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The Loyola Sentence Completion Blank for Clergymen: Construction and Validation

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THE LOYOLA SENTENCE COMPLETION BLANK FOR CLERGYMEN:
CONSTRUCTION AND VALIDATION

by



MARY SHEEHAN, RSM

*A Thesis Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
the Requirements for the Degree of Master of Arts*

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1971

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LIFE

Mary Sheehan was born in Chicago, Illinois, November, 1933. She graduated from Visitation High School in 1951 and attended Saint Xavier College until 1954 when she joined the Sisters of Mercy. She graduated from Saint Xavier College in 1958 earning a Bachelor of Arts in mathematics.

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CHAPTER I

INTRODUCTION

During the past decade several people at Loyola, Chicago have done significant work on the Loyola Seminarian Sentence Completion Test (Gorman and Kobler, 1963; Heinrich, 1967; McLaughlin, 1969; Sheridan and Kobler, 1969). This work has shown that such a test is a good discriminator between those seminarians in need of psychological counseling and those not in need of such counseling. Given the fact that directors of seminaries were interested in knowing which seminarians would persevere and also which ones would adapt well to the life of the priest, we are not surprised that a psychological instrument such as the Loyola Seminarian Sentence Completion Test (LSSCT) was developed.

The kinds of changes which Roman Catholic priests have experienced in connection with their vocation during these past five or more years, have now made the group actually living this vocation a subject of great interest. The number alone of American priests who have left the priesthood during the past five years is several times the number who left in the preceding five years, to say nothing of the changes in the way many priests are now living out their priesthood (Clifton, 1969). These changes in the priesthood and their consequences for the future have influenced the American Catholic Bishops Conference to commission an extensive study of the priesthood from both a

sociological and psychological point of view. This study, "The Life and Ministry of American Roman Catholic Priests," is now underway. It is therefore not surprising that psychological instruments aimed at understanding the priest and making predictions about his behavior have come to have their own value. The sentence completion blank which this research was aimed at constructing and validating is one directed specifically at priests or clergymen.¹ The sentence completion technique was chosen not only because of its demonstrated success in differentiating seminarians, but also because the technique is well adapted for research with homogeneous groups, has been rated more reliable and valid than other projective techniques reported in the literature (Murstien, 1965), and is clearly useful in a clinical setting (Cf. chapter II below).

Since this writer had the opportunity of working with the group conducting the psychological part of the above-mentioned study, she set up the Loyola Sentence Completion Blank for Clergymen (LSCBC) so that it could be used in connection with this study, i.e., (1) the test was constructed with the advice and suggestions of those working on the study (2) the subcategories of items on the test were ones which it seemed

¹ Though some of the items may be couched in terminology more usual for Roman Catholics than for other sects (e.g. #1, "I wish my fellow priests..." or #15, "The sacrifice of the Mass...") and though some items may not apply so personally (e.g., #49 "Celibacy..."), the test as a whole seems adaptable for nonCatholic clergymen as well as Catholic Clergymen.

the sentence completion technique could get at and ones which the directors of the study wanted investigated (3) the group upon which the test was validated was the group used for the study's pilot study, and (4) the possibilities for further validation studies of the LSCBC and predictive studies using LSCBC scores were left open since the test if useful with the pilot group would be used in the larger field study.

The present study, then, proposes several things:

1. That a sentence completion blank for clergymen can be constructed which will give an overall adjustment score as well as partial adjustment scores in these areas: Perception of Self; Interpersonal Relations; Psychosexual Maturity; Priesthood; Church-Faith; and Job Satisfaction.
2. That this sentence completion blank will be a reliable measure, i.e., judges will be able to rate the LSCBC using the empirically devised manual so that their ratings are clearly consistent.
3. That this sentence completion blank will be a valid measure of adjustment since the total LSCBC scores and the subtest scores will be significantly correlated with adjustment as measured by the Minnesota Multiphasic Personality Inventory (MMPI) and psychologists' ratings of the subjects.
4. And finally, that the test will provide a tool which will be useful in individual clinical settings as well as one which will be open to further empirical improvement by way of item analysis, cluster analysis, etc., so that it will eventually be a good predictive tool to use regarding priests' behavior.

CHAPTER II

REVIEW OF THE LITERATURE

The research which bears most importantly on this study can be divided into three categories:

- 1). those studies dealing with the sentence completion technique as a way of testing
- 2). those studies dealing with the special population involved here (priests) or with similar populations (seminarians, religious, ministers, etc.)
- 3). those studies attempting to validate or cross-validate a sentence completion test in a population similar to the one towards which this present study is directed.

