



1978

## The Catholic Bishop in the United States: A Psychological Profile

James J. Schroeder  
*Loyola University Chicago*

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THE CATHOLIC BISHOP IN THE UNITED STATES;  
A PSYCHOLOGICAL PROFILE

by  
James J. Schroeder, SCJ

A Dissertation Submitted to the Faculty of the Graduate  
School of Loyola University of Chicago in Partial  
Fulfillment of the Requirements of the Degree of  
Doctor of Philosophy

November

1978

## ACKNOWLEDGMENTS

The ideas and work of many people made this research possible. The author especially thanks Dr. Eugene Kennedy and Dr. Frank Kobler, who introduced him to the research, and inspired and supported him throughout it. Without their help the dissertation would not have been finished. Dr. Ronald Walker is also due sincere gratitude for his objective and thorough critique of the work.

The author deeply thanks the forty-four Catholic bishops who were willing to give of themselves and their time that they might be better known. Without them the research would have been impossible.

Gratitude is due many others. John Klingler, SCJ encouraged the author to finish the work. Drs. Gerard Egan, Frank Macchatelli, Gerald Modzierz, Basil Najjar, and Ed Sheridan flexibly cooperated with the broader study from which this research grew. Dr. Mary Sheehan generously worked with the sentence completion blanks. For her help the author is grateful. Ron Szoc's assistance with the statistical analyses is acknowledged. Robert Lenz, SCJ, Doug Watson, SCJ, and Robert Hergenroeder, SCJ are given thanks for help with mailings, logistic arrangements, and tabulating.

Finally, the author is very grateful to Irene McNamee for carefully and efficiently typing the manuscript.

## LIFE

James J. Schroeder, SCJ was born in Carrollton, Illinois, in March, 1944. He graduated from Divine Heart Seminary, Donaldson, Indiana, in 1962, and received a Bachelor of Arts degree in philosophy from Kilroe College, Honesdale, Pennsylvania, in May, 1967.

In September, 1966, he took perpetual vows in the Priests of the Sacred Heart. After four years of theological study at Sacred Heart School of Theology, Hales Corners, Wisconsin, he was ordained a Catholic priest in December, 1970, and received a Master of Divinity degree. He served as associate pastor in a parish in St. Louis, 1971 and 1972.

During the summers, he studied German at Georgetown University, 1968; and psychology at Catholic University, 1969 and 1970, and at St. Louis University, 1971 and 1972.

In September, 1972, he began the doctoral program in clinical psychology at Loyola University of Chicago. He completed a psychology clerkship at Children's Memorial Hospital, Chicago, in 1973, and a psychology internship at Rush-Presbyterian-St. Luke's Medical Center, Chicago, in 1975. He received a Master of Arts degree from Loyola in 1976. During 1976 and 1977 he worked as an adjunct senior staff counselor at Lutheran General Hospital, Park Ridge, Illinois.

He is currently engaged in a group private practice.

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## CHAPTER I

### INTRODUCTION

#### Statement of the Problem

The National Conference of Catholic Bishops commissioned a study of priests in the United States--conducted by Kennedy and Heckler (1972) (Kennedy, Heckler, Kobler, & Walker, 1977)--but the bishops themselves were not included in that study. Sheehan and Kobler (1976) published the first psychological study of bishops, but their study was limited to using one psychological instrument measuring psychological adjustment.

The present study intends to obtain a psychological profile of the Roman Catholic bishops in the United States who are ordinaries of dioceses.<sup>1</sup> The profile is to be based on data obtained from utilizing the four psychological instruments Kennedy and Heckler (1972) employed and on data obtained from using a demographic data sheet that Sheehan and Kobler (1976) used.

The data obtained will provide information on the bishops' psychological adjustment, on their level of self-actualization, on their degree of identity-identity diffusion, and on their maturity of faith. A more comprehen-

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<sup>1</sup>The ordinary of a diocese is the bishop who has jurisdiction in the diocese.

sive understanding of ordinaries will thus be possible, as will a comparison of ordinaries with priests on more variables than psychological adjustment.

This study will increase our understanding of the priesthood in the United States by obtaining further information about those priests who have become the official leaders of priests in the Catholic Church in the United States. These bishops are the official national leadership not only of priests but of the Catholic Church as a whole. Therefore, they are men who can wield significant influence. The study will also add to our understanding of leaders or powerholders, about whom there is still generally little information.

The study may be of secondary benefit to bishops as an aid in understanding themselves and their role in the Church, and in helping them choose future bishops.

#### Hypotheses to be Evaluated

From the literature reviewed for this study, it is possible to formulate several hypotheses comparing the bishops with priests, and with other bishops.

##### A. Bishops compared to priests:

Hypothesis 1. It is hypothesized that the bishops are less self-actualized than the group of priests who were categorized as psychologically Developed or Developing (groups from the Kennedy et al., (1977) study) as measured by

seven subscales of the Personal Orientation Inventory (POI) (the subscales of Inner-Directedness; Existentiality; Feeling Reactivity; Spontaneity; Self-Acceptance; Nature of Man, Constructive; and Capacity for Intimate Contact).

The first hypothesis is based on a couple of considerations. First, the conservative character of bishops--compared to priests--has been noted by Greeley (1972) and Sheehan (1974). Secondly, other researchers (Stewart & Webster, 1970; Kupst, 1972) have found that conservatives score significantly lower than liberals on the seven subscales of the POI mentioned in the hypothesis--conservatives are psychologically less healthy than liberals (Kupst, 1972; Webster & Stewart, 1973).

Hypothesis 2. It is hypothesized that the bishops are more self-actualized than priests in general (all four groups of priests combined), as evident in higher scores on all scales of the POI.

When the POI scores from the psychologically Underdeveloped and Maldeveloped groups of priests (from Kennedy et al., (1977) study)--psychologically less self-actualized groups--are combined with POI scores from the Developed and Developing groups of priests, the mean score for each scale is lowered. Therefore the bishops are likely to score higher.

Hypothesis 3. It is hypothesized that the bishops have a greater degree of occupational commitment

than priests in general, as evidenced by a higher mean score on the Ego-Career subscale of the Identity Scale (IS).

This hypothesis is based on two considerations: First, the office that ordinaries hold in the Church; and, secondly, the decreased likelihood that ordinaries will leave the ministry (Greeley, 1972).

Hypothesis 4. It is hypothesized that bishops have a more positive evaluation of themselves than priests in general, as evidenced by a higher mean score on the Ego-Self subscale of the IS.

This hypothesis is based on two studies (Carey, 1972; Kipnis, 1974) which found that access to and use of institutional powers elevate self-esteem, and from the fact that bishops have greater access to and use of institutional powers than most priests.

Hypothesis 5. It is hypothesized that bishops have more positive affectual experience than priests in general, as evidenced by a higher mean score on the Ego-Affect subscale of the IS.

This hypothesis is based on the findings that higher status executives are more likely to have their important need systems satisfied (Carey, 1972; Kipnis, 1974), and the fact that bishops are higher status executives in the Church than most priests.

Hypothesis 6. It is hypothesized that bishops have more

successfully formed an identity than priests in general, as evidenced by a higher mean score on the Identity subscale of the IS.

This hypothesis follows from the consideration that if bishops have greater occupational commitment, a more positive evaluation of themselves, and more positive affectual experience--all constituent components of a successfully formed identity--then they will also have a better formed identity; i.e., less identity-diffusion.

Hypothesis 7. It is hypothesized that bishops are less expressive and free in affect when in a person-to-group--not person-to-person--situation than priests in general, as evidenced by a lower mean score on the Expressivity and Comfort within a Social Context subscale of the IS.

This hypothesis is based on the conclusion that power-holders seek distance from the less powerful (Kipnis, 1974).

Hypothesis 8. It is hypothesized that bishops have a greater degree of psychological integrity than priests as a group, manifested in a higher mean score on the Integrity subscale of the IS.

This hypothesis is based on the data that Greeley (1972) collected, indicating that bishops in general were older than priests in general; and on the psychological theory and data that integrity is a task of later life (Erikson, 1959; Rogers,



1976; and Simmons, 1976). Although the mean age of bishops and priests may be closer today, without more current data Greeley's conclusion is accepted as still holding true.

Hypothesis 9. It is hypothesized that bishops are more autonomous within social limits than the psychologically Developed/Developing group of priests, as evidenced by a higher mean score on the Autonomy within Social Limits subscale of the IS.

This hypothesis is based on the conclusions that bishops are more conservative than priests (Greeley, 1972) and that conservatives are more conforming than liberals (Kupst, 1972). It is reasoned that those who are more conforming can work within societal limitations without a great degree of recalcitrance or obstructionism.

Hypothesis 10. It is hypothesized that bishops have a lower level of trust than priests in general, manifested in a lower mean score on the Trust subscale of the IS.

This hypothesis is reasoned from the conclusion by Kipnis (1974) that the more powerful tend to distrust the motives of the less powerful and from the fact that bishops in general are more powerful than priests in general.

Hypothesis 11. It is hypothesized that bishops have a more intrinsic faith than priests in general, as evidenced by a more intrinsic mean rating

on the Faith Scale (FS). It is hypothesized, however, that bishops have a less intrinsic faith than the psychologically Developed group of priests, manifested by a lower mean rating than that group on the FS.

This hypothesis is based on the conclusion that bishops are more conservative than priests (Kupst, 1972; Greeley, 1972), and on the likelihood that bishops will have less capacity for intimate contact than priests (as measured by the POI). Intrinsic faith is theorized to correlate negatively with conservatism, and positively with capacity for intimate contact.

Hypothesis 12. It is hypothesized that this sample of bishops, who are all ordinaries, are better adjusted in general--and in regard to self, interpersonal relations, psychosexual maturity, church-faith-religion, priesthood, and job satisfaction--than priests in general, as evidenced by lower total and subscale mean scores on the Loyola Sentence Completion Blank for Clergymen (LSCBC).

Sheehan and Kobler (1976) found that their sample of ordinary and auxiliary bishops was better adjusted than priests, as measured by the LSCBC. It is expected that this sample will not score otherwise.

B. Bishops compared to bishops:

Hypothesis 1. It is hypothesized that this sample will not be significantly different from Sheehan and Kobler's (1976) sample of bishops in regard to overall psychological adjustment, and in regard to adjustment to self, interpersonal relations, psychosexual maturity, church-faith-religion, priesthood, and job satisfaction--manifested by no significant difference between mean total or subscale scores on the LSCBC for the two groups.

Hypothesis 2. It is hypothesized that those ordinaries who were trained in Rome and/or Canon Law are less self-actualized than those who were not so trained, as evidenced by lower mean scores on the scales of the POI.

This hypothesis derives from theorizing on the basis of two studies: First, Greeley (1972) found that bishops are conservative about the authority of the Church. Secondly, Sheehan and Kobler (1976) found that bishops who were trained in Rome and/or Canon Law were significantly less well adjusted than those not so trained (in job-related, church-related areas of life). It is theorized that bishops with such training would emphasize conformity to authority and law over independence and self-actualization.

Hypothesis 3. It is hypothesized that those ordinaries who

live with one other person or in a large group are less self-actualized than bishops who live alone or in a small group, as measured by lower mean scores on the scales of the POI,

Bishops who lived with one other person or in a large group were found to be more poorly psychologically adjusted than those who lived alone or in a small group (3-9 people) (Sheehan, 1974). The above hypothesis is based on the reasoning that Sheehan (1974) offered as a possible explanation for her finding: "greater anonymity is possible in a large group, more security is found in the 'live with one other person' situation" (p. 101).

Hypothesis 4. It is hypothesized that ordinaries of larger dioceses (with 201 to over 500 priests) are more self-actualized than those who have jurisdiction over smaller dioceses (with from 1 to 200 priests), as measured by higher mean scores on the scales of the POI.

Although Sheehan (1974) found no significant differences in psychological adjustment between bishops of larger dioceses and bishops of smaller dioceses, this hypothesis is posed on the basis of conclusions about the effects of power, need satisfaction of higher executives, etc. (Carey, 1971; Kipnis, 1974), and on the hunch that because of selection, the more self-actualized are given greater jurisdiction.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### Research on Clergymen

The research on clergymen is extensive. Weisgerber (1977) presents the most recent review of research on religious personnel, but it is limited almost exclusively to research on seminarians. Rooney's (1972) chapter is a more comprehensive recent review of the literature. Schroeder's (1976) review updates Rooney's, but with an emphasis on research dealing with psychopathology.

The research takes many directions. In regard to interests, Lhota (1948), D'Arcy (1954), Kennedy (1958), and Lepak (1968) developed scales for priests on the Strong Vocational Interest Blank. In regard to research on priests' careers, Fichter (1968) found that younger priests are generally less satisfied with their training than older ones. Schneider and Hall (1970) found that pastors rated their assignment significantly higher than curates; and that priests on special assignment rated their work climate even higher than pastors. Fichter (1968) also found that priests on special assignment have the closest communication with bishops. Schneider and Hall (1970) found that a priest's first assignment affects his attitudes throughout his life. If he is placed with a supportive pastor, his

self perception and degree of satisfaction will tend to be higher throughout his priesthood. Carey (1972) published the results of his dissertation on morale among priests, in which he found that perceived influence in determining policy significantly correlated with morale, defined as "the extent to which the individual's needs are satisfied and the extent to which the individual perceives that satisfaction as stemming from his total job situation" (1971, p. 1).

In regard to priests' personality characteristics, Cattell, Eber, and Tatsouka (1970) found priests to have a lower than average degree of self-reliance and to be somewhat more dependent than the norm group, as measured on the Sixteen Personality Factor Questionnaire. In regard to background for vocation, Barry and Bordin (1967) analyzed parental influences on a ministerial career. They found that most of the subjects experienced their fathers as distant. Their mothers kept alive in them an idealized picture of the father. Even though the boy took his father as model, through identification with his mother the minister became oriented toward his future role of acting in God's name.

VanderVeldt and McAllister (1962) related parental influences to psychopathology in priests. They found that 91% of the hospitalized priests were from homes where the mother was the dominant figure. A significantly higher

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proportion of the clergy versus laity patients had parents with psychiatric symptoms, and more frequently had alcoholic fathers. They suggested that the psychic impact of a priest's parents is greater because the early meaningful relationships with them are not as easily displaced or modified as in a non-clergy group. Christensen (1963) found intrafamilial disharmony to be a persistent finding in 51 out of 100 ministers in therapy because of personality disorders. Schroeder (1976) analyzed the Mal-developed--psychologically disturbed--group of priests from the Kennedy and Heckler (1972) study. He found that 71% of the priests experienced their parents' marital relationship as flawed. Most of the priests (81%) spoke of their mother as being dominant in some distorting way, 93% felt their father's presence was inadequate, and 75% felt they were not close to their father.

The effects of training on personality variables have also been explored. T. N. McCarthy (1970) and Carroll (1970) confirmed Hakenwerth's (1966) finding that deviation in personality variables increases during training, but McCarthy concluded that the deviation reverses after ordination.

Several researchers have used the Personal Orientation Inventory to study clergymen. Stewart and Webster (1970) studied Baptist ministers and found that the ministers who were theologically conservative were significantly less self-actualizing than those who were liberal:

especially rigid (Existentiality scale), insensitive (Feeling Reactivity scale), rejecting of human nature (Nature of Man, Constructive, scale), and low in capacity for interpersonal relationships (Capacity for Intimate Contact scale). The same researchers (Webster & Stewart, 1973) used the POI and other instruments to study 60% of one Protestant denomination in New Zealand, and found that the conservative minister is highly likely to be theologically conservative, ethnocentric, dogmatic and dependent on others (Outer Support POI scale), and unlikely to be theologically liberal, independent (Inner Support POI scale), flexible in values (Existentiality scale), sensitive to feelings (Feelings Reactivity scale) or constructive in his view of human nature (Nature of Man scale). They also found the conservative minister to be less job dissatisfied; to have less role conflict; greater need for deference, order and endurance; and less need for autonomy and for heterosexuality. The minister with a more liberal theological orientation was found to be more self-actualizing.

Burke (1973) studied a Catholic population and found a relationship between religious orientation--as measured on the Allport and Ross Religious Orientation Scale--and self-actualization--as measured on the POI. He found that those with an intrinsic religion were significantly more self-actualized than those who were indiscriminately pro-



religious. This self-actualization was reflected in significantly higher mean scores on the two major scales and the 10 subscales of the POI.

Kennedy and Heckler (1972) used the POI in studying a national sample of priests in the United States. They found a significant difference (at the .05 level) on the Inner-Directedness scale between those priests who volunteered to be interviewed and those who refused to be. After interviewing and testing 218 priests they clinically evaluated each subject as belonging in one of four categories describing level of psychological development in terms of an abbreviated Eriksonian growth-continuum model. The four categories were: Maldeveloped (8%), Underdeveloped (57%), Developing (29%), and Developed (6%). Maldeveloped priests were seen as men who had life-long major psychological difficulties. Underdeveloped priests were judged as emotionally immature. Developing priests were described as men who had begun to grow psychologically after they had been impeded or delayed at an earlier level. Developed priests were seen as mature and normal, characterized as adjusted and relatively self-actualized. The mean scores of the Developing group of priests were higher on all scales of the POI, except the Existentiality scale, than the other priests. Differences across the four groups of priests reached significance at the .01 level on the Inner-Directedness and Existentiality subscales, and at the

.05 level on the Spontaneity and Synergy subscales.

The Developed and Developing groups did not differ on any scale, neither did the Underdeveloped and Maldeveloped groups.

The research on priests deals with people who have power in society. As the hierarchical superiors of priests, bishops can wield even greater power. Ideas from Berle's (1969) book on power and from Kipnis's (1974) chapter on the powerholder were stimuli for several hypotheses in the present study. Berle maintained that "power is invariably personal" (1969, p. 62). When a person is recognized or designated as a powerholder it can be a shattering experience. There is a strong initial recognition that the obligations of one's power take precedence over all other obligations. The powerholder cannot have friends, in the sense that he must refuse special treatment he would otherwise accord. His own development of personality can come in conflict with the needs of the institution he serves, and if the power he wields is great and demanding, he can be stripped "of the fabric of his life" (1969, p. 65). The individual realizes that he is expected to defend his power and the institution in which he exercises it. Although he has the capacity to change things, the more secure he is the less he is likely to make innovations. The latter two dynamics contribute to the conservatism of powerholders. The balance and stability of organization

the powerholder seeks to maintain is based, like the exercise of all power, on a system of ideas. And the exercise of absolute power is based on the idea of a mandate from God. Berle (1969) maintained that the Catholic Church claims such a mandate, and that such a foundation is the reason the Church's powerholders are authoritarian.

Kipnis (1974) presented a model of the power act and described the metamorphic effects of power on the powerholder. He concluded that a powerholder will frequently exercise even noxious influence because he finds the behavior of others to be inconsistent with what he sees to be his role in the institution. He will not usually feel guilty for noxious influence because he believes he is a pawn of the institution and is therefore absolved from his acts. In exercising his power the powerholder is more likely to satisfy his important needs. His ideas and actions are likely to be followed and praised, and he is likely to experience elevated self-esteem in exercising his power. Although he may thus come to think more highly of himself, he is likely to devalue the less powerful. He sees their behavior as not autonomous, but caused by himself. Because of this devaluation, and because it is easier to influence others when there is psychological distance, the powerholder is likely to avoid the less powerful in favor of those who have equal or greater access to in-

stitutional resources. The powerholder will therefore have little emotional involvement with those over whom he has power. The greater the access he has to institutional resources, the more likely he is to use them, and the less confident he is in himself, the harsher the means of influence he is likely to use.

Although there is much theorizing about power, and many studies of power and of ministerial students and ministers--both Protestant and Catholic--there is little research on powerholders in the church: church leaders. As for the bishops themselves, the only studies that presently exist are Greeley's (1972) sociological study and Sheehan and Kobler's (1976) psychological study, which used the LSCBC. Greeley analyzed questionnaire data from 167 bishops. He concluded that the bishops are more conservative on matters of religion and morals, but more liberal on matters of social justice and ecumenism than the priests. Sheehan (1974)--who published with Kobler (1976)--examined Greeley's data and concluded that there is evidence that the bishops are authority-dependent in style. Greeley found that 50% of the bishops had no dating experience before going into the seminary, and 76% agreed that it is usually unwise for priests to have women as close friends. He also found that job satisfaction and satisfaction with the Church in general are greater for bishops than for priests--which supports Webster and Stewart's

(1973) conclusion on the relationship between conservatism and job satisfaction.

Kupst (1972) studied the relationship between religious liberalism-conservatism and psychological health in priests, and perhaps her data are more relevant to understanding conservatism in bishops. She defined religious liberalism-conservatism as "mainly concerned with an orthodox doctrinal aspect of religion, and to a lesser extent, with human sources of faith and traditional forms and rules" (p. 40). In surveying the literature on religious liberalism-conservatism, she concluded: that conservatives generally restrict spontaneity (p. 3); that these two orientations sounded like Allport's continuum of extrinsic and intrinsic religion, i.e., that conservatives are more extrinsic in religion (p. 4); and that "all of the POI subscales correlated negatively and significantly with conservatism" (p. 43) (she referred to the Inner-Directedness, Existentiality, Spontaneity, Self-Acceptance, and Capacity for Intimate Contact subscales). She cited several studies that supported the last finding. Barron (1968) found significant correlations between a liberal orientation and Inner-Directedness, independence, growth orientation, and ego strength. Dandes (1966) found that liberals scored highest on the POI subscales dealing with Inner-Directed support, Existentiality, Spontaneity, Self-Acceptance, and the Capacity for Intimate Contact. Weima (1965) found that

conservative Catholics tended to structure their world in a black and white manner in which things are either all-good or all-bad. Kupst stated that psychological health is "sometimes synonymous with psychological adjustment, which generally implies a social aspect--conformity to social norms. . . . By definition, conservatives should be better adjusted since they espouse conformity" (p. 52).

The last observation ties into Sheehan and Kobler's (1976) study of 81 bishops. The bishops showed a more positive psychological adjustment than priests on all of the subtests of the LSCBC, significant at or beyond the .05 level. They found that 84% of the bishops were adequately adjusted, versus 64% of 236 priests ( $\chi^2(1) = 12.4$ ,  $p < .001$ ).

When comparing the results from Sheehan and Kobler's study with those from Kupst's, a conflict in conclusions seems to arise. Murphy (1972) studied that type of conflict and found that the intercorrelations between the POI and the LSCBC scores from 218 priests were in the "low and moderate ranges; there are no high correlations between the two instruments" (p. 26). The POI scales measure factors which are somewhat different from those measured by the LSCBC. The highest correlation he found between the two tests was .44, which accounts only for an estimated 19% of the variance. Lambert, Dejulio, and Cole (1976) studied the relationship between a measure of adjustment and three

other instruments: a measure of locus of control, a measure of moral development, and a measure of self-actualization (POI). They concluded that despite numerous significant correlations there were enough differences to mitigate against substitution of one test for another without loss of significant information. These studies support Kupst's, Maslow's (1968), and Fromm's (1950) notion that "adjustment is, very definitely, not necessarily synonymous with psychological health" (Maslow, 1968, p. 212).

#### Reliability and Validity of Instruments

The amount of research dealing with the reliability and validity of the instruments used in this study varies from test to test. The Personal Orientation Inventory (POI), developed by Shostrom (1974), has been used most extensively as a research instrument. Murphy (1972) has surveyed the literature and concluded that the studies "do lend support to the POI as a measure of self-actualization" (p. 13). Lessner and Knapp (1974) found further evidence for the validity of the measure when used with a normal population. Tosi and Lindamood (1975) critically reviewed the POI and concluded it is valid as a research instrument. Ecker and Watkins (1975) found poor support for the "fake-ability" of the POI, in contrast to the findings of previous researchers. Goldman and Olczak (1975) obtained data extending the validity of the POI by showing a relationship between self-actualization and the act of volunteering:

those who did not volunteer were more Inner-Directed, and scored significantly higher on five of 12 subscales. Price (1976) found support for the validity of the POI when scores rose after removal of a stressful situation and reassurance of one's perceptual capabilities. Weinrach and Knapp (1976) found that students' ratings of a guidance program were higher the more self-actualizing the counselor.

Murphy (1972) concluded that the test-retest reliability of the POI is "comparable to other widely used personality instruments" (p. 14). Wise and Davis (1975) studied test-retest, internal consistency, and split-half reliabilities and found the coefficients to be within acceptable limits.

The measure of psychological adjustment, the Loyola Sentence Completion Blank for Clergymen (LSCBC), was used in a previous study of bishops. The test followed the development of the Loyola Seminarian Sentence Completion Test (Gorman & Kobler, 1963), which was validated by Sheridan (1968; Sheridan & Kobler, 1969). Sheehan (1971) constructed the LSCBC and established its reliability and validity with clergymen. She found interscorer reliability ranging from  $\underline{r} = .96$  on the total score to  $\underline{r} = .84$  on a subscale. She validated the test by biserial correlations with: the MMPI ( $\underline{r} = .62$ ), psychologists' ratings based on in-depth interviews ( $\underline{r} = .66$ ), and a combination of the two ( $\underline{r} = .86$ ). All of these correlations were significant at



the .01 level. Hence the LSCBC is considered a reliable and valid measure of adjustment.

Strunk (1967) developed the Self-Anchoring Rating Scale of Maturity of Faith (FS) to measure maturity of faith. The measure does not seem to have stimulated much research. He found group differences between Negro and Caucasian girls, and an increase in maturity of faith over time, but the results were not significant. He concluded, however, that the data suggest the method is "amenable to research purposes" (p. 472). Kennedy and Heckler (1972) adapted the FS, and the data they collected support construct validity, in that the priests in the Developed group expressed more "intrinsic" faith than the Maldeveloped; the Developing group was more intrinsic than the Underdeveloped and Maldeveloped; and the Underdeveloped group was more intrinsic than the Maldeveloped--all at the .01 level of significance.

