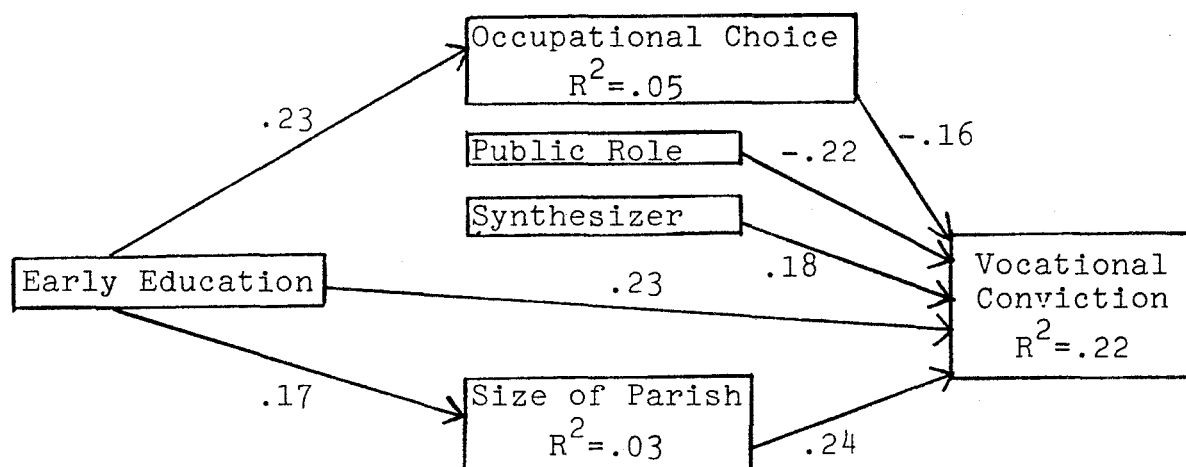
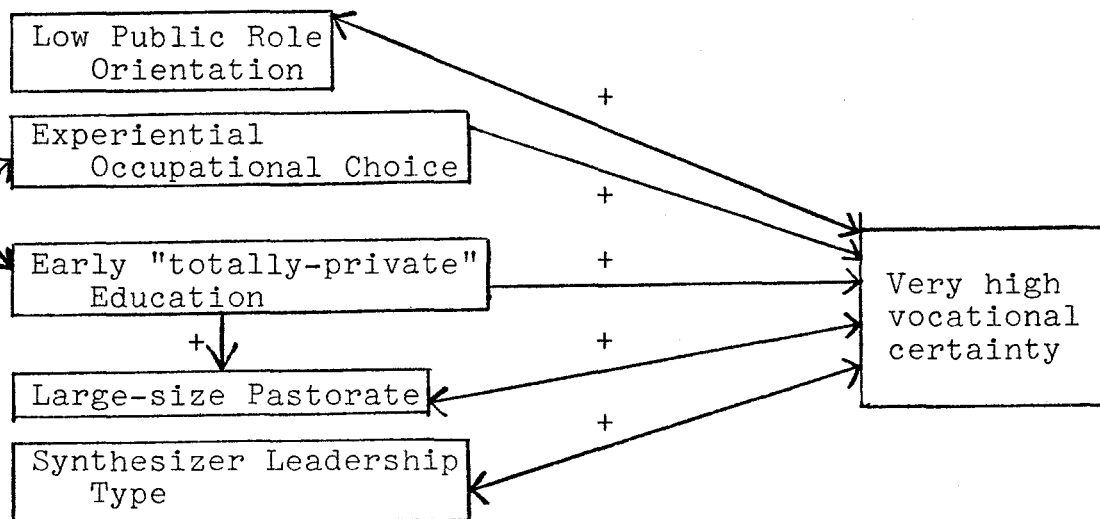


FIGURE 9
Alternative Path Model of
Vocational Conviction



one become more certain of one's career choice because of the particular rewards, advantages, or orientations associated with one's occupational position? When pastors of larger parishes who are vocationally certain are compared within degrees of seniority, role advantage, social origins, occupational choice, achievement orientation, and leadership types, there is essentially no variation explained (Table 29). Thus increasing age, seniority, and role advantage only minimally contribute to finding the intervening link between Size of Parish and Vocational Conviction.

TABLE 29
Zero- and First-Order Partial Correlations
Between Size of Parish and Vocational Conviction

Zero-Order		First-Order Controls						
		T	C	M	S	SE	R	B
Vocational Conviction	.28	.26	.28	.27	.28	.24	.24	.25

$p < .01$

T=Traditional Role

SE=Seniority

C=Sense of Call

R=Role Advantage

M=Achievement Orientation

B=Background Ascription

S=Synthesizer

Predictors of the "perceived job satisfaction for the wife" come from variables associated with the ministers themselves rather than from the wives, since there are no data in this research on the wives' own responses. Resultingly, 9% of the variance in job satisfaction of the wife is accounted for by the minister's age, job satisfaction, traditional role satisfaction, and professionalism (Table 30), with the

TABLE 30
Multiple Regression
of Job Satisfaction for Wife

	Multiple R	R ²	R ² Change	Pearson R	Beta(p<.05)
Age/Seniority	.15	.02	.02	.15	.09
Job Satisfaction	.24	.06	.04	.21	.21
Professionalism	.28	.08	.02	-.13	-.13
Traditional Role	.30	.09	.01	.14	.13

FIGURE 10
Path Model of Job Satisfaction
for Wife

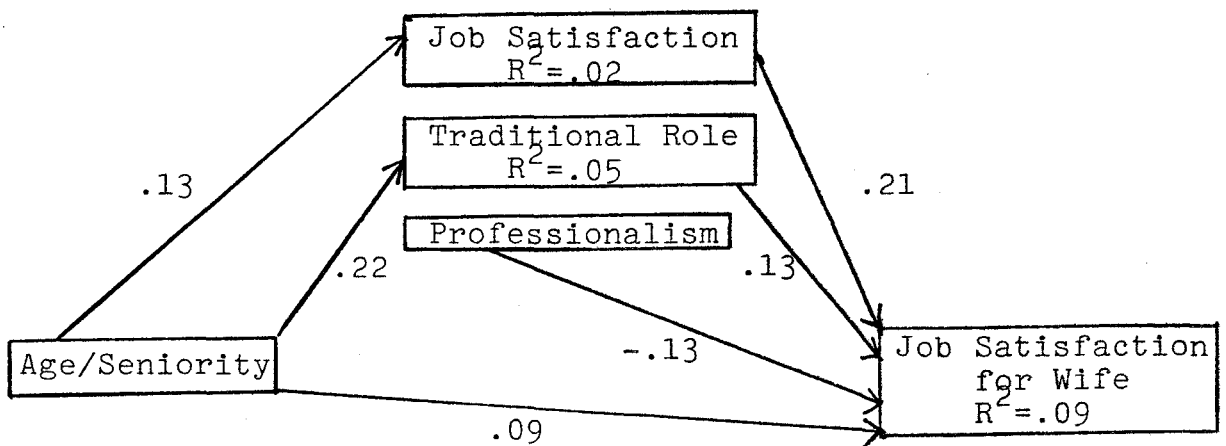
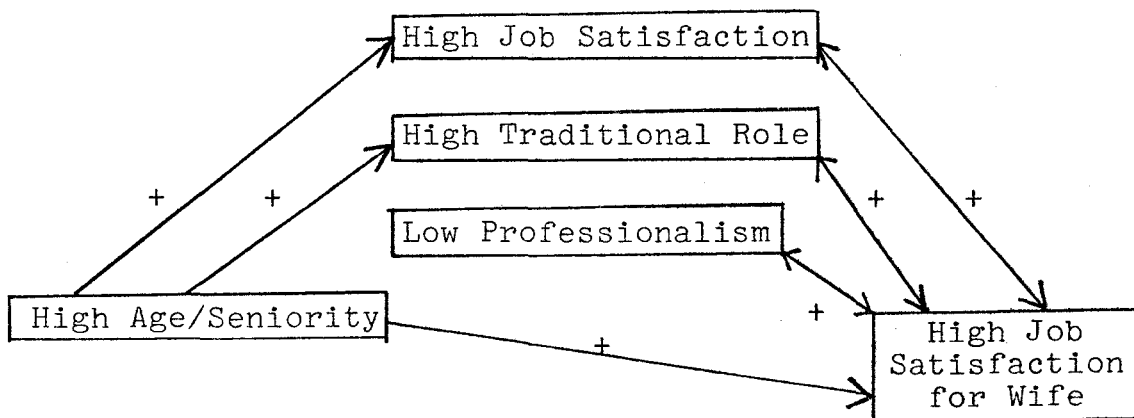


FIGURE 11
Alternative Path Model
of Job Satisfaction
for Wife



largest single effect coming from the minister's own job satisfaction (Figure 10). Increasing age leads to both increasing job satisfaction and traditional role satisfaction; and when accompanied by lower professionalism, these result in higher perceived job satisfaction for the minister's wife. Job satisfaction for the wife is much higher when the older and more experienced minister also enjoys traditional roles (Figure 11; Appendix C, Table C-7). An alternative explanation of causal effects assumes the probability that the wife's satisfaction also affects the minister's perception of her satisfaction, the minister's own job satisfaction, his professionalism, and his satisfaction in traditional roles (Figure 11).

In conclusion, the satisfaction returns to the LCMS career structure vary according to social-origin dominance, socialization of reference groups and significant others, and social location in the occupational hierarchy.

2. DECISION PREFERENCES

Religious organizations, like other organizations, have functional imperatives to meet in order to survive, change, and grow (Parsons, 1960). They must solve their external problems of environmental adaptation and goal attainment, and their internal problems of integration and pattern maintenance. The strategic elite within an organization translates the social system's need for survival, growth, change, and adjustment into workable rules (Keller, 1968). Religious organ-

izations, characterized as voluntary associations (Scherer, 1972) with normative incentives instead of coercive or utilitarian incentives (Etzioni, 1961) are vulnerable to following the values of the local community. Organized religion is dependent upon societal movements and forces beyond its control and reflects the divisions within society (Abrams, 1969; Brannon, 1971; Campbell, 1971). Resultingly, clergy are predominately conservative agents of society who enjoy traditional roles (Abrams, 1969) and are organizationally predisposed toward keeping their congregations satisfied by activating the comfort or pastoral role in contrast to the challenge or prophetic role (Brannon, 1971). How can we explain risk-taking behaviors or controversial roles in an institution that is basically conservative? And who is the strategic elite within the LCMS organization that translates the social system's need for growth, change, and challenge?

A theory often utilized to explain challenging and controversial role behavior is reference group theory. The concept of reference groups (Merton, 1957) is a key conceptual tool in analyzing sources of perceived influence which enter into decision-making processes. Reference group theory is concerned with the fact that individual value, cognition, and behavior is formulated or acted upon in relation to specific groups or social categories or individuals. Reference factors can be groups, individuals, or structures which serve in either normative, comparative, or interactive functions.

Role conflict is often resolved by conformity to key referents, and continuance in controversial role behavior is related to the support systems of structural and interpersonal referents. Cosmopolitan and local reference systems (cf. Gouldner, 1957 and 1958) differentiate orientations toward change and goal attainment; and in the sociology of religion research, differences between emphases on social action and personal sanctification are predictable from corresponding horizontal or vertical belief referents.

Hypothesis 11 indicated that age/seniority, type of religious motivation assumed by sense of call, degree of specialization, and breadth of reference groups will be correlated with risk-taking decision preferences, i.e., the risking of challenging decisions will be associated with youth and inexperience, institutional-gradual sense of call, specialist positions, and broad reference group orientations. The logical connections of this hypothesis to the previous assumptions of voluntary association theory and reference group theory are as follows: younger clergy tend to be more idealistic and so less vulnerable to the "comfort", consumer demands stemming from the nature of a voluntary service organization; an experiential-sudden call is often associated with vertical belief referents which predispose toward emphasis on the "comfort" role; broad reference groups assume a cosmopolitan orientation which lends towards emphasis on change; and specialist positions are structurally isolated from lay sanctions.

Risk-taking decision preferences are operationalized by the willingness to risk professional and religious challenges while Ecumenism exemplifies one kind of religious challenge (less than a third of the LCMS aggregate are willing to risk challenging decisions). Hypothesis 11 is confirmed (Table 31). Younger and less experienced clergy risk professional challenges ($r = -.13$), religious challenges ($r = -.12$), and are more ecumenical than older and more experienced clergy. An institutional-gradual Sense of Call is associated with higher ecumenism ($r = .09$) than an experiential-sudden Sense of Call. However, Sense of Call is not significantly related to Professional Challenge. Specialists risk higher challenges than generalists (i.e., Professional Challenge, $r = -.09$; Religious Challenge, $r = -.19$; Ecumenism, $r = -.15$). And clergy with broad reference groups risk higher challenges than clergy with narrow reference groups (i.e., Professional Challenge, Religious Challenge, and Ecumenism correlates for Non-Lutheran Clergy ID: $r = .12$, $r = .16$, $r = .19$; and similarly for Public Role Orientation: $r = .14$, $r = .08$ n.s., $r = .17$).

In summarizing all significant correlates of risk-taking decision preferences (Table 31), the profile of the clergyman who risks professional challenges is one who is younger and highly educated; who has cosmopolitan (i.e., broad reference groups) and professional orientations; whose key referent is a favorite seminary professor; and who is a specialist whose work location is urban. The profile of the clergyman who favors ecumenical participation is one who is a young, pro-

TABLE 31
Correlation Coefficients of Variables Related to
Professional Challenge, Religious
Challenge, and Ecumenism

	Prof. Challenge	Rel. Challenge	Ecumenism
Background Ascription	-.06	-.08	-.03
Familism	.02	-.07	-.02
Sonship	.05	.01	.08*
Early Education	.01	-.01	.03
Seminary	.01	.17***	.18***
Degree	.09*	.11**	.20***
Wife's Education	.01	.17***	.13**
Children	.05	.06	.11**
Seniority	-.13**	-.12**	-.09*
Job Location	.25***	.05	.15**
Position	-.07	-.04	.02
Generalist-Spec. Position	-.09*	-.19***	-.15***
Sense of Call	-.01	.07	.09*
Professionalism	.09*	.01	.17***
Lutheran Traditions	-.04	-.13**	-.16***
Pastor-Friend Sig. Other	-.09	.26***	.21**
Layman Sig. Other	.02	.16*	.16*
Lutheran Theologian ID	-.07	-.08*	-.21***
Non-Lutheran Clergy ID	.12**	.16**	.19***
Parochial Role	.05	-.10*	-.05
Traditional Role	-.07	-.05	-.09*
Counseling Role	.07	.03	.08*
Public Role Orient.	.14**	.08	.17***
Professional Challenge	--	.03	--
Perceived Rel. Challenge			
Expectation of Wife	--	.57***	--
Perceived Ecumenism			
Expectation of Wife	--	--	.77***
Perceived Ecum. Exp.			
of Favorite Sem. Professor	--	--	.65***
Perceived Prof. Chal.			
Exp. of Wife	.12(p<.06)	--	--
Perceived Prof. Chal. Expt.			
of Fav. Sem. Professor	.57***	--	--

*p<.05

**p<.01

***p<.001

professional church son motivated by an institutional and gradual sense of call; who attends the prestigious seminary, receives a higher degree, and marries an educated woman; who is eclectic in orientations (i.e., professional, lay, pastor-friend, and cosmopolitan referents; particularly, key referents of wife and favorite seminary professor); who is less traditional (i.e., enjoys the counseling role but not the traditional role); and who is a specialist in an urban location.

The minister's dilemma reflects the larger institutional problem rather than that of identity and commitment (Fukuyama, 1972). Most of the research supporting the findings of risk-taking decision preferences (Hypothesis 11 and Table 31) center upon analysis of the clergyman's prophetic role, activism, liberal beliefs and behaviors, and continuance in controversial roles. Winter (1973) locates the sources of a clergyman's political activism in socialization and structural supports. His socialization emphasizes professional obligation, ultimate values, and secular sensitivity. His structural arrangements protect him since he has no local ties to a constituency and is often insulated by the authority. Teel's (1976) analysis of 160 civil disobedient Christian clergy arrested in conjunction with the civil rights movement from 1956-1968 explains controversial role behavior in terms of three reference systems. Within the self-reference system, these clergy are theologically and politically liberal, ecumenically-educated, and highly satisfied with the prophetic role of ministry. Within the professional-reference system,

these clergy define their ministerial vocation broadly and look to the professional referent more than to the lay membership referent. Within the membership-reference system, members tend to be supportive; and parishes tend to be small, urban, racially mixed, and low-income. These clergy see the self-reference system as normative, the professional-reference system as comparative, and the membership-system as interactive.

Age/seniority is associated with risk-taking attitudes and behaviors. Hadden's (1967) study of 10,000 clergy of six denominations found younger ministers to be generally more liberal in their beliefs; and Blume (1970) found that clergy are attitudinally predisposed for controversial role behavior if they are young, liberal, and supported by their congregation.