Though these categories are not mutually exclusive, the division is helpful because it allows for recognizing in categories one and two the less immediate but necessary sources for this research and in category three its more immediate source.

The Sentence Completion Technique

The sentence completion technique, like other projective or semi-projective testing techniques, is evaluated and used on the basis of its demonstrated reliability and validity, as well as on the basis of clinical perception concerning its value. It also provokes the same kind of questions about the "levels of awareness" hypothesis that the other projective tests provoke. More peculiar to it, however, is the great variation in test construction, test instructions, scoring systems, and uses. Most of the research done on this technique involves either the construction of new forms of sentence completion tests to measure

various things, or the refinement of the form, instructions, scoring systems, etc. of already constructed tests. In all of this research, reliability and validity are important considerations. Before considering this research, however, it is helpful to get an overall estimate of the technique's value and use and some idea of how it relates to the "levels of awareness" hypothesis.

Goldberg (1965) summarized well the research literature on the sentence completion technique up through 1962, and Becker, De Fontaine, and Moran (1969) carried on that summary up to 1969. Goldberg's own conclusion is that the sentence completion technique is of proven use in virtually all areas of clinical psychological research. And Murstein (1965) in commenting on Goldberg's study says: "The Sentence Completion Method is a valid test, generally speaking, and probably the most valid of all the projective techniques reported in the literature (p. 777)." However, Becker et al. did not find the kind of increase in use of the sentence completion which they had expected given the avowal of its usefulness and validity by Goldberg and Murstein. Becker et al. concluded that the reason why the sentence completion method has not yet achieved the kind of effectiveness it can have is that Goldberg's 1965 recommendations are still not being met, i. e., forms of sentence completion tests are being multiplied, often without adequate reason, rather than present forms being cross-validated and normalized.

Though the research from 1962 to 1969 gives witness to the multiplication of sentence completion forms, scoring systems, test instructions, etc., the authors of the review articles do not seem to take into account adequately the fact that adaptability is one of the main advantages of the sentence completion technique. That is, incomplete sentence forms can be easily devised to measure many different variables; thus a multiplication of forms for a variety of purposes seems both natural and desirable. In fact, it is this ability to custom-make sentence completion tests and to then specify predictive criteria consistent with the nature of the test that Murstein (1965) thinks accounts for the superior validity of this technique. The authors of the review articles are right, of course, when they say that needless multiplication of forms for measuring the same thing is undesirable, but again it seems that only some of the most recent studies have given the kind of evidence necessary to dissuade test constructors from needlessly multiplying forms (Cf. below: Walker and Linden, 1967; Siipola, 1968; Irvin and Johnson, 1970; Irvin, 1967).

As far as actual use of the sentence completion technique is concerned, surveys show that it is used consistently for both clinical and research purposes, though again not with the frequency one might expect. Goldberg (1968) asked 100 members of the Society for Projective Techniques and Personality Assessment to rank 10 tests in order of clinical usage. On the basis of 69 responses, he found this order of preference:

Rorschach, Weschler, TAT, MMPI, Projective Drawings, Sentence Completion, Bender-Gestalt, EPPS, Strong, Blacky. Nor was the sentence completion technique found to be the preferred test for dealing with any of 12 clinical tasks which the respondents were asked about. However, the sentence completion was seen as especially useful in measuring interpersonal attitudes and as useful in the personal evaluation of both adults and children, the assessment of adjustment in adults and children, the assessment of anxiety, and the assessment of aggression. There was disagreement on its usefulness for psychiatric diagnosis, and it was considered useless for intellectual evaluation and assessment of organicity. Some of the respondents who were most favorably disposed toward the sentence completion technique, listed its greatest advantage as its sensitizing power for the therapist, i.e., its ability to lead the therapist directly to fruitful areas of consideration with the client. The order of usage of sentence completion tests was (1) Rotter (2) custom or locally developed tests, and (3) Sacks.