The Identity Scale (IS) was developed by Sims (1962), through principal component analysis, to study identity-identity diffusion in professional actors. He did a test-retest study (1962) of the stability of the IS and found a mean absolute shift per item pair of .78. This figure is considered within the typical range of stability for such a semantic differential technique. To check the validity of the instrument, actors' scores on Factor I (Identity) were compared with interviewers' ratings of the actors on

an Index of Identity Diffusion. The correlations were as follows: .75 for Factor I (total), .58 for Ego-Career, .42 for Ego-Group, .70 for Ego-Self, and .65 for Ego-Affect--all except Ego-Group significant at the .05 level. Henry, Sims, and Spray (1968 & 1971) used the IS to study mental health professionals. Kennedy and Heckler's (1972) data support construct validity in that there are significant differences (at the .01 level) on six of the factors of the IS between the Developed and Maldeveloped groups, the Developing and Maldeveloped groups, and the Underdeveloped and Maldeveloped groups of priests. Also, five factors from the IS are among the top 10 variables--determined by stepwise discriminatory analysis--for classifying priests into the four categories of development.

In summary, the POI is considered useful as a reliable and valid research instrument. It must be used with caution, however, in researching clergymen--especially bishops--because all four groups from the Kennedy et al. (1977) study of priests fell within the normal range of POI scores. The differences between groups were significant, but the mean scores were too small for predictive purposes (except the Inner-Directed subscale). Also, Greeley (1972) found a marked decline in scores on all of the POI scales with age. The bishops are an older group, so their scores should be interpreted with age in mind.

The problem of "faking good" should also be considered. It is possible that the bishops may have tried to present themselves in the best light possible, yet there is no grounded reason to suppose that they did so any more than the priests. Recent studies (Ecker & Watkins, 1975; Goldman & Olczak, 1976) have demonstrated that subjects sophisticated in self-actualization theory tend to raise their scores when attempting to "fake good," whereas unsophisticated subjects tend to lower their scores. There is no grounded reason to conclude the bishops are any more sophisticated in self-actualization theory than the priests.

The variable of volunteer effect is also to be considered. Kennedy and Heckler (1972) found that priest volunteers scored higher on the Inner-Directed scale of the POI ( $p < .05$ ). Yet Goldman and Olczak (1975) found that non-volunteer undergraduates scored significantly higher on five of 12 subscales. The research does not seem to lead to a clear conclusion as to how volunteers score differently on the POI, but the possibility of volunteer-effect should be kept in mind when interpreting results.

Finally, in regard to the POI, only two of 12 POI scales ranked within the top 10 of 28 variables in a discriminatory analysis of variables in the Kennedy and Heckler (1972) study: Existentiality was third and Capacity for Intimate Contact was tenth. The other scales are of lesser usefulness in discriminating level of psychological

development.

Murphy's (1972) study of the POI and LSCBC lends strong support to the value of the LSCBC. He concluded that the LSCBC "fairly well approaches Thorndike's (1949) criteria for a combination of tests--low intercorrelations among the subtests and moderate relationships between the subtests and the total score" (p. 31). Also, three subtests were among the top 10 of 28 variables in the discriminatory analysis conducted by Kennedy and Heckler (1972): Psychosexual Maturity was first, Interpersonal Relations was seventh, and Job Satisfaction was eighth. It can be considered a useful instrument in discriminating level of psychological adjustment.

Taking into account the paucity of research using this instrument, it can still be considered a reliable and valid one, especially in judging overall adjustment on the basis of total scores. Sheehan (1974) pointed out, however, that when this test is used in a "free condition"--one with no time pressure--the personality of the subject is revealed at its best. Since the bishops completed the LSCBC under free conditions, interpretations of results should be made with that in mind. The priests, however, also completed the LSCBC under free conditions, so the groups can be expected to be equally revealing themselves at their best.

The FS was not included in Kennedy and Heckler's (1972) discriminatory analysis. Considering that only two

published studies have used this test, it should be interpreted with caution. As was mentioned above, however, the patterning of significant contrasts was as expected, and indicated that the instrument can be used in a limited way to measure how intrinsic a subject's faith is, but perhaps not in statistically contrasting the psychologically developed with the developing or underdeveloped, or the developing with the underdeveloped.

The IS has also not been used in many published studies. Considering the construct validity demonstrated by Sims (1962) and the fact that the Identity subscale was first, the Trust subscale was fourth, the Autonomy subscale was fifth, the Ego-Group subscale was sixth, and the Ego-Self subscale was ninth in usefulness for discriminating levels of psychological development in priests (Kennedy & Heckler, 1972), it can be considered a worthwhile instrument for measuring the degree of identity-identity diffusion in bishops.

The above instruments have proved useful in studying a national sample of priests, and other clergymen. They will be used in the present study to obtain data comparable to that obtained from the national sample of priests and from an initial study of bishops.

## CHAPTER III

### METHOD

The basic design of this study is the pre-experimental design of static-group comparison (Campbell and Stanley, 1963). In this design a group (bishops) which has experienced X (becoming an ordinary of a diocese) is compared with one which has not (priests). The purpose is to observe the effect of X. The main problem with this design is that observed differences between the groups may be caused by variables other than X. Therefore, causal interpretations are to be ruled out. Also, in such correlational research there is no control over whether the groups would have been equivalent if X had not occurred. Selection becomes a major problem. The observed differences could be the result of originally non-equivalent groups, or they could be the result of differential self-selection of persons making up the groups. Considering the populations under study, however, it is impossible to pretest those who will become priests, bishops, or ordinaries, and it is impossible to completely determine who will be sampled, or provide for randomization, or determine which priests will be made bishops or ordinaries. No truly experimental hypotheses can be evaluated, but it may be possible to expose certain causal hypotheses to disconfirmation.

## Subjects

As part of a more in-depth study of bishops, all Roman Catholic bishops working, or having worked, in the regular diocesan structure of the 48 contiguous states of the United States were the main subjects to be studied. These criteria were used to exclude all Eastern rite bishops and abbots. The 1976 official mailing list of the National Conference of Catholic Bishops was used to contact them by mail. This group consisted of 300 bishops: 10 cardinals, 23 archbishops, 169 ordinary bishops, and 98 auxiliary bishops; with 242 active bishops and 58 retired. To study those who really hold power in the American Church, the retired and auxiliary bishops were eliminated, leaving 153 ordinaries: 7 cardinals, 22 archbishops, and 124 bishops.

A second group of subjects was the 218 priests of the Kennedy and Heckler (1972) study. This group was a sub-sample of a sub-sample of the stratified random NORC sample. The strata were chosen to represent size categories of dioceses and religious orders. Of the diocesan priests: 11% were from Small, 16% from Medium, 20% from Large, and 19% from Extra-large dioceses. Of the religious priests: 3% were from Extra-small, 2% from Small, 6% from Medium, and 16% from Large religious orders, with an additional 3% from the Trappists and 5% from U.S. Foundations. The totals were: 66% diocesan and 34% religious priests. In regard to age: 28% were from the 26-35, 29% from the 36-45, 22%

from the 46-55, and 21% from the over 56 age ranges. The priests were so selected not with the intention of estimating population parameters, but to exclude any systematic bias.

A third group of subjects was the 81 bishops, both ordinaries and auxiliaries, of Sheehan's (1974) study. The group consisted of 53 ordinaries, 27 auxiliaries, and one other; with 81 active and two retired. Further data on their age, birth order, dates of ordination as priest and as bishop, educational background, present hierarchical rank, place of origin, present location, size of diocese, and residence situation are provided in Chapter IV. The group was self-chosen as volunteers to a mail appeal. Although it is possible a few auxiliaries from Sheehan's sample were later made ordinaries and are included in the present sample, the confidential format of the data precluded any check on their identity. It is likely, however, that the overlap was minimal and did not contaminate the analyses.

### Instruments

The POI, developed by Shostrom (1974), is a measure of self-actualization, or positive mental health. The subject is to select one item from each of "150 two-choice comparative value and behavior judgments" (p. 4) more characteristic of himself (see Appendix A). The scores are tabulated along two-bipolar major scales and ten bipolar



sub-scales, as follows:

A. Major Scales:

Time-Competent	Inner-Directed
----------------	----------------

B. Sub-scales:

Self-Actualizing Value	Self-Acceptance
Existentiality	Nature of Man, Constructive
Feeling Reactivity	Synergy
Spontaneity	Acceptance of Aggression
Self-Regard	Capacity for Intimate Contact

The IS, developed by Sims (1962) and published by Henry, Sims, and Spray (1968), measures the identity-identity diffusion dimension described by Erikson (1959, 1963, 1968). The measure consists of 56 pairs of words (see Appendix A) and the subject is to choose a one position out of seven between each pair which best describes himself. The scores are tabulated according to the following factor-analytically derived scales:

- |             |                |                |
|-------------|----------------|----------------|
| A. Identity | A1. Ego-Career | A3. Ego-Self   |
|             | A2. Ego-Group  | A4. Ego-Affect |
- B. Expressivity and Comfort within a Social Context
- C. Individualistic Expressivity
- D. Integrity
- E. Autonomy within Social Limits
- F. Trust

For the Ideal Self, or "Yourself as You Would Like to Be" scale, and "The Church, as You Experience It" scale, Kennedy and Heckler (1972) used the 14 word-pairs from the IS which the developer of the test found to have the highest factor loadings (that is, provided the most accurate information about the person).

The FS, adapted from Strunk (1967), instructs the subject to write two short essays, first on the essential characteristics of the most mature kind of faith, secondly on the essential characteristics of the most immature kind of faith. Then he is asked to look at a figure of a ladder with 11 rungs (see Appendix A) and rate (from 0 as the most immature to 10 as the most mature) his faith position as he really stands, as he would like to stand, as his closest friends believe he stands, as he stood five years ago, and as he thinks he will stand five years from now. The essays are rated on a bipolar scale from 1 (intrinsic) to 9 (extrinsic) according to an intrinsic-extrinsic dimension as described by Allport (1950, 1968).

The LSCBC, adapted and validated by Sheehan (1971), is a semi-projective test consisting of 72 incomplete sentences (see Appendix A), to which the subject freely responds by completing them as quickly as possible, expressing his real feelings. The responses are scored according to an empirically derived manual and provide an overall index of adjustment and six sub-indices as follows: self-

perception, interpersonal relations, psychosexual maturity, church-faith-religion, priesthood, and job satisfaction.

The Data Sheet (DS), which Sheehan and Kobler (1976) used, asks the subject to choose categories and fill in blanks on the following demographic variables: age, year of ordination to priesthood, year of ordination to bishopric, ethnic background, place of origin, location of diocese, size of diocese, living situation, birth order, titles, education and training (see Appendix A).

### Procedure

On March 4, 1976, a letter was sent to 300 bishops in the 48 contiguous states (see Appendix B), asking them to participate in a continuing study of the American priesthood. A stamped return card was included, on which they could indicate whether or not they wished to volunteer. Of those who volunteered, 22 were personally given a packet of instruments with a stamped return envelope. All materials were coded with a six-digit code to maintain confidentiality.

On March 21, 1977, a letter was sent to those who had volunteered but had not been tested. The coded materials were included, along with a stamped, coded return envelope.

On July 16, 1977, a reminder letter was sent to those who had not responded to the March 21st letter.

On July 15, 1977, a letter was sent to those who had not responded to, or declined to participate, or were not in office at the time of the first mailing (March 4, 1976). This letter was sent to 104 active ordinaries.

The completed materials were returned by mail. The POI were scored by stencils and the scores were charted on the standard profile sheets. The IS were scored according to the factors and recorded on summary sheets. The qualitative data (essays) from the FS were rated by the author and a clinical psychologist, and the ratings were summed for each subject on score sheets. The quantitative data were recorded directly, and summary statistics were calculated for the group. The LSCBC were scored by the developer of the test according to the manual (Sheehan, 1974). Total and sub-indices scores were calculated by the author.

Scores on the POI, LSCBC, and IS are available for 218 priests, and on the FS for 194 priests; and scores on the LSCBC and data from the DS are available for 81 bishops. Therefore, the hypotheses will be tested, comparing ordinaries and priests on all instruments except the DS, and hypotheses comparing this sample of ordinaries with Sheehan and Kobler's (1976) sample of ordinary and auxiliary bishops on the LSCBC and the DS.

The mean scores from the ordinaries were compared with the mean scores of the total group and sub-groups of priests from Kennedy and Heckler's (1972) study, and with the mean



scores of the bishops from Sheehan and Kobler's (1976) study. The data were punched onto computer cards and the summary statistics were calculated on the Loyola University computer, using the Statistical Package for the Social Sciences. Whenever there was a difference between means from two groups, the  $t$ -test for determining significant contrast (Hays, 1973) was applied to determine if the difference was statistically significant or a result of chance. Demographic data were the basis for establishing various categories, and the categories were compared by use of the  $\chi^2$  (chi-square) test (Siegel, 1956) to determine if differences between categories were statistically significant or the result of chance. In comparing the respondents on demographic data the test for significance of difference between two proportions was used (Bruning and Kintz, 1968).

## CHAPTER IV

### RESULTS

#### A. Respondents

As of September 30, 1977, the ordinaries from 44 Roman Catholic dioceses in the 48 contiguous states of the United States completed at least part of the measures in this study. This sample constituted 29% of the dioceses in those states. In response to the first mailing on March 4, 1976, to all 300 Roman Catholic diocesan bishops, 52 active ordinaries volunteered, 27 refused to participate, and 75 gave no response. In response to the third mailing on July 15, 1977, to 103 active ordinaries who had refused to participate, had not responded to the first request, or had not been in office at that time, 15 active ordinaries volunteered, 26 refused to participate, and 62 gave no response (see Table 1).

The volunteers who actually completed part or all of the measures given them were as follows: Of the volunteers from the first mailing (which included the second mailing of materials) 1 cardinal, 3 archbishops, 31 bishops returned completed measures. Of the volunteers to the third mailing, 9 bishops returned completed measures. The overall totals of returns were: 1 cardinal, 3 archbishops, and 40 bishops--44 ordinaries (see Table 2).

Table 1  
Response of Active Ordinaries to Mail Requests

Rank	Yes	No	No Response	Total
Cardinal	2 (0) <sup>a</sup>	1 (1)	4 (4)	7 (5)
Archbishop	6 (2)	3 (4)	13 (10)	22 (16)
Bishop	44 <sup>b</sup> (13)	23 (21)	58 (48)	125 <sup>b</sup> (82)
Sub total	52 (15)	27 (26)	75 (62)	154 <sup>b</sup> (103)
Total	67	53	137	257

<sup>a</sup>Numbers outside parentheses represent ordinaries in first mailing. Numbers in parentheses represent ordinaries in third mailing.

<sup>b</sup>One bishop added who was an auxiliary at time of first mailing, but became an ordinary by second mailing.

Table 2  
Volunteers' Response in Returning Completed Data

Rank	Return	No Return	Total
Cardinal	1 (0) <sup>a</sup>	1 (0)	2 (0)
Archbishop	3 (0)	3 (2)	6 (2)
Bishop	31 (9)	13 (4)	44 <sup>b</sup> (13)
Sub total	35 (9)	17 (6)	52 (15)
Total	44	23	67

<sup>a</sup>Numbers outside parentheses represent volunteers in first (and second) mailing. Numbers in parentheses represent volunteers in third mailing.

<sup>b</sup>One bishop added who was an auxiliary at time of first mailing, but became an ordinary by second mailing.



Although no request for reasons for refusal was made, a number of bishops offered reasons. These will be discussed in a separate appendix (Appendix C).

Not all of the measures returned by the 44 ordinaries were usable. Some bishops either refused to complete one or more of the measures, even after a letter and a second copy of the measure(s) were sent, or they completed the measure(s) in such a way as to render it invalid. In general, 42 bishops completed each measure, except for the DS and the FS (see Table 3). Completion statistics are also provided on the bishops in Sheehan's (1974) study and on the priests in Kennedy and Heckler's (1972) study.

The sample of ordinaries has a mean age of 58 years, 10 months ( $SD = 7.06$  years). In regard to place of origin, 36% originated in the East, 34% in the Midwest, 16% in the South, 11% in the West, and 2% outside of the United States. The proportions in regard to origin are higher for the East and Midwest and lower for the South and West when compared to present location of the sample: 23% in the East, 32% in the Midwest, 25% in the South, and 21% in the West. In regard to living situation: 13 lived alone (30%), 13 lived with one other person (30%), 14 lived in a small group (3-9 people) (31%), and 4 lived in a large group (over 9 people) (9%).

Table 3  
Ordinaries, Bishops, and Priests Who Completed  
the Measures: POI, IS, LSCBC, FS, DS

Measure	Ordinaries		Sheehan's		Kennedy & Heckler	
	<u>N</u>	% <sup>a</sup>	<u>N</u>	% <sup>b</sup>	<u>N</u>	% <sup>c</sup>
POI	42	28			218	30
IS	42	28			218	30
LSCBC	42	28	81	32	236	33
FS						
Essay	39	26			194	27
Ratings	38	25			167 <sup>d</sup>	23
DS	44	29	81	32		

<sup>a</sup>Numbers in per cent column refer to per cent of population of Roman ordinaries in the 48 states (N = 153).

<sup>b</sup>Numbers in per cent column refer to per cent of population of all active United States bishops (N = 254).

<sup>c</sup>Numbers in per cent column refer to per cent of their sample of United States Catholic priests contacted (N = 719).

<sup>d</sup>On the rating of "Social" faith, only 166 priests responded.

In regard to birth order, 20 bishops were the oldest child (46%), 18 were the middle child (41%), 5 were the youngest child (11%), and 1 was the only child (2%) in their families. Combining the first and the last groups, a common finding among clergymen is once again supported: the greatest percentage are first-born (48%).

In regard to educational background, see Table 4. Only a total of 30% studied outside the United States and only 25% received any degree in Canon Law. Although 36% have never received a state accredited bachelor's degree, a large percentage have a doctoral degree of some sort.

Further comparisons were made between participants and non-participants. Those who participated differed significantly from the non-participants in regard to rank (see Table 5). The proportion of cardinal/archbishops among the participants is significantly smaller than the proportion of such men among the non-participants; and vice versa for the bishops. Although the sample has a greater proportionate number of bishops, it will be pointed out later that it is not significantly different from the population.

Since The Official Catholic Directory, 1976 does not give the age of bishops, no comparison between participants and non-participants could be made on that variable. It is likely, however, that the participants were younger because they were ordained priests, ordained bishops, and appointed

Table 4  
Education of Participating Bishops

Education	Number	Per cent
Bachelor's degree before seminary	10	23
Bachelor's degree after seminary	18	41
Highest ecclesiastically accredited degree in theology:		
Bachelor	11	25
Licentiate	14	32
Doctorate	3	7
Doctor of Divinity	7	16
Degree in Canon Law: JCB, JCL, JCD	11	25
State accredited Master's degree	16	36
State accredited Doctor's or Professional degree	6	14
Study in U. S. only	31	70
Study in Rome	10	23
Study outside Rome and/or U. S.	3	7

Table 5

Participating Ordinaries versus Non-Participating  
Ordinaries: Hierarchical Rank

Rank	Participating Ordinaries (N=44)		Non-Participating Ordinaries (N=109)		z-value
	<u>N</u>	% <sup>a</sup>	<u>N</u>	% <sup>b</sup>	
Cardinal/ Archbishop (N=29)	4	9	25	23	-1.99*
Bishops (N=124)	40	91	84	77	1.99*

<sup>a</sup>Numbers in per cent column refer to per cent of participating ordinaries.

<sup>b</sup>Numbers in per cent column refer to per cent of non-participating ordinaries.

\*Significant at .05 level.

$\chi^2$  for participants and non-participants across rank (Cardinals/Archbishops versus bishops) = 3.91, df = 1, p < .05.

ordinaries significantly shorter periods; i.e., more recently, than the non-participants (see Table 6).

In regard to location of present diocese, there were no significant differences between the proportions of the participants in the four regions of the 48 states and the proportions of the non-participants in those same regions (see Table 7).

In regard to the size of dioceses over which the participating ordinaries have jurisdiction compared to the size of dioceses of the non-participating ordinaries, there is no significant difference. Yet when Small and Medium dioceses are combined and compared with combined Large and Extra-Large dioceses, there is a significant difference (see Table 8).

The participants were more likely to be from the Small/Medium group than were non-participants. A combined 57% were participants versus 38% who were non-participants from the Small/Medium groups, whereas 43% were participants versus 62% who were non-participants from the Large/Extra Large groups.

In comparing participants in the present study with participants in Sheehan's (1974) study of bishops, several differences and several similarities were found. The proportions of cardinal/archbishops versus bishops in the two studies were not significantly different-- $\chi^2(1) = .076$  (see Appendix D, Table A).

TABLE 6

Participating Ordinaries versus Non-Participating  
Ordinaries: Years as Priest, Years as Bishop,  
Years as Ordinary

Years	Participating Ordinaries (N=44)		Non- Participating Ordinaries (N=109)		t-value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Number of years as priest	34.16	7.79	37.72	7.87	-2.55*
Number of years as bishop	11.80	6.66	15.60	8.45	-2.94**
Number of years as ordinary	7.45	5.45	10.31	6.92	-2.71**

\* Significant at .02 level (two-tail), df = 82.67.

\*\* Significant at .01 level (two-tail), df = 102.44 & 102.55 (ordinary).

TABLE 7

Participating Ordinaries versus Non-Participating  
Ordinaries: Proportions in Different Regions of the U.S.

Region	Participating Ordinaries (N=44)		Non- Participating Ordinaries (N=109)		Per cent Participating
	<u>N</u>	%	<u>N</u>	%	
Eastern, U.S. <sup>a</sup>	10	23 <sup>b</sup>	24	22 <sup>b</sup>	29
Midwestern, U.S.	14	32	40	37	26
Southern, U.S.	11	25	15	14	42
Western, U.S.	9	21	30	28	23

<sup>a</sup>Eastern states: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia. Midwestern states: Michigan, Ohio, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, Kansas. Southern states: Virginia, West Virginia, Kentucky, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Louisiana, Arkansas. Western states: Oklahoma, Texas, New Mexico, Arizona, Montana, Idaho, Wyoming, Colorado, Utah, Washington, Oregon, Nevada, California.

<sup>b</sup>Numbers in per cent column refer to the percent of each sample in each region.

$\chi^2$  for participants versus non-participants across all groups = 3.16, df = 3, n.s.



TABLE 8

Participating Ordinaries versus Non-Participating  
Ordinaries: Proportions in Different Sizes of Dioceses

Size	Participating Ordinaries (N=44)		Non-Participating Ordinaries (N=109)		Per cent Participating
	<u>N</u>	%	<u>N</u>	%	
Small (1-100 priests)	7	16 <sup>a</sup>	16	15 <sup>a</sup>	30
Medium (101-200 Priests)	18	41	25	23	42
Large (201-500 priests)	12	27	44	40	21
Extra-Large (over 500 priests)	7	16	24	22	23

<sup>a</sup>Numbers under per cent column refer to the per cent of each sample having jurisdiction over dioceses of each size category.

$\chi^2$  for participants versus non-participants across all groups = 5.68, df = 3, n.s.

$\chi^2$  for participants versus non-participants across combined Small and Medium compared to combined Large and Extra-Large dioceses = 4.02, df = 1,  $p < .05$ .

Sheehan (1974) did not report adequate data on age and no data on years as ordinary to compare the present sample with hers on those variables. She reported adequate data on number of years ordained priest and on number of years ordained bishop, but did not report separate data on ordinaries versus auxiliaries (on those variables, or on test variables). Consequently, the present sample--all ordinaries-- was compared to her sample of ordinaries plus auxiliaries. The bishops in the present sample have been ordained priests and bishops significantly longer than the bishops in Sheehan's sample ( $t(83.61) = 2.47$ ,  $p < .02$ , and  $t(96.68) = 2.29$ ,  $p < .05$ ) (see Appendix D, Table B).

Although the present sample was found to have been ordained longer (three years longer as priest, and three years longer as bishop), the mean age of her sample was 57 (no other statistics given), whereas the mean age of the present sample was 58.79 ( $SD = 7.06$ ), only two years difference.

In regard to location within various regions of the country, the bishops in the present study did not significantly differ from the bishops in Sheehan's study (see Appendix D, Table C).

In regard to the proportions of the present sample which lived in various size categories of dioceses, compared to the proportions of Sheehan's (1974) sample which lived in the same size categories of dioceses, there were

not significant differences across all groups-- $\chi^2(3) = 1.25$  (see Appendix D, Table D).

In regard to living situation, there were no significant differences between the present sample and Sheehan's as to proportions of each sample living in the various situations-- $\chi^2(3) = 2.74$  (see Appendix D, Table E).

The present sample and Sheehan's (1974) sample were also compared on the variable of birth order. There were no significant differences between the two samples on the basis of the proportions born in the different orders-- $\chi^2(3) = .99$  (see Appendix D, Table F).

One final background comparison was made between the bishops in the present study and those in Sheehan's (1974) study: educational background. Because some subjects had two or more educational factors in their background, it was not possible to statistically test the differences between the samples. It can be noted, however, (see Appendix D, Table G) that Sheehan's sample was less likely to have a Bachelor's degree or Licentiate in Theology, but slightly more likely to have a Doctorate in Theology. Her sample was also more likely to have a degree in Canon Law and to have studied in Rome.

No background or demographic comparisons could be made between the bishops in the present study and the priests in Kennedy and Heckler's (1972) study, because their data were not presented in such a way as to allow for

statistical comparisons. It should be noted, however, that the mean age of the priests was 45, whereas the mean age of the ordinaries was 58 years, 10 months--a difference of 14 years.