The parameter for clergy roles is set by the organizational polity's emphasis upon either word, cult, or community (Winter, 1968). The following typological styles of ministry reflect the corresponding contrasts between the prophetic-challenge role and the comfort role: church-type clergy versus sect-type clergy (Scanzoni, 1965), societally-oriented clergy versus parish-oriented clergy (Winter, 1970), public-style clergy versus parochial-style clergy (Stuhr, 1972), and the "community problem-solving" role versus the "traditional" role (Nelsen, Yokley, and Madron: 1973).

Occupational position and occupational inheritance are both related to risk-taking decision preferences. The finding

that specialists are more challenge-oriented can be linked to interpretations in the literature that social activist clergy are in positions not directly responsible to their congregations (Hadden and Rymph, 1966); while clergy in parishes generally activate the "comfort" role and are not effective agents of change concerning immediate issues (Brannon, 1971). It is suggested that the reasons why professional church sons are more ecumenical than lay sons are their differential background, socialization, and career attainment that insulate them from counter forces. According to Wood (1972), precarious values are preserved when those who champion them are insulated either structurally or ideologically from counter forces. It is suggested that precarious values of challenge-orientations are preserved through strategic elites that are somewhat autonomous and structurally-ideologically insulated from counter forces (cf. Selznick, 1949; Mills, 1956; Michels, 1959; Keller, 1968).

Hypothesis 11_a stated that religious motivation will better predict religious challenges than background factors; i.e., Sense of Call will more directly predict religious challenges such as ecumenism than social origin variables. Hypothesis 11_a is rejected. All significant social origin or background-related correlates of Religious Challenge and Ecumenism are larger than those of Sense of Call, e.g., Seminary is a stronger predictor of Religious Challenge and Ecumenism than Sense of Call (Tables 31, 32, and 34).

TABLE 32
Multiple Regression
of Religious Challenge

Independent Variables	Multiple R	R ²	R ² Change	Pearson R	Beta (p<.05)
Seminary	.17	.03	.03	.17	.07
Specialist-Gen. Position	.24	.06	.03	.19	.09
Perceived Religious Chal. Expectation of Wife	.60	.36	.30	.59	.57

FIGURE 12
Path Model for Religious Challenge

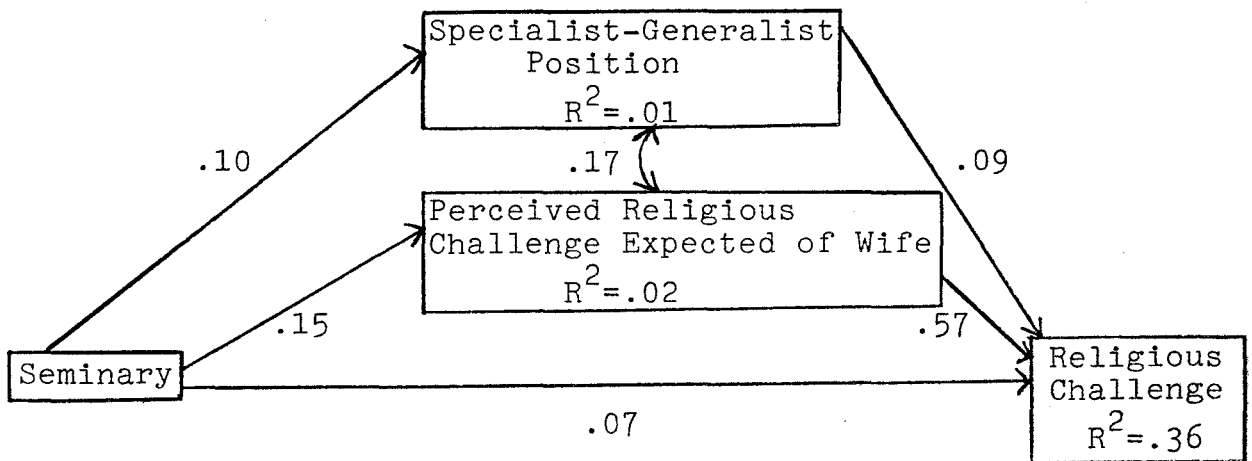


TABLE 33
Multiple Regression of Religious
Challenge in Comparing Structural
and Attitudinal Predictors

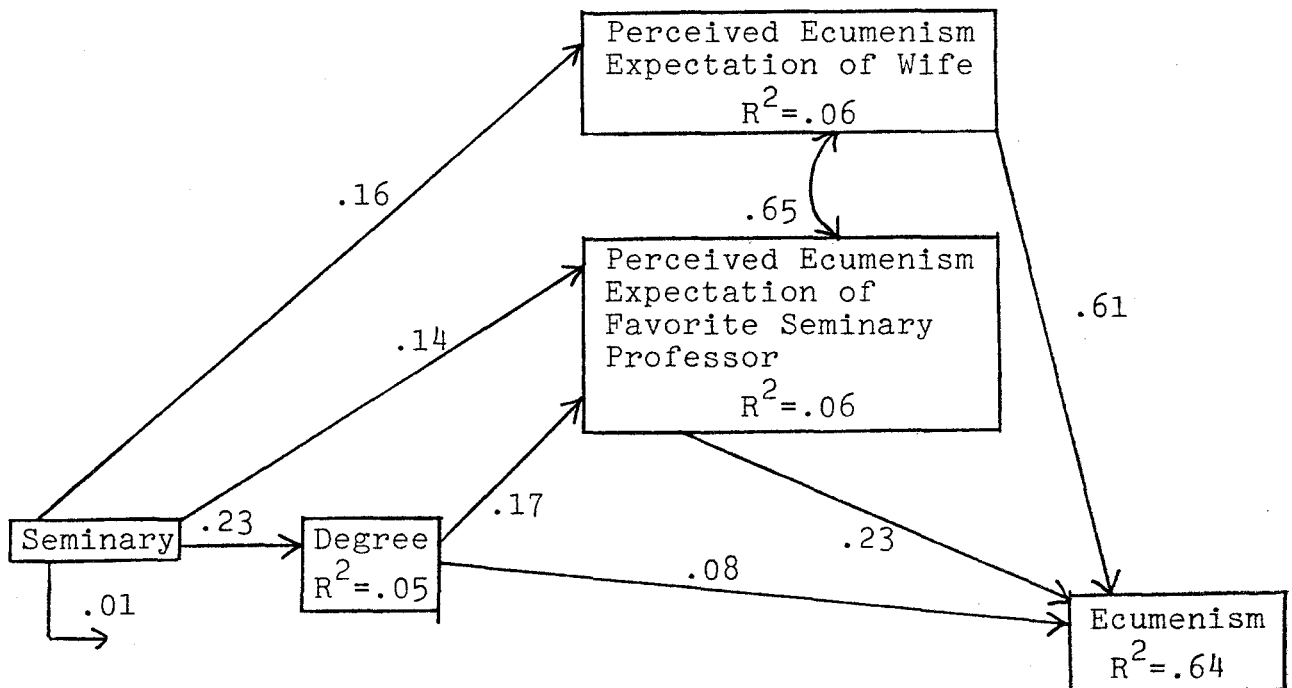
	Structural Predictors			Attitudinal Predictors	
	R ²	Pearson R		R ²	Pearson R
Spec.-Gen. Position	.04	.19	Perceived Rel. Challenge Exp. of Wife	.35	.59
Wife's Education	.06	.17	Pastor-Friend Sig. Other	.40	.26
Seminary	.08	.17			
Seniority	.09	-.12			

TABLE 34
Multiple Regression
of Ecumenism

Independent Variables	Multiple R	R ²	R ² Change	Pearson R	Beta ^a (p<.05)
Seminary	.18	.03	.03	.18	.01
Degree	.24	.06	.03	.20	.08
Perceived Ecumenism Expectation of Wife	.78	.61	.55	.77	.61
Perceived Ecumenism Exp. of Favorite Sem. Professor	.80	.64	.03	.65	.23

^aBeta significances tested by the hierarchical method.

FIGURE 13
Path Model for Ecumenism



The major predictors explaining 36% of the variance in Religious Challenge are Seminary, Specialist-Generalist Position, and the expectation of the Wife (Table 32). The wife's expectation is both the key predictor and referent for the minister's own decision about religious challenges. Ministers welcoming religious challenges are the St. Louis graduates who are specialists and significantly influenced by their wives (Figure 12). Significantly more St. Louis graduates and specialists are represented among those clergy who report both high religious challenge and perceived high religious challenge of their wives (Appendix C, Table C-9). When comparing attitudinal and structural-type predictors of Religious Challenge, the attitudinal predictors explain more variance (Table 33), which can be interpreted here to mean that interpersonal referents are more predictive of supporting religiously-challenging role conflicts than structural referents.

One type of religious challenge is Ecumenism. The major predictors explaining 64% of the variance in Ecumenism are education-related variables (Seminary and Degree) and the referents of wife and seminary professor (Table 34). The single largest predictor is the key referent of the wife. The minister who favors ecumenical participation is one who has been influenced by the advanced education of the prestigious seminary and the key referents associated with that experience, namely, one's favorite seminary professor and one's wife (Figure 13). There is an even greater increase in the minis-

ter's favorable attitude toward ecumenism when he is simultaneously influenced by both his wife and his favorite seminary professor (Appendix C, Table C-9). The ministerial positions most favorable to ecumenism are the "specialists" and "professors", which is a finding supporting Hypothesis 11 concerning specialization (Table 35). However, all the ministerial positions are greatly equalized under the condition of the wife's expecting the minister to be ecumenical.

There are three major predictors explaining 44% of the variance within Professional Challenge, i.e., the referents of seminary professor, wife, and the other types of leadership that are not Operators (Table 36). An analysis of variance test for interaction demonstrates a significant ($p < .01$) interaction between the referents of seminary professor and wife, i.e., the return to higher professional challenge is much greater for the combination of the referents of seminary professor and wife (Figure 14).

In conclusion, the major predictors of the risk-taking decision preferences are primarily key referents (wife or seminary professor) and educational background. Reference group theory adequately explains the socialization of particular ministers who choose challenging role behaviors. The general implications of these findings for the LCMS organization is that organizational viability in meeting needs of growth, change, and challenge is provided by the strategic elite of St. Louis graduates who are professional church sons and specialists supported by their key referents of wife and favorite seminary professor.

TABLE 35
 Percentages of Positions Favoring Strong
 Ecumenism, Perceiving Strong Ecumenical
 Expectations of Wife, and Favoring
 Strong Ecumenism When Controlled for
 Perceived Ecumenical Expectations of Wife

	Favoring Strong Ecumenism	Per. Strong Ecu. Exp. of Wife	Favoring Strong Ecu. When Controlled on	
			Strong Ecu. Exp. of Wife	Weak Ecu. Exp. of Wife
Executives	29%	29	89	4
Large Pastorates	29%	25	80	6
Medium Pastorates	26%	26	70	3
Professors	32%	26	71	5
Specialists	48%	51	88	9
Small Pastorates; Assistants/Assoc.	18% ^a	20	75	2

p<.01
 Cramer's V=.21

p<.01
 Cramer's V=.21

pN.S.

pN.S.

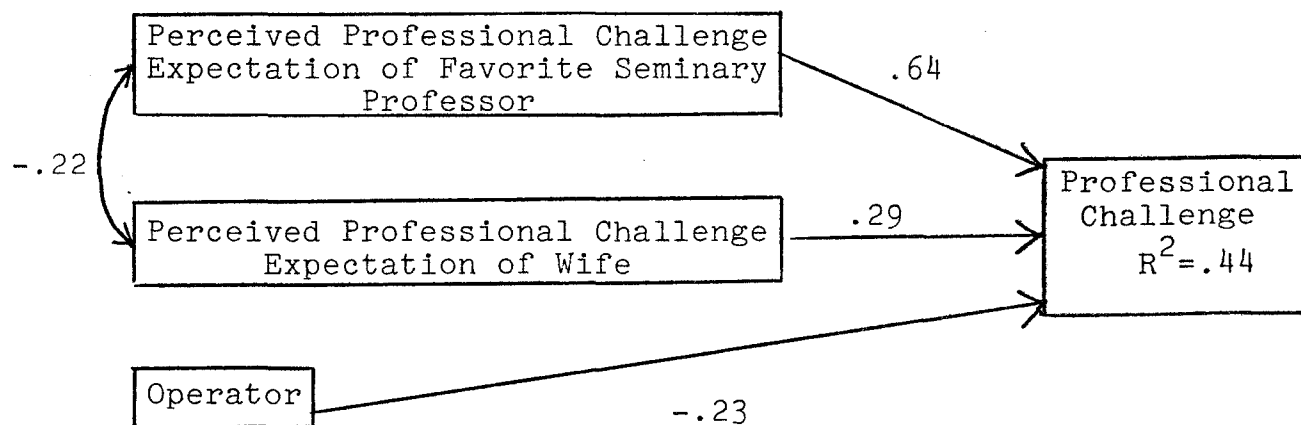
N= 572

^a16% of small pastorates favor ecumenism when separating small
 pastorates from assistants/associates.

TABLE 36
Multiple Regression of
Professional Challenge

Independent Variables	Multiple R	R ²	R ² Change	Pearson R	Beta (p<.05)
Perceived Prof. Challenge Exp. of Favorite Sem. Professor	.57	.32	.32	.57	.64
Perceived Prof. Challenge Exp. of Wife	.62	.39	.07	.12	.29
Operator	.66	.44	.05	-.17	-.23

FIGURE 14
Path Model of Professional Challenge



E. TRENDS

There are various kinds of social change which reflect factors that are difficult to disentangle from each other, e.g., societal, organizational, career-stage, and generational or cohort factors. Several methods of examining social change within the LCMS organization and the career-stage differences within the LCMS ministry are presented in this section. First, a synthetic cohort comparison of three age/seniority strata within the cross-sectional sample is employed. This assumes that each stratum contains members of the same cohort at different stages of their careers. Such an analysis necessarily confounds the career-stage differences with the cohort differences. Second, there is a comparison of trends between 1959 and the late 1970s on a variety of variables, especially occupational inheritance and seminary.

Differences between the younger and less experienced cohort when compared to the older and more experienced cohorts are presented in Table 37. The younger and less experienced cohort is characterized in the following ways when compared to the older and more experienced cohorts: possessing fewer ascriptive traits in one's background, which reflects a broader recruitment base than before; making a later decision to enter ministry; being more educated, more professional, less parochial, and more oriented to broad reference groups; having predispositions for making risk-taking decisions and being expectedly low on the advantages of positions, prestige, and satisfactions.

TABLE 37
Percentages Within Seniority Who Recode
Scores on Related Variables

	Age/Seniority			F Sig.
	High	Medium	Low	
High Background Ascription ^a	61%	57%	49%	<.12
College Degree or More	19	26	67	***
Wife's Educ.: Some College+	38	49	72	***
High Status Position	65	68	38	***
Large Pastorate	28	31	11	***
High Role Advantage	23	13	4	***
Early Decision	70	66	40	***
Idealist	6	25	29	*
High Bureaucratic O.	76	58	50	*
Operator	44	30	22	*
Luth. Trad. Important	72	57	41	***
Family Prox. Important	9	14	20	*
High Non-Luth. Clergy ID	39	50	60	***
High Public Role O.	33	46	49	*
High Parochial Role	51	57	40	**
High Traditional Role	73	73	51	***
High Administrative Role	39	43	32	*
Valuing St. Louis Sem.	36	28	21	***
Valuing Springfield Sem.	22	18	11	***
High Religious Challenge	10	13	24	*
High Professional Challenge	24	34	35	**
High Job Satisfaction ^b	59	49	50	<.13
High Job Sat. for Wife	80	71	57	*
High Vocational Conviction	47	36	24	**

N=572

*p<.05

**p<.01

***p<.001

^aCorrelation of Seniority with Background Ascription ($r=.14$, $p<.05$).

^bCorrelation of Seniority with Job Satisfaction ($r=.14$, $p<.01$). Other variables not listed above which are correlated with seniority are: Wife as Significant Other ($r=-.12$, $p<.05$); Layman as Significant Other ($r=.19$, $p<.01$); Initiation of Call ($r=.16$, $p<.05$); Ecumenism ($r=-.09$, $p<.05$).

Occupational inheritance has declined by 20% over the last nineteen years, i.e., from 35% to 15% (Table 38). There is an even greater decline of occupational inheritance for the St. Louis seminary which traditionally attracted a disproportionate number of professional church sons. In 1978, 24% fewer professional church sons are attending St. Louis seminary than in 1959; and 90% of all professional church sons attended St. Louis seminary in 1959 as compared to 66% in 1978. Although the St. Louis seminary still maintains a higher proportion of professional church sons than the reconstituted Springfield seminary, now relocated at Fort Wayne; the gap between the two seminaries has narrowed by 10% (i.e., in 1959 the gap was 22% and 1978 the gap is 12%). It is suggested that part of the decline for the occupational inheritance gap is due to the self-selection process of Seminex draining off many professional church sons from the St. Louis seminary.