A study aimed at discovering the relative use of projective techniques in research found sentence completion tests used fourth most frequently; preceding sentence completion tests were the Rorschach, the TAT, and human projective drawings (Crenshaw et al., 1968). Crenshaw et al. gathered these data by tabulating the research publications from 1947 through 1965 which used projective techniques. They found only two other projective tests used with any consistency in the research, viz. Bender-Gestalt

and word association tests. Thus, there seems to be a definite interest in the sentence completion test as a research tool. As far as its use in the future for both research and clinical purposes is concerned, it seems that new sentence completion forms will continue to be devised for use with homogeneous populations; it is hoped that these forms will be validated and cross validated as has been done in some instances (Cf. below: Sheridan, 1968; McLaughlin, 1969; Heinrich, 1967); and it is hoped in accordance with Goldberg and Becker et al. that researchers will focus on one or two sentence completion tests as they try to measure adjustment in the general adult population so that more useful and more reliable conclusions can be drawn from the test.

The other area of interest mentioned earlier which sentence completion tests share especially with other projective tests is the area of subject awareness. Since 1939 when Frank described the projective hypothesis, psychologists have debated about what level of awareness particular psychological tests got at in the subject, i.e., they have debated about whether the subject simply projects onto the objective tests stimuli what he is experiencing at an unconscious level, or whether he censors his responses and reports what is conscious or whether he does both of these things in different proportions, the proportions being determined by the nature of the stimulus. Users of the sentence completion technique must also make some assumptions about the level of awareness their tool is tapping.

One long-standing argument that focuses this discussion for the sentence completion technique centers around which projective test gets at the deepest (most unconscious) level of the subject. Filmer-Bennett and Klopfer (1962) have contested an earlier-held hypothesis that the sentence completion test more closely approximates the manifest level of awareness than does the TAT. Their study showed that judges using TAT data and judges using Forer Sentence Completion data from the same 20 Ss differed significantly on only one of four traits when they tried to approximate the Ss' self-ratings on these traits (communicativeness, intellectualism, conventionalism and sensitiveness). Filmer-Bennett and Klopfer thought the one significant difference (communicativeness) might have been due to a clearer criteria for this trait since the reliability of the judges' ratings for this trait was generally higher. They concluded that the assumption that the sentence completion test taps behavior which is closer to awareness than does the TAT seems doubtful. Rather both tests seem equidistant from conscious awareness, one adding different things than the other. Goldberg, however, in reviewing the sentence completion literature concluded that there is a more/less difference between what the sentence completion gets at and what other projective tests get at. He says:

... most theorists apparently agree that the material elicited by the sentence completion is typically less dynamic than the material elicited by such tests as the Rorschach, TAT, and projective drawings. All this may be so, whether personality is viewed as layered in different

levels of psychic functioning or whether tests are arranged in a hierarchy according to degree of permitted possible projection (1965, p. 783).

Thus he finds it equally plausible to explain the difference in results as due to different layers in the personality or different degrees of structuredness in the tests.¹ Murstein and Wolf (1970), on the other hand, suggest that both the "levels structure" of the personality and the structure of the test itself are responsible for the different kinds of data gotten from different tests. After testing a group of normal Ss and a group of psychiatric Ss with a continuum of tests (using the Bender-Gestalt, Rotter, TAT, Rorschach, and DAP along the continuum from most stimulus-structured to least) he concluded that the levels effect does appear in normal Ss, i.e., that different levels of personality are projected depending on how structured the stimulus is - the less-structured stimuli evoking responses from the deeper levels of personality.²

¹He also goes on to say that this difference in level tapped by the sentence completion may be the explanation for the better validity and reliability associated with the sentence completion test; thus, he does not see getting at deeper levels as an unqualified good.

²Considering the DAP as the least-structured of these tests seems questionable to the writer, but Murstein does not enter into a discussion of this.

Two other studies which bear on this question of what sentence completion data really reveal about the subject overlap with the larger category of sentence completion studies to be considered next (i.e., studies aimed at varying the form, instructions, scoring, or uses of sentence completion tests). However, since their main value seems to lie in saying something about what can be expected from sentence completion data, they will be considered here. Neuringer and Orwick (1968) gave the Make a Sentence Test (MAST) and the Rotter to a sample of 10 males and 10 females taken from the upper, middle, and lower deciles as determined by scores on the Manifest Anxiety Scale. Half the Ss were put under stress conditions (made them think this was a further screening to see if they needed psychological help). Both Rotter and the MAST were scored for anxiety. The only significant ratios gotten were high anxiety group vs. low and middle group ($F=16.35$ for Rotter and 9.18 for MAST) and female vs. male ($F=10.45$ for Rotter and 6.88 for MAST). The stress condition when multiplied by anything else did not make a significant difference. In fact, "both sets of anxiety scores earned by the nonstress subjects were higher than those made by the individuals in the stress condition (p. 204)." Since the subjects in the stress situation appeared to the authors to behave as if stress really had been induced, they concluded that the stress situation had the effect of making the Ss in it dissimulate in order to make themselves look psychologically better. This kind of result, then, raises the question of how much control the subject has over his response on the sentence completion test.