In summary, a typical bishop who participated was more likely to be a first-born or middle child, than a youngest or only child. He was more likely to have been educated only in the United States, to have a state accredited Bachelor's degree, an ecclesiastically accredited degree in theology, at least a Master's degree in an ecclesiastical or secular field, but no degree in Canon Law. He was more likely to be a bishop rather than an archbishop or cardinal, but, when compared to ordinaries in general, not more so than the population of ordinaries. He may have been more likely to be a priest a shorter period, but not significantly so, yet was more likely to have become a bishop and an ordinary more recently. He was more likely to have originated in the East or Midwest, than the South or West, but was more likely to be presently living in the Midwest than in any other region. He was not more likely to be living in any one particular size of diocese, but was equally likely to be living alone, with one other or in a small group, but not in a large group.

The typical bishop who did not participate, compared to one who did, was more likely to be an archbishop or cardinal. He was more likely to have been a priest, a bishop,

and an ordinary for more years. He was not more likely to be living in any particular region of the country, nor in any particular size of diocese. But he was more likely to be from the combined group of Large and Extra-Large dioceses.

The typical bishop in this study, compared to one in Sheehan's (1974) study, was not any more likely to be born in any particular order in his family, nor to be of any particular hierarchical rank, but was more likely to be a priest and bishop for more years. Although educational and background comparisons were not statistically tested, he was more likely to have a Bachelor's degree or Licentiate in Theology, but slightly less likely to have a Doctorate in Theology or a degree in Canon Law, or to have studied in Rome. He was not more likely to be living in any particular region of the country, nor any particular size of diocese, nor in any particular type of residence situation.

#### B. Evaluation of Hypotheses

The first set of hypotheses compared the present sample of ordinaries with the priests from Kennedy and Heckler's (1972) study:

Hypothesis 1. It is hypothesized that the bishops are less self-actualized than the group of priests who were categorized as psychologically Developed or Developing (groups from the Kennedy et al., (1977) study) as

measured by seven subscales of the Personal Orientation Inventory (POI) (the subscales of Inner-Directedness; Existentiality; Feeling Reactivity; Spontaneity; Self-Acceptance: Nature of Man, Constructive; and Capacity for Intimate Contact).

The means and standard deviations for those two groups on the 7 relevant scales are presented in Table 9. As can be noted, the hypothesis was confirmed on 5 of 7 scales. The Developed/Developing group of priests did not score significantly higher on Feeling Reactivity or Capacity for Intimate Contact.

Hypothesis 2. It is hypothesized that the bishops are more self-actualized than priests in general (all four groups of priests combined), as evident in higher scores on all scales of the POI.

The means and standard deviations on all the scale of the POI for these two groups are presented in Table 10.

As can be noted, the mean scores were found to be the inverse of what was hypothesized. On all but two scales (Time-Competence and Capacity for Intimate Contact), the mean scores for ordinaries were below the mean scores for priests, although a significant difference was only found on the Existentiality scale ( $t(56.18) = -3.30, p < .002$ ).

TABLE 9

Ordinaries versus Developed/Developing Priests:  
Means and Standard Deviations of 7 POI Scores

Scale	Priests (N=50)		Ordinaries (N=42)		t-value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Inner Directedness	87.10	147.05	80.29	136.75	2.74+
Existentiality	21.28	14.77	16.90	20.48	4.94++
Feeling Reactivity	14.46	10.52	13.50	11.62	1.37
Spontaneity	12.04	10.97	10.86	8.13	1.84*
Self Acceptance	17.60	13.87	16.21	11.59	1.86*
Nature of Man, Constructive	12.91	2.64	12.24	4.04	1.73*
Capacity for Intimate Contact	18.10	15.16	16.90	11.31	1.58

+Significant at the .005 level (one-tail).

++Significant at the .001 level (one-tail).

\*Significant at the .05 level (one-tail).

TABLE 10

Ordinaries versus Priests:  
Means and Standard Deviations on POI Scales

Scale	Ordinaries (N=42)		Priests (N=218)		t-value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Time Competence	17.29	6.55	17.19	8.23	.22
Inner Directedness	80.29	136.75	82.07	145.92	-.90
Self Actualizing Value	18.81	7.33	19.22	7.37	-.89
Existentiality	16.90	20.48	19.39	17.68	-3.30+
Feeling Reactivity	13.50	11.62	13.62	9.62	-.21
Spontaneity	10.86	8.13	11.19	8.77	-.68
Self Regard	11.81	3.87	11.81	5.22	-.002
Self Acceptance	16.21	11.59	16.53	13.46	-.55
Nature of Man, Constructive	12.24	4.04	12.45	3.72	-.63
Synergy	6.52	1.52	6.84	1.49	-1.55
Acceptance of Aggression	14.24	11.02	14.64	12.30	-.71
Capacity for Intimate Contact	16.91	11.31	16.87	14.76	.05

+Significant at the .002 level (two-tail).



Therefore, the hypothesis was not supported.

The means and standard deviations for all scores on the scales and subscales of the Identity Scale (IS), for both ordinaries and priests in general, are presented in Table 11. These statistics are relevant to several hypotheses which follow.

Hypothesis 3. It is hypothesized that the bishops have a greater degree of occupational commitment than priests in general, as evidenced by a higher mean score on the Ego-Career subscale of the IS.

The hypothesis was supported, since the bishops did have a higher score on the Ego-Career subscale ( $t(43.45) = 2.39, p < .05$ ).

Hypothesis 4. It is hypothesized that bishops have a more positive evaluation of themselves than priests in general, as evidenced by a higher mean score on the Ego-Self subscale of the IS.

As can be noted on Table 11, the bishops did score higher on the Ego-Self subscale than priests in general ( $t(69.13) = 2.34, p < .05$ ), therefore, the hypothesis was supported.

Hypothesis 5. It is hypothesized that bishops have more positive affectual experience than priests in general, as evidenced by a higher mean score on the Ego-Affect subscale of the IS.

TABLE 11

Ordinaries versus Priests:  
Means and Standard Deviations on IS

Factor	Ordinaries (N=42)		Priests (N=218)		t-value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Identity	5.73	.71	5.25	1.02	3.68+
Ego-Career	5.89	.96	5.49	1.16	2.39++
Ego-Group	6.10	.82	5.43	1.27	4.37+
Ego-Self	5.54	1.26	5.02	1.57	2.34++
Ego-Affect	5.29	.84	4.87	1.16	2.80+
Expressivity and Comfort within a Social Context	5.63	.92	5.03	1.34	3.56+
Individualistic Expressivity	4.42	.62	5.35	.89	-8.30+
Integrity	5.62	.91	5.06	1.13	3.49+
Autonomy within Social Limits	6.03	.60	4.95	.80	9.95+
Trust	6.05	.63	5.55	.87	4.42+

+Significant at .002 level (two-tail).

++Significant at .05 level (two-tail).

When their mean scores were compared (see Table 11), it was found that the bishops did score higher on the Ego-Affect subscale ( $t(76.31) = 2.80$ ,  $p < .002$ ), therefore, the hypothesis was supported.

Hypothesis 6. It is hypothesized that bishops have more successfully formed an identity than priests in general, as evidenced by a higher mean score on the Identity scale of the IS.

Table 11 presents the data which indicated that the bishops did score higher on the Identity scale ( $t(79.84) = 3.68$ ,  $p < .002$ ), therefore, the hypothesis was supported.

Hypothesis 7. It is hypothesized that bishops are less expressive and free in affect when in a person-to-group--not person-to-person--situation than priests in general, as evidenced by a lower mean score on the Expressivity and Comfort within a Social Context scale of the IS.

Quite contrary to the hypothesis, the bishops scored significantly higher than the priests on the Expressivity and Comfort within a Social Context scale ( $t(80.59) = 3.56$ ,  $p < .002$ ), therefore, the hypothesis was not supported.

Hypothesis 8. It is hypothesized that bishops have a greater degree of psychological integrity than priests as a group, manifested in a higher mean score on the Integrity scale of the IS.

In accord with the hypothesis (see Table 11), the bishops did score higher on the Integrity scale than priests in general ( $t(69.40) = 3.49, p < .002$ ), therefore, the hypothesis was supported.

Hypothesis 9. It is hypothesized that bishops are more autonomous within social limits than the psychologically Developed/Developing group of priests, as evidenced by a higher mean score on the Autonomy within Social Limits scale of the IS.

As can be noted in Table 11, the bishops scored higher on the Autonomy within Social Limits scale than priests in general ( $t(73.23) = 9.95, p < .002$ ). When their mean score was compared with the combined Developed/Developing group of priests ( $N = 42, M = 6.03, SD = .60$  versus  $N = 50, M = 5.07, SD = .80$ ), the bishops also scored significantly higher ( $t(91.02) = 6.55, p < .002$ ). Therefore, the hypothesis was supported.

Hypothesis 10. It is hypothesized that bishops have a lower level of trust than priests in general, manifested in a lower mean score on the Trust scale of the IS.

Quite contrary to the hypothesis (see Table 11), the bishops scored significantly higher than the priests on the Trust scale ( $t(76.75) = 4.42, p < .002$ ). Therefore, the hypothesis was not supported.

Hypothesis 11. It is hypothesized that bishops have a more intrinsic faith than priests in general, as evidenced by a more intrinsic mean rating on the Faith Scale (FS). It is hypothesized, however, that bishops have a less intrinsic faith than the psychologically Developed group of priests, manifested by a lower mean rating than that group on the FS.

The scores for intrinsic/extrinsic faith for the bishops and priests are presented in Table 12. As can be noted, when the bishops' mean score was compared with the mean score of the total group of priests, there was no significant difference. Therefore, the first part of this hypothesis was not supported.

The bishops' mean score was also not significantly different from the Developed group of priests' mean score. Therefore, the second part of the hypothesis was not supported. Contrary to expectations, the bishops scored significantly less intrinsic as to faith than the Developing group of priests ( $t(79.68) = 2.30, p < .05$ ). The Developing group was not significantly different from the Developed group ( $t = .81, n.s.$ ). When the Developed and the Developing groups were combined ( $N = 51, M = 7.10, SD = 2.73$ ) and compared with the bishops, there was also a significant difference ( $t(87.99) = 2.27, p < .05$  (2-tail)): the bishops scored as less mature in faith than the priests.

Ordinaries versus Priests:  
Means and Standard Deviations on FS Ratings

Ordinaries ( <u>N</u> =39)	Priest Groups	<u>t</u> -value
<u>M</u> = 8.46 <sup>a</sup>	All ( <u>N</u> = 194)	
<u>SD</u> = 2.88	<u>M</u> = 8.63 <u>SD</u> = 3.29	-.33
	Developed ( <u>N</u> = 10)	
	<u>M</u> = 7.60 <u>SD</u> = 1.96	1.11
	Developing ( <u>N</u> = 41)	
	<u>M</u> = 6.98 <u>SD</u> = 2.87	2.30+
	Underdeveloped ( <u>N</u> = 128)	
	<u>M</u> = 8.84 <u>SD</u> = 3.40	-.69
	Maldeveloped ( <u>N</u> = 15)	
	<u>M</u> = 11.00 <u>SD</u> = 4.00	-2.25+

<sup>a</sup>The lower the score the more intrinsic the faith.

+Significant at the .05 level (two-tail).

Additional statistics on the self-ratings of ordinaries and priests in regard to their present faith, ideal faith, social faith, past faith and future faith are provided in Appendix D, Table H. The ordinaries rated themselves as more intrinsic as to faith than the priests in general on all the ratings except ideal faith.

Hypothesis 12. It is hypothesized that this sample of bishops, who are all ordinaries, are better adjusted in general--and in regard to self, interpersonal relations, psychosexual maturity, church-faith-religion, priesthood, and job satisfaction--than priests in general, as evidenced by lower total and subscale mean scores on the Loyola Sentence Completion Blank for Clergymen (LSCBC).

The total sample of 236 respondent priests was used for the comparisons of this hypothesis. As can be noted in Table 13, the bishops scored significantly lower on the total score and all subtest scores of the LSCBC than priests in general. (The levels of significance reached for the differences between mean scores were the same as those in comparisons with the 218 priests reported in Kennedy and Heckler (1972).) Therefore, the hypothesis that bishops are better adjusted was supported. The comparisons between mean scores of bishops and of the four developmentally categorized groups of priests are presented in Appendix D, Table I.

TABLE 13

## Priests versus Ordinaries:

Means and Standard Deviations on LSCBC

Subtest	Priests (N=236)		Ordinaries (N=42)		t-value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Total	269.05	20.36	247.12	16.07	7.80+
Self	47.25	3.93	46.00	3.10	2.30++
Interpersonal Relations	43.87	4.74	39.74	3.38	6.82+
Psychosexual Maturity	46.33	4.48	43.43	3.92	4.32+
Church, Faith, Religion	42.18	4.97	37.55	4.27	6.31+
Priesthood	45.10	5.09	40.26	3.41	7.78+
Job Satisfaction	44.33	5.17	40.29	4.80	4.97+

Note: As the scores go lower the subject manifests a higher degree of adjustment.

+Significant at .002 level (two-tail).

++Significant at .05 level (two-tail).



When a cut-off total score of 274 was applied as a significant differentiator of the adequately adjusted versus the inadequately adjusted (Sheehan, 1974), only one of 42 ordinaries was in the inadequately adjusted group.

### C. Bishops Compared to Bishops

The second set of hypotheses compared the present sample of ordinaries with the bishops who were studied by Sheehan and Kobler (1976), and compared subgroups of the present sample.

Hypothesis 1. It is hypothesized that this sample will not be significantly different from Sheehan and Kobler's (1976) sample of bishops in regard to overall psychological adjustment, and in regard to adjustment to self, interpersonal relations, psychosexual maturity, church-faith-religion, priesthood, and job satisfaction--manifested by no significant difference between mean total or subscale scores on the LSCBC for the two groups.

Contrary to the hypothesis, the ordinaries did not score significantly different on only two subscales: Self and Priesthood. On all other subscale scores and on the total score the ordinaries scored as significantly better adjusted than the mixed group of ordinaries and auxiliaries from Sheehan and Kobler's (1976) study (see Table 14). Therefore, the hypothesis was not supported.

TABLE 14

## Sheehan and Kobler's Bishops versus Ordinaries

Means and Standard Deviations on LSCBC

Subtest	Bishops (N=81)		Ordinaries (N=42)		t-value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Total	257.68	15.67	247.12	16.07	3.49+
Self	45.47	2.45	46.00	3.10	-.96
Interpersonal Relations	42.73	4.32	39.74	3.78	4.22+
Psychosexual Maturity	45.35	3.95	43.43	3.92	2.57++
Church, Faith, Religion	40.19	3.77	37.55	4.27	3.39+
Priesthood	41.14	4.33	40.26	3.41	1.23
Job Satisfaction	42.82	4.33	40.29	4.80	2.87*

Note: As the scores go lower the subject manifests a higher degree of adjustment.

+Significant at .002 level (two-tail).

++Significant at .05 level (two-tail).

\*Significant at .01 level (two-tail).

Hypothesis 2. It is hypothesized that those ordinaries who were trained in Rome and/or Canon Law are less self-actualized than those who were not so trained, as evidenced by lower mean scores on the scales of the POI.

Of the 42 ordinaries who completed the POI, 15 were trained in Rome and/or Canon Law, and 27 were not so trained. When those two groups were compared on the basis of POI scores, there were only two scales which significantly differentiated them: Feeling Reactivity and Self-Acceptance ( $p < .05$ --one-tail). The scores are presented in Table 15. Since there were significant differences on only two of the twelve scales the hypothesis was not supported.

Hypothesis 3. It is hypothesized that those ordinaries who live with one other person or in a large group are less self-actualized than bishops who live alone or in a small group, as measured by lower mean scores on the scales of the POI.

Of the 42 ordinaries, 25 lived alone or in a small group and 17 lived with one other person or in a large group. When the two groups were compared on the basis of POI scores, there were no significant differences between mean scores. The scores are presented in Table 16. Since there were no significant differences between mean scores on any of the scales, the hypothesis was not supported.

TABLE 15

Those Trained in Rome &/or Canon Law versus Those Not So Trained: Means and Standard Deviations on POI Scales

Scale	No Rome or C.L. (N=27)		Rome &/or C.L. (N=15)		t-value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Time Competence	17.41	2.68	17.07	2.40	.42
Inner Directedness	82.22	10.97	76.80	12.51	1.40
Self-Actualizing Value	18.93	2.48	18.60	3.16	.35
Existentiality	17.30	4.83	16.20	3.97	.79
Feeling Reactivity	14.22	3.07	12.20	3.71	1.80+
Spontaneity	11.19	2.43	10.27	3.49	.95
Self Regard	12.04	1.40	11.53	2.72	.55
Self Acceptance	16.89	3.47	15.00	3.02	1.84+
Nature of Man, Constructive	12.37	1.84	11.80	2.08	.89
Synergy	6.67	1.24	6.27	1.22	1.01
Acceptance of Aggression	14.52	3.20	13.73	3.58	.71
Capacity for Intimate Contact	17.67	3.01	16.20	3.00	1.51

+Significant at .05 level (one-tail).

TABLE 16

Those Living Alone or in Small Group versus  
Those Living with One Other or Large Group:  
Means and Standard Deviations on POI Scales

Scale	Alone or Small ( <u>N</u> =25)		With One or Large ( <u>N</u> =17)		<u>t</u> -value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Time Competence	17.60	2.47	16.83	2.70	.95
Inner Directedness	80.04	12.28	80.64	11.14	-.17
Self-Actualizing Value	18.36	2.93	19.47	2.27	-1.38
Existentiality	16.84	4.35	17.00	4.91	-.11
Feeling Reactivity	13.80	3.42	13.06	3.45	.69
Spontaneity	10.60	2.99	11.24	2.68	-.72
Self Regard	11.60	2.10	12.24	1.71	-1.07
Self Acceptance	16.40	3.71	15.94	2.99	.44
Nature of Man, Constructive	11.96	1.99	12.47	1.84	-.85
Synergy	6.28	1.10	6.88	1.36	-1.52
Acceptance of Aggression	14.08	3.08	14.47	3.73	-.36
Capacity for Intimate Contact	17.20	3.38	17.06	2.61	.15

Hypothesis 4. It is hypothesized that ordinaries of large dioceses (with 201 to over 500 priests) are more self-actualized than those who have jurisdiction over smaller dioceses (with from 1 to 200 priests), as measured by higher mean scores on the scales of the POI.

Of the 42 ordinaries who completed the POI, 18 lived in larger dioceses (Large and Extra-Large dioceses combined) and 24 lived in smaller dioceses (Medium and Small dioceses combined). When those two groups were compared on the basis of mean POI scores, there were no significant differences on any of the scales. Table 17, presenting the means and standard deviations for each group on all of the POI scales, is provided. Since none of the differences was significant, the hypothesis was not supported.

In summary, the ordinaries were less self-actualized than the Developed/Developing group of priests in terms of being less independent and self-supportive, less flexible in applying values, less free in expressing feelings behaviorally, less accepting of self in spite of weaknesses, and less likely to see man as essentially good. They were not less self-actualized in terms of being sensitive to their own needs and feelings or in terms of having the capacity for warm interpersonal relationships.

The ordinaries were not significantly more self-actualized than priests in general, and, on the contrary,

TABLE 17

Ordinaries from Larger Dioceses versus Those from Smaller  
Dioceses: Means and Standard Deviations on POI Scales

Scale	Larger Dioceses (N=18)		Smaller Dioceses (N=24)		t-value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Time Competence	17.44	2.25	17.17	2.81	.36
Inner Directedness	81.0	11.15	79.75	12.29	.34
Self-Actualizing Value	19.56	2.38	18.25	2.85	1.62
Existentiality	17.17	5.18	16.71	4.07	.31
Feeling Reactivity	13.61	2.81	13.42	3.86	.19
Spontaneity	11.0	2.47	10.75	3.15	.29
Self Regard	11.83	1.58	11.67	2.43	.65
Self Acceptance	16.22	3.10	16.21	3.68	.61
Nature of Man, Constructive	12.28	1.60	12.08	2.17	.33
Synergy	6.72	1.13	6.38	1.31	.92
Acceptance of Aggression	14.89	3.25	13.75	3.35	1.11
Capacity for Intimate Contact	17.0	2.72	17.25	3.34	-.27

were less self-actualized in terms of flexibility in applying values.

The ordinaries were more occupationally committed, had a more positive evaluation of themselves, experienced more positive affectual experience, and in general had more successfully formed an identity than priests in general. They were more expressive and free in affect when in a person-to-group relationship--not person-to-person--than priests. Yet, in a comparison not hypothesized, they were less expressive and free in affect as individuals, than priests in general, tending to be more constricted and living lives of conforming moderation. The ordinaries evidenced greater psychological integrity than priests, and greater autonomy within social limits. They also showed a greater sense of basic trust than priests in general.

The ordinaries did not manifest a more intrinsic faith than priests in general, nor more so than the Developed priests. They were, however, less intrinsic as to faith than the Developing priests and the combined group of Developed/Developing priests, but more intrinsic than the Maldeveloped priests.

The ordinaries showed better overall adjustment--and better adjustment in regard to self, interpersonal relations, psychosexual maturity, church-faith-religion, priesthood, and job satisfaction--than priests in general.



When the ordinaries were compared with the bishops in Sheehan and Kobler's (1976) study, the ordinaries showed better overall adjustment and better adjustment in regard to interpersonal relations, psychosexual maturity, church-faith-religion, and job satisfaction. They were no different in adjustment in regard to self or priesthood.

The ordinaries who were trained in Rome and/or Canon Law were not less self-actualized than those who were not so trained, except that they were less sensitive to their own needs and feelings, and less accepting of themselves in spite of weaknesses.

Those ordinaries who lived with one other person or in a large group were no less self-actualized--as measured--than those who lived alone or in a small group.

Finally, those ordinaries who lived in larger dioceses were no more self-actualized--as measured--than those who lived in smaller dioceses.

## CHAPTER V

### DISCUSSION

Of the sixteen original hypotheses, eight were supported and eight were not. From the eight hypotheses that were supported, the following conclusions can be made: Ordinaries are less self-actualized than Developed/Developing priests on five of seven scales, i.e., they are less independent and self-supportive, less flexible in applying values, less free in expressing feelings behaviorally, less accepting of themselves in spite of weaknesses, and less likely to see humans as essentially good. Ordinaries are more committed to their occupations, evaluate themselves more positively, experience more positive affect, have more successfully formed an identity, and have a higher degree of psychological integrity than priests. They are more autonomous within a social context than Developed/Developing priests--and priests in general, for that matter. They are better adjusted than priests in terms of overall adjustment and in relation to self, interpersonal relations, psychosexual maturity, church-faith-religion, priesthood, and job satisfaction.

From the eight hypotheses that were not supported, the following conclusions can be made: Ordinaries are no less sensitive to their own needs and feelings, and are no less

capable of warm interpersonal relationships than Developed/Developing priests. They are not more self-actualized than priests in general, and, on the contrary, are more rigid in applying values than priests. They are more comfortable and expressive in a social context and have a deeper psychological trust than priests. Their faith is no more intrinsic than the faith of priests in general, and no less intrinsic than the faith of Developed priests.

When ordinaries were compared to other bishops, or subgroups of ordinaries were compared to other subgroups of ordinaries, none of the hypotheses was supported. The following conclusions can be made: This sample of ordinaries is not equal in adjustment when compared with other bishops, except in regard to self and priesthood. They are significantly better adjusted than other bishops in terms of overall adjustment and in regard to interpersonal relations, psychosexual maturity, church-faith-religion, and job satisfaction. Ordinaries who studied in Rome and/or Canon Law are not significantly less self-actualized than those who did not, except that they are less sensitive to their own needs and feelings and are less accepting of themselves in spite of weaknesses. Ordinaries who live with one other person or in a large group are not significantly less self-actualized, in terms of any of the twelve dimensions measured, than ordinaries of smaller dioceses.

Before further consideration of the hypotheses and

the comparisons involved, it may be useful to provide a context by exploring at greater length the more comprehensive profile of ordinaries that was a goal of the study and that the data permit. The profile in Figure 1 can be interpreted according to the procedure provided in the POI Manual (1974, p. 3ff). In all interpretations of the POI, however, the age of ordinaries should be taken into account. Dr. Shostrom, who developed the test, assumed that there is a decline in self-actualization with age (Greeley, 1972, p. 62). More will be said about the relationship of age to scores later.