Present trends suggest a slight further decline of ministerial, occupational inheritance. While 15% of the current seminarians are professional church sons, only 14% of the pastoral college students are professional church sons; additionally, 2% fewer pre-ministerial college students are pastors' sons as compared to the seminarians. It is curious to note that, in 1978 in the LCMS training system, there are more professional church sons among college students in teacher education (20%) than among college students preparing for ministry (14%). A larger number of teachers' sons in the

TABLE 38
Occupational Inheritance for 1959 and 1978

	1959 (N=761)	1978 ^a
LCMS Aggregate	35% 30%=pastors' sons 5%=teachers' sons	15% ^b 13%=pastors' sons 2%=teachers' sons
Seminary ^c		
St. Louis	43%	21%
Springfield (Fort Wayne)	21%	9%
Synod College Students ^d		
Pastoral Education		14% 11%=pastors' sons 3%=teachers' sons
Teacher Education		20% 11%=pastors' sons 9%=teachers' sons

^aData provided by the LCMS Board For Higher Education

^bThis is a percentage of all seminarians in the pastoral education programs at Fort Wayne and St. Louis seminaries (N=474).

^c5% of the seminarians from each seminary in 1978 have mothers who have served as Lutheran teachers.

^d50% of all the students in the 14 Synodical colleges (N=6098) are either in the pastoral or education programs. 13% of all the Synodical college students are the sons of professional church workers (8%=pastors' sons, 5%=teachers' sons.)

teacher education program accounts for the 6% difference, but this difference also implies that professional church sons appear to have lost more credibility in the ministry than in the parochial educational system as an occupational goal.

For the LCMS ministry as a whole there are major contrasts between 1959 and the present (Table 39). Besides the decline in occupational inheritance, there has been a decline in the social class background of the LCMS ministry which substantiates a prediction from the cohort analysis of the 1959 data itself. There has also been a marked turnabout concerning the time when individuals choose ministry as their career choice. The decision to enter ministry now is much later (e.g., in 1959, 54% decided to enter ministry when they were in grade school; but in 1978, 54% decided to enter ministry during or after college--Cross, 1978).

In 1959, there were the following contrasts between LCMS ministers who graduated from the St. Louis seminary as compared to the Springfield seminary (cf. Table 1): (1) Background--St. Louis graduates were higher on "father's occupational prestige", "totally private" elementary and secondary education, advanced education, and on having educated wives; (2) Socialization--St. Louis graduates made an earlier decision to enter ministry, decided to enter ministry on the basis of an institutional-gradual sense of divine call, and were more personalistic in work orientation; (3) Career Attainment--St. Louis graduates tended to be specialists both in their earlier and later careers, were disproportionately represented in higher ranked positions and larger-size pastor-

TABLE 39

Seminary Comparisons Between 1959 and the Present -- the St. Louis (St.L.),
Springfield (Sp.)-Fort Wayne (F.W.), and the Seminex (Sem.) Seminaries

Dimensions	1959			Present			
	Measures	St.L.	Sp.	Measures	St.L. ^a	(Sp.) ^b F.W. ^b	Sem. ^b
Occupational Inheritance	Professional Church Sons	43%	21%	Professional Church Sons ^c	21%	9%	?
Social Class	High Occupational Prestige of Father	76	67	Father's Education: Some Coll.+	48	41	50%
	Wife's Education: Some College+	55	40	Mother's Education: Some Coll.+	41	23	41
Time of Occupational Choice ^d				1st thought of becoming a minister: during grade school	59	34	43
	"When did you first decide that you would definitely like to enter the ministry?" --during grade school	61	32	"Age" when it was definitely decided to study for the ministry" --during grade school	19	10	12
Liberal-Conservative Orientation	Favoring Ecumenical Participation (not a conservative position)	31	8	Doctrinal Position --conservative --moderate --liberal	78 22 ^e 0	89 11 0	12 58 30

^aFall 1976 survey of 65 incoming students at Concordia Seminary, St. Louis after the formation of the AELC--an unpublished study by William Cross, Department of Sociology, Illinois College. This is the reconstituted St. Louis seminary minus those students who went to Seminex.

^bFall 1977 survey of 65 incoming students at Concordia Seminary, Fort Wayne and of 35 incoming students at Seminex, St. Louis--an unpublished study by William Cross. The Fort Wayne seminary is the reconstituted Springfield seminary, and Christ Seminary-Seminex is the seminary of the newly formed AELC.

^cAggregate data provided by the LCMS Board For Higher Education, 1978 (N=474).

^dLCMS aggregate comparisons for Age of Decision:

	1959	1976(Cross' data)
^e Melber (1975) in an unpublished thesis found St. L. graduates more doctrinally liberal than Sp. graduates.	Grade School 54%	15%
	High School 22	31
	During/after College 24	54

ates, possessed role advantages of authorship productivity and prestige associated with honorary offices, and worked in urban locations; (4) Behavioral Outputs--St. Louis graduates were more certain of their vocations and welcomed more religious challenges (e.g., they were more ecumenical).

Are there still major differences between the St. Louis and the Fort Wayne (formerly Springfield) seminaries of the LCMS? How do the AELC seminarians of Seminex differ from the LCMS seminarians? It is expected that Seminex seminarians are more liberal, yet more similar to the St. Louis seminarians than to the Fort Wayne seminarians. The verification of this hypothesis and answers to these questions are provided in Tables 39 and 40.

There are still major differences between the LCMS seminaries. Some of the major differences at the present time are as follows: (1) Background--more of the St. Louis seminarians when compared to the Fort Wayne seminarians are first born, professional church sons, from higher social class background, from an equalitarian marriage background (i.e., mothers have almost as much education as the fathers), from metropolitan areas, and younger and single; (2) Socialization and Behaviors--more St. Louis seminarians thought about ministry earlier and decided to enter ministry earlier; more St. Louis seminarians than Fort Wayne Seminarians are influenced by social action concerns, are slightly lower on ritual religiosity, are doctrinally liberal, and are slightly less certain of one's vocation. These present differences existed in 1959

TABLE 40
Contemporary Comparison of Seminaries^a
(extension of Table 39)

Categories ^b	St. Louis	Ft. Wayne	Seminex
Male	100%	100%	80%
Age, 21-24	67	50	68
1st born child	45	39	40
From size of place 100,000+	28 ^c	26	40
Married	50	55	26 (62% not married)
Politically conservative	64 ^c (13% liberal)	56 (18% liberal)	21 (53% liberal)
"Very sure" that ministry would be one's life work	81 (8% undecided or unsure)	86 (6% undecided or unsure)	61 (15% undecided or unsure)
Attends weekly worship			
Perceived "most" Influence upon Decision to enter Seminary	Divine Call 74% To Help People 67 Minister 50 Social Action 23 Concerns 23 Father, Mother, Duty 18@ Teacher 9 Woman Companion 6	Divine Call 90% To Help People 66 Minister 56 ^d Woman Companion 25 Duty 21 Father 14 Mother, Best Friend 12@ Social Action 11 Concerns 11	To Help People 80% Divine Call 71 Social Action 63 Concerns 63 Minister 54 Best Friend 23 Duty 20 Woman Companion 17 Mother 14 Father 9

^aUnpublished data from surveys of incoming students by William Cross: 1976 sample of 65 St. Louis students, a 1977 sample of 65 Fort Wayne students, and a 1977 sample of 35 Seminex students.

^bThese are the modal categories for the three seminaries except for two categories pertaining to Seminex seminarians, i.e., "married", and "politically conservative".

^cIt is probable that the self selection process is operating here, i.e., Seminex attracted St. Louis students who were from metropolitan areas and who were liberal.

^dDerived from 1976 data since no information was available for 1977.

NOTE: Several general findings above are corroborated by Hunt's (1976) data of biographical characteristics of seminary students, i.e., seminarians are more likely to be the oldest child in the family; the most influential persons to influence decisions to enter ministry are ministers; and married students are influenced in their career decisions by their spouses.

with one exception, i.e., that in 1959 St. Louis graduates were more certain of their vocations than Springfield graduates whereas presently the inverse is true. Although contemporary information on the career attainment of the LCMS seminary graduates is lacking, it is reasonable to expect from past trends that St. Louis graduates remain disproportionately advantaged in their careers. Traditionally, the St. Louis seminary has had higher quality academic programs than the Springfield seminary. The comparisons over time between the LCMS seminaries still reflect two different career-lines. Career entry by route of the St. Louis seminary reflects and reinforces advantages of background and socialization; e.g., this is the more professional route for the early deciders for ministry and the professional church sons.

There are not only contrasts but also basic similarities between seminarians from St. Louis and Fort Wayne. A profile of the contemporary LCMS seminarian that is basically similar for the two seminaries is as follows (Tables 39 and 40): a first-born male from a large metropolitan area who was multi-motivated to enter ministry on the basis of a divine call, a desire to help people, and the influence of his pastor; who is very certain that ministry will be his life's work; who attends worship regularly; and who is both politically and doctrinally conservative.

Seminex seminarians upon comparison with the LCMS seminarians tend to show more background, socialization, and behavioral similarities to the St. Louis seminarians than to the Fort Wayne

seminarians. Seminex seminarians tend to be from higher social class backgrounds, younger, more liberal doctrinally and politically, and less sure the ministry will be their life work than those from Fort Wayne. They have a strong concern for community and social problems and a stronger desire to help people. On the other hand, Fort Wayne seminarians tend not only to be older, strongly conservative both doctrinally and politically, but also nearly unanimously certain that the ministry will be their life work. They have a strong desire to help people, but a much stronger feeling of divine call. The key characteristic differentiating the Seminex seminary from the LCMS seminaries is the liberal atmosphere; e.g., Seminex students are doctrinally and politically more liberal and are more influenced by social action concerns; there is the presence of female students; and there are a large number of students from metropolitan areas.

In conclusion, the changes within the LCMS ministry both reflect societal changes and organizational changes of the denomination. The social-class background decline for ministers reflects the long-term trend toward broader recruitment within Protestant ministry (Kelsall, 1954). This decline, along with the decline of occupational inheritance for the LCMS ministry, reflects a democratization of the organization. This decline is particularly true for the Fort Wayne seminary. The increasing later decision to enter ministry reflects the precariousness of ministry and religion in modern society, the changing theology of ministry, and the diversity of

career choices available. The concept of the "Divine Call" traditionally has been the reason most cited by Protestant clergymen for entering ministry (Smith and Sjoberg, 1961). This still remains true for the LCMS seminarians but for the Seminex seminarians other motivations are equally important, e.g., "to help people" and "social action concerns". The agents of professional socialization (i.e., seminaries) within the LCMS traditionally have produced different ministerial outputs. There still remain major differences between the LCMS seminaries. There are also differences between the LCMS seminaries and the AELC seminary. Not surprisingly, the AELC Seminex more closely resembles the St. Louis seminary than the Fort Wayne seminary; but it is the most liberal of the three, with both LCMS seminaries remaining very conservative. If we assume that social activism is associated with the prophetic role (Winter, 1971), then Seminex students are the most prophetic and the Fort Wayne students the least. The inclusiveness of "challenge" and "comfort" motivations for Seminex students, however, implies more role ambiguity, uncertainty, and tension. The trends and changes just summarized reflect different adjustments of social-base inputs, socialization throughputs, and career or behavioral outputs.

V. SUMMARY AND CONCLUSIONS

This dissertation explores the structure of career processes within the ministry of the Lutheran Church-Missouri Synod (LCMS). This study analyzes a religious occupation within the interface of occupations-professions and complex organizations. Utilizing an open-systems perspective, career processes are assumed to be linked to the functional imperatives of the LCMS organization--i.e., social origins are interpreted as an aspect of "environmental" input to the organization; career attainment and intra-occupational mobility are aspects of "goal attainment and internal structural differentiation"; professional-bureaucratic orientations, organizational leadership types, and other socialization processes are analyzed as aspects of the organization's problem of "integration" and "pattern maintenance"; and career outputs, i.e., satisfactions and decision preferences, result from the interrelationship between the systemic dimensions of environment, goals, structural differentiation, integration, and pattern maintenance. The following are general conclusions which emerged from this study.

A. GENERAL FINDINGS

1. Problem of Environment Inputs

The social base input to the LCMS is differentiated. There is a pervasive effect of ascribed or social origin attributes. A dominant effect is that of occupational

inheritance. The occupationally-inherited grouping of professional church sons is advantaged by background, socialization, and career attainment factors; and differentiated by behavioral outputs. Occupational inheritance is related to a familistic occupational subculture, elite background factors, and attitudes of professionalism and innovative decision-making. This implies that LCMS organizational growth and adaptation is facilitated by the occupationally-inherited grouping of professional church sons.

2. Problems of Goal Attainment and Internal Structural Differentiation

Organizational goals, structures, and rewards are the context for occupational career attainment and mobility. The occupational career-attainment process is predicted by structural elements of origins, seniority, and earlier career attainment. Despite controls, there remains a strong direct effect of social origins upon eventual career attainment, although seniority is the strongest single predictor. "Social origins dominance", especially of occupational inheritance, results in higher career attainment for professional church sons.

When comparing specialist positions to generalists, specialists are more advantaged by social origins and career recognition; they have broader reference groups, are more professional, have higher job satisfaction, and partake in more risk-taking decisions such as ecumenism.

The LCMS organization reflects a reward structure of the enhancement of authorship productivity and, to a slight extent, the influence of "social origins dominance". Professional church sons appear to function as a "strategic elite" for the LCMS organization.

3. Problems of Coordination and Pattern Maintenance

The organization of work around professional orientations is found to be inversely related to the organization of work around bureaucratic orientations. High professionalism is related to higher social origins, to personalistic and achievement socialization by means of broad referents, to career attainment of some prestige, and to behavioral outcomes resulting in challenging decisions but also less job satisfaction. To a large extent, the reason why the more professional clergy are more liberal in risk-taking decisions, such as ecumenism, is due to their broader reference groups. The major predictors of professionalism are education-related variables and broad reference groups. Bureaucratic orientation is predicted by the layman reference group. The bureaucratic-oriented clergy are less tied into the familistic and social-origins dominance of professional church sons than when compared to the professional-oriented clergy. The occupationally-inherited professional clergy are the strategic elite who function most wittingly to coordinate the external environmental problems of adaptation and innovation and also to maintain the pattern of Lutheran traditions.

Upon analyzing the clergyman's career in terms of organizational leadership (i.e., four-cell typology of leadership upon combination of professional and bureaucratic perspectives), the Synthesizer type (i.e., high on both perspectives) emerges with higher levels of work satisfaction than either the Idealist, Operator, or Caretaker types. The strongest polar differences exist between Idealist and Operator. The Idealist epitomizes the professional, while the Operator epitomizes the bureaucrat. The Synthesizer is an enigma who bridges differences, while the Caretaker is one who functions in a routine, custodial manner and is characterized by what he does not do. The LCMS moderates appear to be Synthesizers and/or Idealists, and the conservatives Operators.

4. Behavioral Outputs of Career

Four types of work-related satisfaction variables are analyzed, i.e., job satisfaction, reality shock, vocational conviction, and job satisfaction for wife. The satisfaction variables correlate with patterns of influence distributed according to social origins, seniority, position, and traditional norms (i.e., higher satisfaction is related to those older and more experienced, those in high status positions or specialists, and to those satisfied in traditional roles). When comparing differences between role performances, ministers enjoy the traditional role performance most and the administrative role performance least. Job Satisfaction is predicted by socialization to the lay reference group. Low Reality

Shock is predicted for professional church sons who defer to their fathers in significant problems. Vocational Conviction is predicted by background, position, and socialization variables with the strongest effect coming from a "totally private" early education. The perceived Job Satisfaction for the Wife is predicted by the minister's age, job satisfaction, traditional role satisfaction, and professionalism, with the largest single effect coming from the minister's own job satisfaction (i.e., the minister's own satisfaction covaries with the perception of ministerial role-related satisfactions experienced by his wife). In summation, the satisfaction returns to the LCMS career structure vary according to social-origins dominance, socialization of reference groups and significant other, and social location in the occupational hierarchy.

The major predictors of the risk-taking decision preferences, whether religious or professional, are primarily key referents (wife or seminary professor) and educational background. Reference group theory adequately explains the socialization of particular ministers who choose challenging role behaviors. The general implications of these findings for the LCMS organization is that organizational viability in meeting needs of growth, change, and challenge is provided by the strategic elite of St. Louis graduates who are professional church sons and specialists supported by their key referents of wife and favorite seminary professor.

5. Trends

A synthetic cohort comparison of age strata in 1959 predicts a democratization of the recruitment base and a tendency for later decision-making to enter ministry. Contemporary analysis verifies these predictions for LCMS clergy (i.e., more contemporary LCMS seminarians are from lower social class backgrounds than previously, and occupational inheritance has declined by 20%; there has been almost a 40% increase of seminarians who made a decision to enter ministry later than grade school). There still remain major differences between the two LCMS seminaries which still reflect two different career-lines, e.g., the St. Louis route mirroring and reinforcing advantages of background and socialization. The AELC seminary, Christ Seminary-Seminex, more closely resembles the St. Louis seminary than the Fort Wayne seminary but is the most liberal of the three. In conclusion, the LCMS organizational and ministerial changes since 1959 reflect different adjustments of social-base inputs, socialization throughputs, and career outputs.