The other study mentioned is one by Siipola (1968). Siipola hypothesized that Ss working under a time pressure condition would produce more ego-alien responses (those later rejected as inapplicable to oneself) and more conflict responses (C3 responses according to Rotter's scoring system) on a sentence completion test than would Ss working under a free condition. Using 73 college females for each condition, she found that the differences in number of ego-alien responses and the number of conflict responses were significant in the predicted direction (significant at the .001 level). She also gave a group of Ss the same test under both conditions. Those Ss who appeared most incongruent under the two conditions were also the Ss who were highest on an anxiety measure. Siipola herself sees her results as related to the levels controversy, i.e., she sees the time-pressure condition evoking responses which are usually kept below the surface; whereas the responses given under the free condition are more like the responses given when a person has had time to defend by intellectualization and reaction formation. Or as she says, "Free conditions, then, reveal the personality 'at its best' while pressure conditions seem more effective in bringing to the surface vulnerable, ego-alien areas of the personality (p.570)." Her research is important in that it shows how directive the actual test instructions for sentence completion testing can be. It is also important for demonstrating the different levels of response which are present within the same individual-the actual response given being significantly

affected by the situation.³

Siipola's research leads us into the whole question of sentence completion forms, scoring procedures, variations in stems and instructions, and uses of the sentence completion test. As we saw in Goldberg's survey (1968), the Rotter and Sacks sentence completion tests are the two noncustom-made tests that are most frequently used by clinicians. Their more frequent use is probably due to the fact that they have been available for some time now and both have devised some kind of an objective scoring system. Though Holsopple and Miale (1954) have objected to these attempts at objectivizing the sentence completion as well as other projective techniques, it is around the "objectivized" sentence completion tests that reliability and validity data have collected.

Sacks and Levy (1950) set up a rough discriminating scale going from two to zero, two designating severe disturbance and zero designating no significant disturbance. Rotter and Rafferty (1950) set up a more graded

³Siipola's description of the free condition as revealing personality "at its best" seems questionable in that it seems to imply that personality at its best means what sounds good to the self or to others regardless of what it costs to make it sound good (defending by intellectualization and reaction formation). Personality at its best would seem to the writer to be found somewhere between these two modes of response, but the two extremes of response do give a good picture of the gambit of behavior possible.

scale for their Incomplete Sentences Blank (ISB). Using a scale that goes from positive (0) through neutral (3) to most conflictual (6) response, they have provided a way of rating sentence completions which has been used advantageously in many studies. Their setting up of manuals based on empirically produced responses has also been repeated frequently. Reliability and validity figures for Rotter's and Rafferty's test are good. In their own work (1950) they reported inter-scorer reliability of .96 using the female manual and .91 using the male manual. These correlations were further verified by Churchill and Crandall (1965). The test-retest reliability figures which Churchill and Crandall reported for ISB, though significant at the .01 level, were not especially high (.43, .52, and .38 for male subjects at 6-, 12-, and 36-month intervals). However Stephens (1960) found support for the hypothesis that these low test-retest reliability figures reflect real changes in the subject: "the stems with lowest retest reliability were those most likely to be sensitive to change in adjustment in the first six months of college experience." Since Churchill and Crandall collected their retest reliability figures from college freshmen's protocols, the reliability of the test does not seem seriously hampered by these low retest reliability scores. Validity figures as reported by Rotter, Rafferty, and Schachtelz (1965) were derived from a biserial correlation between adjustment ratings and ISB scores. The biserial validity coefficients obtained were .64 for females and .77 for

males. Thus their sentence completion test seems to be a valuable discriminator of adjustment.