The first POI consideration is the ratio of Time Competence to Time Incompetence. The ordinaries have a mean ratio of 1:3.23 (Raw scores: 5.36:17.29). According to the Manual, such a ratio is in the high non-self-actualizing range, indicating that the bishops do not live very fully in the here-and-now. They appear to be time incompetent about a quarter of the time, either engrossed in concern about the past, or excessively concerned about the future. Those who are past-oriented can be "characterized by guilt, regret, remorse, blaming and resentments" (Manual, 1974, p. 13). Those who are future oriented live with "idealized goals, plans, expectations, prediction and fears" (Manual, 1974, p. 14), and tend to be obsessive worriers. There is a third possibility of living predominantly in the present, but without letting the past contribute to present activity or

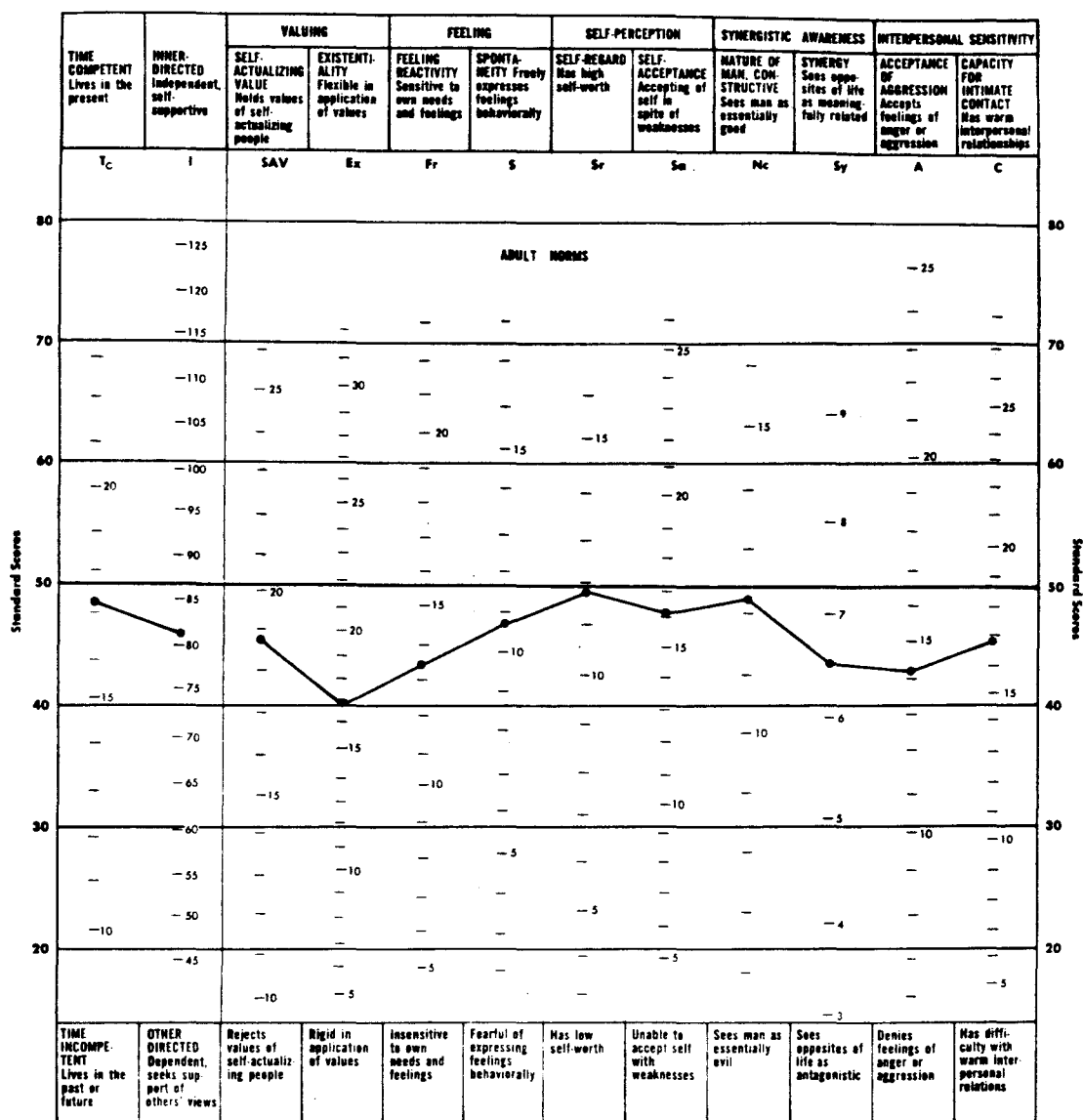


Figure 1. POI scores of ordinaries.

letting the present be guided by future goals.

The next ratio of concern is the Support Ratio, or the ratio of other-direction to inner-direction. Again the ordinaries have a mean ratio, 1:1.8, in the high non-self-actualizing range (Raw scores: 44.60:80.29). Such people tend to be in "a double bind of not knowing whether to conform or to act autonomously. They, therefore, probably do neither very well" (Manual, 1974, p. 15). Other-directed people tend to be overly sensitive to the opinions of others and their approval becomes the highest goal--a behavior that is speculated to be based on the breakdown of the boundary between the authority of the family and external authority. Such a finding, and the speculated basis for it, seems to be in accord with Sheehan's (1974) conclusions about the bishops as authority-dependent personalities, who claim they have not done much on their own personal initiative, feel deeply their "divine responsibilities" (Sheehan, 1974, p. 109), and respond to an extrinsic force as if it had power over them even when it doesn't.

The fact that both ratios are in the non-self-actualizing range reflects what is theorized to be a relationship between living in the present and a balanced dependence on self over dependence on others. One who lives in the present does not overly depend on anything but life and self. One who lives predominantly according to future ideals becomes other-directed. This interpretation agrees with

Sheehan's (1974) impressions that becoming a bishop was a serious crisis for her subjects because of the grandiose view of the role of bishop--the ideals of representing Christ, being a shepherd of souls, being a successor to the apostles, etc. With such lofty ideals and such divine responsibility as part of their role definition, the bishops are apt to live more in the future than the present and to be more other-directed than inner-directed.

The bishops' mean scores on the ten scales of the POI profile are all within the normal range, although Existentiality is almost a full standard deviation below the mean. None of the means, however, is above the mean for adult norms. The subscales can be interpreted in pairs, each subscale exercising part of the balance that is evident in a self-actualizing person. In the realm of Valuing, the bishops tend toward the compulsive or dogmatic approach in applying the self-actualizing values they possess. In the realm of Feeling, they are more ready to express feelings than to be aware of them. It is theorized that such a style may appear to lack depth and color and naturalness. This speculation agrees with Sheehan's (1974, p. 109-110) impressions that the bishops are not aware of their own internal conflicts, and need to almost remind themselves to be human, rather than naturally and spontaneously being human. In the realm of Self-Perception, the bishops are a little less likely to accept their weaknesses than to look on their

strengths and like themselves. This interpretation agrees with Sheehan's (1974, p. 109-110) impressions of the bishops as perceiving their role to be one of divine responsibilities. It is speculated that such a style may appear to include denial and unwillingness to admit mistakes. In the realm of Synergistic Awareness, the bishops are less likely to see opposites in life as meaningfully related than they are to see humans as good and as not dichotomous within themselves in regard to selfishness-unselfishness, etc. Such a style may appear as categorizing the world into black and white. In the realm of Interpersonal Sensitivity, the bishops are able to develop warm relationships with people, but if they are to relate intensely they are more able to be warm and loving than to be assertive or aggressive. A person with such a balance may appear as a "nice guy" who finds it difficult to stand up or say no when he wants to. Such an interpretation agrees with Sheehan's (1974, p. 116) impressions of the bishops' difficulties with interpersonal conflict and with the administrative task of refusing requests.

The scales that measure identity-identity diffusion provide further information on bishops. The IS profile in Figure 2 can be interpreted in the light of Sims' (1962) research. He provided data on a criterion group of 107 males, ages 18 to 50 (see Appendix D, Table J). The bishops have slightly less identity diffusion than the criterion group



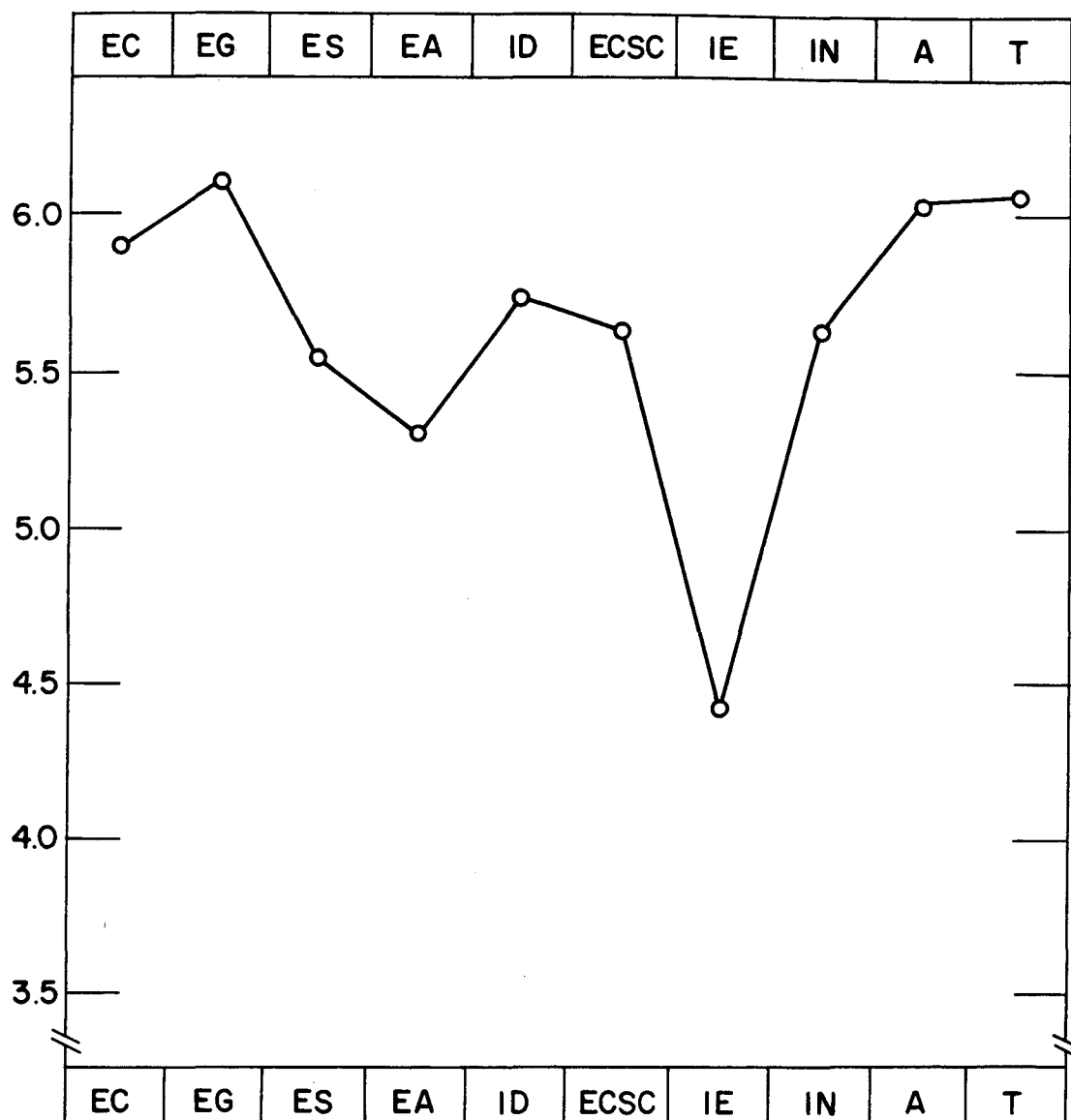


Figure 2. IS scores of ordinaries. (EC - Ego-Career, EG - Ego-Group, ES - Ego-Self, EA - Ego-Affect, ID - Identity, ECSC - Expressivity and Comfort in a Social Context, IE - Individualistic Expressivity, IN - Integrity, A - Autonomy, and T - Trust.)

( $t(90.62) = 1.70, p < .05$  (one-tail)). The overall higher degree of identity is not a result of less identity diffusion in regard to occupational commitment, sense of group membership, or positive evaluation of self--there is no significant difference on those sub-factors between bishops and the criterion group. However, there is a highly significant difference between bishops and the criterion males on the final element of identity: positive affectual experience ( $t(94.46) = 11.59, p < .001$  (one-tail)). One possible explanation offered in speculation, is that the bishops have a more ecstatic, enraptured and enriched life because of the job requirement of participating in many dramatic celebrations of intense emotion, and because they are immersed in a philosophical-theological world view which is conducive to seeing life and their activities as meaningful and valuable. As with the actors in Sims' (1962) original study, the high score may reflect the results of the bishops' professional life and not their personal life. Without this highly significant differential component, the bishops' overall identity would be no different from the criterion group.

The same type of speculative explanation may be offered for their significantly higher score in regard to how expressive and comfortable they are in a social context ( $t(94.24) = 3.50, p < .001$  (one-tail)): the job requires them to be present in social gatherings regularly and frequently,

and to be active as the focus of the gathering.

The theory that the above two mentioned higher scores do not reflect the bishops' personal life gains some support from the fact that they do not score significantly different from the criterion group in regard to individualistic expressivity, i.e., an expressivity and freedom of emotion which flows from within the self, and not from a social setting. As men, the bishops seem to be as moderate and controlled as the criterion group--but not more so.

It is speculated that the significantly higher score in regard to how autonomous the bishops are within social limits ( $t(124.96) = 5.44$ ,  $p < .002$ ) may also be related to their job. A bishop has reached a high position both within the church and secular society. He and his work are usually respected. He is a powerful man who is socially accepted and frequently admired. In a special way, he has in an important area of success fulfilled society's sex role identity for a male.

On the final two factors to be considered--trust and integrity--the bishops also score higher than the criterion group ( $t(141.75) = 5.47$ ,  $p < .002$  and  $t(88.81) = 2.99$ ,  $p < .01$ ). According to the Eriksonian model, trust is the foundation of identity, and integrity depends upon both, including a trust in the future and trust in the worthiness of who one has become: one's identity. Within traditional Catholic theology, and specifically ecclesiology, the bishop

is able to internalize a view of life and of himself which allows a degree of certainty or conviction about life as trustworthy, about his role or identity in life, and about the value of life and of himself which provide a sense of integrity.

In relating these last two findings to the information provided by data from the FS and the LSCBC, it is necessary to begin comparing the bishops with priests. No norm groups exist for the FS or for the LSCBC except priests, or other bishops. It would seem that the type of belief system speculated to be related to greater psychological trust and integrity would also be related to a rating of more intrinsic faith on the FS. The data, however, indicate otherwise: The mean rating for ordinaries was 4.2, which falls in the 4.0 to 6.0 Middle range. Possibly the type of faith that was rated as intrinsic accounts for this discrepancy. According to Allport (1950)--whose criteria were followed in making the ratings--faith is considered mature or intrinsic when it fulfills the following qualities or conditions: well-differentiated, dynamic in character in spite of its derivative nature, productive of a consistent morality, comprehensive, integral, and heuristic.

A faith that is to a large degree institutional, accepted on the basis of authority without reflection and criticism and a renewed articulation of parts is not well-differentiated or intrinsic. Such a description seems to

agree with Sheehan's (1974, p. 8) conclusion as to how the bishops in her study could be conservative in matters of faith and morals, and liberal in matters of social justice and ecumenism: the emphasis of bishops on believing and assimilating what those in authority dictate. The qualities of being dynamic, productive of a consistent morality, and of being comprehensive best coincide with the possible role of faith in relation to trust and integrity. A person with dynamic and comprehensive faith puts all of life under its aegis to be interpreted, given meaning, enlarged and energized.

Allport (1950, p. 80) contends that it is upon the rocks of the problems of evil and of determinism that integral, and intrinsic, faith is wrecked. Considering the bishops' lower score on the POI subscale of Synergy, it is possible that difficulty with integrity of faith contributed to lower ratings on maturity of faith. The POI may throw light on another element which contributed to a lower rating. The rigidity and dogmatism in applying values, manifested in the Existentiality subscale score, may also have been operative in the certainty of the bishops' world view, to the point of reducing the heuristic or tentative quality of their faith. The bishops may not allow doubt and theoretical skepticism to be part of their faith, holding not only onto what Allport (1950, p. 83) calls practical absolutism, but also to theoretical absolutism.

Although objective raters judged the bishops to have faith more mature than only the Maldeveloped group of priests, the bishops themselves considered their faith more mature than priests considered their own faith: as to the past, the present, the future, and as to how others might judge it. Only in regard to ideal faith did the priests and bishops not significantly differ (see Appendix D, Table H). The bishops see a growth in maturity of faith in themselves between the past and the present ( $t = 3.59$ ,  $p < .001$  (one-tail)), and they expect their future faith life to be significantly more mature than their present one ( $t = 4.65$ ,  $p < .001$  (one-tail))). Their faith life is a potential source of conflict, however, because the ideal they strive for is so far beyond the present reality ( $t = 10.44$ ,  $p < .001$  (one-tail)))--and even far beyond the future maturity of faith they hope for ( $t = 9.23$ ,  $p < .001$  (one-tail)))--and they believe that people think their faith is more mature than they think it is ( $t = 1.75$ ,  $p < .05$  (one-tail))).

The possibility of experiencing conflict is also suspected to result from the discrepancies observed in the IS, discrepancies involving the additional scales of Ideal Self and Church, and the Ego-Self subscale. There is a significant difference between the ordinaries' conception of their ideal self ( $M = 6.42$ ,  $SD = .64$ ) and their conception of their present self ( $M = 5.54$ ,  $SD = 1.26$ ,  $t = 4.25$ ,  $p < .002$  (two-tail))). It is speculated that an awareness of such a gap

between what they are and what they ideally would like to be is, at their age, a source of sensed failure. Although there is not a significant difference between their conception of their present self and their conception of the Church ( $\underline{M} = 5.29$ ,  $\underline{SD} = 1.16$ ,  $\underline{t} = 1.20$ , n.s.), there is a significant difference between their conception of their ideal self and their conception of the Church ( $\underline{t} = 5.52$ ,  $p < .002$  (two-tail)). Though they may be able to live conflict-free when they are so thoroughly immersed in and duty-bound to a church that is conceived of as not radically different from themselves, it would seem likely that to be so immersed in such a church, when it is conceived of as radically different from their ideal self, would be a source of dissonance or internal conflict.

The issue of potential for conflict versus actual awareness of conflict is relevant to the LSCBC. Sheehan (1974, p. 107) pointed out that a person can obtain more positive scores on the LSCBC "by remaining noncommittal, by passing over conflict, by omitting responses that may be conflictual at a deeper level." She concluded that by strong will control the bishops tend to use other thoughts--in an obsessive way--to keep troublesome or conflictual material out of awareness. It appears that some such dynamic was operative when the ordinaries took the LSCBC, because their mean scores for the total test and the six subtests ranged from 2.68 to 3.29, all in the mildly positive range. The

ordinaries did not have any mean score even near the mildly conflictual range: 5.0 (see Figure 3). According to the Scoring Rules (see Appendix A), positive responses "express an attitude of optimism, happiness, hope, humor, or a positive feeling toward other people." Scores that cluster around 3.0, however, do not manifest an excellent attitude toward people and life, as do scores around 1.0, nor a more pervasive positive response to life, as do scores around 2.0, but a "positive response to a single aspect of life, such as another person, sports, study, etc."

As for the meaning of mildly positive scores on the various subtests, the descriptions of response categories (see Appendix A) can be useful in further understanding the ordinaries. The scores on the subtests of Church-Faith-Religion (mean score = 2.68), Priesthood (mean score = 2.88), and Job Satisfaction (mean score = 2.88) could be related to the ordinaries' high degree of occupational commitment manifested on the IS, and to the speculated low degree of heuristic quality of their faith. The ordinaries do not seem to experience much doubt or conflict about organized religion and their life-style and job in it. They accept and promote the Church and religion as worthwhile for themselves and others. They seem to conceptualize their office as bishop within the Church as a meaningful way of life that fulfills themselves and brings about good. Consequently they are committed to their occupation and regard



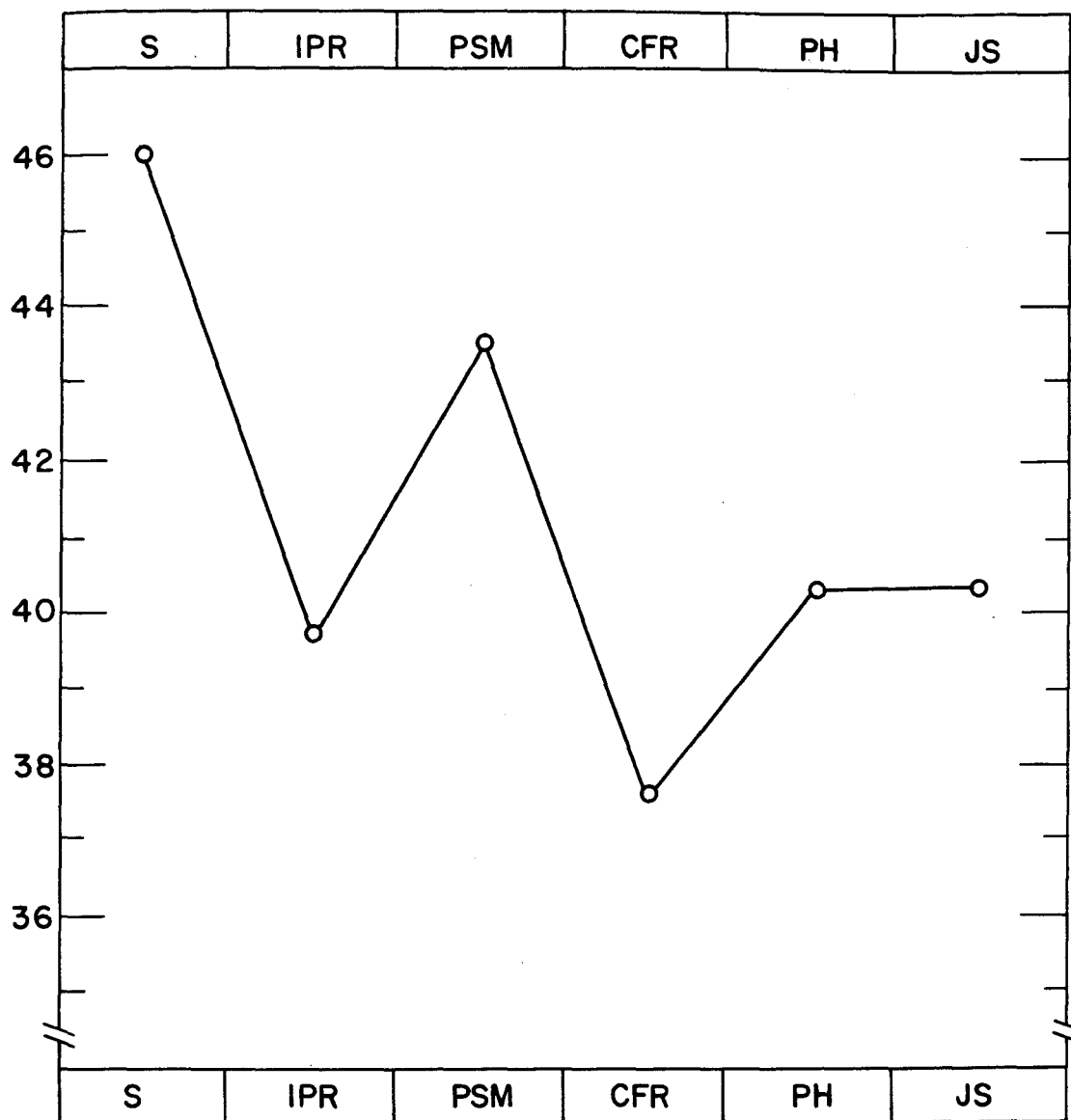


Figure 3. LSCBC scores of ordinaries. (S - Self, IPR - Interpersonal Relations, PSM - Psychosexual Maturity, CFR - Church-Faith-Religion, PH - Priesthood, and JS - Job Satisfaction.)

their work as productive, enjoyable, and important. They do not see it as personally suffocating. Their work and lifestyle is largely interpersonal and they do not feel conflicted about that modality (Interpersonal Relations mean score = 2.84). They are able to be with others, be concerned about others, and feel rewarded in their relations with others. Such a finding is consistent with the degree of comfort and expressivity they experience in a social context--as manifested on the IS. The finding that they do not experience conflict in the interpersonal dimension, as measured by the LSCBC, adds further evidence for hypothesizing some dynamic that precludes such conflict, since they find it somewhat difficult to accept their own aggression and assertiveness in interpersonal relations--as manifested on the POI.

Although the ordinaries experienced slightly more conflict in the psychosexual maturity and self dimensions (mean scores = 3.10 and 3.29 respectively), their scores were still closest to the mildly positive responses. In the psychosexual dimension such a mean score should indicate a lack of fear or avoidance of women, a lack of conflict about relations with or thoughts of women. Yet Greeley (1972, p. 272) found that 76% of the bishops he surveyed felt that it is usually unwise for priests to have women as close friends. It appears that any conflict about the attractiveness of women or desire to be with them and share with them is some-

now eliminated, or that these ordinaries are quite unlike Greeley's sample.

The finding that the ordinaries are mildly positive about themselves, in the sense of esteeming or liking themselves, seeing themselves as capable, attractive, and strong, relates to the POI subscales of Self Regard and Self Acceptance. On those scales the ordinaries also indicated an area of possible conflict, in that they regard themselves positively--also indicated on the IS--yet are less ready to accept themselves in spite of weaknesses. They seem to manage a high self regard without coming to terms with or experiencing conflict in regard to their weaknesses.

Before synthesizing the above findings, there is value in considering the additional information provided by the data relevant to the hypotheses. Comparisons between ordinaries and priests on the POI were treated in the first two hypotheses. As expected, the ordinaries scored lower than the Developed/Developing priests on five of seven POI scales, and, contrary to expectations, did not score higher than all priests on any POI scale, but did score significantly lower on Existentiality. The conclusion could be drawn that the ordinaries are less self-actualized than the psychologically more developed priests, except in regard to being sensitive to their own feelings and their capacity for warm relationships; and that they are not more (or less) self-actualized than priests in general, but are considerably more rigid in

applying values. Yet the question of the variable of age could be raised. Not much research is available on the effect of age on self-actualization, but Greeley's (1972) study does throw some light on the issue. He presented (p. 62) POI scores for four age groups of priests: 26-35, 36-45, 46-55, and over 55. On each scale there was a gradual decrease in score for each group as the age range increased--an inverse correlation.