B. LIMITATIONS OF THE STUDY AND AREAS FOR FURTHER STUDY

This dissertation is subject to the limitations of a secondary analysis. The present researcher is limited to the choice of variables selected by the primary analyst and by the number of potential indicators available for the construction of indices. This study would have benefited if there had been measures for beliefs, self concept, the number of publi-

cations, degree of social activism, the wife's own perceived job satisfaction, and the professional socialization experience of the seminary. The time advantage of having pre-collected data was largely nullified because of the painstaking transferral of older data into a modern format amenable to contemporary computer programs. Resultingly, several questionnaire items had to be deleted because of either technical problems or errors in the data itself.

An area of immediate future research will be a panel analysis between 1959 and the present in order to differentiate between those LCMS ministers of the 1959 sample who remained in the Synod and those who left to join the AELC. Another area of analysis to pursue is to find out the present percentage of occupational inheritance in the AELC for comparison with the LCMS.

Other fruitful lines of inquiry are mentioned here.

(1) What is the effect of occupational inheritance across different denominations and occupations? Will direct occupational inheritance better predict career attainment in other occupations than general social class background? (2) Further research of the organizational leadership types across different occupations and organizational settings would illuminate the interaction between professional and bureaucratic orientations. Is the Synthesizer the most effective type of leader? What is the effect on an organization when one leadership type predominates? (3) What would be the relative effect of theological self-concept upon challenging decision-preferences when compared with structural effects?

APPENDIX A

DESCRIPTION OF VARIABLES USED IN THIS STUDY

This appendix describes the measures used in this dissertation. The first part presents the variable name, the operationalization, value labels, and selected frequencies for the aggregate. Part 2 presents a copy of the sources of data for this study. Appendix B gives information about the construction of indices used in this study.

Part 1

VARIABLES	ITEM NUMBER		VALUES	SELECTED MARGINALS
	PR=Personal Records	Q=Questionnaire		
A. SOCIAL ORIGIN AND BACKGROUND VARIABLES				
Father's Occ.				
Prestige	PR14		High, Low	
Sonship	PR2		Prof. Church	39% ¹
			Lay Sons	61
Familism	cf.Appendix B,#2		High to Low	
Early Education	cf.Appendix B,#1		Totally	
			Private	34%
			Mixed	56
			Totally	
			Public	10
Seminary	PR3		St.Louis(high	
			prestige)	81%
			Springfield	19
Educational				
Ascription	cf.Appendix B,#1		High to Low	
Degree	PR8		Graduate	14%
			Bachelor's	26
			No Degree	60
Wife's				
Education	Q53		College+	12%
			Some College	41
			High School	
			Graduate	34
			Less than H.S.	13

¹Due to the sample's slight overrepresentation of specialists, executives, and large pastorates; the proportion of professional church sons is inflated. The actual proportion of professional church sons in the universe is 35%.

VARIABLES	ITEM NUMBER	VALUES	SELECTED MARGINALS
Age/Seniority	PR5	High to Low	
Children	PR12	0-11	
Background Ascription	cf. Appendix B, #3	High to Low	
B. SOCIALIZATION VARIABLES			
Decision	Q1	Early (Grade School)	56%
		Later	44
Sense of Call	cf. Appendix B, #16	Institutional- Gradual to	
Occupational Choice	cf. Appendix B, #17	Experiential- Sudden	
Work Personalism	Q24	High	76%
		Low	24
Professionalism	cf. Appendix B, #4	High to Low	
Professional Conference	Q44m	Extremely Important	7%
		Very Important	19
		Fairly Important	39
		Unimportant	35
Bureaucratic Orientation and Executive Recommendation	cf. Appendix B, #5	High to Low	
Leadership Types:	Combining Professionalism (P) and Bureaucratic Orientation (B)		
Synthesizer	High P and High B		28%
Idealist	High P and Low B		24
Operator	Low P and High B		29
Caretaker	Low P and Low B		19
Wife as Sig. Other	cf. Appendix B, #6	High to Low Importance	
Father as Sig. Other	Q25:B1	High Importance	62%
		Low Importance	38
Pastor- Friend as Sig. Other	cf. Appendix B, #8	High to Low Importance	
Layman as Sig. Other	Q25:C1	High Importance	38%
		Low Importance	62

VARIABLES	ITEM NUMBER	VALUES	
Lutheran Theologian	Q26:b	High Ident.	66%
		Medium ID	29
		Low ID	5
Non-Lutheran Clergy and Public Role Orient.	cf. Appendix B, #4	High to Low ID or Orient.	
Lutheran Traditions	cf. Appendix B, #13	High to Low Importance	
Parochial Role, Traditional Role, Administrative Role, and Counseling Role Performance	cf. Appendix B: #12,9,10,11	Extremely Satisfying Least Satisfying	
Achievement Orientation	cf. Appendix B, #15	High to Low	
C. CAREER ATTAINMENT VARIABLES			
Position	PR1	High to Low Prestige	
Generalist-			
Specialist	PR1	Generalists	67%
		Specialists	33
Size of Parish	PR1	Large	
		Pastorate	23%
		Medium Past.	37
		Small Past.	40
First Position	PR9	High to Low Prestige	
Generalist-Specialist at First Position	PR9	Generalists	86%
		Specialists	14
Second Position	PR10	High to Low Prestige	
Generalist-Specialist at Second Position	PR10	Generalists	86%
		Specialists	14
Authorship	PR11	Yes	14%
		No	86
Honorary Offices Held	PR4	0-11	
Role Advantage	cf. Appendix B, #21	High	11%
		Medium	40
		Low	49
Initiation of Call	Q12	Did Initiate	17%
		Not Initiate	83
Initiation of Career	Q29:e	Plan for	
		Career	48%
		Wait for God's	
		Will	52
Job Location	PR13	Mostly Urban	80%
		Mostly Rural	20
Family Proximity	cf. Appendix B, #7	High to Low Importance	

VARIABLES	ITEM NUMBER	VALUES	
Valuing St. Louis Sem., Valuing Springfield Sem., Valuing the Son of a Pastor, and Valuing an Advanced Degree	Q18: o,n, j,k	Extremely Important to Detrimental	

D. BEHAVIORAL OUTCOME VARIABLES

Religious Challenge	cf.Appendix B,#22	High to Low	
Ecumenism	Q42	Favoring Not Favoring	28% 72
Professional Challenge	cf.Appendix B,#23	High to Low	
Perceived Religious Challenge, Professional Challenge, and Ecumenism Expectations of Wife and Favorite Seminary Professor	cf.Appendix B,#22,23; Q42	High to Low	
Reality Shock	cf.Appendix B,#20	Low to High	
Isolation Shock; Family Privation	cf.Appendix B,#18	Little to Great Surprise	
Members Transferral, Lacking Study-Time, Being an Exemplar, Meetings, Fund-raising, Disrespect, Mission Failures	Q4:c,f,g,h, i,j,k	Little to Great Surprise	
Vocational Conviction	cf.Appendix B,#19	High Medium Low	9% 23 68
Job Satisfaction	cf.Appendix B,#20	High to Low	
Job Sat. for Wife	Q5:b	High to Low	
Reading: fiction,sermons, inspiring, current,psyche, admin-commun.	Q27:b-g	Definite Benefit to No Benefit	

Part 2: SOURCES OF DATA

A. Personal Records

1. Present Position
 - a. District Synod Executive
 - b. National Synod Executive
 - c. Auxiliary Promotional Executive
 - d. Large Parish (600+)
 - e. Auxiliary Editor
 - f. Auxiliary Welfare Executive
 - g. Medium Parish (200-599)
 - h. Professor
 - i. Institutional Chaplain
 - j. Black Parish
 - k. Small Old Parish (199-&13 yrs.+)
 - l. Assistant/Associate Pastor
 - m. Campus Pastor
 - n. Foreign Missionary
 - o. Military Chaplain
 - p. Deaf Work
 - q. Small Recent Parish (12 yrs. -)
 - r. Small Unorganized Parish
2. Son of Pastor or Teacher
 - a. Son of Pastor
 - b. Son of Teacher
 - c. Lay Son
3. Seminary Graduation
 - a. St. Louis
 - b. Springfield
4. Total # of Different Honorary Offices Held

a. 11 or more	e. 7	i. 3
b. 10	f. 6	j. 2
c. 9	g. 5	k. 1
d. 8	h. 4	l. None
5. Year of Seminary Graduation

a. 1902 & prior	e. 1918-1922	i. 1938-1942
b. 1903-1907	f. 1923-1927	j. 1943-1947
c. 1908-1912	g. 1928-1932	k. 1948-1952
d. 1913-1917	h. 1933-1937	l. 1953 & after
6. Elementary Schooling
 - a. Total Private Schooling
 - b. Less than 1 yr. in public school
 - c. 1-3 yrs. public
 - d. 4-6 yrs. public
 - e. 7-8 yrs. public

7. Secondary Schooling
 - a. Total Private Schooling
 - b. Less than 1 yr. public school
 - c. 1 yr. public
 - d. 2 yrs. public
 - e. 3 yrs. public
 - f. 4 yrs. public
8. Degrees Held
 - a. Bachelor's
 - b. Master's
 - c. Ph.D.
 - d. Bachelor of Theology
 - e. Master of Theology
 - f. Doctor of Theology
 - g. Other earned Doctorate
 - h. Doctor of Divinity
 - i. Other Honorary
 - j. None
9. First Position Since Seminary Graduation
 - a. Unordained Assistant/Missionary
 - b. Missionary-at-Large
 - c. Founding pastor
 - d. Urban pastor
 - e. Rural pastor
 - f. Assistant pastor
 - g. Military chaplain
 - h. Campus pastor
 - i. Institutional chaplain
 - j. Teacher--college or seminary
 - k. Foreign Missionary
10. Second Position
 - a. Assistant Pastor
 - b. Associate Pastor
 - c. Urban Pastor
 - d. Rural Pastor
 - e. Military Chaplain
 - f. Campus Pastor
 - g. Institutional Chaplain
 - h. Foreign Missionary
 - i. Teacher--college or seminary
 - j. Dist. or Synod Executive
 - k. Auxiliary Agency Executive
11. Authorship
 - a. yes
 - b. no
12. Number of children

a. None	e. 4	i. 8
b. 1	f. 5	j. 9
c. 2	g. 6	k. 10
d. 3	h. 7	l. 11 or more
13. Region of Position
 - a. All Positions Urban
 - b. All Positions Rural
 - c. Early Positions all urban, later continuously rural
 - d. Early Positions all rural, later continuously urban
14. Father's Occupational Prestige
 - a. Professional & Large Owner
 - b. Semi-Professional & Medium Owner
 - c. Small Professional & Small Owner
 - d. Small Owner-Craftsmen & Small White Collar
 - e. Skilled Workers & Lesser Public Workers and Clerks
 - f. Semi-Skilled
 - g. Unskilled or heavy labor

B. Questionnaire

SURVEY OF MINISTERIAL HISTORY AND WORK

Note: Most questions call for either a check mark or a number (1,2,3, etc.). In a few cases you are asked to fill in.

Ministerial History

1. When did you first decide that you would definitely like to enter the ministry? Please check appropriate period below.

During first 4 years grade school	_____	During 3rd-4th years college	_____
During last 4 years grade school	_____	While working full time	_____
During high school	_____	During military service	_____
During first 2 years college	_____		

2. Listed below are some people with whom you might have talked about your desire to enter the ministry. Please place the proper numbers in the blanks to indicate "degree of encouragement" each person gave.

<u>Person</u>		<u>Degree of Encouragement</u>
Father	_____	1. Strongly encouraged
Mother	_____	2. Slightly encouraged
Brother-sister	_____	3. Talked over pros and
High school	_____	cons but no pressure
friends	_____	4. Slightly discouraged
College friends	_____	5. Strongly discouraged
Family friends	_____	x. Never discussed it
Other relative	_____	y. Individual not available at the time

3. Listed below are some experiences which might have influenced your decision to enter the holy ministry. Please indicate by check mark the degree of influence each factor exerted in your case in the appropriate column below.

<u>Type of Influence</u>	<u>Definite influence</u>	<u>Probable influence</u>	<u>Not an influence</u>
a. A chance to go through college and to be a professional man--not open to me otherwise	_____	_____	_____
b. Getting good grades, convincing me I had some aptitude for ministry.	_____	_____	_____
c. Having a direct experience that God was telling me the ministry was his will	_____	_____	_____
d. Developing an admiration for the church's task as a life work . . .	_____	_____	_____
e. Contact with a pastor whom I personally respected and admired	_____	_____	_____
f. Informal encouragement from particular high school teachers	_____	_____	_____
g. Dissatisfaction with work experiences in other areas (e.g., selling) . .	_____	_____	_____
h. Fact that most of my prep school mates were heading for the sem . .	_____	_____	_____
i. A desire to make God's will and his forgiveness known to man	_____	_____	_____

4. Some ministers have experienced "surprises" in their vicarage or first call or two (things for which seminary did not or could not train them). Please check the degree of "surprise" encountered in your own early ministry.

Type of Surprise	Very Surprised	Somewhat Surprised	Little Surprised	Did Not Experience
a. Loneliness and isolation from laymen	_____	_____	_____	_____
b. Isolation from fellow clergy	_____	_____	_____	_____
c. Transferring of members out of congregation	_____	_____	_____	_____
d. Lack of privacy for wife, children	_____	_____	_____	_____
e. Lack of time for own family life	_____	_____	_____	_____
f. Lack of time for scholarly study and personal preparation	_____	_____	_____	_____
g. Having myself to be an example for my members so much	_____	_____	_____	_____
h. Having to attend so many congregational meetings	_____	_____	_____	_____
i. Being expected to engage in fund-raising for innumerable causes	_____	_____	_____	_____
j. Lack of respect for pastoral office in congregation or community	_____	_____	_____	_____
k. Failure of mission prospects to keep their promises	_____	_____	_____	_____
l. Other (specify)	_____	_____	_____	_____

5. Which of the "surprise" items mentioned above still bother you or your wife? Please check appropriate items below in both columns.

Type of Surprise	a. Still Bothers Me	b. Bothers Wife
Loneliness and isolation from laymen	_____	_____
Isolation from fellow clergy	_____	_____
Transferring of members out of congreg.	_____	_____
Lack of privacy for wife, children	_____	_____
Lack of time for own family life	_____	_____
Lack of time for scholarly study	_____	_____
Having myself to be an example	_____	_____
Having to attend so many meetings	_____	_____
Being expected to engage in fund-raising	_____	_____
Lack of respect for pastoral office	_____	_____
Failure of mission prospects	_____	_____
Other (specify)	_____	_____

6. (FOR SONS OF NON-PASTORS ONLY). If your father was not a pastor, how do you think the general social standing of your father's usual occupation compares with that of being a pastor? Check appropriate category below.

Father's occupation	much higher socially	_____
"	"	_____
"	slightly higher	_____
"	"	_____
"	about the same	_____
"	"	_____
"	slightly lower	_____
"	"	_____
"	much lower	_____

7. This question asks you to rate the first three (or more) factors influencing your acceptance of each full time ministerial position held after your first one. Before you begin, make a list (on a separate scrap of paper) of all full time positions held from the second one on. (Count multiple positions as one--e.g., group of congregations). Then, under each successive position below, place number "1" after the most important reason, "2" after the next most important, "3" after the next. (You may continue with other reasons if you like).

One of the Reasons I Accepted....	2nd	3rd	4th	5th	6th	7th	8th	9th
Opportunity for advanced schooling	_____	_____	_____	_____	_____	_____	_____	_____
Inability to accept cultural level of members of former congregation	_____	_____	_____	_____	_____	_____	_____	_____
Personal friction with certain persons in former congregation	_____	_____	_____	_____	_____	_____	_____	_____
Decline in possibility of carrying out pastoral goals in former charge. Which goals?	_____	_____	_____	_____	_____	_____	_____	_____
Opportunity to be of wider service in new position than in old one	_____	_____	_____	_____	_____	_____	_____	_____
How?	_____	_____	_____	_____	_____	_____	_____	_____
Professional advancement and recognition	_____	_____	_____	_____	_____	_____	_____	_____
Urging of wife and family	_____	_____	_____	_____	_____	_____	_____	_____
Opportunity to increase living standard	_____	_____	_____	_____	_____	_____	_____	_____
Poor health, advancing age	_____	_____	_____	_____	_____	_____	_____	_____
Desire to reduce work load	_____	_____	_____	_____	_____	_____	_____	_____
Prestige or eminence connected with new charge	_____	_____	_____	_____	_____	_____	_____	_____
Chance to get out of rural area into urban	_____	_____	_____	_____	_____	_____	_____	_____
Opportunity to get into better circuit or pastoral conference	_____	_____	_____	_____	_____	_____	_____	_____
A feeling that former congregation might benefit from new leadership	_____	_____	_____	_____	_____	_____	_____	_____
Other	_____	_____	_____	_____	_____	_____	_____	_____

8. How many calls have you received but not accepted, since 1950?

_____ calls

9. Please give the crucial reasons for not accepting each

Year	Reason	_____
Year	Reason	_____
Year	Reason	_____
Year	Reason	_____

10. How surprised were you to receive these calls? Place number of times after appropriate category below.

Came as a total surprise to me _____ occasions
Heard I was on the list but didn't expect to get call _____ occasions
Felt pretty sure they would call me _____ occasions

11. Have you ever really wanted to move and felt you should move, but never got a call?

*Yes _____ No _____

*If yes, during which positions did this occur? (e.g., 2nd, 3rd, etc.)