Adjustment is not the only variable the Rotter is used to assess, but its greatest success is in this area. As far as determining whether a person is normal, neurotic, or psychotic, the Rotter and the Sacks were shown to be equally discriminating in a study by Walker and Linden (1967). Twenty judges (five undergraduate students in engineering, five undergraduate students in psychology, five graduate students in psychology, and five experienced PH.D. psychologists) judged 18 Rotter and 18 Sacks protocols for the same 18 Ss. All the categories of judges classified the Ss consistently whether using the Rotter or the Sacks form. The accuracy of classification was also better than chance for all classes of judges but marked individual differences in judging ability appeared among judges at all levels of sophistication. Thus, Goldberg and Becker et al. are given some support for saying researchers should concentrate on perfecting one sentence completion test for assessing adjustment since the Rotter and Sacks were found equally discriminating. The inability of the experienced psychologist to judge the Ss in a significantly more accurate way than the nonpsychologist indicates, however, that neither of these sentence completion tests is as useful a tool for psychologists as seems possible.

Perhaps the direction of scoring which Borgotta (1961) indicates as an improvement on the Rotter scoring system will make the tool more useful in the hands of psychologists than the

present scoring system. Borgotta objects to Rotter's scoring of a single dimension only (i.e., adjustment); rather he thinks that scoring categories should be developed so that the S would get a score on several dimensions such as he developed for MAST. Renner, Maher, and Campbell (1962) developed a similar type of scoring system for Rotter's test; the dimensions they score for are anxiety, dependency, and hostility.⁴ The sentence completion test used for the present study tries to combine the Rotter scoring system with the Borgotta multiple dimensions scoring by getting an overall adjustment score plus six subtest adjustment scores (see Chapter III).

The other kinds of variations found in sentence completion tests center around the kind of instructions given and the kind of stems used. Kinds of instructions vary primarily between ones which tell the S to give his real feelings and ones which tell him to give his first response. The Siipola study (1968) mentioned earlier enforced this difference in instructions by limiting the time for the immediate response condition to ten minutes with the Ss' knowledge and allowing the "real feelings" group as much time as they wished. As

⁴It was Borgotta's scoring of anxiety on MAST and the Renner *et al.* scoring on the Rotter which Neuringer and Orwick used in their earlier-mentioned study.

stated they got significantly different results. Cromwell and Lundy (1965) found no significant difference between speed and real feeling conditions when they tested patients in a Veterans Administration hospital. They were testing to find out which stems were most productive for making personality inferences. Irvin and Johnson (1970) tested the hypothesis that different types of instructions would get different type of responses but their results were negative. Using a 36-item sentence completion test, they set up four types of instructions: real feelings, immediate response, immediate response plus real feelings, and neutral instructions. They found no evidence that one set of instructions should be preferred to any other though they thought some item-clusters might be more vulnerable than others to the nature of the instructions given. The type of instructions used for the sentence completion test in the present study combines the immediate response instruction with the real feelings instruction. Since no time limit was enforced, however, it seems best to judge the results somewhat in the direction of Siipola's findings, i.e., the Ss would have had time to censor some of their immediate feelings; thus they would tend to intellectualize and therefore report less ego-alien feelings. In other words, the Ss had some opportunity to present their ideal self if in spite of this they appeared very conflicted, their adjustment seems more precarious than if they appeared this way on a less controllable test.

The type of stem used has also been a subject of controversy: are first or third person stems more useful diagnostically? are negatively-toned, positively-toned, or neutral stems more productive? Goldberg concluded from his review of the literature that the assumptions regarding the use of first or third person stems seemed largely untested though he cited some evidence favoring first person stems. Becker et al. concluded from their review of Irvin (1967), Stricker and Dawson (1966), and Siipola (1968) that the evidence for the use of first or third person stems is still inconclusive: Stricker and Dawson report no difference; Irvin reports a difference favoring first person stems; and Siipola reports a difference favoring third person stems. With regard to the emotional tone of stems, Meltzoff's conclusion (1965) seems most valid. He says that positively toned stems tend to elicit responses suggestive of good adjustment, negatively toned ones responses suggestive of poor adjustment, and neutral stems either good or poor adjustment responses. The fact that all of these types of responses are important for understanding a person plus the fact that the whole mood of the test can be affected by the initial instructions (Siipola, 1968) suggest that a variety of stem types might still form the most useful and most diagnostic type of sentence completion test. This applies also to the use of first or third person stems. Holsopple and Miale (1954) cite some experimental evidence which supports the idea that a varied-stem form is most productive:

When only those openings are included which most often yield important data, the task becomes briefer but the value of particular responses diminishes. Thus we learned from one edition in which only the twenty-five most often valuable openings were used that many of the twenty-five distinctly lost utility. The subject acts as if the inclusion of noncommittal, unimportant completions permits him greater latitude in responding to openings of high importance. (p.14).