When the mean POI scores of ordinaries were compared with priests over 55--a more comparable group, since the ordinaries' mean age was 58.79--the ordinaries scored higher on all the scales except Existentiality (see Appendix D, Table K). The differences range from -.10 points on Existentiality to +5.59 points on Inner Directedness. All other differences except three were below 1.0 point of difference, and no other difference was above 2.0 points. No test for significance could be applied because Greeley (1972) did not supply adequate data. When the POI score differences between ordinaries and priests in general are surveyed (see Table 10), it can be noted that the ordinaries scored lower on all scales but three, and that only two scores differ by more than one point, only one of which was significant: Existentiality (-2.49 points). Considering the age of ordinaries and the mean age of priests in the NORC sample (46.6 years)--from which the Kennedy et al. (1977) sample was drawn--it is somewhat surprising that the ordinaries did not score signifi-

cantly lower on more POI scales. It can be concluded that ordinaries compare favorably with their contemporaries in regard to self-actualization, and are probably significantly more inner-directed. It can also be concluded that ordinaries hold up favorably when compared with all combined age groups of priests in regard to self-actualization, except in being significantly less flexible.

It can not, however, be concluded that just because of age the differences between ordinaries and the more psychologically developed priests are meaningless. If age is held constant the ordinaries may not be less self-actualized, but that is not the situation in a diocese. Because of "weariness, waning of energy, and poor health" (Greeley, 1972, p. 62) or whatever, the ordinaries' self-actualization is likely to decline with age. The diocesan situation does not allow them to deal only with their contemporaries. They must deal with priests of all ages, and of varying degrees of psychological development. Some priests will be significantly more, some significantly less self-actualized than their ordinaries.

The ordinaries' POI scores were compared with those from the various developmental subgroups of priests (see Appendix D, Table L). They do not significantly differ from any of the groups of priests in regard to ability to live in the here-and-now, sensitivity to their own feelings and needs, positive regard for themselves, or acceptance of

their own aggressive feelings. They are significantly less self-actualized than the psychologically Developing priests--but not less so than the Developed, Underdeveloped and Maldeveloped priests--in regard to being inner-directed, holding self-actualizing values, expressing feelings behaviorally, accepting their own weaknesses, having a positive view of mankind, transcending dichotomies, and being capable of intimate relationships. They are however significantly more rigid and dogmatic in applying values than all groups of priests except the psychologically Maldeveloped, from whom they do not significantly differ.

When the ordinaries were compared to the Developed/Developing priests two POI scale scores did not result as hypothesized: Feeling Reactivity and Capacity for Intimate Contact. Stewart and Webster (1970) found a significant negative correlation between these two dimensions and conservatism. However, they were studying Baptist ministers. Perhaps the lack of a significant negative finding in this study indicates something different about the type of conservatism found in Catholic ordinaries and that in Protestant ministers. In a church that allows more individual diversity within its leaders, it would seem that ministers who are conservative might be whole-cloth conservative. In a church such as the Roman Catholic one, and with leaders who have been found to be largely authority dependent, it would seem that those ordinaries who are conservative might vary

in areas of conservatism depending on the stance of their superiors. Consequently, ordinaries who are conservative in many areas of life may still have kept intact a sensitivity to feelings.

Such a dynamic may also explain the finding of no significant difference between ordinaries and Developed/Developing priests on the dimension of Capacity for Intimate Contact. However, that hypothesis was also based on Kupst's (1972) study of Catholic priests. The correlation she found between conservatism and Capacity for Intimate Contact was only  $-.18$ , significant at the  $.05$  level. A correlation of that magnitude only accounts for about three per cent of the variance. Murphy (1972) found that Capacity for Intimate Contact is significantly correlated with adjustment to Self, Interpersonal Relations, and Psychosexual Maturity, as measured by the LSCBC. The ordinaries were significantly better adjusted than all priests on all three subtests and better adjusted than each developmental subgroup of priests on the Interpersonal Relations subtest of the LSCBC (see Appendix D, Table I). Perhaps other variables contributed significantly to an evaluation of the ordinaries as conservative, yet did not decrease capacity for intimate contact. Certainly a duty-bound approach to their job would prohibit an isolated life of no contact with or warmth toward people.

The unexpected finding that ordinaries are significantly less flexible in applying values than any developmen-

tal subgroup of priests, except the Maldeveloped group, is surely an important variable that would contribute to an evaluation of ordinaries as conservative. Weima (1965) found conservatives to be especially rigid, Wilson (1973) included it as an essential element in defining conservatism, and Dandes (1966) found Existentiality and liberalism had the highest positive correlation ( $\underline{r} = .39$ ) of all POI scales. The extent of the ordinaries' rigidity in applying values could account for much of the variance in their classification as conservative. Although Kupst (1972) found a high positive correlation between the Existentiality and Capacity for Intimate Contact scales ( $\underline{r} = .66$ ,  $\underline{p} < .001$ ), of the 26 choices on the POI that relate to the Capacity for Intimate Contact Scale, only nine overlap with the Existentiality scale (see Appendix A, POI). This would allow a subject to score low on one scale without necessarily scoring low on the other.

Although ordinaries did not appear as more self-actualized than priests, this lower degree of self-actualization did not seem to affect their adjustment. On all of the LSCBC tests the ordinaries scored as better adjusted than priests in general. This finding further supports Murphy's (1972) and Maslow's (1968) conclusion that adjustment is not equated with mental health in the sense of self-actualization.

To further compare the adjustment of ordinaries and



priests, the ordinaries' LSCBC scores were compared with the scores of each developmental subgroup of priests (see Appendix D, Table I). Ordinaries are better adjusted than all the subgroups in regard to Interpersonal Relations, Church-Faith-Religion, and Priesthood. They are better adjusted than the Underdeveloped and Maldeveloped priests in regard to Self and in regard to Psychosexual Maturity, and better adjusted than all except the Developed priests in regard to Job Satisfaction. Although Sheehan (1974) did not compare her sample of bishops with the subgroups of priests, such a comparison was done (see Appendix D, Table M), and the present sample fared much better. Her sample was better adjusted than the Underdeveloped and Maldeveloped priests in regard to Self and Interpersonal Relation; better than all but the Developed priests on Psychosexual Maturity, Church-Faith-Religion, and Job Satisfaction; and better than all the groups in regard to Priesthood.

The reason for these differences is that the present sample of ordinaries is better adjusted than Sheehan and Kobler's (1976) sample of bishops in terms of overall adjustment and in regard to all the subtests except Self and Priesthood. A possible reason for these differences is that the present sample are all ordinaries whereas their sample was combined of ordinaries and auxiliaries. Although Sheehan (1974) found no difference between ordinaries and auxiliaries on a combined Church-Faith-Religion, Priesthood, and Job Sat-

isfaction total score, perhaps ordinaries are more adjusted than auxiliaries, and therefore this sample's mean scores are in the more adjusted direction.

Like the LSCBC, the IS seems to measure factors different from self-actualization. The ordinaries experience significantly less identity diffusion than priests, i.e., more occupational commitment, a greater sense of group membership, a more positive evaluation of self, and more positive affectual experience. They rate themselves as more expressive and comfortable within a social context than priests, as having more psychological trust and integrity, and as more autonomous within social limits. However, they see themselves as very low in individualistic expressivity, i.e., low in the impulsive and vigorous quality of expressing affect that springs from within the self, significantly lower than priests.

The low degree of individualistic expressivity that the ordinaries manifested held up when they were compared to each developmental subgroup of priests--the ordinaries are even significantly lower than Maldeveloped priests in regard to such expressivity (see Appendix D, Table N). This is a striking finding which may be related to the high degree of rigidity or dogmatism in applying values that they manifested on the POI.

In other comparisons on the IS, ordinaries experience significantly less identity diffusion than all the subgroups

of priests except the Developed priests. They have more occupational commitment than the Developing and Maldeveloped priests, but not significantly more than the Developed or Underdeveloped priests. They experience a greater sense of group membership than all the priests except the Developed ones. They evaluate themselves more positively than the Underdeveloped and Maldeveloped priests evaluate themselves, but not significantly more so than the Developed and Developing priests. They have more positive affectual experience than all but the Developed priests. They are more comfortable and expressive in a social context than all but the Developed and Developing priests. They have a greater degree of both psychological trust and integrity than all but the Developed priests. And they feel more autonomous within social limits than all the subgroups of priests.

Although the ordinaries appear in a positive light when compared to priests in regard to both adjustment and identity factors, when they are compared to priests in regard to one of the seemingly most important factors for a religious leader--maturity of faith--they do not stand up as well (see Table 12). The findings that ordinaries have a faith no more mature than priests in general, but have a significantly more mature faith than only the Maldeveloped priests, and a significantly less mature faith than the Developing priests, add support to Burke's (1973) finding on the relationship between self-actualization and intrinsic

religion. Those who are most self-actualized tend to have the most intrinsic faith. In the study of priests (Kennedy & Heckler, 1972), the Developing group of priests scored as most self-actualized on all of the POI scales, except Existentiality, and as having the most intrinsic faith on the FS. In the present study, ordinaries appear as less self-actualized than psychologically Developing priests on eight of twelve POI scales (I, SAV, Ex, S, SA, NC, Sy, & C)--and as not significantly more self-actualized on the other four scales--and as having a less intrinsic faith than the Developing priests on the FS. Although "Developed" was the label used in the study of priests (Kennedy & Heckler, 1972, p. 162) for the top group, it is obvious from the POI scores that this label was not based primarily on self-actualization. The ranking of test variables in terms of importance in distinguishing among the developmental groups--rankings obtained by discriminatory analysis--indicates that eight out of ten top variables were from the LSCBC and the IS (p. 170). The top two were Psychosexual Maturity (LSCBC) and Identity (IS), indicating that the categorizing of priests into developmental subgroups was based more on adjustment and degree of identity diffusion than on self-actualization.

The discrepancy between self-actualization and adjustment is also manifested in trends in the data used in comparing those ordinaries from larger (Extra Large and Large)

dioceses with those from smaller (Medium and Small) dioceses. As hypothesized, those ordinaries from larger dioceses scored as more self-actualized on all the scales of the POI, except Capacity for Intimate Contact--although none of the differences was significant (see Table 17). When the LSCBC scores are observed, however, the ordinaries from smaller dioceses scored in the more adjusted direction on the total score and on all subtest scores except adjustment to priesthood--although none of the differences was significant (see Appendix D, Table O). (This finding is the opposite of what Sheehan (1974) found and the trend is in the direction of her original hypothesis.) Those from smaller dioceses scored in the more positive direction only in regard to: positive affectual experience, expressivity and comfort in a social context ( $p < .05$  (one-tail)), individualistic expressivity ( $p < .05$  (one-tail)), and trust (see Appendix D, Table P).

Even though the differences on the POI and the LSCBC are consistent they could be chance results. The significant differences on the IS are worthy of some discussion. The man who has become ordinary of a Large or Extra-Large diocese is likely to have been a bishop or religious leader for some time before being placed in such an office. He has likely proved himself to be somewhat competent in administration and/or some other quality of leadership. He also has likely held rather demanding positions and has a history of investing himself in his work. Therefore, it is not sur-

prising that he would manifest a greater degree of occupational commitment. On the other hand, a man who has become ordinary of a Small or Medium diocese either through selection for that type of position or through the learning that takes place in functioning as leader of such a diocese is a man who can work in a smaller setting with fewer people and less bureaucracy. His job is such that he needs to be able to work with others in a smaller group, and therefore probably with more person-to-person interaction. He has fewer delegates he can send to visit parishes, and fewer middle men. Therefore, it is not surprising that he would manifest greater comfort and expressivity in a person-to-group situation, or in a person-to-person situation.

The trends that are evident in comparing ordinaries based on their type of residence situation also support the discrepancy between self-actualization and adjustment. The ordinaries who live with one other or in a large group are more self-actualized than those who live alone or in a small group on eight out of twelve POI scales (I, SAV, Ex, S, SR, NC, Sy, A)--although none of the differences is significant (see Table 16). When adjustment is considered, however, the reverse is true: Those who live alone or in a small group are better adjusted overall and in regard to all the subtests except Self and Priesthood--although none of the differences is significant (see Appendix D, Table Q). (This finding supports Sheehan's (1974) conclusion on the relation

between residence situation and adjustment.) In this comparison the trends indicate that the IS is more related to self-actualization than to adjustment. Those who live alone or in a small group scored less positively on nine out of twelve IS scales--although none of the differences was significant (see Appendix D, Table R). Since none of the comparisons based on residence situation was significant the trends could be the result of chance and will not be further discussed at this point.

As a follow-up on residence situation comparisons, the self-actualization of ordinaries who live alone was compared with that of those who live with others. Those who live alone appear more self-actualized on all the scales of the POI except two: Synergy and Acceptance of Aggression. The only differences that are significant, however, indicate that ordinaries who live alone live more in the here-and-now, are more independent and self-supportive, are more flexible in applying values, and have a more positive view of mankind (see Appendix D, Table S). Three of these differences were minimal but they may indicate areas for further exploration.

The final comparison between subgroups of ordinaries does not support the self-actualization/adjustment discrepancy. When the ordinaries who had studied in Rome and/or Canon Law were compared with those who had no such training, those who had no such training appeared as more self-actualized on all of the POI scales--although the differences were

significant only in regard to sensitivity to one's own feelings and needs and in regard to accepting self despite weaknesses (see Table 15). The group without the specialized training also appeared as better adjusted, overall and in regard to all the subtests of the LSCBC--although none of those differences was significant (see Appendix D, Table T). The LSCBC differences are consistent, yet could be the result of chance.

It is possible that those ordinaries who trained in Rome and/or Canon Law highlight on the POI a basic dynamic that was commented on by Sheehan and Kobler (1976) and has become evident in this study: the tendency to not be aware of internal feelings, needs, weaknesses that are an essential part of being human, and the awareness of which keeps one in touch with one's humanity. These men have difficulty accepting their own weaknesses, and it is speculated that their own feelings and needs are frequently interpreted by them as weaknesses which are also to be kept out of awareness. This could result in such a condition that they need to make a concerted effort to try to be "human."

### Summary

Combining results from all the tests and comparisons of groups, six dimensions of the lives of ordinaries will be discussed: their relationship to themselves, their job in religion, their interpersonal life, their emotional life, their values, and their future.



First, the ordinaries have a clear sense of their own identity and evaluate themselves positively, more so than priests or a norm group. They feel they have grown in their faith, more so than priests feel. Consequently, they are relatively comfortable with themselves, more so than priests, and hold themselves in high regard, although not more so than priests, even those their age. This conflict-free, positive approach to their own clear sense of themselves, however, is won at the price of keeping from awareness their weaknesses, especially if they have a background experience of studying in Rome and/or Canon Law. Such a lack of awareness of self, however, does not seem to be unique to ordinaries, but a dynamic common also to priests.

A large contributing factor to the identity of an ordinary is his job in religion. Ordinaries experience as clear and as positive a picture of the Church as they do of themselves. Consequently, they are not conflicted over religion, including faith, the Church and their priesthood--considerably less than priests. Their positive view of and acceptance of religion and its constituent elements is a conducive foundation for their strong occupational commitment, especially for those in larger dioceses. The ordinaries are more committed than priests in general and more so than Developing or Maldeveloped priests, men who are either in an upheaval of growth or disturbed. Ordinaries are in top administrative positions and see themselves as free to

function as they like within the given structures. They feel freer than all priests and a norm group. Considering their positive view of the Church, their lack of conflict over religion or their priesthood, and their strong commitment to and freedom of action within their job, they are very satisfied with the job, more satisfied than any group of priests. Although they may be happy in the job and may be suited to many of its demands, the ordinaries are not outstanding as men of faith. The maturity of their faith is of a medium degree, no higher than priests in general, and only more mature than a psychologically disturbed group.

A much stronger dimension of their life than their faith are their interpersonal relationships. Whatever their work relationships, ordinaries have a deep sense of psychological trust--deeper than priests and a norm group of laymen--as the foundation for their interpersonal and intrapersonal life. Whatever the depth of the relationships they have developed, they are comfortable with them and experience less conflict about their interpersonal life than all groups of priests and a mixed group of ordinary and auxiliary bishops. They have a strong sense of group membership, stronger than all but the Developed priests, and as strong as a norm group of laymen. With such a feeling of belonging they are very comfortable and expressive in a group setting, especially the ordinaries from smaller dioceses. The ordinaries are more at home in groups than priests or a norm group.

part of their affinity for groups springs from an other-directedness or dependency. They are more other-directed than the combined Developed/Developing group of priests and than a norm for self-actualized people. They are, however, probably more independent and self-supportive than priests their age, and those who live alone are more so than those who live with others.

In the interaction between ordinaries and society, there is a certain inequality of conception indicated. Ordinaries do not have a very positive view of mankind. They view others less favorably than a combined Developed/Developing group of priests, especially ordinaries who live with others. Yet they believe that other people perceive them as more positive than they see themselves, at least in regard to maturity of faith. Considering the above comments on the comparisons between their faith and that of others, the ordinaries are probably right about society's inflated view of their faith life.

As far as the person-to-person versus the person-to-group dimension of their interpersonal life, ordinaries are again not very outstanding. They are capable of warm interpersonal relationships, and are capable of accepting their own aggressive feelings in such relationships--although less so--but they are no more capable or self-actualized in regard to these qualities than priests in general. It is important to note, however, that they are not less capable than any of

the groups of priests.

An intrinsic element in person-to-person relationships is psychosexual maturity. Without adequate data to comment on how ordinaries conceptualize such a dimension or how it affects their actual relationships, it can, nevertheless, be said that they are relatively conflict-free in regard to their psychosexual maturity. They are more comfortable with who and how they are as sexual beings than priests, another mixed sample of ordinary and auxiliary bishops, and all the subgroups of priests except those who are going through a new period of development. For a group of men to be celibate yet so adjusted in regard to their psychosexual maturity is perhaps another example of their not being aware of certain conflictual factors--a lack of awareness perhaps related to their strong occupational commitment, or perhaps related to their strong involvement in groups, or their spirituality.

Involvement in groups is perhaps also related to a striking finding in regard to the emotional life of ordinaries. They experience a more enriched or ecstatic affectual life than priests and than a norm group of laymen. This is a surprising finding because ordinaries are not exceptionally sensitive to their own needs and feelings--no more so than priests in general or any subgroup--and those who have studied in Rome and/or Canon Law are even less sensitive than those who have not. Even when they are sensitive to their own feelings they are not especially likely

to express them behaviorally--less likely than a combined group of Developed/Developing priests. This inconsistency seems to point to a job-connected relationship. Ordinaries are relatively very expressive in groups--perhaps the many job-connected celebrations, etc.--yet their degree of personal emotional expressivity is lower than all the subgroups of priests, even those who are psychologically disturbed. And ordinaries from larger dioceses are even less so than those from smaller dioceses. Despite the lack of internal conflict in regard to interpersonal relations, it would seem that the degree of personal emotional constriction that ordinaries experience would hamper person-to-person relationships.

It also seems that a high degree of constriction in their lives is not limited to personal emotional life. In the area of values, ordinaries are also constricted. They are not outstandingly self-actualized in regard to holding the type of values self-actualized people hold. They do so no more than priests in general. Nor are they exceptionally capable of transcending the dichotomies of life, of seeing that good and bad, lust and love, etc. need not be totally opposite. They are as likely to see the world in black and white terms as most priests, and more so than the Developing ones. The real difficulty of constriction in regard to values, however, appears in the way ordinaries tend to apply values. They are more dogmatic and inflexible in applying

values than all priests except the psychologically disturbed, and they are not significantly more flexible than those priests. A confusing finding is that ordinaries who live alone are not as rigid as those who live with others. The reason can only be speculated, but possibly their personal emotional constriction is less threatened in a solitary living situation. The lessened need to constrain themselves may generalize to a lessened need to constrain others.

Whatever the effect on others of their rigid application of values, ordinaries are hopeful about the future. More so than priests, they expect their faith to mature. As a group they are older than priests and they have a greater degree of psychological integrity. Perhaps they look too much to the future, or to the past, since they tend to live in the here-and-now less than the norm for self-actualized people, although no less than any subgroup of priests. Ordinaries who live with others tend to live in the future, or past, more than those who live alone. Perhaps this is also related to their personal emotional constriction, in that by avoiding the here-and-now they can avoid being too expressive with those who share their residence. Considering the high ideals that ordinaries look toward, it is likely that they live more in the future than the past. The ideal self they conceptualize is far beyond their real self. Their ideal self is also far beyond their conceptualization of the Church. Their ideal faith is far beyond both the present

faith and the degree of maturity of faith they hope to have in the future.

Despite what seem to be likely sources of internal conflict, ordinaries experience little conflict. They have essential elements for development: the foundation of a deep sense of trust, the direction of a clear sense of identity, and the future potential of a strong sense of integrity. If they have not reached a relatively high degree of development it is likely because of a lack of awareness of the negative in life and an unwillingness to experience conflict.

This assessment applies to a sample of 44 ordinaries but the question of how representative it is of ordinaries in general must be addressed. Based on the data available, the 44 ordinaries who completed measures were compared with the population of 153 ordinaries to obtain as clear a picture as possible of how the sample does represent the population. Cardinals and archbishops were combined into one category, and the proportion sampled was not significantly smaller than the proportion in the population, as calculated by the test for significance of difference between two proportions (Bruning & Kintz, 1968)-- $z = -1.56$ . Also, the proportion of bishops sampled was not significantly larger than the proportion of the population-- $z = 1.56$  (see Appendix D, Table U). In terms of rank the sample represents the population in a proportionate way.

In regard to location of present diocese, the propor-

tions of the participating ordinaries from the four regions of the United States represented the proportions of the population of ordinaries in those regions (see Appendix D, Table V).

In regard to the size of dioceses over which the sampled ordinaries have jurisdiction compared to the size of dioceses of the population of ordinaries, there was no significant difference between the proportions of those observed versus the proportions of the population, i.e., the proportions expected. Nor was there a significant difference between observed and expected proportions when combined Small and Medium dioceses were compared with combined Large and Extra-Large dioceses (see Appendix D, Table W).

On other demographic variables<sup>2</sup>, the sample of 44 was different from the population.

Although the sample have been ordained priests a shorter period of time than ordinaries in general, the difference was not significant-- $t(71.73) = -1.91$  (see Appendix D, Table X). The ordinaries sampled, however, were found to have been ordained bishops and to have been ordinaries of dioceses, significantly shorter periods of time than ordinaries in general ( $t(109.58) = -2.68$ ,  $p < .01$  and  $t(83.26) = -2.02$ ,  $p < .05$ ).

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<sup>2</sup>The Official Catholic Directory, 1976 was used to obtain information about the non-participant ordinaries.



Because The Official Catholic Directory, 1976 does not provide data on age, place of origin, living situation, birth order, or educational background, no comparisons could be made on those variables between the sample and the population.

In summary, the sample represented the population in regard to the variables of: ecclesiastical rank, number of years since priesthood ordination, present location and size of diocese. The sample differed from the population in that the ordinaries sampled have more recently become bishops and have more recently been made ordinaries of dioceses. The bishops sampled, however, may have differed on the variables mentioned above--place of origin, birth order, etc.--plus others, and these could be related to their personalities in such a way as to render the sample less than representative of the population.

The fact that the sampled ordinaries were more recently ordained as bishops and installed as ordinaries, and the fact that this sample scored so positively on the LSCBC, may either indicate that something about the job may gradually depress adjustment, and perhaps other psychological variables, or that a better adjusted type of priest has been made bishop in the last few years. Since the difference in number of years since priesthood ordination was not significant, it was speculated that the sample did not differ significantly from the population in regard to age, nor in regard to level of

self-actualization, which might be higher in a younger sample.

Of course there is the possibility of difference based on volunteer bias, between those who participated and those who did not. The level of self-actualization may be lower or higher because of the biasing effect of volunteering, depending on whether Kennedy and Heckler (1972) or Goldman and Olczak (1975) were correct. It is possible that, as Goldman and Olczak (1975) found, the more self-actualized ordinaries decided not to participate, and those who did were able to take advantage of the "free condition" of the LSCBC administration and present themselves in the most positive light: as well adjusted, and identified. Those who are willing to self-disclose are, within limits, however, better adjusted than those who are not (Gorman, 1973). Because of the positive, although low-level correlation between adjustment and self-actualization, and with Kennedy and Heckler's (1972) finding in mind, it could also be speculated that the sample was at least more inner-directed than the population. Whatever way the variable of volunteering biased the data, it also was likely to have biased the data on priests, and other bishops, since they too were volunteers. Therefore, the comparisons between the groups seem valid.

However, without more comprehensive data on the bishops the conclusions of the present study cannot be generalized to the population of ordinaries without caution. Compared to

some other studies of professionals, the percentage of those contacted who volunteered was low: 44%--67 ordinaries out of 153 dioceses. The percentage of those contacted who actually completed measures was lower: 29%--44 ordinaries out of 153 dioceses. In the NORC sociological study of priests (Greeley, 1972) volunteers were not requested. A questionnaire was just sent to 7,474 priests and approximately 5,307 returned usable responses: 71%. It was also sent to 276 bishops, and the response rate was 51%. The POI was just sent to 1,500 priests, and 917 returned the measure: 61% (p. 328). In The Fifth Profession (Henry et al., 1971), a study of psychotherapists, volunteers again were not requested, a questionnaire was just sent to 6,629 therapists and 3,990 returned usable responses: 60%. The return rate for each profession was found to be comparable to the rates in other surveys in the mental health field (Sundland & Barker, 1962). In The Gamesman (Maccoby, 1976), a study of corporate managers, 250 managers were asked to participate and only two said no: 99%. In the Kennedy and Heckler (1972) psychological study of priests, 719 were contacted and 218 completed three of the measures--30%--and 194 completed the fourth measure--27%. In Sheehan and Kobler's (1976) psychological study of bishops, the measures were just sent to 298 bishops and 83 returned usable responses: 27%.