_____, _____, _____, _____

12. With respect to how many of the positions held thus far did you let it be known in advance that you might be interested (i.e., pass the word; inquire and make application; etc.). Check appropriate positions below.

2nd _____, 3rd _____, 4th _____, 5th _____, 6th _____, 7th _____, 8th _____, 9th _____

13. In how many cases of positions held thus far were you aware that a recommendation by somebody known to you was instrumental in your getting the call?

Knew who recommended me when I got call _____ occasions
Didn't know when I got call but learned afterwards _____ occasions
I never knew _____ occasions

14. Who do you think were the persons making the crucial recommendations for you? Write in number of times each person's recommendations were instrumental.

District President _____ Visitor or vacancy pastor _____ Other _____
District Executive _____ Family friend _____
Pastor colleague _____

15. How often have other persons gotten calls at least partially as a result of recommendations by you to call committees or appropriate officials since 1950?

How often have you made recommendations? _____ times
How often was your man actually called? _____ times

16. What is your opinion as to the current rate of movement of pastors from one position to another? Please check appropriate category below.

Men are moving around too much _____
Men are moving around about right amount _____
Men are moving around too little _____

17. Please give your estimates as to the length of time that a minister should stay in one parish, assuming that a general guide could be set up.

The minimum time he should stay in one place is _____ years.
The maximum time he should stay in one place is _____ years.
An ideal period of time in one place might be _____ years.

18. Listed below are factors which are sometimes mentioned as being important for a minister's receiving high placement on congregation call lists or for actually getting calls. Please give your opinion as to the degree of importance each item possesses in influencing placement on call lists by checking.

Extremely Somewhat A Little Detri-
Factors Influencing Placement on Lists Important Important Important mental

a. Recommendation by district president	_____	_____	_____	_____
b. Recommend. by visitor/ vacancy pastor	_____	_____	_____	_____
c. Recommend. by district executive	_____	_____	_____	_____
d. Recommend. by pastor friend	_____	_____	_____	_____
e. Recommend. by relative of yours in calling congregation	_____	_____	_____	_____
f. Not being over 50 years of age	_____	_____	_____	_____
g. Having large family (5 children)	_____	_____	_____	_____
h. Having reputation for being a forceful preacher	_____	_____	_____	_____
i. Known for popularity among youth	_____	_____	_____	_____
j. Being son of a pastor	_____	_____	_____	_____
k. Having an advanced degree	_____	_____	_____	_____
l. Possessing a well-liked personality	_____	_____	_____	_____
m. Being an independent theologian	_____	_____	_____	_____
n. Graduation from Springfield seminary	_____	_____	_____	_____
o. Graduation from St. Louis seminary	_____	_____	_____	_____
p. Having led a successful building campaign	_____	_____	_____	_____
q. Being in a charge showing consistent gains in members and contributions	_____	_____	_____	_____
r. Being located great moving distance	_____	_____	_____	_____
Other _____	_____	_____	_____	_____

19. (FOR MEN WHO HAVE SERVED AS VACANCY PASTORS, VISITORS, ET AL. ONLY). If you have had occasion recently to deal with a vacant congregation as it sought to secure a pastor, please list the crucial factor(s) which you feel governed the vacant congregation(s) in the final decision to call a certain man. Fill in.

_____, _____, _____
_____, _____, _____

20. (FOR NON-PARISH MEN ONLY). Please state how long before entering your present position you seriously considered going into this kind of work as an eventual goal? Please fill in years below. _____ years

21. (FOR NON-PARISH MEN ONLY). If you are now in church service other than parish work, did you work at your present type of work on a part time basis before entering it full time?

*Yes _____ No _____

*If yes, how long did you serve part time? _____ years.

22. If you were going to change to some other type of ministerial service than the type you are now in, in order to be of the greatest possible influence in the church, which type of service would you prefer? Please place "1" after position of greatest influence, "2" after next greatest influence, and so on down to last choice (Leave blank type of work in which you are now).

Foreign missions	_____	Synodical executive	_____
Institutional chaplaincy	_____	District executive	_____
Campus pastorate	_____	Auxiliary agency exec.	_____
Military chaplaincy	_____	(welfare, etc.)	_____
College or seminary teaching	_____	Rural parish	_____
Editorial work	_____	Urban parish	_____
Deaf work	_____	Suburban parish	_____
Negro work	_____	Other _____	_____

Please explain what attracts you to type of service listed as first choice?

23. Sometimes factors by which laymen rate their pastor differ from those by which fellow clergy rate us. On left side below, please check those items which you believe lead to a high regard on the part of laymen; on right, check items receiving admiration from clergy brethren. (You may check same item twice.)

<u>Among Laymen</u>	<u>Ministerial Activity</u>	<u>Among Clergy</u>
_____	Being strong advocate of parochial schools	_____
_____	Being <u>fairly</u> good in many pastoral functions	_____
_____	Being <u>expert</u> in <u>one</u> or <u>two</u> " "	_____
_____	Having a pleasing personality	_____
_____	Being an independent-thinking theologian	_____
_____	Having the "right" social background	_____
_____	Having a reputation for being a "go-getter" in adopting and promoting new synodical programs	_____
_____	Keeping up on current events, public affairs	_____
_____	Taking additional courses at a university	_____
_____	Being concerned about challenging people to apply their faith to race, politics, occupations	_____
_____	Seldom committing oneself on important synodical questions (e.g., intersynodical fellowship)	_____
_____	Being willing to sacrifice personal convenience to accommodate members (e.g., providing transportation)	_____
_____	Other _____	_____

24. Suppose somehow it had not been possible for you to enter the ministry. In the light of your experiences and interests over the years, what occupations do you now see as the most preferred substitute careers? List first, second, third choices below.

1st choice _____

2nd choice _____

3rd choice _____

Aspects of Ministerial Work

25. To what person(s) do you look most (or have you looked most) for guidance when faced with a crucial dilemma? List the persons in order of importance under each type of problem, but include only persons whose opinion you have really valued. Place "1" after most important, "2" after next important, etc.

<u>Persons Looked To For Guidance</u>	<u>1. Changes in Professional Position</u>	<u>2. Problems of Congregation or Members</u>	<u>3. Problems of Own Faith Life</u>
a. Wife	_____	_____	_____
b. Father (or close relat.)	_____	_____	_____
c. Layman friend	_____	_____	_____
d. Nearby pastor-chum	_____	_____	_____
e. Former teacher	_____	_____	_____
f. District President	_____	_____	_____
g. Visitor	_____	_____	_____
h. Older pastor	_____	_____	_____
Other _____	_____	_____	_____

26. Suppose it became possible somehow for you to become an intimate friend of any number of people from all walks of life and all faiths. From which of the following do you think you might learn the most in conversations that would benefit you in your ministerial work? Check degree of benefit anticipated from each, under appropriate column.

<u>Type of Person As Friend</u>	<u>Very Much Benefit</u>	<u>Some Benefit</u>	<u>Little or No Benefit</u>
a. Business executive (e.g. advertising)	_____	_____	_____
b. Prominent Lutheran system. theologian	_____	_____	_____
c. Prominent Protestant " "	_____	_____	_____
d. Citizen prominent in civic and community affairs	_____	_____	_____
e. Successful Catholic parish priest	_____	_____	_____
f. Prominent labor union leader	_____	_____	_____
g. Successful clinical psychologist	_____	_____	_____
h. Missouri Synod executive	_____	_____	_____
i. Expert on community problems	_____	_____	_____
j. Social worker or probation officer	_____	_____	_____
k. Fairly important politician (senator)	_____	_____	_____
Other _____	_____	_____	_____

27. What sorts of reading do you believe might benefit your work the most? Please check degree of possible benefit your work might receive in first three columns below. Then, in the last column, check those items you would like to read but have little opportunity to read.

Items Read	Definite Benefit	Probable Benefit	Of no Benefit	Like But Little Oppor.
A. Theological journals, treatises . .	_____	_____	_____	_____
b. Novels, short stories, fiction . .	_____	_____	_____	_____
c. Periodicals, books with sermons . .	_____	_____	_____	_____
d. Inspirational or devotional literature	_____	_____	_____	_____
e. Magazines or books or current news and opinion	_____	_____	_____	_____
f. Periodicals or books dealing with psychology or counseling	_____	_____	_____	_____
g. Periodicals, books dealing with church administration, community or family, mission techniques . .	_____	_____	_____	_____
Other _____	_____	_____	_____	_____

28. A minister performs many activities in the line of duty. In the first three columns below, please check the degree of satisfaction you experience in performing each activity in the appropriate column. Then, in the last column, check those items at which you would like to spend more time but find yourself unable to.

Ministerial Activity	Extremely Satisfying	Somewhat Satisfying	Little Satisfying	Liked But Unable
CALLS				
A. Sick calls	_____	_____	_____	_____
b. Private communions	_____	_____	_____	_____
c. Comfort in bereavement	_____	_____	_____	_____
d. Mission and prospect calls . .	_____	_____	_____	_____
e. Follow-up of delinquents . . .	_____	_____	_____	_____
COUNSELING				
f. Problems of occupation	_____	_____	_____	_____
g. Pre-marital or marital	_____	_____	_____	_____
h. Parent-child relations	_____	_____	_____	_____
i. Conscience and religious doubt	_____	_____	_____	_____
TEACHING				
j. Child confirmation classes . .	_____	_____	_____	_____
k. Adult confirmation classes . .	_____	_____	_____	_____
l. Other classes (Bible, etc.) . .	_____	_____	_____	_____
OFFICIATING				
m. Weddings	_____	_____	_____	_____
n. Baptisms	_____	_____	_____	_____
o. Communion	_____	_____	_____	_____
p. Funerals	_____	_____	_____	_____
ADMINISTRATION				
q. Running fund campaign/canvass	_____	_____	_____	_____
r. Planning congregation program	_____	_____	_____	_____
s. Attending congreg. meetings .	_____	_____	_____	_____
t. Getting members to serve . . .	_____	_____	_____	_____
PREACHING				
OTHER				
v. Personal study, preparation .	_____	_____	_____	_____
w. Serving on synod boards . . .	_____	_____	_____	_____
x. Serving on civic boards, etc.	_____	_____	_____	_____

29. Several sets of paired statements follow, each containing an "A" and a "B." Please evaluate how the statements reflect the state of your religious feelings at the time you first entered the seminary. Check one item next to each pair.

Statement of Feelings	Check Item Reflecting Own Feelings Best
A. PAIR I	
A. I sensed the inner voice of God telling me the ministry was His will.	"A" definitely _____
B. I was commended by teachers, pastor, church officials as good material for the ministry.	"A" probably _____
	Both equally true _____
	"B" probably _____
	"B" definitely _____
b. PAIR II	
A. My decision was gradual and part of a general expectation among family and friends	"A" definitely _____
B. My decision was fairly sudden and traceable to a definite experience or event	"A" probably _____
	Both equally true _____
	"B" probably _____
	"B" definitely _____
C. PAIR III	
A. The original intention to enter the ministry arose first in my <u>own</u> mind.	"A" definitely _____
B. I responded to definite urging or suggestion first given by <u>others</u> .	"A" probably _____
	Both equally true _____
	"B" probably _____
	"B" definitely _____
d. PAIR IV	
A. I felt other fields were God-pleasing but that my own aptitudes and personal and family circumstances fitted me for the ministry most.	"A" definitely _____
B. I felt the ministry was the only occupation in which I could find peace of mind and please God.	"A" probably _____
	Both equally true _____
	"B" probably _____
	"B" definitely _____
e. PAIR V	
A. I believed that, if I did not initiate but waited, God would lead me to the church position most suited to me	"A" definitely _____
B. I believed I had to plan and prepare myself for the area of church service most suited to my particular talents, aptitudes, and needs within the Kingdom of God.	"A" probably _____
	Both equally true _____
	"B" probably _____
	"B" definitely _____

30. If the answers checked above no longer reflect your present feelings, please write in below (after the appropriate "Pair") the answer which comes closest to your feelings today.

PAIR I _____ PAIR IV _____

PAIR II _____ PAIR V _____

PAIR III _____

31. At what point in your ministry have you experienced your greatest sense

A. of inner assurance about being "called" by God?

B. At what point, your greatest feeling of uncertainty about being "called"? Fill in below.

Your right and authority to be a minister derive from many sources. From which of the following do you receive your greatest sense of assurance in the ministry? List in order, placing "1" behind source of greatest assurance, "2" after source of next greatest assurance, and so on down to least.

- a. My seminary training culminating in assignment and ordination by officials _____
b. Vote of board or voters' assembly which issued by last call
c. An inner conviction that God promises to bless my ministry
d. Approval of my work by my ministerial brethren
e. Evidences of concrete accomplishment (e.g., persons who tell me how I have helped them or others in trouble)

To what degree have you experienced doubts about your own suitedness for the ministry as a lifetime occupation? Please check most appropriate item.

- I once resigned as result of doubt but re-entered after doubts passed . . .
I was almost at point of resigning but doubts were eventually overcome . .
I have felt and still do feel inadequate or overwhelmed on occasion
but the feeling passes
I have hardly ever felt unsuited to be a minister
I will probably eventually leave the ministry for some secular occupation _____

(OMIT IF NEVER MARRIED). If you had not married, do you think your ministerial work history or decisions would have been any different? Check.

No _____
Yes _____

*If yes, please explain: _____

Ministerial Situations

A number of typical church situations follow in which you as a minister have to make a decision. (We realize the hypothetical nature of these situations but have oversimplified for the sake of general response). Please check below the decision you think other persons (e.g., district officials, wife, etc.) would expect you to make; then below what decision you think you might make. Check one item after each set of persons, and please avoid using question mark.

- SITUATION I: Suppose you are the pastor of an inner city church whose members are relatively old and whose younger folk are moving farther out--all in an area where poorer non-Lutheran (but unchurched) people are moving in. Suppose you now get a call from a growing congregation in a suburb composed largely of young professionals, executives, etc. Check the response each group might expect you to make.

Persons Expecting Me	Expect Me To Stay	Expect Me To Move	No Expectat. Either Way	?
a. District officials	_____	_____	_____	_____
b. Fellow conference clergy	_____	_____	_____	_____
c. Wife and children	_____	_____	_____	_____
d. Non-member community leaders in present parish	_____	_____	_____	_____
e. Present congregation officers	_____	_____	_____	_____
f. Favorite professor at seminary	_____	_____	_____	_____
Other _____	_____	_____	_____	_____

- g. Check how you yourself might decide: Definitely stay _____
Probably stay _____
Probably move _____
Definitely move _____

36. SITUATION II: Suppose that you are pastor of a medium-sized congregation in a town with little growth, where everyone knows one another, where you and your family are generally happy, but where your mission opportunities are definitely limited. Suppose further that you get a call to the edge of a large metropolitan area, where the growth potential is great, but where you and your family are fairly certain to have to radically change your pace of living. Check the response each group might expect you to make.

Persons Expecting Me	Expect Me To Stay	Expect Me To Move	No Expectat. Either Way	?
a. District officials	_____	_____	_____	_____
b. Fellow conference clergy	_____	_____	_____	_____
c. Wife and children	_____	_____	_____	_____
d. Non-member community leaders in present parish	_____	_____	_____	_____
e. Present congregation officers	_____	_____	_____	_____
f. Favorite professor at seminary	_____	_____	_____	_____
Other _____	_____	_____	_____	_____

- g. Check how you yourself might decide? Definitely stay _____
Probably stay _____
Probably move _____
Definitely move _____

37. SITUATION III: Suppose you are inclined to move from your present pastorate and that you hear informally that two congregations would be very eager to call you if you simply indicated an interest through a third party. Congregation "A" is a developed congregation with a fairly stable membership, good plant, the people not too demanding of pastoral services, thus giving you a good deal of time for collateral education, private study, and spiritual preparation. Congregation "B", on the other hand, while formerly a place of some eminence, is somewhat run down with a heavy membership turnover, and you will have to spend much of your time at first in just keeping things going, but eventually the congregation can be rebuilt to a much higher potential than "A" ever can be, but with much effort. (Assume salary and material advantages to be the same in each). Check the response each group might expect you to make.

Persons Expecting Me	Expect Me Go to "A"	Expect Me Go to "B"	No Expectat. Either Way	?
a. District officials	_____	_____	_____	_____
b. Fellow conference clergy	_____	_____	_____	_____
c. Wife and children	_____	_____	_____	_____
d. Non-member Community leaders in present parish	_____	_____	_____	_____
e. Own present congreg. officers	_____	_____	_____	_____
f. Favorite professor at seminary	_____	_____	_____	_____
Other _____	_____	_____	_____	_____

- g. Check how you yourself might decide? Definitely go to "A" _____
Probably go to "A" _____
Probably go to "B" _____
Definitely go to "B" _____

38. SITUATION IV: Suppose that Synod authorized a big national fund drive at the same time that your own voters' assembly has decided to put on your own local campaign for a new building. Check the response each group might expect you to make.

Persons Expecting Me	Expect Local Drive Only	Expect Synod Drive Only	Expect Both Drives	No Expectat. Either Way	?
a. District officials	___	___	___	___	___
b. Fellow conference clergy	___	___	___	___	___
c. Wife and children	___	___	___	___	___
d. Non-member community leaders in present parish	___	___	___	___	___
e. Own congregation officers	___	___	___	___	___
f. Favorite professor at seminary	___	___	___	___	___
Other _____	___	___	___	___	___

- g. Check how you yourself might decide.
- | | |
|------------------------------------|-----|
| Definitely put on local drive only | ___ |
| Probably put on local drive only | ___ |
| Probably put on both drives | ___ |
| Definitely put on both drives | ___ |
| Probably put on synod drive only | ___ |
| Definitely put on synod only | ___ |

39. SITUATION V: Suppose certain members from a nearby parish come to you as Circuit Visitor with the complaint that there is definite evidence that their unmarried pastor has become involved in a paternity situation with a young woman toward whom he has serious intentions. These members wish to make a public issue of the question at a congregation meeting and want you to recommend suspension of the pastor from the ministry to District officials. Check the response each group might expect of you.

Persons Expecting Me	Recommend Suspension	Not Recommend Suspension	No Expectat. Either Way	?
a. District officials	___	___	___	___
b. Fellow conference clergy	___	___	___	___
c. Wife and children	___	___	___	___
d. Non-member community leaders in guilty pastor's parish	___	___	___	___
e. Own congregation officers	___	___	___	___
f. Favorite professor at seminary	___	___	___	___
Other _____	___	___	___	___

- g. Check how you yourself might decide.
- | | |
|-------------------------------------|-----|
| Definitely recommend suspension | ___ |
| Probably recommend suspension | ___ |
| Probably not recommend suspension | ___ |
| Definitely not recommend suspension | ___ |

40. SITUATION VI: Suppose your parish is a mile or two from that of a colleague whom you regard as sincere and a good pastor but one who insists that his members accept the locally incoming Negroes into membership. Now suppose further that your ecclesiastical superior (with whom you have had no trouble) regards this neighboring colleague of yours as a "trouble-maker" and that some of the neighbor's prominent members have gone to the ecclesiastical superior urging his removal. Your superior probably will not give him a very good recommendation for another call. Now suppose your superior calls you in for your recommendations on the case. Check the response each group might expect you to make.

Persons Expecting Me	Defend Colleague	Agree with Superior	No Expectat. Either Way	?
a. Officials of the church body	___	___	___	___
b. Fellow conference clergy	___	___	___	___
c. Wife and children	___	___	___	___
d. Non-member leaders in community where I am at present	___	___	___	___
e. Own congregational officers	___	___	___	___
f. Favorite professor at seminary	___	___	___	___
Other _____	___	___	___	___

- g. Check how you yourself might decide:
- | | |
|--------------------------------|-----|
| Definitely defend colleague | ___ |
| Probably defend colleague | ___ |
| Probably agree with superior | ___ |
| Definitely agree with superior | ___ |

41. SITUATION VII: Suppose you have accepted a call to a new charge but that some of the members begin to criticize you for your preference for a more dignified conception of church and ministry (e.g., for your preferring to wear a clerical collar a good deal, for opposing rummage sales, for preferring "solid" traditional music in worship, etc.). Check the response each group might expect you to make.

Persons Expecting Me	Conform to Criticism	Explain but Continue Practices	No Expectat. Either Way	?
a. District officials	___	___	___	___
b. Fellow conference clergy	___	___	___	___
c. Wife and children	___	___	___	___
d. Non-member leaders in community of new charge	___	___	___	___
e. Own congregation officers	___	___	___	___
f. Favorite professor at seminary	___	___	___	___
Other _____	___	___	___	___

- g. Check how you yourself might decide:
- | | |
|---------------------------------|-----|
| Definitely conform to criticism | ___ |
| Probably conform to criticism | ___ |
| Probably explain but continue | ___ |
| Definitely explain but continue | ___ |

2. SITUATION VIII: Suppose you are in a parish in a heavily Roman Catholic community and that you are invited to participate in an all-Lutheran Reformation rally in which ministers of various Lutheran synods will jointly participate. Check the response each group might expect you to make.

Persons Expecting Me	Expect Me Participate	Expect Me Not Participate	No Expectat. Either Way	?
a. District officials	_____	_____	_____	_____
b. Fellow conference clergy	_____	_____	_____	_____
c. Wife and children	_____	_____	_____	_____
d. Non-member community leaders in present parish	_____	_____	_____	_____
e. Present congregational officers	_____	_____	_____	_____
f. Favorite Professor at seminary	_____	_____	_____	_____
Other _____	_____	_____	_____	_____
g. Check how <u>you yourself</u> might decide:				
		Definitely participate	_____	
		Probably participate	_____	
		Probably not participate	_____	
		Definitely not participate	_____	

3. SITUATION IX: Suppose you have accepted a call to a new charge and that after a time you encounter criticisms on the part of some of your members directed at you and your family (e.g., that you placed small bets on golf games with friends, that your wife refused to take much of a role in the ladies aid society, that your son was prominent in the local "Hot Rodders" club). Check the response each group might expect you to make.

Persons Expecting Me	Expect Me Correct Situation	Expect Me Ignore	No Expectat. Either Way	?
a. District officials	_____	_____	_____	_____
b. Fellow conference clergy	_____	_____	_____	_____
c. Wife and children	_____	_____	_____	_____
d. Non-member community leaders in present parish	_____	_____	_____	_____
e. Own congregation officers	_____	_____	_____	_____
f. Favorite professor at seminary	_____	_____	_____	_____
Other _____	_____	_____	_____	_____
g. Check how <u>you yourself</u> might decide:				
		Definitely correct situation	_____	
		Probably correct situation	_____	
		Probably ignore	_____	
		Definitely ignore	_____	

44. Listed below are some characteristics of individual congregations. Please check the appropriate degree of importance you might attach to each item below in deciding to accept a call.

Congregational Characteristic	Extremely Important	Very Important	Fairly Important	Unimportant
Q. A salary big enough to send my children to college, buy a dozen books a year, occasional classical records	_____	_____	_____	_____
b. An opportunity to develop and experiment with a strong youth program	_____	_____	_____	_____
c. An opp. to take additional graduate work at a nearby university	_____	_____	_____	_____
d. An opp. to do work with college students attending school nearby	_____	_____	_____	_____
e. An opp. to develop a radio or TV ministry connected to my church	_____	_____	_____	_____
f. A chance to achieve unusual recognition from my ministerial colleagues	_____	_____	_____	_____
g. Church members willing to go along with new ideas and procedures, at least on a trial basis	_____	_____	_____	_____
h. Members sold on necessity of maintaining own or joint paroch. school	_____	_____	_____	_____
i. Opp. to be in conference with many synodical leaders	_____	_____	_____	_____
j. Opp. to be in an area with strong Lutheran tradition and dominance	_____	_____	_____	_____
k. Opp. for my children to attend a Lutheran high school (if children of that age)	_____	_____	_____	_____
l. Members with reputation for producing their "fair share" of monies and professional candidates for ch.-at-large	_____	_____	_____	_____
m. Opp. to be in a pastoral conference known for its conviviality and independent theological discussion	_____	_____	_____	_____
n. Opp. to have an assistant or vicar in order to be able to get away more easily from parish	_____	_____	_____	_____
o. Opp. to be within a few hours travel of my parents or brothers-sisters	_____	_____	_____	_____
p. Opp. to be close to wife's family	_____	_____	_____	_____
Other _____	_____	_____	_____	_____

45. Are you now yourself purchasing your own home?

*If No, would you like to be able to do so?

Yes _____ *No _____

Yes _____ No _____

Background Information

46. Occupation of your father (when you entered seminary) _____
47. Current occupation of brother(s) _____
 _____, _____, _____
48. Current occupation of brother(s)-in-law _____

49. City(town) and state where you grew up _____
50. If in military service prior to entrance into seminary, please state how long served _____ years and _____ months
51. If in another full time occupation before entrance into seminary, please state which _____ For how long a time? _____ years
52. Your wife's father's usual occupation _____
53. Highest school grade or equivalent attended by wife
 (Count 9-12 for high school, 13 and up for college, nursing, etc.) _____
54. Wife's occupation just before marriage _____
 Wife's present paid occupation if working outside home _____

ANY COMMENT YOU CARE TO MAKE:

Thank you very much

APPENDIX B

Index and Scale Construction

An important aspect of the methodology of this study is the construction of indices and typologies. Scale construction is essentially a scoring technique for drawing together a number of separate questions relating to the same underlying concept.

Unidimensionality of the scale is determined in this study by checking the interrelationships between the items making up the scale, by factor analyzing the correlation matrix to determine additional evidence of an underlying single dimension, and by providing a reliability coefficient. These three methods are used to test the scales which were hypothetically conceived according to prior theory. Unless otherwise specified, factor analytic procedures involving principal component solutions were employed for construction of the scales from original source items.

Indices are utilized both in their full range and when recoded. For purposes of tabular analyses all scales are also dichotomized at the mean which corresponds to substantial breaks, except for Job Satisfaction and Achievement Orientation which are split at the median.

The description of each index which follows contains its definition, a listing of the original source items which comprise the index, the transformation necessary for score com-

putations, and correlation and factor loading evidences. Table B-31 summarizes scale construction measurements with mean inter-item correlations, mean factor loadings, and alphas.

1. Educational Ascription Typology

This typology is concerned with the elite educational background of early elementary and secondary private schooling coupled with attendance at the more prestigious St. Louis seminary as opposed to early public schooling coupled with attendance at the less prestigious Springfield seminary.

Items for this typology are PR3, PR6, PR7. PR6 and PR7 were each recoded into "total private schooling", "mixed private and public", and "total public schooling". A new variable was created by combining PR6 and PR7 so that those with full private schooling on both levels received a code of 1 (34%), those with total private schooling on one level combined with mixed or total public schooling on another level received a 2 (44%), those with mixed schooling on one level combined with either mixed or total public schooling on the other level received a 3 (13%), and those with total public schooling on both levels received a 4 (10%). Then the Early Schooling variable was combined with PR3 to obtain the educational ascription typology: if Early Schooling = 1 and PR3 = a, then Educational Ascription = 1 (32%); if Early Schooling = 1 and PR3 = b or if Early Schooling = 2 and PR3 = a, then Educational Ascription = 2 (41%); if Early Schooling = 2 and PR3 = b or if Early Schooling = 3 and

PR3 = a, then Educational Ascription = 3 (14%); if Early Schooling = 3 and PR3 = b or if Early Schooling = 4 and PR3 = a, then Educational Ascription = 4 (8%); if Early Schooling = 4 and PR3 = b, then Educational Ascription = 5(5%).

The Educational Ascription typology ranges from high educational ascription to low educational ascription (1-5).

2. Familism

Familism is defined as the family support system for the ministerial occupation. The minister who is a son of a professional church worker, i.e., a son of a pastor or parochial school teacher, is in a family network where siblings and in-laws are also professional church workers. This family network is supportive for ministerial occupational identity.

The Familism scale is composed of items from PR2, Q47, Q48, and Q52. The last three items are recoded into "professional church worker" versus "lay worker". PR2 is recoded as: a, b = 1; c = 2. The Familism scale is scored as a continuous scale (4-8) from "high professional church-worker network" to "low professional church-worker network". Tables B-1 and B-2 present evidences for the scale.

TABLE B-1

Correlation Matrix for Items: Familism

	PR2	Q47	Q48	Q52
PR2	--			
Q47	.38	--		
Q48	.17	.27	--	
Q52	.13	.05	.15	--

TABLE B-2

Principal Components: Factor
Loadings for Familism

	Factor 1	Communality
PR2	.72	.52
Q47	.75	.57
Q48	.62	.38
Q52	.38	.14
Eigenvalue	1.61	

3. Background Ascription

Background Ascription provides a total index of background ascription which includes educational ascription, father's occupational prestige, and familism.

Items for Background Ascription consist of two previous indices, Educational Ascription and Familism, and PR14. Prior to scale construction, Educational Ascription and PR14 were first combined into an occupational-educational typology. PR14 was recoded into "high prestige" versus "middle and low prestige": a,b,c, = 1 (75%); d,e,f,g, = 2 (25%). Educational Ascription (EA) was combined with PR14 in the following way to form the occupational-educational typology (OE): if EA = 1, and PR14 = 1, then OE = 1 (25%); if EA = 2 and PR14 = 1, then OE = 2 (30%); if EA = 1 and PR14 = 2 or if EA = 3 and PR14=1, then OE = 3 (17%); if EA = 2 and PR14 = 2 or if EA = 4 and PR14 = 1, then OE = 4 (16%); if EA = 3 and PR14 = 2 or if EA = 5 and PR14 = 1, then OE = 5 (5%); if EA = 4 and PR14 = 2, then OE = 6 (4%); if EA = 5 and PR14 = 2, then OE = 7 (3%).

The range of the OE typology is from 1 to 7 with those of higher OE ascriptive traits receiving lower scores.

The OE typology along with Familism when submitted to principal component factoring yield factor loadings of .84 respectively and are highly correlated ($r=.42$). A continuous scale (5-15) is formed for Background Ascription ranging from "high ascription" to "low ascription".

4. Professionalism

Professionalism is theorized to be composed of dimensions of using the professional organization as a major referent; a desire for professional growth, challenge, colleague recognition, and minimal professional lifestyle.

Item sources for the Professionalism scale are obtained from Q44: a,c,f,g,l,m,n. Scale scores are obtained by summing each respondent's score on all seven items. Professionalism is measured on a continuous scale (10-28), from "high professionalism" to "low professionalism". Tables B-3 and B-4 present correlation and factor results.

TABLE B-3

Correlation Matrix for Items: Professionalism

	Q44a	Q44c	Q44f	Q44g	Q44l	Q44m	Q44n
Q44a	--						
Q44c	.18	--					
Q44f	.19	.18	--				
Q44g	.14	.13	.17	--			
Q44l	.20	.13	.09	.29	--		
Q44m	.20	.27	.21	.25	.37	--	
Q44n	.24	.24	.18	.17	.27	.35	--

TABLE B-4

Principal Components: Factor
Loadings for Professionalism

	Factor 1	Communality
Q44a	.51	.26
Q44c	.51	.26
Q44f	.46	.21
Q44g	.52	.27
Q44l	.61	.38
Q44m	.71	.51
Q44n	.64	.41
Eigenvalue	2.31	

5. Bureaucratic Orientation and
Executive Recommendation

Bureaucratic Orientation is the perception of bureaucratic authority figures as the major referent in solving one's problems of work and faith. Executive Recommendation is defined as the recognition of the importance of bureaucratic authority for obtaining a job position. This differs from bureaucratic Orientation in that it is the recognition of the existing power structure regardless of personal identification with it.

Items for Bureaucratic Orientation are taken from Q25: F1, F2, F3, G1, G2, G3. These items were recoded into "most important" and "less important". They are added together to form a thirteen-point scale ranging from "high bureaucratic orientation" to "low bureaucratic orientation". Cases were declared missing if five or more items were invalidly answered. Items for Executive Recommendation are obtained from

Q18: a,c. Executive Recommendation is scored (2-8) from "extremely important" to "detrimental". Table B-5 presents the correlation matrix for all items, and Table B-6 depicts evidence for the separateness of the two scales.

TABLE B-5

Correlation Matrix for Items: Bureaucratic Orientation and Executive Recommendation

	Q25F1	Q25F2	Q25F3	Q25G1	Q25G2	Q25G3	Q18a	Q18c
Q25F1	--							
Q25F2	.52	--						
Q25F3	.51	.60	--					
Q25G1	.38	.31	.39	--				
Q25G2	.31	.18	.23	.47	--			
Q25G3	.36	.29	.46	.46	.44	--		
Q18a	.21	.13	.09	.08	.14	.07	--	
Q18c	.12	-.09	.05	.13	.15	.04	.40	--

TABLE B-6

Principal Components: Factor Loadings for Bureaucratic Orientation and Executive Recommendation

	Factor 1	Factor 2
Q25F1	.74*	-.02
Q25F2	.68*	-.31
Q25F3	.76*	-.24
Q25G1	.70*	.01
Q25G2	.60*	.18
Q25G3	.70*	-.10
Q18a	.28	.72*
Q18c	.19	.82*
Eigenvalues	3.05	1.40

6. Wife as Significant Other

Wife as Significant Other is defined as the perception of the wife as the major referent in diverse situations.

The Wife scale is composed of items taken from Q25: A1, A2, A3. These items were recoded into "most important" to "less important". Summation of the items results in a continuous scale (3-6), from perceiving wife as "most important" to "less important". Table B-7 and B-8 present correlations and factor results.