It is possible that the high response rates in the NORC study (Greeley, 1972) resulted from: The measures being sent

without first asking if the priests and bishops wanted to volunteer; the authority the researchers had with official backing from the National Conference of Catholic Bishops; and the less threatening quality of sociological measures versus a series of psychological tests. The latter reason seems to be supported in the fact that although Kennedy and Heckler (1972) also had official backing, the measures they presented were more threatening, and a lower response rate was found. The high response rate in Henry et al.'s (1971) study may also have been influenced by just sending the questionnaire, and by the fact that they were dealing with people who probably approached research with more understanding and appreciation than people not involved in mental health work. The response rate to the present study compared favorably with that to Kennedy and Heckler's (1972) study (29% versus 30%) and with that to Sheehan and Kobler's (1976) study (29% versus 27%). The latter two studies are also more like the present one in terms of the type of research and the type of population being studied.

In future studies of bishops the number of subjects might be increased by obtaining official backing from the bishops for the study, and by mailing any measures directly, without first asking for volunteers.

It would be useful in understanding the discrepancy between the high degree of adjustment and the moderate level of self-actualization in ordinaries to go through the LSCBC

sentences one by one and eliminate those sentences that were avoided or more neutrally scored because the bishop responded more superficially or too briefly to allow for an expression of any conflict.

The dynamic behind the lack of evident conflict would be worthwhile exploring. Perhaps ordinaries, like corporate managers, live in a psychological world where it is, to use Maccoby's (1976, p. 32) words, "not conventional" to allow certain thoughts and experiences into awareness. Perhaps, like with thoughts of marriage, many bishops just never "think" of such things like conflictual feelings over sex, relations with women, discrepancies between their self and ideal self, their own rigidity, their own lack of personal emotional expression, etc. It may also be that their lack of awareness results from repression, denial, projection, or some other psychological defense. If the cause is more a sub-culture variable, a type of cultural research would be needed. If the cause is more a psychological defense, more in-depth, analytic-type research would be needed.

It might also be interesting to run item analyses on the Capacity for Intimate Contact and the Existentiality scales of the POI, and the Ego-Affect subscale and the Individualistic Expressivity scales of the IS. Perhaps a clearer concept of what the bishops understand by intimate relationships could be gained, and some clearer ideas might be formed as to what constitute their rigidity, their per-

sonal constriction, and yet their rich affectual life.

Since the POI does not seem to discriminate too finely when the subjects are all within the normal range of self-actualization, perhaps the varying degree of the variables of self-actualization could be explored both within the bishops and between bishops and priests via some other measures. Something might be done to explore and compare need hierarchies, or patterns of needs--perhaps using the Edwards Personal Preference Schedule. The California Psychological Inventory might also be considered as another measure of positive psychological development.

It would also be worthwhile to see how bishops compare with other religious leaders on the variables measured. The Roman Catholic ordinaries could be compared with major superiors of Catholic religious men. They could also be compared with groups of bishops from other churches, such as the Methodist or the Episcopal. In comparisons with other religious leaders it would be especially appropriate to explore other ways of measuring and understanding the maturity of faith of such leaders.

A final note on keeping objective in researching, writing about, and/or reading about religious leaders: All are likely subject to and need keep in mind what Bion (1959) theorized about religious leaders and groups. He holds that every person has a valency or tendency to enter into group life, especially the irrational and unconscious aspects of

a group: the basic assumption aspect of group life. The church is the major societal institution that mobilizes and uses the basic assumption of dependency in a group. To become emotionally involved in the topic of religious leader is to risk deeper involvement in the unconscious and irrational basic assumption of dependency. Involvement in such a basic assumption results in a tendency to look to the leader to be omniscient and omnipotent. When the leader does not fulfill such an unreal expectation, either in present or past experience, the one involved in the basic assumption can grow very disappointed and hostile. He may try to blind himself to this and try to restore the leader; or he may have accepted the clay feet of the religious leader, cast him off, and be in search for an alternative. In researching ordinaries, may the cognizance of purpose, and definition of task--all of which characterize the work group aspect of group involvement--stay dominant.

## CHAPTER VI

### SUMMARY

The study's purpose was to obtain a profile of Catholic bishops who are ordinaries: heads of dioceses. The study was a completion of a 1972 national study of priests by Kennedy and Heckler, and a follow-up to a 1976 initial study of bishops by Sheehan and Kobler.

Of 153 ordinaries in the 48 contiguous States, 44 volunteered through mail contact, and completed measures. The sample's mean age was 58.83 years, and 48% were first-born. They had means of 34.16 years as priests, 11.8 years as bishops, and 7.45 years as ordinaries.

The ordinaries were compared through static-group comparison to the sample of priests ( $N=218$ ) on all the following measures, and to the previous sample of bishops ( $N=81$ ) on the last two measures: the Personal Orientation Inventory (POI), the Identity Scale (IS), the Self-Anchoring Rating Scale of Maturity of Faith (FS), the Loyola Sentence Completion Blank for Clergymen (LSCBC), and a demographic data sheet.

Of sixteen hypotheses, eight were supported--none comparing groups of bishops. Bishops compared to priests showed significantly more ( $p < .05$  or less): trust, successfully formed identity, self-esteem, positive affectual ex-



perience, expressivity and comfort in social contexts, occupational commitment, autonomy within social limits, and psychological integrity (IS). They experienced significantly less overall conflict, and significantly less in regard to self, interpersonal relations (IPR), psychosexual maturity (PSM), church-faith-religion (CFR), priesthood, and job satisfaction (JS) ( $p < .05$  or less) (LSCBC). However, they were not more mature in faith (FS), showed significantly less individualistic expressivity ( $p < .002$ ) (IS), and were less self-actualized than priests (POI)--significantly so only as to rigidity in applying values ( $p < .002$ ).

The developmental subgroups of the national priests' study were compared with the bishops. The Developed and Developing priests were combined, and were found to be significantly more ( $p < .05$  or less): Independent, flexible in applying values, spontaneous, self-accepting, positive in their view of people (POI), and mature in faith (FS).

From a comparison of groups of bishops, the following findings were contrary to the hypotheses: this sample of ordinaries was significantly better adjusted than Sheehan and Kobler's sample of bishops in overall adjustment, and in regard to IPR, PSM, CFR, and JS ( $p < .05$  or less) (LSCBC); and ordinaries trained in Rome and/or Canon Law were not significantly less self-actualized than those not so trained except in being less sensitive to their own feelings and in being less accepting of themselves ( $p < .05$ ) (POI).

The discussion synthesized the findings according to six dimensions in the lives of ordinaries--their relationship to themselves, their job in religion, their interpersonal life, their emotional life, their values, and their future--and dealt with the discrepancy between their high degree of adjustment and their moderate levels of self-actualization and maturity of faith.

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## APPENDIX A

## Psychological Tests

Instructions

1. Please do not write your name on any sheets. Your code number is already recorded.
2. Please respond freely and frankly.
3. A blank sheet is attached to this packet. Any other reactions (e.g., the way the study was conducted, the tests used, etc.) would be welcome. Please note them on the final blank sheet when you have completed the rest of the packet.

Thank you for your cooperation.

## PERSONAL ORIENTATION INVENTORY

(Scale classification given after item content)

1. I am bound by the principle of fairness. (0)  
I am not absolutely bound by the principle of fairness. (I, Ex, S, C)
2. When a friend does me a favor, I feel that I must return it. (0)  
When a friend does me a favor, I do not feel that I must return it. (0)
3. I feel I must always tell the truth. (0)  
I do not always tell the truth. (I, Ex, Sa)
4. No matter how hard I try, my feelings are often hurt. (I, Fr)  
If I manage the situation right, I can avoid being hurt. (0)
5. I feel that I must strive for perfection in everything that I undertake. (0)  
I do not feel that I must strive for perfection in everything that I undertake. (I, Ex, Sa)
6. I often make my decisions spontaneously. (I, SAV, S)  
I seldom make my decisions spontaneously. (0)
7. I am afraid to be myself. (0)  
I am not afraid to be myself. (I, Sr)
8. I feel obligated when a stranger does me a favor. (0)  
I do not feel obligated when a stranger does me a favor. (I, Ex, C)
9. I feel that I have a right to expect others to do what I want of them. (0)  
I do not feel that I have a right to expect others to do what I want of them. (I, Ex)
10. I live by values which are in agreement with others. (0)  
I live by values which are primarily based on my own feelings. (I, SAV, Fr)
11. I am concerned with self-improvement at all times. (0)  
I am not concerned with self-improvement at all times. (I, Ex, S)

12. I feel guilty when I am selfish. (0)  
I don't feel guilty when I am selfish. (I, Sa)
13. Anger is something I try to avoid. (0)  
I have no objection to getting angry. (I, Fr, A)
14. For me, anything is possible if I believe in myself. (0)  
I have a lot of natural limitations even though I believe in myself. (I, Sa)
15. I put others' interests before my own. (0)  
I do not put others' interests before my own. (I, Fr)
16. I sometimes feel embarrassed by compliments. (0)  
I am not embarrassed by compliments. (I, Fr, Sr)
17. I believe it is important to understand why others are as they are. (0)  
I believe it is important to accept others as they are. (I)
18. I don't put off until tomorrow what I ought to do today. (0)  
I can put off until tomorrow what I ought to do today. (I)
19. I have a right to expect the other person to appreciate what I give. (0)  
I can give without requiring the other person to appreciate what I give. (I)
20. My moral values are dictated by society. (0)  
My moral values are self-determined. (I, SAV)
21. I feel free to not do what others expect of me. (I, Ex, C)  
I do what others expect of me. (0)
22. I don't accept my weaknesses. (0)  
I accept my weaknesses. (I, Ex, Sa)
23. In order to grow emotionally, it is necessary to know why I act as I do. (0)  
In order to grow emotionally, it is not necessary to know why I act as I do. (I)
24. I am hardly ever cross. (0)  
Sometimes I am cross when I am not feeling well. (I, Sa, A)

25. It is necessary that others approve of what I do. (0)  
It is not always necessary that others approve of what I do. (I, C)
26. I am afraid of making mistakes. (0)  
I am not afraid of making mistakes. (I, Sa)
27. I do not trust the decisions I make spontaneously. (0)  
I trust the decisions I make spontaneously. (I, SAV, S)
28. My feelings of self-worth depend on how much I accomplish. (0)  
My feelings of self-worth do not depend on how much I accomplish. (I, Sa)
29. I fear failure. (0)  
I don't fear failure. (I, Sa)
30. My moral values are determined, for the most part, by the thoughts, feelings, and decisions of others. (0)  
My moral values are not determined, for the most part, by the thoughts, feelings, and decisions of others. (I)
31. It is not possible to live life in terms of what I want to do. (0)  
It is possible to live life in terms of what I want to do. (I, Ex, Sr)
32. I cannot cope with the ups and downs of life. (0)  
I can cope with the ups and downs of life. (I, Sr)
33. I do not believe in saying what I feel in dealing with others. (0)  
I believe in saying what I feel in dealing with others. (I, Fr, A, C)
34. Children should realize that they do not have the same rights and privileges as adults. (0)  
It is not important to make an issue of rights and privileges. (I)
35. I avoid "sticking my neck out" in my relations with others. (0)  
I can "stick my neck out" in my relations with others. (I, S)

36. I believe the pursuit of self-interest is opposed to interest in others. (0)  
I believe the pursuit of self-interest is not opposed to interest in others. (I, SAV, Ex, Sa, Nc, Sy, C)
37. I have not rejected any of the moral values I was taught. (0)  
I find that I have rejected many of the moral values I was taught. (I, Sa)
38. I do not live in terms of my wants, likes, dislikes, and values. (0)  
I live in terms of my wants, likes, dislikes, and values. (I, SAV, Fr, Sr)
39. I do not trust my ability to size up a situation. (0)  
I trust my ability to size up a situation. (I)
40. I believe I have an innate capacity to cope with life. (I, Sr, Nc)  
I do not believe I have an innate capacity to cope with life. (0)
41. I must justify my actions in the pursuit of my own interests. (0)  
I need not justify my actions in my pursuit of my own interests. (I, S, Sa)
42. I am bothered by fears of being inadequate. (0)  
I am not bothered by fears of being inadequate. (I, Sa)
43. I believe that man is essentially evil and cannot be trusted. (0)  
I believe that man is essentially good and can be trusted. (I, Nc)
44. I live by the rules and standards of society. (0)  
I do not always need to live by the rules and standards of society. (I, Ex, C)
45. I am bound by my duties and obligations to others. (0)  
I am not bound by my duties and obligations to others. (I, Ex, C)
46. Reasons are needed to justify my feelings. (0)  
Reasons are not needed to justify my feelings. (I)

47. I find it difficult to express my feelings by just being silent. (0)  
There are times when just being silent is the best way I can express my feelings. (I, Fr)
48. I often feel it necessary to defend my past actions. (TI)  
I do not feel it necessary to defend my past actions. (TC)
49. I like everyone I know. (0)  
I do not like everyone I know. (I, C)
50. Criticism threatens my self-esteem. (0)  
Criticism does not threaten my self-esteem. (I, Ex, Sa, A)
51. I believe that knowledge of what is right makes people act right. (0)  
I do not believe that knowledge of what is right necessarily makes people act right. (I)
52. I am afraid to be angry at those I love. (0)  
I feel free to be angry at those I love. (I, Fr, S, A, C)
53. My basic responsibility is to be aware of others' needs. (0)  
My basic responsibility is to be aware of my own needs. (I, Fr, C)
54. Impressing others is most important. (0)  
Expressing myself is most important. (I, Ex, S, C)
55. To feel right, I need always to please others. (0)  
I can feel right without always having to please others. (I, C)
56. I will not risk a friendship just to say or do what is right. (0)  
I will risk a friendship in order to say or do what I believe is right. (I)
57. I feel bound to keep the promises I make. (0)  
I do not always feel bound to keep the promises I make. (I, Ex, C)
58. I must avoid sorrow at all costs. (0)  
It is not necessary for me to avoid sorrow. (I, Fr)



59. I strive always to predict what will happen in the future. (TI)  
I do not feel it necessary always to predict what will happen in the future. (TC)
60. It is important that others accept my point of view. (0)  
It is not necessary for others to accept my point of view. (I, Sr, C)
61. I only feel free to express warm feelings to my friends. (0)  
I feel free to express both warm and hostile feelings to my friends. (I, Fr, A, C)
62. There are very few times when it is more important to express warm feelings to my friends. (0)  
There are many times when it is more important to express warm feelings to my friends. (I, Fr, S)
63. I do not welcome criticism as an opportunity for growth. (0)  
I welcome criticism as an opportunity for growth. (I, Sa, A)
64. Appearances are all-important. (0)  
Appearances are not terribly important. (I, Ex)
65. I hardly ever gossip. (0)  
I gossip a little at times. (I, Sa)
66. I do not feel free to reveal my weaknesses among friends. (0)  
I feel free to reveal my weaknesses among friends. (I, Sa)
67. I should always assume responsibility for other people's feelings. (0)  
I need not always assume responsibility for other people's feelings. (I, Ex, C)
68. I do not feel free to be myself and bear the consequences. (0)  
I feel free to be myself and bear the consequences. (I, Sr, Sa, SAV)
69. I already know all I need to know about my feelings. (0)  
As life goes on, I continue to know more and more about my feelings. (I, Fr)

70. I hesitate to show my weaknesses among strangers. (0)  
I do not hesitate to show my weaknesses among  
strangers. (I, Sa, A, C)
71. I will continue to grow only by setting my sights on  
a high level, socially approved goal. (0)  
I will continue to grow best by being myself. (I, Sa)
72. I cannot accept inconsistencies within myself. (0)  
I accept inconsistencies within myself. (I, Sa)
73. Man is naturally antagonistic. (0)  
Man is naturally cooperative. (I, Nc)
74. I hardly ever laugh at a dirty joke. (0)  
I don't mind laughing at a dirty joke. (I, Ex, S)
75. Happiness is an end in human relationships. (0)  
Happiness is a by-product in human relationships. (I)
76. I only feel free to show friendly feelings to  
strangers. (0)  
I feel free to show both friendly and unfriendly  
feelings to strangers. (I, Fr, A, C)
77. I try to be sincere and I am sincere. (0)  
I try to be sincere but I sometimes fail. (I, Sa)
78. Self-interest is unnatural. (0)  
Self-interest is natural. (I, Sr)
79. A neutral party can measure a happy relationship by  
observation. (0)  
A neutral party cannot measure a happy relationship  
by observation. (I, A)
80. For me, work and play are opposites. (0)  
For me, work and play are the same. (I, SAV, Ex, SY)
81. Two people will get along best if each concentrates  
on pleasing the other. (0)  
Two people can get along best if each person feels  
free to express himself. (I, S, C)
82. I have feelings of resentment about things that are  
past. (TI)  
I do not have feelings of resentment about things  
that are past. (TC)
83. I like only masculine men and feminine women. (0)  
I like men and women who show masculinity as well as  
femininity. (I, Nc)

84. I actively attempt to avoid embarrassment whenever I can. (0)  
I do not actively attempt to avoid embarrassment whenever I can. (I, S, A)
85. I blame my parents for a lot of my troubles. (0)  
I do not blame my parents for my troubles. (I, S)
86. I feel that a person should be silly only at the right time and place. (0)  
I can be silly when I feel like it. (I, Ex, S)
87. People should always repent their wrong-doings. (TI)  
People need not always repent their wrong-doings. (TC)
88. I worry about the future. (TI)  
I do not worry about the future. (TC)
89. Kindness and ruthlessness must be opposites. (0)  
Kindness and ruthlessness need not be opposites. (I, SAV, Ex, Sy, A)
90. I prefer to save good things for future use. (TI)  
I prefer to use good things now. (TC)
91. People should always control their anger. (0)  
People should express honestly felt anger. (I, Fr)
92. The truly spiritual man is never sensual. (0)  
The truly spiritual man is sometimes sensual. (I, SAV, Ex, Nc, Sy)
93. I am unable to express my feelings if they are likely to result in undesirable consequences. (0)  
I am able to express my feelings even when they sometimes result in undesirable consequences. (I, Fr, A)
94. I am often ashamed of some of the emotions that I feel bubbling up within me. (0)  
I do not feel ashamed of my emotions. (I, Fr)
95. I have never had mysterious or ecstatic experiences. (0)  
I have had mysterious or ecstatic experiences. (I, Fr)
96. I am orthodoxly religious. (0)  
I am not orthodoxly religious. (I, Ex)
97. I am completely free of guilt. (0)  
I am not free of guilt. (I)

98. I have a problem in fusing sex and love. (0)  
I have no problem fusing sex and love. (I, SAV, Ex, Nc, Sy)
99. I do not enjoy detachment and privacy. (0)  
I enjoy detachment and privacy. (I, SAV)
100. I do not feel dedicated to my work. (0)  
I feel dedicated to my work. (I, SAV)
101. I cannot express affection unless I am sure it will be returned. (0)  
I can express affection regardless of whether it is returned. (I, Fr, S)
102. Only living for the moment is important. (TI)  
Living for the future is as important as living for the moment. (Tc)
103. It is better to be yourself. (I, C)  
It is better to be popular. (0)
104. Wishing and imagining are always good. (TI)  
Wishing and imagining can be bad. (TC)
105. I spend more time preparing to live. (TI)  
I spend more time actually living. (TC)
106. I am loved because I love. (0)  
I am loved because I am lovable. (I, C)
107. When I really love myself, everybody will love me. (0)  
When I really love myself, there will still be those who won't love me. (I, Sa, C)
108. I can let other people control me. (I,C)  
I can let other people control me if I am sure they will not continue to control me. (0)
109. As they are, people do not annoy me. (0)  
As they are, people sometimes annoy me. (I, A)
110. Living for the future gives my life its primary meaning. (TI)  
Only when living for the future ties into living for the present does my life have meaning. (TC)

111. I follow diligently the motto, "Don't waste your time." (TI)  
I do not feel bound by the motto, "Don't waste your time." (TC)
112. What I have been in the past dictates the kind of person I will be. (TI)  
What I have been in the past does not necessarily dictate the kind of person I will be. (TC)
113. It is of little importance to me how I live in the here and now. (TI)  
It is important to me how I live in the here and now. (TC)
114. I have never had an experience where life seemed just perfect. (0)  
I have had an experience where life seemed just perfect. (I, SAV)
115. Evil is an intrinsic part of human nature which fights good. (0)  
Evil is the result of frustration in trying to be good. (I, Nc, A)
116. A person can completely change his essential nature. (0)  
A person can never change his essential nature. (I, Nc)
117. I am afraid to be tender. (0)  
I am not afraid to be tender. (I, Fr, C)
118. I am not assertive and affirming. (0)  
I am assertive and affirming. (I, SAV, A, Sr)
119. Women should not be trusting and yielding. (0)  
Women should be trusting and yielding. (I, Nc)
120. I do not see myself as others see me. (0)  
I see myself as others see me. (I)
121. A person who thinks about his greatest potential gets conceited. (0)  
It is a good idea to think about your greatest potential. (I, SAV, Sr)
122. Men should not be assertive and affirming. (0)  
Men should be assertive and affirming. (I, Nc, A)

123. I am not able to risk being myself. (0)  
I am able to risk being myself. (I, SAV, A)
124. I feel the need to be doing something significant  
all of the time. (TI)  
I do not feel the need to be doing something  
significant all of the time. (TC, Ex)
125. I suffer from memories. (TI)  
I do not suffer from memories. (TC)
126. Men and women must not be both yielding and  
assertive. (0)  
Men and women must be both yielding and assertive.  
(I, NC)
127. I do not like to participate actively in intense  
discussions. (0)  
I like to participate actively in intense discussions.  
(I, C)
128. I am not self-sufficient. (0)  
I am self-sufficient. (I, SAV, Sr, Sa)
129. I like to withdraw from others for extended periods  
of time. (TI)  
I do not like to withdraw from others for extended  
periods of time. (TC)
130. I always play fair. (0)  
Sometimes I cheat a little. (I, Ex, A)
131. I never feel so angry that I want to destroy or hurt  
others. (0)  
Sometimes I feel so angry I want to destroy or hurt  
others. (I, Fr, A)
132. I feel uncertain and insecure in my relationships  
with others. (C)  
I feel certain and secure in my relationships with  
others. (I, Sr)
133. I do not like to withdraw temporarily from others.  
(TI)  
I like to withdraw temporarily from others. (TC, SAV)
134. I cannot accept my mistakes. (0)  
I can accept my mistakes. (I, Sa)

135. I never find any people who are stupid and uninteresting. (0)  
I find some people who are stupid and uninteresting. (I, A)
136. I regret my past. (TI)  
I do not regret my past. (TC)
137. Just being myself is not helpful to others. (0)  
Being myself is helpful to others. (I, S, Sy)
138. I have not had moments of intense happiness when I felt like I was experiencing a kind of bliss. (0)  
I have had moments of intense happiness when I felt like I was experiencing a kind of ecstasy or bliss. (I, SAV)
139. People have an instinct for evil. (0)  
People do not have an instinct for evil. (I, Nc)
140. For me, the future often seems hopeless. (TI)  
For me, the future usually seems hopeful. (TC)
141. People are not both good and evil. (0)  
People are both good and evil. (I, SAV, Nc)
142. My past is a handicap to my future. (TI)  
My past is a stepping stone for the future. (TC)
143. "Killing time" is a problem for me. (TI)  
"Killing time" is not a problem for me. (TC)
144. For me, the present is an island, unrelated to the past and future. (TI)  
For me, past, present, and future is in meaningful continuity. (TC, Sy)
145. My hope for the future depends on having friends. (0)  
My hope for the future does not depend on having friends. (I)
146. I cannot like people unless I also approve of them. (0)  
I can like people without having to approve of them. (I, Sy, A)
147. People are not basically good. (0)  
People are basically good. (I, SAV, Nc)
148. Honesty is always the best policy. (0)  
There are times when honesty is not the best policy. (I, Ex)

149. I feel uncomfortable with anything less than a perfect performance. (0)  
I can feel comfortable with less than a perfect performance. (I, Ex, Sr)
150. I can overcome any obstacles as long as I believe in myself. (0)  
I cannot overcome every obstacle even if I believe in myself. (I, Sa)



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

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

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

First, decide which side (word or phrase) is more appropriate; after deciding on which word or phrase you are going to mark:

Then, decide how much or to what degree you feel this way and --

Circle: 0 - when you feel very much this way  
 o - when you feel somewhat this way  
 . - when you feel only slightly this way

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

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

CIRCLE: 0 - when you feel very much this way  
 o - when you feel somewhat this way  
 . - when you feel only slightly this way

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

CIRCLE: 0 - when you feel very much this way

o - when you feel somewhat this way

. - when you feel only slightly this way

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

CIRCLE: 0 - when you feel very much this way

o - when you feel somewhat this way

. - when you feel only slightly this way

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

On the following pairs of words -- you are to judge YOURSELF AS YOU WOULD LIKE TO BE by following the previous instructions:

First, decide which side (word or phrase) is most appropriate; after deciding on which word or phrase you are going to mark;

Then, decide how much or to what degree you feel this way and --

CIRCLE: 0 - when you feel very much this way

o - when you feel somewhat this way

. - when you feel only slightly this way

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

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

On the following pairs of words you are to judge:

THE CHURCH, as you experience it.

Follow the same instructions stated previously.