TABLE B-7

Correlation Matrix for Items: Wife
as Significant Other

	Q25A1	Q25A2	Q25A3
Q25A1	--		
Q25A2	.45	--	
Q25A3	.23	.35	--

TABLE B-8

Principal Components: Factor Loadings
for Wife as Significant Other

	Factor 1	Communality
Q25A1	.76	.57
Q25A2	.82	.68
Q25A3	.68	.45
Eigenvalue	1.70	

7. Value of Family Proximity for Job Location

Family Proximity for Job Location refers to the ecological condition of physical distance from family relatives as influencing the acceptance of a new job.

Items for Family Proximity are taken from Q44: o,p. The two items are highly correlated ($r=.88$) and load at .97

respectively when submitted to principal component factor analysis. The items were added together creating a scale range from 3 to 8. A newly dichotomized variable was created by recoding: 3 - 7 = 1 or 16% who feel it is "important to be close" to family in a new job location; 8 = 2 or 84% who feel it is "unimportant to be close" to family in a new job location.

8. Pastor-Friend as Significant Other

Pastor-Friend as Significant Other is defined as the perception of a pastor-friend as the major referent in diverse situations.

Items for this scale are drawn from Q25: D1, D2, D3. Items were recoded into "most important" and "less important". Scale measurements (3-6) range from "high importance" in valuing pastor-friend in crucial decisions to "low importance". Evidence for unidimensionality of this scale is depicted in Table B-9 and B-10.

TABLE B-9

Correlation Matrix for Items: Pastor-Friend
as Significant Other

	Q25D1	Q25D2	Q25D3
Q25D1	--		
Q25D2	.48	--	
Q25D3	.47	.52	--

TABLE B-10

Principal Components: Factor Loadings
For Pastor-Friend as Significant Other

	Factor 1	Communality
Q25D1	.80	.63
Q25D2	.82	.68
Q25D3	.81	.67
Eigenvalue	1.98	

9. Traditional Role Performance

Traditional Role Performance refers to those customary ritual and liturgical functions which have been historically normative for clergy roles.

Six items from Q28 are used to measure Traditional Role Performance: a,b,c,n,o,p. Because of a large number of missing cases for Q28u, this item could not be included as would be expected. The category "liked but unable" had few responses and was recoded missing. Items included in this scale measure the degree of satisfaction in the performance of traditional roles. The Traditional Role Performance scale is scored on a continuous scale (6-18) from "extremely satisfying" to "least satisfying". Refer to Tables B-11 and B-12 for the measurement of items used in the scale.

TABLE B-11

Correlation Matrix for Items:
Traditional Role Performance

	Q28a	Q28b	Q28c	Q28n	Q28o	Q28p
Q28a	--					
Q28b	.53	--				
Q28c	.46	.34	--			
Q28n	.22	.35	.20	--		
Q28o	.27	.45	.26	.72	--	
Q28p	.33	.27	.46	.32	.36	--

TABLE B-12

Principal Components: Factor Loadings
for Traditional Role Performance

	Factor 1	Factor 2	Communality
Q28a	.67	.45	.66
Q28b	.72	.09	.53
Q28c	.64	.49	.66
Q28n	.69	-.60	.83
Q28o	.75	-.52	.84
Q28p	.65	.18	.46
Eigenvalues	2.85	1.13	

10. Administrative Role Performance

Administrative Role Performance refers to those activities concerned with organizing, planning, and managing. Items measuring satisfaction in these activities are drawn from Q28: r, s, t. The category "liked but unable" with minimal responses was recoded as missing. A continuous scale (3-9) is formed ranging from "extremely satisfying" to "least satisfying". Correlations and factor loadings are presented in Tables B-13 and B-14.

TABLE B-13

Correlation Matrix for Items:
Administrative Role Performance

	Q28r	Q28s	Q28t
Q28r	--		
Q28s	.36	--	
Q28t	.39	.40	--

TABLE B-14

Principal Components: Factor Loadings for
Administrative Role Performance

	Factor 1	Communality
Q28r	.75	.57
Q28s	.76	.58
Q28t	.78	.61
Eigenvalue	1.76	

11. Counseling Role Performance

Counseling Role Performance pertains to those activities of advising and guiding people in their daily activities and personal problems. Two items from Q28 constitute this five-point scale: g, h. The category "liked but unable" with minimal responses was recoded missing. These two items are highly correlated ($r=.53$) and evidence a .87 loading each when submitted to principal component factor analysis.

12. Parochial Role Performance

Parochial Role Performance is defined as all those roles traditionally defined to be within the boundary of the relig-

ious organization and not including roles that are in the public or civic domain.

Secondary factor analysis was utilized to arrive at the Parochial Role Performance scale. Items included in this standardized continuous scale are: Traditional Role Performance, Administrative Role Performance, Counseling Role Performance, and Q28y. For 28y the category "liked but unable" was recoded as missing. Tables B-15 and B-16 present correlation and factor results for this scale's items.

TABLE B-15

Correlation Matrix for Items:
Parochial Role Performance

	Traditional Role	Administrative Role	Counseling Role	Q28y
Traditional Role	--			
Administrative Role	.17	--		
Counseling Role	.25	.27	--	
Q28y	.39	.21	.18	--

TABLE B-16

Principal Components: Factor Loadings
for Parochial Role Performance

	Factor 1	Communality
Traditional Role	.71	.51
Administrative Role	.59	.35
Counseling Role	.63	.40
Q28y	.69	.48
Eigenvalue	1.73	

13. Lutheran Traditions

Lutheran Traditions scale is defined as the value placed upon having access to opportunities for expressing Lutheran traditions before acceptance of a new job.

Items which consist of this scale are taken from Q44: h, j, k. Summation of these items results in a continuous scale (3-12) from "high value" for Lutheran traditions to "low value" for Lutheran traditions. Correlations and factor loadings of the items are presented in Tables B-17 and B-18.

TABLE B-17

Correlation Matrix for Items:
Lutheran Traditions

	Q44h	Q44j	Q44k
Q44h	--		
Q44j	.23	--	
Q44k	.49	.41	--

TABLE B-18

Principal Components: Factor Loadings
for Lutheran Traditions

	Factor 1	Communality
Q44h	.75	.57
Q44j	.68	.47
Q44k	.85	.73
Eigenvalue	1.76	

14. Public Role Orientation and Non-Lutheran Clergy Identification

Public Role Orientation is defined as identification with a reference group that is outside of the parochial boundaries.

It is identification with civic leaders and experts and evinces a desire to serve in social action or community affairs. Non-Lutheran Clergy Identification is defined as identification with Protestant or Catholic clergy.

The composition of Public Role Orientation is derived from items of Q26: a, d, i, j, k; Q28x. A continuous scale (6-18) is created ranging from "high public orientation" to "low public orientation". Non-Lutheran Clergy Identification consists of items from Q26: c, e. The newly created variable is a five-point scale ranging from "high identification" to "low identification".

It was conceivable that Non-Lutheran Clergy Identification would merge with Public Role Orientation. Factor results in Table B-20 show that the two variables are distinct, although slightly correlated.

TABLE B-19

Correlation Matrix for Items: Public Role Orientation and Non-Lutheran Clergy Identification

	Q28x	Q26a	Q26d	Q26i	Q26j	Q26k	Q26c	Q26e
Q28x	--							
Q26a	.20	--						
Q26d	.28	.16	--					
Q26i	.24	.21	.34	--				
Q26j	.17	.16	.24	.46	--			
Q26k	.20	.25	.31	.28	.36	--		
Q26c	.09	.01	.21	.14	.06	.19	--	
Q26e	.12	.13	.19	.20	.17	.27	.35	--

TABLE B-20

Oblique Rotation Produced by Principal Component
 Analysis: Factor Pattern Loadings for Public
 Role Orientation and Non-Lutheran Clergy Identification

	Factor 1	Factor 2
Q28x	.53*	-.01
Q26a	.56*	-.16
Q26d	.52*	.25
Q26i	.71*	.03
Q26j	.71*	-.07
Q26k	.57*	.23
Q26c	-.09	.86*
Q26e	.10	.73*
Eigenvalues	2.55	1.17
Factor Correlations		
1	--	
2	.23	--

15. Achievement Orientation

Achievement Orientation is broadly defined as identification with personal, professional, and community growth. This includes identification with those who are achievers. This variable is a composite index of motivational variables which were submitted to secondary factor analysis.

Items used for Achievement Orientation are PR8 and three previously constructed scales which are Professionalism, Public Role Orientation, and Non-Lutheran Clergy Identification. Summation of the items results in a continuous scale ranging from "high achievement orientation" to "low achievement orientation". Cases were declared missing if two or more items were invalidly answered. Empirical evidence for this newly-created motivational variable is presented in Tables B-21 and B-22.

TABLE B-21

Correlational Matrix for Items:
Achievement Orientation

	PR8	Profess.	Public R. O.	Non-Luth. C.I.
PR8	--			
Profess.	.15	--		
Public R. O.	.04	.26	--	
Non-Luth. C. I.	.23	.20	.25	--

TABLE B-22

Principal Components: Factor Loadings
for Achievement Orientation

	Factor 1	Communality
PR8	.50	.25
Profess.	.66	.44
Public R. O.	.63	.39
Non-Luth. C. I.	.70	.49
Eigenvalue	1.58	

16. Sense of Call

Sense of Call is defined as the religious motivation for entering the seminary. Call involves discerning the will of God in a decision to become a minister. Motivating influences are generally either extrinsic and gradual or intrinsic and sudden.

Items which compose the Sense of Call are taken from Q29: a, b, d. Q29b and d were recoded so that A's = 1 and B's = 2. Q29a was recoded so that B's = 1 and A's = 2. The category "both equally true" was declared missing for all three items which did not significantly reduce the number of responses.

Upon summation of the items a five-point scale is formed from "institutional-type call" to "experiential-type call". Cases were utilized if at least two items were validly answered. Tables B-23 and B-24 depict validity measures for the scale.

TABLE B-23

Correlation Matrix for Items:
Sense of Call

	Q29a	Q29b	Q29d
Q29a	--		
Q29b	.23	--	
Q29d	.24	.37	--

TABLE B-24

Principal Components: Factor Loadings
for Sense of Call

	Factor 1	Communality
Q29a	.63	.40
Q29b	.76	.58
Q29d	.77	.59
Eigenvalue	1.57	

17. Occupational Choice

Occupational Choice is defined as the motivation to enter ministry. This variable includes the Sense of Call at the time of seminary entrance along with the motivating factors influential for choosing ministry as an occupation.

Occupational Choice consists of items from Q29, the previously created Sense of Call scale, and Q3: c, h. Of the items from Q3 that had the highest correlations with Sense of

Call scale were c ($r = -.46$) and h ($r = .30$). Items c and h were combined to form a typological variable called Extrinsic-Intrinsic Motivation (EXTRINTR): if c = 2 and h = 1, then EXTRINTR = 1 (18% extrinsic); if c = 2 and h = 2 or if c = 1 and h = 1, then EXTRINTR = 2 (44% mixed); if c = 1 and h = 2, then EXTRINTR = 3 (38% intrinsic).

Summation of EXTRINTR with Sense of Call scale creates a thirteen-point continuous scale ranging from "institutional-type motivation" to "experiential-type motivation." The two variables making up the Occupational Choice scale are highly correlated ($r = .46$) and upon submission to principal component factor analysis they load respectively at .85.

18. Family Shock and Isolation Shock

Family Shock and Isolation Shock are defined as two forms of reality shock experienced upon career entry. The prior refers to surprise over the lack of privacy and time to devote to family, while the latter concerns isolation from peers or laity.

Items used for Family Shock are Q4: a, b. Isolation Shock items used are Q4: d, e. Items of both scales were recoded: "did not experience" = missing; "very surprised" and "somewhat surprised" = 2; "little surprised" = 1. Both three-point scales (2-4) range from "low surprise" to "high surprise". Tables B-25 and B-26 present correlation and factor evidences.

TABLE B-25

Correlation Matrix for Items:
Family Shock and Isolation Shock

	Q4a	Q4b	Q4d	Q4e
Q4a	--			
Q4b	.34	--		
Q4d	.25	.06	--	
Q4e	.17	.17	.46	--

TABLE B-26

Varimax Rotation Produced by Principal
Component Analysis: Factor Loadings for
Family Shock and Isolation Shock

	Factor 1	Factor 2
Q4a	.87*	.06
Q4b	.82*	.13
Q4d	.22	.76*
Q4e	-.02	.86*
Eigenvalues	1.74	1.08

19. Vocational Conviction

Vocational Conviction refers to the degree of certainty and assurance that one's occupational choice is correct. It is also an indirect measure of work satisfaction.

Items used to measure vocational Conviction are drawn from Q31b and Q33. Item Q31b was recoded into "certain about call" and "uncertain about call". Item Q33 was recoded into "no doubts about ministry" and "doubts about ministry". A continuous scale (2-4) is formed ranging from "high vocational conviction" to "low vocational conviction". Tables B-27 and

B-28 present evidence for the scale. The satisfaction item, Q5a, was not included in the scale composition.

TABLE B-27

Correlation Matrix for Items:
Vocational Conviction

	Q31b	Q33	Q5a
Q31b	--		
Q33	.30	--	
Q5a	.03	.10	--

TABLE B-28

Principal Components: Factor Loadings
for Vocational Conviction

	Factor 1	Communality
Q31b	.77*	.59
Q33	.80*	.64
Q5a	.31	.09
Eigenvalue	1.33	

20. Job Satisfaction

Job Satisfaction is defined as the magnitude and intensity of reality shock in one's experience upon career entry and in one's present career.

Item composition for the Job Satisfaction scale are taken from Q4: the previously created Isolation Shock and Family Shock scales, c, f, h, i, j, k ; Q5a. Items from Q4 reflect a measure of intensity while Q5a reflects magnitude. Q5a as a multiple response question was recoded into a continuous scale (1-7) from the lowest to the highest frequency

of dissatisfactions. Recodes for Q4 were: "little surprised" = 1, "very surprised" and "somewhat surprised" = 2, "did not experience" = missing. Items for Job Satisfaction were standardized to correct for disproportionate weightings. Summation of the items results in a scale ranging from "high satisfaction" to "low satisfaction". Cases were declared missing if five or more items were invalidly answered. Correlation and factor evidences are presented in Tables B-29 and B-30.

Those items from Q4 which are included in Job Satisfaction are also utilized separately in a Reality Shock scale which is defined as the degree of surprise dissatisfactions felt upon career entry, ranging from "least surprised" to "most surprised". Items for Reality Shock have a mean inter-item correlation of .32, an average principal component factor loading of .57, and an alpha of .78.

TABLE B-29

Correlation Matrix for Items:
Job Satisfaction

	I. Shock	F. Shock	Q4c	Q4f	Q4h	Q4i	Q4j	Q4k	Q5a
I. Shock	--								
F. Shock	.27	--							
Q4c	.15	.19	--						
Q4f	.32	.33	.14	--					
Q4h	.13	.36	.14	.31	--				
Q4i	.22	.31	.18	.29	.29	--			
Q4j	.43	.23	.16	.28	.23	.24	--		
Q4k	.16	.14	.16	.24	.18	.11	.22	--	
Q5a	-.06	.15	.11	.10	.16	.07	.20	.20	--

TABLE B-30

Principal Factors^a: Factor Loadings
for Job Satisfaction

	Factor 1	Communality
I. Shock	.70	.94
F. Shock	.54	.33
Q4c	.30	.10
Q4f	.55	.31
Q4h	.48	.33
Q4i	.46	.23
Q4j	.54	.29
Q4k	.34	.13
Q5a	.21	.12
Eigenvalue	2.70	

^aFactor solution utilizing communalities in the diagonals of the correlation matrix which differs from Principal Components which uses unities in the diagonals.

21. Role Advantage Typology

Role Advantage typology is described as the accumulative advantage which operates less through the enhancement of opportunities to increase performance as a parish minister, than it does through the enhancement of opportunities to increase role performance in service of the denomination or the profession which results in higher visibility to fellow clergy.

Item sources for Role Advantage are obtained from PR4 and PR11. Recodes for PR4 were: a - k = 1 and l = 2; for PR11, a = 1 and b = 2. Creation of the Role Advantage variable was as follows: if PR4 = 1 and PR11 = 1, then Role advantage (high) = 1 (11%); if PR4 = 1 and PR11 = 2 or if PR4 = 2 and PR11 = 1, then Role Advantage (medium) = 2 (40%); if PR4 = 2 and PR11 = 2, then Role Advantage (low) = 3 (49%).

22. Religious Challenge Typology

Religious Challenge is concerned with risk-taking decisions that imply religious motivation. Decision preference may mean taking a risk which implies aspects of a prophetic-activist motivation; or it may mean a more comfortable choice implying a status-quo, privatistic, and conservative motivation.

The Religious Challenge typology is composed of items from Q35g, Q40g, Q42g. Recodes for the three items were: "definitely and probably stay" = 1, "definitely and probably defend" = 1, "definitely and probably participate" = 1; "definitely and probably move" = 2, "definitely and probably agree" = 2, "definitely and probably not participate" = 2. Summation of each item results in an index (3-6) of Religious Challenge ranging from "high religious challenge" to "low religious challenge". This index is also utilized for tabular analysis but it is first recoded as follows: 3 = 1 and "high challenge" (16%), 4 = 2 and "medium challenge" (50%), 5 and 6 = 3 and "low challenge" (34%).