CIRCLE: 0 - when you feel very much this way

o - when you feel somewhat this way

. - when you feel only slightly this way

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

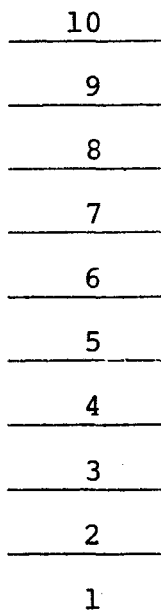
## FAITH

Everybody has some idea of what having a mature faith means. Some people, we say, have a mature faith. Others, we claim, have an immature faith. From your point of view, what are the essential characteristics of the most mature kind of faith? (Take your time in answering; such things aren't easy to put into words.)

Now, again from your point of view, what are the essential characteristics of the most immature kind of faith? (Again, take your time in answering.)



Below is a picture of a ladder. Suppose we say that at the top of the ladder (step number 10) is the most mature kind of faith you have just described; at the bottom of the ladder (step number 0) is the most immature kind of faith you have described.



1. Where on the ladder do you feel you stand as you really are?  
Step Number \_\_\_\_.
2. Where on the ladder would you like to stand?  
Step Number \_\_\_\_.
3. Where on the ladder do you feel your closest friends believe you stand?  
Step Number \_\_\_\_.
4. Where on the ladder would you say you stood five years ago?  
Step Number \_\_\_\_.
5. And where do you think you will be on the ladder five years from now?  
Step Number \_\_\_\_.

## INCOMPLETE SENTENCES BLANK

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

1. I wish my fellow priests
2. Being loved
3. For me, being a priest at this time
4. Counseling women
5. Preaching the Gospel
6. Sexual relations
7. My greatest strength
8. The woman I most like
9. My most difficult obligation as a priest
10. When I have trouble with someone
11. People who work with me usually
12. The most serious crisis of my life
13. To me, prayer
14. The sacrifice of the Mass
15. The thought of getting married
16. The most important element of my faith
17. The greatest pressure in my work
18. My deepest feeling about the Church
19. Working as part of a large organization
20. Earning my living
21. I feel powerful when
22. The bishop

23. When the odds are against me
24. Working as a priest gives me
25. Feelings of loneliness
26. Trusting other people
27. Physical contact with others
28. The children that I know
29. I am apt to get discouraged when
30. My work as a priest
31. When I meet an attractive woman
32. To me, the after life
33. Sexual tension
34. I
35. Taking off my collar means
36. The people I tend to go around with
37. To the laity, the priest
38. To me, religion
39. My mother
40. My greatest worry is
41. I became a priest because
42. Christ's presence
43. Celibacy
44. My present assignment
45. My first assignment
46. At ordination, I
47. When I administer the sacraments
48. God

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

## DATA SHEET

Age \_\_\_\_\_

Year of ordination to priesthood \_\_\_\_\_

Year of ordination to bishopric \_\_\_\_\_

Ethnic background of parents

Mother \_\_\_\_\_

Father \_\_\_\_\_

CIRCLE THE NUMBER OF THE APPROPRIATE CATEGORY

Place of Origin

- |                            |                            |
|----------------------------|----------------------------|
| 1 Eastern United States    | 4 Western United States    |
| 2 Midwestern United States | 5 Hawaii, Alaska           |
| 3 Southern United States   | 6 Other than United States |

Location of Present Diocese

- |                            |                            |
|----------------------------|----------------------------|
| 1 Eastern United States    | 4 Western United States    |
| 2 Midwestern United States | 5 Hawaii, Alaska           |
| 3 Southern United States   | 6 Other than United States |

Size of Present Diocese

- |                            |                                  |
|----------------------------|----------------------------------|
| 1 Small (1-100 priests)    | 3 Large (201-500 priests)        |
| 2 Medium (101-200 priests) | 4 Extra Large (over 500 priests) |

Present Living Situation

- |                       |   |
|-----------------------|---|
| 1 Live alone          | 3 Live with small group (3-9)                         |
| 2 Live with one other | 4 Live with large group in seminary, monastery, etc.) |

Birth Order Within Family

- 1 Oldest
- 2 Middle child
- 3 Youngest
- 4 Only child

Affiliations, Titles

- 1 Member of a religious community
- 2 Ordinary of a diocese
- 3 Auxiliary Bishop
- 4 Archbishop
- 5 Cardinal

CIRCLE THE NUMBER(S) OF THE CATEGORIES WHICH APPLY

Education, Training

- 1 Completed theology training but did not get a state or ecclesiastically accredited degree
- 2 Received a state accredited bachelor's degree before entering the seminary
- 3 Received a state accredited bachelor's degree after entering the seminary
- 4 Received a state accredited master's degree
- 5 Received a state accredited doctor's or professional degree
- 6 Received an ecclesiastically accredited STB (Bachelor of Sacred Theology)
- 7 Received an ecclesiastically accredited STL (Licentiate in Sacred Theology)
- 8 Received an ecclesiastically accredited STD (Doctorate in Sacred Theology)
- 9 Received an ecclesiastically accredited JCD (Doctorate in Canon Law)
- 10 Received an ecclesiastically accredited DD (Doctor of Divinity)
- 11 Studied and trained for the priesthood in the United States only
- 12 Completed at least part of training for the priesthood in Rome
- 13 Completed at least part of training for the priesthood elsewhere than the United States and Rome

## LSCBC

## SCORING RULES

There are three scores (1, 2, and 3) for positive completions, three scores (5, 6, and 7) for negative or conflictual completions, and one score (4) for neutral completions. The easiest approach to using the scoring system is to start at the neutral point and work toward the extremes. Thus, if the completion is judged to be positive, one considers whether it is mildly positive (3), quite positive (2), or extremely positive (1). If the completion is negative, i.e., suggests conflict, one considers whether this conflict is mild (5), somewhat severe (6), or very severe (7). A neutral score (4) is given if one cannot place a completion in any other category.

Positive Responses

A positive response is one that expresses an attitude of optimism, happiness, hope, humor, or a positive feeling toward other people.

Completions receiving a score of three (3) are those which express a positive attitude toward study, sports, relaxation, or a warm feeling or concern toward another person.

A score of two (2) indicates more pervasive positive feelings toward people, good interpersonal relationships, a warm family life, enthusiasm, hope, or good humor. A score of two indicates a broader or deeper positive response to life in contrast to a score of three which indicates a positive response to a single aspect of life.

Completions are scored one (1) when they express an excellent attitude toward people and life. Indications of strong positive feelings toward people and genuine optimism are included in this category.

Negative or Conflict Responses

These completions indicate a negative frame of mind. They include depression, hostile reactions, statements of unhappy experiences, expectations of failure, interpersonal difficulties, sexual problems, and statements of past conflicts.

The first degree of negative response is given a score of five (5). It indicates specific conflicts that do not appear severe or incapacitating. Such are worries over specific problems, financial matters, physical complaints, concern over politics or specific religious practices, and identification with minority groups.

Completions given a score of six (6) indicate that the problems are more deep-seated than those given a score of five, and that they affect the personality as a whole. These typically are expressions of feeling inadequate, expecting to do poorly in all or most of one's work, psychosomatic complaints, difficulties in relating heterosexually as well as indications of general social inadequacy, ambivalence toward one's vocation, concern over living up to the expectations of others, or a pervading pessimistic outlook on life.

A score of seven (7) is given a completion that indicates severe conflict. Such completions may express extreme interpersonal problems, suicidal wishes, bizarre thoughts, sexual conflicts, strong hostile attitudes toward people in general, or feelings of confusion. A score of seven is also given to responses that appear too extreme to be rated six. For example, expressed feelings of inadequacy or difficulties in relating heterosexually are rated six unless the person indicates that these problems are extreme, in which case they become seven.

#### Neutral Responses

These responses, which receive a score of four (4), do not fall clearly into either the positive or negative categories. Frequently they are simple evasions or meaningless descriptions. Cliches, song titles, and stereotyped responses are all included here. A neutral score is also given to ambiguous responses that might go into either category depending on the interpretation one gives it.

#### Important Considerations

In rating a completion, judges should observe the following instructions.

1. Scoring examples should provide the main criterion for assigning specific scores to items.
2. Omissions are not scored. At least one complete thought must be expressed before a score is assigned.
3. Unusually Long Completion. In cases where a completion is unusually long the general rule is to add one point to the score unless it already has a score of seven. It has been found that anxious subjects tend to write longer answers, seemingly finding it necessary to explain themselves. This has been verified under conditions where intelligence, which might seem to be the crucial factor here, was controlled.

If a point is added to the score of a response because of its unusual length, indicate this by placing an asterisk (\*) in front of the score, e.g., \*4 means the content of the response is rated three but a point is added because of the length of the response.



4. Affectively-toned Stems. Some stems are worded in such a way as to generally elicit a negative completion; others as to generally elicit a positive completion. For example, My greatest worry is... is a stem that one finds difficult to respond to positively. Thus it will usually get a score of four or greater. However, it may be qualified in such a way that it is rated positively. If My greatest worry is... is completed to say "that I will be a failure, but that doesn't bother me so much anymore," this might be rated three because of the positive tone the qualification gives it, rather than rated six which would be the rating if it simply read "that I will be a failure." Because of the length of the qualified response, however, a point would probably be added, so that the final score for this response would be four.

The same type of thing can occur with positively-toned stems such as, My greatest strength...

5. Avoiding the "halo effect." Rate item #1 on all protocols before going on to item #2. Do the same for each item. Frequently change the order of the protocols so that the same protocols are not always the first or last to be rated.

6. Recording Scores. Record your rating on the protocol itself.

## DESCRIPTION OF THE LSCBC RESPONSE CATEGORIES

Following is a brief description of the positive and negative response categories which was provided for the judges whose response ratings were used for compiling the manual.

<u>Response toward</u>	<u>Positive</u>	<u>Negative</u>
1. Self	"Self esteem"; a clear acceptance of self; seeing oneself as independent, capable or creative.	"Self-devaluation"; depreciation of self; disliking oneself; seeing self as incapable, weak or unattractive.
2. Inter-personal Relations	Liking for others; concern for their good; ability to share with others; finding inter-personal relationships rewarding.	Fear of others; avoidance of others; lack of rewarding experience in inter-personal relationships.
3. Psycho-sexual Maturity	Positive regard for women; finding them attractive; accepting, appreciating, sharing love and physical expressions of it.	Fear or avoidance of women; presence of distress in relations with women or even in thoughts of contact with them.
4. Church-Faith-Religion	Acceptance or promotion of the Church, faith, religion as important, stimulating, challenging, productive of growth, for self and others.	Rejection of Church authority; lack of hope about the future of Church or religion; conflict about the meaning or importance of Church, faith, religion, for self and others.

- |                          |  |   |
|--------------------------|--|---|
| 5. Priest-<br>hood       | Viewing it as a mean-<br>ingful way of life;<br>satisfying to self;<br>productive of good.       | Questioning the<br>validity of the<br>priesthood for self<br>or for all men;<br>doubting the motives<br>of fellow priests,<br>finding the priest-<br>hood dehumanizing. |
| 6. Job Satis-<br>faction | Regarding work as pro-<br>ductive, enjoyable,<br>growth-producing, an<br>important part of life. | Regarding work as a<br>waste of time,<br>questionable as to<br>productivity, dis-<br>agreeable, suffo-<br>cating.   |

## FAITH SCALE SCORING INSTRUCTIONS

One section of the measures was the self-anchoring scale, which we are using in a manner somewhat different from the way it was originally intended. The subjects were asked to describe the most essential aspects of both mature and immature faith. These statements are the ones which I would like you to rate. The standard of judgment will be Gordon Allport's description of mature religious sentiment (see enclosed).

We have constructed a nine-point scale, which extends from intrinsic to extrinsic motivation. The terms intrinsic and extrinsic are utilized, because we are dealing with a value system. Allport has a schema illustrating the process of transition from extrinsic to intrinsic values... in Becoming. Section one thru three of our scale represents intrinsic faith; seven thru nine represents extrinsic faith; four thru six represents a middle position, whether static or dynamic.

Our basic assumption is that an individual who possesses mature (intrinsic) faith is capable of describing it with some degree of accuracy. At the very least he will not express severe disagreement or hostility to the essential characteristics enunciated by Allport. (The subjects' descriptions of both mature and immature faith are included for your consideration, because often their positions on mature faith do not seem clear without reading their conceptions of immature faith.)

Even when a judge reads both descriptions by a subject; however, it is sometimes the case that he is unable to classify it in any of the nine categories. This condition pertains because of one of a number of reasons: 1) The subject denies that faith can be mature or immature; 2) the content and not the nature of faith is described, e.g., "The firm conviction that Jesus redeemed me." 3) Not enough information is given to make judgment. A tenth (Can't Say) category has been added to provide for these cases. When giving a subject a rating of ten, include the reason for this classification.

INTRINSIC			MIDDLE			EXTRINSIC			CAN'T SAY
1	2	3	4	5	6	7	8	9	10

The rating is accomplished simply by circling the desired number.

## Theoretical Orientation

(Taken from The Individual and His Religion,

Allport, 1950)

The following are selected statements of Allport concerning mature religious sentiment, which are to form the standard for rating the subject's statements concerning mature and immature faith.

Mature religious sentiment is "a disposition, built up through experience, to respond favorably and in certain habitual ways, to conceptual objects and principles that the individual regards as of ultimate importance in his own life, and as having to do with what he regards as permanent or central in the nature of things." (p. 56)

"When I use the word sentiment, I might equally well for our purpose speak of interest, outlook, or system of beliefs. All these terms simply call attention to the fact that in the course of development relatively stable units of personality emerge....a system of readiness a mainspring of conduct, preparing the person for adaptive behavior whenever the appropriate stimulus or associations are presented....If it represents an organization of feeling and thought directed at some definable object of value...we call the system sentiment." (p. 54)

### Characteristics of mature religious sentiment

1) Well-differentiated: "Is the test of a differentiated sentiment then, the presence of critical tendencies? Partly, yes, for a sentiment would never become differentiated unless the original stage of simple childhood belief had given way to reflective examination and questioning. But differentiation implies more than criticism; it implies an articulation and ordering of parts....the individual knows with precision his attitude toward the chief phases of theoretical doctrine and the principal issues in the moral sphere while at the same time maintaining a genuine sense of wholeness into which the articulated parts fit." (p. 61)

2) Dynamic in character in spite of its derivative nature - "The most important of all distinctions between the immature and mature religious sentiment lies in this basic difference in their dynamic characters. Immature

religion, whether in adult or child, is largely concerned with magical thinking, self-justification, and creature comfort." (p. 63)

3) Productive of a consistent morality - (self-explanatory).

4) Comprehensive - "The mature mind...demands a comprehensive philosophy of life....Religion, like philosophy, must answer questions that science dares not frame but, unlike philosophy, it must infuse all of life with motive." (p. 68)

5) Integral - "Closely allied to the demand for comprehensiveness is the mature individual's insistence that his religious sentiment compose a homogeneous pattern. Not only must its coverage be great, but its design must be harmonious....To fashion an integral pattern is the task of a lifetime - and more.

"An integral sentiment will have difficulty accommodating the problem of evil....Yet the issue has to be faced and fought through; otherwise, the sentiment cannot become mature." (pp. 71-72)

6) Heuristic - "An heuristic belief is one that is held tentatively until it can be confirmed or until it helps us discover a more valid belief....a working hypothesis....It is characteristic of the mature mind that it can act wholeheartedly even without absolute certainty. It can be sure without being cocksure.

"We may then say that the mature religious sentiment is ordinarily fashioned in the workshop of doubt. Though it has known intimately 'the dark night of the soul,' it has decided that theoretical skepticism is not incompatible with practical absolutism."

It is, of course, highly unlikely that any of the subjects' statements will include all aspects of mature faith proposed by Allport. Often the judge's role is that of determining whether or not the spirit of the subject's response violates, agrees with, seems hostile toward, or enthusiastically in agreement with Allport's conception of mature faith. In other words, it is often the attitude behind the statement that is being rated.

## FAITH SCALE RATING INSTRUCTIONS

1. Write code number in upper left-hand space provided.
2. Initial in upper right-hand space provided.
3. Circle rating judged suitable.
4. Given reasons for rating, if rated ten.

## FAITH SCALE RATING SHEET

Code Number \_\_\_\_\_ Rater's Initials \_\_\_\_\_

Rating (circle one)

Intrinsic			Middle			Extrinsic			Can't Say
1	2	3	4	5	6	7	8	9	10

If rate 10, reason(s):

## APPENDIX B



## LOYOLA UNIVERSITY OF CHICAGO



6525 North Sheridan Road, Chicago, Illinois 60626 • (312) 274-3000

March 4, 1976

Your Excellency,

The Catholic Bishops of the United States voted in April, 1967 to conduct a study of the life and ministry of the American priest. The psychological component of that study was conducted by Eugene C. Kennedy, Ph.D and Victor J. Heckler, Ph.D. Their results were published in 1972 by the United States Catholic Conference.

No study of the priesthood is complete, however, without information on those who possess its fullness in the Episcopacy. We consider this vital at the present time. The study will be conducted under Frank J. Kobler, Ph.D., Director of Clinical Training at Loyola University of Chicago, and Eugene C. Kennedy, Ph.D. Archbishop Joseph L. Bernardin has assured us of his personal support and has encouraged us to continue this research on religious leaders.

A large number of bishops has already cooperated in completing a sentence completion blank for clergy, and we are now inviting you to cooperate in another essential step of this research. This will include a packet of brief psychological measures and an interview during the next two months. The priests who participated in the interview found it was a good experience. Let me assure you that all data from the psychological measures and from the interview will be kept in the strictest confidence. There will be no identification by name on any of the material.

May we make an appointment to visit you for an interview? Enclosed is a return card on which you can indicate your desire to participate. It would be greatly appreciated if you could return this card as soon as possible. Thank you for your consideration.

Sincerely,

  
James G. Schroeder, S.C.J.,  
M.Div.

Project Director

## FIRST MAILING ENCLOSURE

Please fill out the following:

\_\_\_\_\_ Yes, I will cooperate with the study.

\_\_\_\_\_ No, I will not cooperate.

Name:

Address:

## LOYOLA UNIVERSITY OF CHICAGO



6525 North Sheridan Road, Chicago, Illinois 60646-3197

March 21, 1977

Dear Bishop,

Last May we contacted bishops to complete the study of the priesthood in America. The study is being conducted under the direction of Eugene Kennedy, Ph.D. and Frank J. Kobler, Ph.D. of Loyola University. I am happy to report that we got a very wide response from the bishops. Many of them, including yourself, volunteered to participate in this study. Thank you.

At this time we have interviewed twenty ordinaries, but we would like to have as large a sample as possible to get a balanced picture of the American hierarchy. We would like to give you the opportunity to contribute by having you fill out the psychological measures. Enclosed, you will find these measures. Please fill them out at your earliest convenience and return them in the self-addressed, stamped envelope. Once again we wish to assure you of the complete confidentiality of this study. All identifying information is removed from the data.

We are hoping to be able to interview more bishops in the future.

Thank you again for your cooperation.

Sincerely,

  
James J. Schroeder, S.C.J.  
Project Director

## LOYOLA UNIVERSITY OF CHICAGO



6728 North Sheridan Road, Chicago, Illinois 60626 • SL 2-2743 (9 lines)

July 16, 1977

Dear Bishop \_\_\_\_\_,

Approximately thirty-five ordinaries have returned the materials we sent out as part of the continuing study of the priesthood in the United States. This study is being conducted under the direction of Eugene C. Kennedy, Ph.D. and Frank J. Kobler, Ph.D. of Loyola University.

We are grateful for the bishops' responses but we are hoping to get a much broader representation of ordinaries to begin to study religious leadership in the United States. Some time ago you volunteered to participate in the study of the priesthood and I sent you a packet of materials. Could you please take the one to two hours needed to fill out those tests and return those measures to me as soon as possible? I would greatly appreciate your cooperation.

If you feel that you really can not participate, could you please return the packet of materials and possibly write a short statement of the reason you have decided not to take part? I would like to use the materials for future mailings.

Thank you again for your consideration and cooperation.

Sincerely,

*James J. Schroeder, S.C.J.*  
James J. Schroeder, S.C.J.  
Project Director

## LOYOLA UNIVERSITY OF CHICAGO



6525 North Sheridan Road, Chicago, Illinois 60626 (312) 274-5000

July 15, 1977

Your Excellency,

You may remember that I wrote you in March of last year about a continuing study of the priesthood in the United States under the direction of Eugene C. Kennedy, Ph.D., and Frank J. Kobler, Ph.D. I had asked you to participate in the study at that time and you indicated that you were not interested.

We received a positive response from about 88 bishops and about 50 of those were ordinaries. We presently have information from about 35 ordinaries. In our continuing interest in studying the leadership of the Catholic Church we would like to have more ordinaries participate to have a fuller representation of the leadership of the Church.

At this stage of the study we are not asking that you participate in the two hour interview and fill out the packet of psychological measures, but just to give one to two hours to fill out the psychological measures. All information will be kept in the strictest confidence and your name will not appear on any of the materials.

We would greatly appreciate your cooperation in this study. Please fill out the response card that is enclosed and return it to me as soon as possible.

Thank you for your consideration and cooperation.

Sincerely,

  
James U. Schroeder, S.C.J.  
Project Director

## APPENDIX C

THE ORDINARIES WHO GAVE REASONS  
FOR NOT VOLUNTEERING

There were 41 bishops who offered reasons for not participating in the study. Of these, seven were bishops who had first volunteered and later decided not to participate--after having received the packet of measures. The other 34 who offered reasons were among the 53 who gave some response to the mail request to volunteer. Considering there was no request for reasons for not volunteering, the rate is more than expected. Four of the bishops who wrote offered at least two reasons.

The letters that offered reasons were generally quite respectful. The most common expression was "regret" about the decision not to participate. Two bishops wrote they had to "respectfully decline the invitation" to participate. Three bishops asked to be "excused" for not volunteering. Most wrote closings that included expressions of "every good wish," "kindest regards," "warm personal wishes," etc.

There were four bishops who wrote letters that were a mixture of respect and negative comments about the study or about bishops being asked to be subjects of research. Only one bishop wrote a thoroughly negative letter. He objected to Eugene Kennedy's involvement and made ad hominem comments about his competence, his previous research, and his ideas

in other publications.

The bishops who objected to the study gave reasons that can be grouped into six categories. First, only one bishop wrote about his desire for strict confidentiality and his fear of the danger that confidentiality could not be maintained. Second, four bishops objected to the length of the measures. Third, one objected to the difficulty of adequately putting his thoughts down in the measures and the degree of "psychological openness" required by the study. Fourth, two bishops had reservations about the study not being officially and explicitly backed by the National Conference of Catholic Bishops. Fifth, one bishop did not feel that bishops should be subjects of such "interrogation." Sixth, one bishop was concerned about the usefulness of the study, feeling that he was tired of baring his soul with "no apparent good coming from it."

The other bishops offered reasons that were of a more self oriented nature. Four bishops wrote that they had too much work to do, or too many commitments already. Related to this reason, three bishops wrote that they had too little time to participate. One bishop wrote that he had just retired, and another that he was nearing retirement and preferred to have his successor speak as ordinary of the diocese. One bishop wrote that he was too ill, another that he was in midst of moving, and a third that he had misplaced the materials and didn't want a second copy. Finally, one



of the bishops had recently been transferred from his diocese and two had recently died.

Those who offered reasons seemed in general to be well-wishing and presented themselves as trying to be helpful. Yet they presented themselves as overworked and over-committed, and as looking for understanding--some even for sympathy. Their choice of words like "regret" and "excused" seem to connote some guilt or shame about not being more helpful or cooperative, or not having enough energy. One even said he was embarrassed at his lack of response. There was some slight indication of guardedness or fear of self-disclosure and some evidence of the authority-dependent stance of only doing what a superior authority--the NCCB--directed.

Since the data are limited, further speculation would have little foundation and would not merit elaboration at this point.

## APPENDIX D

TABLE A

Participants in Present Study versus Participants  
in Sheehan's Study: Hierarchical Rank

Rank	Present Study ( <u>N</u> =44)		Sheehan's Study ( <u>N</u> =53)	
	<u>N</u>	%	<u>N</u>	%
Cardinal/ Archbishop	4	9 <sup>a</sup>	4	8 <sup>a</sup>
Bishop	40	91	49	92

<sup>a</sup>Numbers in per cent columns refer to the per cent of each sample which has the various ranks.

$\chi^2$  for the proportion of Cardinal/Archbishops in the present sample versus participants in Sheehan's sample = .076, df = 1, n.s.

TABLE B

Participants in Present Study versus Participants in  
Sheehan's Study: Years as Priest, Years as Bishop

Years	Present Participants (N=44)		Sheehan's Participants (N=81)		t-value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Number of years as priest	34.16	7.79	30.67	7.13	2.47*
Number of years as bishop	11.80	6.66	8.86	7.22	2.29**

\*Significant at .02 level (two-tail).

\*\*Significant at .05 level (two-tail).

TABLE C

Participants in Present Study versus Participants in Sheehan's Study: Proportions in Different Regions of U.S.

Region	Present Participants ( <u>N</u> =44)		Sheehan's Participants ( <u>N</u> =76 <sup>a</sup> )	
	<u>N</u>	% <sup>b</sup>	<u>N</u>	%
Eastern, U.S. <sup>c</sup>	10	23	20	26
Midwestern, U.S.	14	32	30	39
Southern, U.S.	11	25	11	15
Western, U.S.	9	21	15	20

<sup>a</sup>"Hawaii-Alaska" (1 bishop), "Non-U.S." (3 bishops), and "Unknown or Inapplicable" (1 bishop) categories were not included, reducing N to 76.

<sup>b</sup>Numbers in per cent columns refer to the percent of each sample in each region.

<sup>c</sup>Eastern states: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia. Midwestern states: Michigan, Ohio, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, Kansas. Southern states: Virginia, West Virginia, Kentucky, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Louisiana, Arkansas. Western states: Oklahoma, Texas, New Mexico, Arizona, Montana, Idaho, Wyoming, Colorado, Utah, Washington, Oregon, Nevada, California.

$\chi^2$  across the proportions of each sample in each region = 2.28, df = 3, n.s.

TABLE D

Participants in Present Study versus Participants in  
Sheehan's Study: Proportions in Different Sizes of Dioceses

Size	Present Participants ( <u>N</u> =44)		Sheehan's Participants ( <u>N</u> =80 <sup>a</sup> )	
	<u>N</u>	% <sup>b</sup>	<u>N</u>	%
Small (1-100 priests)	7	16	19	24
Medium (101-200 priests)	18	41	27	34
Large (201-500 priests)	12	27	21	26
Extra-Large (over 500 priests)	7	16	13	16

<sup>a</sup>"Unknown or Inapplicable" category (1 bishop) was not included, reducing N to 80.

<sup>b</sup>Numbers in per cent columns refer to the per cent of each sample in each size category of diocese.

$\chi^2$  across all groups--proportions of each sample in each size category of diocese = 1.25, df = 3, n.s.

TABLE E

Participants in Present Study versus Participants in Sheehan's Study: Proportions in Different Residence Situations

Residence Situation	Present Participants ( <u>N</u> =44)		Sheehan's Participants ( <u>N</u> =81)	
	<u>N</u>	% <sup>a</sup>	<u>N</u>	%
Live alone	13	30	29	36
Live with one other	13	30	16	20
Live in small group (3-9)	14	32	32	40
Live in large group	4	9	4	5

<sup>a</sup>Numbers in per cent columns refer to the per cent of each sample in each category of residence.

$\chi^2$  across all groups = 2.74, df = 3, n.s.

TABLE F

Present Participants versus Sheehan's Participants

Birth Order

Birth Order	Present Participants ( <u>N</u> =44)		Sheehan's Participants ( <u>N</u> =81)	
	<u>N</u>	% <sup>a</sup>	<u>N</u>	%
Oldest child	20	46	31	38
Middle child	18	41	34	42
Youngest child	5	11	13	16
Only child	1	2	3	4

<sup>a</sup>Numbers in per cent columns refer to per cent of each sample in each category.

$\chi^2$  across all groups = .99, df = 3, n.s.



TABLE G

Present Participants versus Sheehan's Participants:  
Educational Background

Education	Present Participants (N=44)		Sheehan's Participants (N=81)	
	<u>N</u>	%	<u>N</u>	%
Bachelor's degree before entering seminary	10	23	19	23
Highest ecclesiasti- cally accredited degree in theology:				
Bachelor	11	25	11	14
Licentiate	14	32	14	17
Doctorate	3	7	8	10
Doctor of Divinity	7	16	11	14
Degree in Canon Law	11	25	25	31
State accredited Master's degree	16	36	29	36
State accredited Doctor's or Pro- fessional degree	6	14	8	10
Study in Rome	10	23	26	32

TABLE H

Ordinaries versus Priests on Self-Ratings of Faith:  
Means and Standard Deviations of Present, Ideal,  
Social, Past, & Future Faith Ratings

Faith Position	Ordinaries (N=38)		Priests (N=167)		t-value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Present	7.84 <sup>a</sup>	1.15	7.18	1.42	3.07*
Ideal	9.87	.34	9.86	.44	.10
Social	8.29	1.16	7.72	1.38	2.61**
Past	6.68	1.69	5.56	2.30	3.43+
Future	8.82	.61	7.93	2.19	4.53+

<sup>a</sup>The higher the score the more mature the faith is rated.

\*Significant at the .01 level (two-tail).

\*\*Significant at the .02 level (two-tail).

+Significant at the .002 level (two-tail).

TABLE I

Ordinaries versus Developmental Groups of Priests:  
Means and Standard Deviations on Six LSCBC Subtests

Subtest		Groups				
		I <sup>a</sup>	II	III	IV	Ordinaries
Self	<u>M</u>	45.73	46.00	47.25	49.89	46.00
	<u>SD</u>	4.17	3.22	3.89	4.33	3.10
	<u>t</u>	-.20	.00	2.17*	3.53**	
Inter- personal Relations	<u>M</u>	43.82	41.77	43.84	48.16	39.74
	<u>SD</u>	3.97	4.37	4.36	6.54	3.38
	<u>t</u>	3.13+	2.33*	6.49**	5.30**	
Psycho- sexual Maturity	<u>M</u>	46.00	43.59	46.55	49.53	43.43
	<u>SD</u>	4.24	3.71	4.27	5.21	3.92
	<u>t</u>	1.82	.19	4.47**	4.55**	
Church- Faith- Religion	<u>M</u>	40.73	42.01	42.00	45.42	37.55
	<u>SD</u>	4.10	4.08	4.56	6.01	4.27
	<u>t</u>	2.27*	4.81**	5.88**	5.15**	
Priest- hood	<u>M</u>	43.91	45.28	44.91	48.74	40.26
	<u>SD</u>	4.53	4.52	5.04	5.79	3.41
	<u>t</u>	2.49*	5.61**	6.95**	5.93**	
Job Satis- faction	<u>M</u>	42.18	44.77	43.89	48.00	40.29
	<u>SD</u>	3.84	4.14	5.11	6.76	4.80
	<u>t</u>	1.38	4.51**	4.24**	4.49**	

Note: As the scores go lower the subject manifests a higher degree of adjustment.

<sup>a</sup>Developmental groups: I. Developed priests ( $N=11$ ); II. Developing priests ( $N=39$ ); III. Underdeveloped priests ( $N=149$ ); IV. Maldeveloped priests ( $N=19$ ); and Ordinaries ( $N=42$ ).

\* $p < .05$  (two-tail).

\*\* $p < .002$  (two-tail).

+ $p < .01$  (two-tail).

TABLE J

Ordinaries versus Criterion Group of Males:  
Means and Standard Deviations on IS

Factor <sup>a</sup>	Ordinaries (N=42)		Males (N=107)		t-value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
I	5.73	.71	5.50	.84	1.69
Ia	5.89	.96	5.90	1.03	n.s.
Ib	6.10	.82	5.90	1.10	1.21
Ic	5.54	1.26	5.20	1.40	1.43
Id	5.29	.84	5.10	1.04	11.59*
II	5.63	.92	5.00	1.14	3.50*
III	4.42	.62	4.41	1.09	n.s.
IV	5.62	.91	5.10	1.06	2.99**
V	6.03	.60	5.30	1.00	5.44*
VI	6.05	.63	5.20	1.26	5.47*

<sup>a</sup>Factors: I. Identity. Ia. Ego-Career. Ib. Ego-Group. Ic. Ego-Self. Id. Ego-Affect. II. Expressivity and Comfort within a Social Context. III. Individualistic Expressivity. IV. Integrity. V. Autonomy within Social Limits. VI. Trust.

\* $p < .002$  (two-tail).

\*\* $p < .01$  (two-tail).

TABLE K

Ordinaries versus Priests Over 55:

POI Mean Scores

Scale	Ordinaries (N=42)	Priests (N=188)
Time Competence	17.29	16.4
Inner Directedness	80.29	74.7
Self-Actualizing Values	18.81	17.8
Existentiality	16.90	17.0
Feeling Reactivity	13.50	12.4
Spontaneity	10.86	9.3
Self Regard	11.81	11.0
Self Acceptance	16.21	15.3
Nature of Man, Constructive	12.24	11.0
Synergy	6.52	6.5
Acceptance of Aggression	14.24	14.1
Capacity for Intimate Contact	16.91	15.6

TABLE I

Ordinaries versus Developmental Groups of Priests:  
Means and Standard Deviations on POI Scales

Scale		Groups				
		I <sup>a</sup>	II	III	IV	Ordinaries
TC <sup>b</sup>	M	17.36	17.79	17.23	15.58	17.29
	SD	3.41	2.83	2.60	4.34	2.56
	t	.06	.82	-.13	-1.59	
I	M	84.82	87.74	80.91	77.95	80.29
	SD	14.35	11.47	11.55	15.68	11.69
	t	.97	2.89*	.30	-.58	
SAV	M	19.55	20.10	19.10	18.11	18.81
	SD	3.64	2.51	2.58	3.49	2.71
	t	.63	2.23**	.62	.77	
Ex	M	21.45	21.23	18.84	18.79	16.90
	SD	4.50	3.65	4.17	5.28	4.53
	t	2.98*	4.75+	2.49++	1.35	
FR	M	13.64	14.69	13.35	13.53	13.50
	SD	2.29	3.45	3.02	3.36	3.41
	t	.16	1.56	-.26	.03	
S	M	11.18	12.28	11.04	10.11	10.86
	SD	3.74	3.19	2.81	3.18	2.85
	t	.27	2.11**	.37	-.88	
SR	M	11.91	12.44	11.79	10.68	11.81
	SD	2.91	2.34	2.15	2.79	1.97
	t	.11	1.24	-.06	-1.59	
SA	M	17.27	17.69	16.36	15.11	16.21
	SD	4.13	3.61	3.55	4.41	3.40
	t	.78	1.89+++	.24	-.97	
NC	M	12.82	12.93	12.37	11.89	12.24
	SD	1.78	1.58	2.01	2.00	2.01
	t	.94	1.73+++	.37	-.63	

TABLE L  
(Continued)

Scale		Groups				
		I <sup>a</sup>	II	III	IV	Ordinaries
Sy	<u>M</u>	7.00	7.33	6.74	6.58	6.52
	<u>SD</u>	1.73	1.01	1.23	1.22	1.23
	<u>t</u>	.86	3.23+	1.00	.17	
A	<u>M</u>	14.64	15.26	14.55	14.05	14.24
	<u>SD</u>	4.08	3.54	3.46	3.47	3.32
	<u>t</u>	.30	1.34	.53	-.20	
C	<u>M</u>	17.27	18.33	16.48	16.74	16.90
	<u>SD</u>	4.43	3.74	3.78	4.19	3.36
	<u>t</u>	.25	1.80+++	-.70	-.15	

<sup>a</sup>Groups: I. Developed priests (N=11); II. Developing priests (N=39); III. Underdeveloped priests (N=149); IV. Mal-developed priests (N=19); and Ordinaries (N=42).

<sup>b</sup>Scales: Tc - Time Competence; I - Inner-Directedness; SAV - Self-Actualizing Values; Ex - Existentiality; FR - Feeling Reactivity; S - Spontaneity; SR - Self Regard; Sa - Self Acceptance; NC - Nature of Man, Constructive; Sy - Synergy; A - Acceptance of Aggression; and C - Capacity for Intimate Contact.

\*p < .01 (two-tail).  
 \*\*p < .05 (two-tail).  
 +p < .002 (two-tail).  
 ++p < .02 (two-tail).  
 +++p < .05 (one-tail).

TABLE M

Developmental Groups of Priests versus Sheehan's Bishops:  
Means and Standard Deviations on Six LSCBC Subtests

Subtest		Groups				
		I <sup>a</sup>	II	III	IV	Bishops
Self	<u>M</u>	45.73	46.00	47.25	49.89	45.47
	<u>SD</u>	4.17	3.22	3.89	4.33	2.45
	<u>t</u>	.20	.91	4.25*	4.29*	
Inter- personal Relations	<u>M</u>	43.82	41.77	43.84	48.16	42.73
	<u>SD</u>	3.97	4.37	4.36	6.54	4.32
	<u>t</u>	.85	1.13	1.86**	3.45**	
Psycho- sexual Maturity	<u>M</u>	46.00	43.59	46.55	49.53	45.35
	<u>SD</u>	4.24	3.71	4.27	5.21	3.95
	<u>t</u>	.48	2.38+	2.14++	3.28**	
Church- Faith- Religion	<u>M</u>	40.73	42.01	42.00	45.42	40.19
	<u>SD</u>	4.10	4.08	4.56	6.01	3.77
	<u>t</u>	.41	2.35++	3.22*	3.63*	
Priest- hood	<u>M</u>	43.91	45.28	44.91	48.74	41.14
	<u>SD</u>	4.53	4.52	5.04	5.79	4.33
	<u>t</u>	1.91+++	4.76*	5.95*	5.38*	
Job Satis- faction	<u>M</u>	42.18	44.77	43.89	48.00	42.82
	<u>SD</u>	3.84	4.14	5.11	6.76	4.33
	<u>t</u>	-.51	2.38+	1.68+++	3.19**	

Note: As the scores go lower the subject manifests a higher degree of adjustment.

<sup>a</sup>Developmental groups: I. Developed priests (N=11); II. Developing priests (N=39); III. Underdeveloped priests (N=149); IV. Maldeveloped priests (N=19); and Bishops (N=81).

\* $p < .002$  (two-tail).  
 \*\* $p < .01$  (two-tail).  
 + $p < .02$  (two-tail).  
 ++ $p < .05$  (two-tail).  
 +++ $p < .05$  (one-tail).



TABLE N

## Developmental Groups of Priests versus Ordinaries:

## Means and Standard Deviations on IS

Factor <sup>a</sup>		Groups				
		I <sup>b</sup>	II	III	IV	Ordinaries
I	M	5.70	5.23	5.34	4.38	5.73
	$\frac{SD}{t}$	.68	.86	1.01	1.57	.71
	$\frac{t}{t}$	-.13	-2.85*	-2.85*	-3.59**	
Ia	M	5.80	5.37	5.61	4.59	5.89
	$\frac{SD}{t}$	1.02	1.15	1.06	1.82	.96
	$\frac{t}{t}$	-.26	-2.19+	-1.62	-2.93*	
Ib	M	5.85	5.53	5.44	4.91	6.10
	$\frac{SD}{t}$	.94	1.10	1.32	1.35	.82
	$\frac{t}{t}$	-.81	-2.63++	-3.96**	-3.56**	
Ic	M	5.95	5.14	5.11	3.79	5.54
	$\frac{SD}{t}$	.93	1.50	1.54	2.12	1.26
	$\frac{t}{t}$	1.20	-1.29	-1.85+++	-3.34*	
Id	M	5.27	4.81	4.96	4.00	5.29
	$\frac{SD}{t}$	.96	.80	1.15	1.80	.84
	$\frac{t}{t}$	-.06	-2.63++	-2.06+	-2.98*	
II	M	5.59	5.37	4.98	4.39	5.63
	$\frac{SD}{t}$	1.42	.95	1.41	1.44	.92
	$\frac{t}{t}$	-.09	-1.25	-3.55**	-3.45**	
III	M	5.29	5.44	5.39	4.92	4.42
	$\frac{SD}{t}$	.91	.73	.93	.87	.62
	$\frac{t}{t}$	3.00++	6.78**	7.98**	2.27+	
IV	M	5.49	5.15	5.09	4.36	5.62
	$\frac{SD}{t}$	.86	.85	1.15	1.58	.91
	$\frac{t}{t}$	-.42	-2.38++	-3.11*	-3.23*	
V	M	5.31	5.00	4.94	4.76	6.03
	$\frac{SD}{t}$	.48	.86	.82	.60	.60
	$\frac{t}{t}$	-4.16**	-6.17**	-9.45**	-7.61**	

TABLE N  
(Continued)

Factor <sup>a</sup>		Groups				
		I <sup>b</sup>	II	III	IV	Ordinaries
VI	M	5.58	5.80	5.53	5.22	6.05
	<u>SD</u>	1.02	.67	.88	1.06	.63
	<u>t</u>	-1.47	-1.76+++	-4.35**	-3.19*	

<sup>a</sup>Factors: I. Identity. Ia. Ego-Career, Ib. Ego-Group. Ic. Ego-Self. Id. Ego-Affect. II. Expressivity and Comfort within a Social Context. III. Individualistic Expressivity. IV. Integrity. V. Autonomy within Social Limits. VI. Trust.

<sup>b</sup>Groups: I. Developed priests (N=11); II. Developing priests (N=39); III. Underdeveloped priests (N=149); and IV. Maldeveloped priests (N=19); and Ordinaries (N=42).

\*p < .01 (two-tail).  
 \*\*p < .002 (two-tail).  
 +p < .05 (two-tail).  
 ++p < .02 (two-tail).  
 +++p < .05 (one-tail).

TABLE O

Ordinaries from Larger Dioceses versus Those from  
Smaller Dioceses: Means and Standard Deviations on LSCBC

Subtest	Larger Dioceses ( <u>N</u> =18)		Smaller Dioceses ( <u>N</u> =24)		<u>t</u> -value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Total Score	248.89	13.56	246.29	18.27	.53
Self	46.56	2.71	45.58	3.36	1.04
Interpersonal Relations	40.17	3.96	39.42	2.92	.68
Psychosexual Maturity	44.06	3.73	42.96	4.07	.08
Priesthood	39.67	2.57	40.71	3.92	-1.04
Church-Faith- Religion	38.06	3.35	37.17	4.88	.70
Job Satisfaction	40.50	3.94	40.13	5.43	.26

Note: As the scores go lower the subject manifests  
a higher degree of adjustment.

TABLE P

Ordinaries from Larger Dioceses versus Those from  
Smaller Dioceses: Means and Standard Deviations on IS

Factor <sup>a</sup>	Larger Dioceses (N=19)		Smaller Dioceses (N=23)		t-value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
I	5.88	.60	5.61	.78	1.25
Ia	6.16	.86	5.66	.99	1.74*
Ib	6.26	.77	5.97	.86	1.15
Ic	5.79	1.00	5.34	1.43	1.21
Id	5.28	.75	5.31	.93	-.09
II	5.22	.88	5.97	.83	-2.79**
III	4.23	.55	4.57	.64	-1.86*
IV	5.67	.94	5.57	.90	.33
V	6.09	.44	5.98	.72	.61
VI	5.91	.70	6.17	.54	-1.34
VII	6.46	.45	6.39	.76	.39
VIII	5.55	.96	5.08	1.28	1.36

<sup>a</sup>Factors: I. Identity. Ia. Ego-Career. Ib. Ego-Group. Ic. Ego-Self. Id. Ego-Affect. II. Expressivity and Comfort within a Social Context. III. Individualistic Expressivity. IV. Integrity. V. Autonomy within Social Limits. VI. Trust. VII. Ideal Self. VIII. Church.

\* $p < .05$  (one-tail).

\*\* $p < .01$  (two-tail).

TABLE Q

Those Living with One Other or Large Group  
 versus Those Alone or in Small Group:  
 Means and Standard Deviations on LSCBC

Subtest	With One or Large ( <u>N</u> =16)		Alone or Small ( <u>N</u> =26)		<u>t</u> -value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Total Score	247.38	16.60	246.96	16.07	.08
Self	45.44	2.94	46.35	3.20	-.94
Interpersonal Relations	39.88	3.61	39.65	3.30	.20
Psychosexual Maturity	43.44	4.34	43.42	3.73	.01
Priesthood	40.00	3.60	40.42	3.35	-.38
Church-Faith- Religion	37.75	4.73	37.42	4.05	.23
Job Satisfaction	40.81	5.21	39.96	4.61	.54

Note: As the scores go lower the subject manifests a higher degree of adjustment.

TABLE R

Those Living with One Other or Large Group versus Those Alone or in Small Group: Means and Standard Deviations on IS

Factor <sup>a</sup>	Alone or Small (N=25)		With One or Large (N=17)		t-value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
I	5.69	.68	5.79	.76	-.46
Ia	5.87	.82	5.91	1.15	-.13
Ib	6.08	.70	6.14	1.01	-.20
Ic	5.33	1.36	5.85	1.06	-1.40
Id	5.23	.91	5.39	.75	-.64
II	5.60	.97	5.68	.87	-.27
III	4.36	.66	4.51	.55	-.78
IV	5.65	.81	5.56	1.06	.31
V	5.99	.57	6.08	.66	-.45
VI	6.06	.59	6.04	.69	.10
VII	6.39	.75	6.45	.44	-.32
VIII	5.37	1.19	5.18	1.13	.54

<sup>a</sup>Factors: I. Identity. Ia. Ego-Career. Ib. Ego-Group. Ic. Ego-Self. Id. Ego-Affect. II. Expressivity and Comfort within a Social Context. III. Individualistic Expressivity. IV. Integrity. V. Autonomy within Social Limits. VI. Trust. VII. Ideal Self. VIII. Church.

TABLE S

Those Who Live with Others versus Those Who Live Alone:  
Means and Standard Deviations on POI Scales

Scale	With Others ( <u>N</u> =29)		Alone ( <u>N</u> =13)		<u>t</u> -value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Time Competence	16.79	2.74	18.38	1.71	-2.29*
Inner Directedness	78.45	13.06	84.38	6.54	-1.96**
Self-Actualizing Value	18.69	2.82	19.08	2.53	-.44
Existentiality	16.21	5.04	18.46	2.60	-1.91**
Feeling Reactivity	13.21	3.68	14.15	2.73	-.93
Spontaneity	10.52	3.07	11.62	2.22	-1.31
Self Regard	11.69	2.11	12.23	1.59	-.92
Self Acceptance	15.90	3.49	16.85	3.11	-.88
Nature of Man, Constructive	11.86	2.10	12.85	1.28	-1.86**
Synergy	6.59	1.35	6.38	.96	.55
Acceptance of Aggression	14.34	3.73	14.00	2.27	.37
Capacity for Intimate Contact	16.86	3.38	17.77	2.17	-1.04

\* $p < .05$  (two-tail).

\*\* $p < .05$  (one-tail).

TABLE T

Those Trained in Rome &/or Canon Law versus Those not  
so Trained: Means and Standard Deviations on LSCBC

Subtest	Rome &/or C.L. ( <u>N</u> =17)		No Rome or C.L. ( <u>N</u> =25)		<u>t</u> -value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Total Score	250.65	19.91	244.72	12.74	1.09
Self	46.59	4.11	45.60	2.18	.91
Interpersonal Relations	40.29	3.57	38.96	3.02	1.26
Psychosexual Maturity	43.53	4.91	43.36	3.19	.13
Priesthood	40.35	3.69	40.16	3.27	.17
Church-Faith- Religion	38.82	5.17	36.68	3.36	1.51
Job Satisfaction	41.12	5.61	39.72	4.19	.87

Note: As the scores go lower the subject manifests  
a higher degree of adjustment.



TABLE U

Participating Ordinaries versus Population of Ordinaries:  
Hierarchical Rank

Rank	Participating Ordinaries ( <u>N</u> =44)		Population of Ordinaries ( <u>N</u> =153)		<u>z</u> -value
	<u>N</u>	%	<u>N</u>	%	
Cardinal/ archbishop	4	9	29	19	-1.56
Bishop	40	91	124	81	1.56

$\chi^2$  for proportion of Cardinals/archbishops versus proportion of bishops in the sample compared to expected proportions = 2.44, df = 1, n.s.

TABLE V

Participating Ordinaries versus Population of Ordinaries:  
Proportions in Different Regions of the U.S.

Region	Participating Ordinaries (N=44)		Population of Ordinaries (N=153)		z-value
	<u>N</u>	% <sup>b</sup>	<u>N</u>	% <sup>c</sup>	
Eastern U.S. <sup>a</sup>	10	23	34	22	.14
Midwestern U.S.	14	32	54	35	-.43
Southern U.S.	11	25	26	17	1.33
Western U.S.	9	21	39	25	-.57

<sup>a</sup>Eastern states: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia. Midwestern states: Michigan, Ohio, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, Kansas. Southern states: Virginia, West Virginia, Kentucky, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Louisiana, Arkansas. Western states: Oklahoma, Texas, New Mexico, Arizona, Montana, Idaho, Wyoming, Colorado, Utah, Washington, Oregon, Nevada, California.

<sup>b</sup>Per cent of sample of 44.

<sup>c</sup>Per cent of population of 153.

$\chi^2$  for observed frequencies of participating ordinaries from the four regions compared to the expected frequencies = 1.56, df = 3, n.s.

TABLE W

Participating Ordinaries versus Population of Ordinaries:  
Proportions in Different Sizes of Dioceses

Size	Participating Ordinaries (N=44)		Population of Ordinaries (N=153)		Per cent Participating
	<u>N</u>	% <sup>a</sup>	<u>N</u>	% <sup>b</sup>	
Small (1-100 priests)	7	16	23	15	30
Medium (101-200 priests)	18	41	43	28	42
Large (201-500 priests)	12	27	56	37	21
Extra-Large (over 500 priests)	7	16	31	20	23

<sup>a</sup>Per cent of sample of 44.

<sup>b</sup>Per cent of population of 153.

$\chi^2$  for observed frequencies of participating ordinaries from the various sizes of dioceses compared to the expected frequencies = 4.57, df = 3, n.s.

$\chi^2$  for observed frequencies of combined Small and Medium dioceses versus combined Large and Extra-Large dioceses compared to expected frequencies = 3.34, df = 1, n.s.

TABLE X

Participating Ordinaries versus Population of Ordinaries:  
 Years as Priest, Years as Bishop, Years as Ordinary

Years	Participating Ordinaries (N=44)		Population of Ordinaries (N=153)		<u>t</u> -value
	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Number of years as priest	34.16	7.79	36.71	7.90	-1.91
Number of years as bishop	11.80	6.66	15.29	10.22	-2.68*
Number of years as ordinary	7.45	5.45	9.42	6.51	-2.02**

\*Significant at .01 level (two-tail), df = 109.58

\*\*Significant at .05 level (two-tail), df = 83.26

APPROVAL SHEET

The dissertation submitted by James J. Schroeder has been read and approved by the following Committee:

Dr. Frank J. Kobler, Director  
Professor, Psychology, Loyola

Dr. Eugene C. Kennedy  
Professor, Psychology, Loyola

Dr. Ronald E. Walker  
Professor, Psychology, and  
Dean of the College of Arts and  
Sciences, Loyola

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

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

November 15, 1978

Date

Frank J. Kobler

Director's Signature