In addition to the newly created Religious Challenge typology, each of the similar items of Q35, Q40, and Q42 were added together to create indices for each of the groups mentioned. Item recodes were: "expect me to stay" = 1, "defend colleague" = 1, "expect me to participate" = 1; "expect me to move" = 2, "agree with superior" = 2, "expect me not to participate" = 2; "no expectations either way" = missing. Each group index ranges from "expecting high religious challenge" to "expecting low religious challenge".

23. Professional Challenge Typology

Professional Challenge is defined by decision-making according to the criteria of professionalism. Polar decisions are between the professional criteria of development, change, challenge, and colleague support versus the emphases on custodianship, security, and colleague non-support.

Items measuring Professional Challenge are drawn from three decision preferences: Q36g, Q37g, and Q39g. Recodes for the decisions were: "definitely and probably move" = 1, "definitely and probably go to 'B'" = 1, "definitely and probably not recommend suspension" = 1; "definitely and probably stay" = 2, "definitely and probably go to 'A'" = 2, "definitely and probably recommend suspension" = 2. Upon addition of the items a continuous index is formed (3-6) ranging from "high professional challenge" to "low professional challenge". This index is also utilized for tabular analysis after completion of the following recodes: 3 = 1 and "high challenge" (33%), 4 = 2 and "medium challenge" (52%), 5 and 6 = 3 and "low challenge" (15%).

Other Indices were created for each of the similar items from Q36, Q37, and Q39. Recodes for these items were: "expect me to move" = 1, "expect me to go to 'B'" = 1, "not recommend suspension" = 1; "expect me to stay" = 2, "expect me to go to 'A'" = 2, "recommend suspension" = 2; "no expectations either way" = missing. Each group index ranges from "expecting high professional challenge" to "expecting low professional challenge".

TABLE B-31

Summary of Scale Construction Measurements

	Mean Inter-Item Correlation	Mean Factor Loading	Alpha
Familism	.20	.62	.51
Background Ascription	.42	.84	.58
Professionalism	.21	.57	.65
Bureaucratic Orientation	.35	.69	.76
Executive Recommendation	.40	.77	.57
Wife as Significant Other	.35	.75	.62
Family Proximity for Job Location	.88	.97	.93
Pastor-Friend as Significant Other	.51	.81	.75
Traditional Role Performance	.37	.68	.77
Administrative Role Performance	.38	.76	.65
Counseling Role Performance	.53	.87	.69
Parochial Role Performance	.26	.65	.58
Lutheran Traditions	.38	.76	.64
Public Role Orientation	.24	.60	.65
Non-Lutheran Clergy Identification	.35	.79	.52
Achievement Orientation	.18	.62	.47
Family Shock	.46	.84	.63
Isolation Shock	.34	.81	.51
Sense of Call	.29	.72	.54
Occupational Choice	.46	.85	.63
Vocational Conviction	.30	.78	.46
Reality Shock	.32	.57	.78
Job Satisfaction	.21	.46	.70

In Table B-31, alpha refers to Cronbach's reliability coefficient. Alpha is based on the relationship between the item correlations and the number of items. According to Nunnally¹, an alpha of .5 or more will suffice for basic research. However, for test predictions in an applied setting a .9 or above is desirable.

¹Jum C. Nunnally, Psychometric Theory, New York: McGraw Hill, 1967, p. 226.

The following tables are mentioned in the body of the dissertation and are placed in Appendix C for full reference.

TABLE C-1

Comparison of Various Sub-Universes and Sub-Samples in Study of Ministers with Respect to Differences in Sampling Ratio, Response Rate, and Sample Bias, in Primary Occupationally Stratified Sample

Occupational Stratification Category	Sub- Universes		Sampling Ratios	Sub- Samples		Questionnaire Response	
	No.	%		No.	%	No.	%
Parish pastors	(4056)	<u>75</u>		(479)	<u>63</u>	(365)	<u>64</u>
Large (600 and up)	515	9	1/5	103	13	79	14
Medium (200-599)	1690	31	1/10	169	22	129	22
Small (199 and below)							
New (1947 and later)	570	10	1/10	57	7	49	9
Old (1946 and prior)	1090	20	1/10	109	14	75	13
Unorganized (no date)	56	1	1/4	14	2	12	2
Assistant-associate	135	2	1/5	27	3	21	4
Specialists	(396)	<u>7</u>		(110)	<u>14</u>	(86)	<u>15</u>
Campus pastors	30	$\frac{1}{2}$	1/2	15	2	11	2
Military chaplains	80	1	1/4	20	3	16	3
Institutional Chaplains	104	2	1/4	26	3	21	4
Foreign Missionaries	120	2	1/5	24	3	16	3
Pastors in deaf work	36	1	1/3	12	2	10	2
Pastors in Negro work	26	$\frac{1}{2}$	1/2	13	2	12	2
Executives	(140)	<u>3</u>		(70)	<u>9</u>	(54)	<u>9</u>
National Synod	40	1	1/2	20	3	16	3
District Synod	38	1	1/2	19	2	16	3
Auxiliary promotional	18	1/3	1/2	9	1	6	1
Auxiliary editorial	18	1/3	1/2	9	1	5	1
Auxiliary welfare	26	$\frac{1}{2}$	1/2	13	2	11	2
Professors-teachers	(236)	<u>4</u>	1/4	(59)	<u>8</u>	(43)	<u>7</u>
Emeriti (retired)	(500)	<u>9</u>	1/20	(25)	<u>3</u>	(18)	<u>3</u>
C.R.M. (temp. inactive)	(90)	<u>2</u>	1/5	(18)	<u>2</u>	(6)	<u>1</u>
Totals	(5418)	100		(761)	100	(572)	100

Note: % for main sub-groups are underlined.

TABLE C-2
Percentages or Means of Size of Parish
on Social Correlates

Social Correlates	Large Pastorate (N=103)	Medium Pastorate (N=169)	Small Pastorate (N=180)	F Sig. ^a
High Background A.	64%	55%	34%	**
Professional Church Sons	45	35	27	**
High Familism	39	27	28	<.06
Early Private Ed.	36	38	22	***
St. Louis Sem.	89	83	70	***
High Ed. Ascription ^b	2.00	2.01	2.52	***
Degree: Graduate	12	7	6	Chi Square ^c <.05
Bachelor	17	28	33	
No Degree	71	65	61	
High Seniority ^b	6.70	7.20	8.10	***
Early Decision	67	55	46	**
High Profess. ^b Conference ^b	2.78	3.16	3.12	**
High Role Advantage	15	8	5	***
Wife Important Sig. Other	83	72	61	<.06
High Admin. Role	44	38	37	*
High Vocational Conviction	53	27	18	***

*p<.05, **p<.01, ***p<.001

^aF significances reflect mean differences on the continuous variables before recoding, but categorical percentages are presented for easier comparisons. Whenever percentage-rankings differ from mean-rankings, only means are presented.

^bLower means reflect higher scores.

^cBecause of the curvilinear effect, chi square is presented instead.

TABLE C-3
Log Linear Analysis of Figures 1,2,3, and 4

Figure 1

Saturated Model¹
 3-variable effect (2.176)² High Background Ascription
 High Seniority
 High-Status Second Position

Unsaturated Model similar to Figure 1 (C.M.D.=.77)³
 2-variable effect (1.97) High Background Ascription
 High-Status Present Position

Figure 2

Unsaturated Model similar to Figure 2 (C.M.D.=.73)
 2-variable effect (2.39) High Familism
 Early Private Education

Figure 3

Unsaturated Model similar to Figure 3 (C.M.D.=.89)
 2-variable effects:(2.70) High Seniority
 High Role Advantage

(2.31) High Role Advantage
 Large Pastorate

Unsaturated Models when using Sonship, Early Education and Seminary
 instead of Background Ascription--all models resulted in C.M.D.'s
 greater than .90 and included the same 2-variable effects.

2-variable effects:(2.59) Professional Church Son
 (lambdas taken Large Pastorate
 from the
 saturated model)(2.88) High Seniority
 High Role Advantage

(2.42) High Role Advantage
 Large Pastorate

Figure 4

Unsaturated Model more parsimonious than Figure 4 but similar in
 all aspects except for dropping the path between Sonship and
 Specialist-Generalist in Present Position (C.M.D.=.87)
 2-variable effects:

(2.17) Professional Church Sons and Low Reality Shock
 (-4.18) Graduate Degree and Low Seniority
 (2.24) High Seniority and Specialist in Present Position
 (4.09) Specialist in 2nd Pos. and Specialist Presently

¹Saturated models best fit the data but unsaturated models are
 more parsimonious by assuming fewer causal linkages and higher
 order effects.

²These effect parameters are lambdas. Any lambda over 1.96 is
 significant at the .05 level and any lambda over 2.58 is
 significant at the .01 level.

³C.M.D.=Coefficient of Multiple Determination. This coefficient
 should be quite large when the parsimonious model fits the actual
 data upon comparison to a no-effect model.

TABLE C-4
Percentages or Means of Six Groups of Clergy
on Social Correlates

Social Correlates	Exec- utives (N=70)	Large Pastor- ates (N=103)	Medium Pastor- ates (N=169)	Profes- sors (N=59)	Special- ists (N=110)	Sm. Past., Ass't/ Assoc. (N=207)	F Sig. ^a
H. Bkgd. A.	71%	64%	55%	79%	50%	39%	***
Prof. Church Sons	47	45	35	64	43	28	***
H. Familism	55	39	27	56	30	27	***
Early Priv. Ed.	45	36	38	40	34	22	***
St. Louis Sem.	94	89	83	97	79	72	***
High Ed. A. ^b	1.81	2.00	2.01	1.80	2.25	2.52	***
Grad. Degree ^b	20	12	7	64	17	6	***
H. Seniority	6.1	6.7	7.2	6.5	7.9	8.3	***
Early Decision	67	67	55	50	51	47	*
Instit. Occ. Choice ^b	3.69	3.57	3.42	3.14	3.58	3.62	<.09
H. Profess. Conference ^b	3.06	2.78	3.16	2.69	3.00	3.13	**
H. Non-Luth. Clergy ID ^b	4.34	4.60	4.50	3.91	4.18	4.49	**
H. Value of St. Louis Sem.	19	30	23	50	26	26	*
H. Initiation of Call	9	11	17	20	26	16	*
H. Parochial Role ^b	.36	.21	.80	1.85	1.64	.84	**
H. Trad. Role	71	69	71	41	54	61	***
H. Admin. Role ^b	5.40	5.60	6.10	6.00	6.30	5.90	**
H. Profess. Challenge ^b	3.73	3.88	3.98	3.86	3.68	3.76	<.13
H. Religious Challenge ^b	4.00	4.30	4.40	4.00	4.00	4.20	**
H. Ecumenism	29	29	26	32	48	18	**
Low Reality Shock	59	53	57	67	75	54	**
H. Job Sat. ^c	-7.4	-6.8	-6.5	-10.6	-7.9	-6.1	<.10
H. Vocat. Conviction	27	53	27	53	34	19	**

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

^aF significances reflect mean differences on the continuous variables before recoding, but categorical percentages are presented for easier comparisons. Whenever percentage-rankings differ from mean-rankings, only means are presented. For the social correlate categories, "H" is the abbreviation of "high".

^bLower means reflect higher scores.

^cHigher means reflect higher scores, e.g., professors have the highest job satisfaction.

TABLE C-5
Percentage of Seniority Categories Reporting
Productivity and When Controlled for Sonship, Seminary,
Positions, and Professionalism

Seniority	Reporting Authorship												
	Aggregate	Sonship		Seminary		Positions						Professionalism	
		Church Sons	Lay Sons	St. Louis	Springfield	Professor	Executive	Large Past.	Specialist	Medium Past.	Small Past.; Asst./Assoc.	High	Low
High 37-57+	27%	38	19	28	17	50	38	28	25	17	17	27	21
Medium 17-36	16%	18	14	18	4	28	34	20	5	15	7	15	18
Low 1-16	6%	7	6	8	0	9	57	0	5	4	1	7	6

TABLE C-6
Log Linear Analysis of Figure 5
(cf. Table C-3 for notation)

Unsaturated Model (C.M.D.=.65)¹

2-variable effects:	(3.53)	High Public Role Orientation High Professionalism
	(3.47)	Highly Valuing Adv. Degree High Professionalism
	(2.71)	Highly Valuing Lutheran Trad. High Professionalism

¹Because of deleting the 4-way interaction of the saturated model (sufficient but not significantly necessary in explaining the data) and the artifact of collapsing scales there is some decrease in the Coefficient of Multiple Determination.

TABLE C-7
Log Linear Analysis of Figures 7, 8, and 10
(cf. Table C-3 for notations)

Figure 7

Unsaturated Model similar to Figure 7 (C.M.D.=.98)

2-variable effects:	(2.76)	Professional Church Sons Highly Val. Father Sig. 0.
	(2.08)	Highly Val. Father Sig. 0. Low Reality Shock

Figure 8

Unsaturated Model similar to Figure 8 (C.M.D.=.63)

Figure 10

Unsaturated Model similar to Figure 10 (C.M.D.=.81)

2-variable effect:	(2.69)	High Seniority High Traditional Role
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TABLE C-8
Correlations Between Types of Reality
Shock and Related Variables

ISOLATION SHOCK					
<u>Familism</u>	<u>Sonship</u>	<u>Occ. Choice</u>	<u>Father Sig.</u>	<u>Oth.</u>	<u>Wife Sig. Oth.</u>
.30***	.28***	.19*	.30*		.28*
<u>Second Position</u>	<u>Administrative Role</u>				
-.31**	-.16*				

FAMILY PRIVATION					
<u>Background A.</u>	<u>Familism</u>	<u>Sonship</u>	<u>Profess.</u>	<u>Rel. Chal.</u>	<u>Oper.</u>
.19*	.24**	.24***	-.16**	.19**	.14*

MEMBERS TRANSFERRAL					
		<u>Wife</u>	<u>Father</u>	<u>Non-Luth.</u>	
<u>Background</u>	<u>Sonship</u>	<u>Sig. O.</u>	<u>Sig. O.</u>	<u>Clergy</u>	<u>Operator</u>
.28**	.12*	-.16*	.20*	-.15**	.24**

LACKING STUDY-TIME			
<u>Background</u>	<u>Sonship</u>	<u>Father Sig.</u>	<u>Oth. Operator</u>
.15*	.18***	.17*	.13*

BEING AN EXEMPLAR				
<u>Sonship</u>	<u>Seniority</u>	<u>Occ. Choice</u>	<u>Job Location</u>	<u>Work Personalism</u>
.17***	-.14**	-.16**	.11*	.11*

MEETINGS				
<u>Background</u>	<u>Familism</u>	<u>Sonship</u>	<u>Wife's Educ.</u>	<u>Gen-Spec.</u>
.17*	.16*	.11*	.10*	-.23***
<u>Role Adv.</u>	<u>Job Location</u>	<u>Valuing Adv.</u>	<u>Degree</u>	<u>Luth. Trad.</u>
.11*	.15**	-.10*		-.12**
<u>Administrative Role</u>	<u>Religious Challenge</u>	<u>Caretaker</u>		
.16**	.10*	.21**		

FUND-RAISING			
<u>Familism</u>	<u>Sonship</u>	<u>Role Advantage</u>	<u>Professionalism</u>
.13*	.14**	.10*	-.10*
<u>Valuing Adv. Degree</u>	<u>Luth. Traditions</u>	<u>Pastor-Friend</u>	<u>Sig. Oth.</u>
-.10*	-.10*	.15*	

DISRESPECT				
<u>Background</u>	<u>Sonship</u>	<u>Familism</u>	<u>Gen.-Spec.</u>	<u>Family Proximity</u>
.26**	.22***	.17*	-.20**	.21***

MISSION FAILURES			
<u>Background</u>	<u>Size of Parish</u>	<u>Parochial Role</u>	<u>Trad. Role</u>
.21**	.13**	-.09*	-.13**
<u>Administrative Role</u>	<u>Counseling Role</u>	<u>Work Personalism</u>	
-.10*	.09*	.10*	

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

TABLE C-9
 Log Linear Analysis of Figures 12, 13, and 14
 (cf. Table C-3 for notations)

Figure 12

Unsaturated Model similar to Figure 12 (C.M.D.=.99)

2-variable effect: (3.29) Perceived High Religious
 Challenge Exp. of Wife
 High Religious Challenge

Figure 13

Unsaturated Model similar to Figure 13 (C.M.D.=.98)

2-variable effects: (4.16) High Ecumenical Exp. of Wife
 High Ecu. Exp. of Favorite
 Seminary Professor

(3.97) High Ecu. Exp. of Wife
 High Ecumenism

(2.19) High Ecu. Exp. of Favorite
 Seminary Professor
 High Ecumenism

Figure 14

Unsaturated Model similar to Figure 14 (C.M.D.=.89)

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APPROVAL FORM

The Ph.D. dissertation submitted by James B. Wirth has been read and approved by the members of the Department of Sociology.

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact 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 for the requirements of the degree of Doctor of Philosophy.



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