The uses to which various sentence completion tests have been put are too varied and oftentimes too different from the use of the sentence completion test in the present study to consider them at any length here. The variety of uses is clear just from a glance at the literature reviews by Goldberg or Becker *et al.* Sentence completion tests have been used to assess overt aggression in normal school children, to set up norms for gifted adolescents, to assess adjustment in leaders vs. nonleaders, to predict scholastic success, to identify characteristics related to particular vocations, to compare psychopaths' responses with those of prisoners, to differentiate between intellectually superior boys and girls, to measure guilt, etc.

In summary, the sentence completion technique seems to be a useful technique for assessing psychological adjustment in special populations. It requires some expenditure of time to set up a scoring manual and to cross-validate the test, but its potential for clinical and research use appears to make this expenditure worthwhile.

Studies of Priests and Similar Populations

The research that has been done on priests and their counter-parts is much broader in scope than is the intent of this study. Thus this literature survey will consider only some of those studies which have used sentence completion tests to learn something about the personality of priests, religious, etc. and those studies which have used the MMPI with these same groups. The MMPI studies are included since MMPI results will be used as one criterion for validating the present test.

Most of the studies which fall into this category and which use sentence completion tests use custom-made tests. However, Palomo (1967) used one of the tests referred to earlier in his study of seminarians. Using the Sacks test with high school seniors and comparable seminarians, Palomo found significantly different chi-square values (at least at the .05 level) favoring seminarians with regard to attitude toward family unit, superiors, goals, fears, mother, father, and heterosexual relations. He did not find seminarians similarly favored by results of the MMPI, i.e., the MMPI scores of seminarians were higher than those of the general population. His conclusion that the MMPI probably measures a different level of personality than the sentence completion test, a level "in the dimension of pathology and more direct behavior," is questionable as an explanation for his findings. It may also be that the "level of mild maladjustment" below which both of his groups scored on the Sacks Sentence Completion Test may not be discriminating enough for his purposes.

Fehr (1958) though devising his own stems used a modified form of the Rotter scoring system and set up his manual in much the same way as Rotter. Fehr cut down the levels of rating from seven to five and he devised his stems in such a way as to get adjustment scores in six areas (family, self, stress, authority, fear, sociability) rather than on an overall adjustment scale. Fehr's work bears also on the kind of population this present study is aimed at, i.e., he was interested in finding out if his test discriminated between religious and lay groups (N=45 lay and 45 religious college-aged students). Though he had good inter-scorer reliability on all six subtests (ranging from .87 to .98), he found that the subtests did not differentiate significantly between the religious and lay groups except on the stress subscale. Here the religious group scored in a more negative direction than did the lay group (.05 level). His conclusion that all but three of the twelve mean scores on his sentence completion test deviate in a psychologically positive direction from the theoretical mean of 30 (a 3-point or neutral score for all ten items per subtest) cannot be assumed to be evidence that his subjects were more psychologically positive than the norm would be i.e., an empirical rather than a theoretical mean would have to be established for such a meaning to follow from the relation of scores to a mean.

Whitesel (1952), Whitlock (1962), Dodson (1957), and Siegelman (1960, 1961) all have devised sentence completion tests to test some hypothesis in relation to ministerial or

theology students. Whitesel used a 132-item sentence completion test to show that "dominant theological students describe their parents as accepting them while submissive theological students describe their mothers as accepting them and their fathers as rejecting them." Whitlock used a sentence completion test to get a rating on degree of passivity in ministerial candidates. He correlated these ratings with a counselor's clinical rating which was based on depth interviews to get an $r = .845$ between the clinical ratings of passivity and the passivity rating gotten on the sentence completion test. Dodson used several tests, one of them a sentence completion test, to discriminate between "most liberal" and "most conservative" ministerial students and to discriminate ministerial students from non-ministerial students. According to the sentence completion test he used, ministerial students appeared significantly more guilt-ridden, and more inhibited about sexual and hostile responses than did the nonministerial group. The word association test he used with these groups also supported these conclusions. However these same measures were discrepant when used to discriminate "most liberal" from "most conservative" ministerial students. In spite of this, Dodson did conclude that he had adequate evidence to support the hypothesis that alleviation of guilt feelings and constraint of sexual and hostile impulses are some of the unconscious motives for ministers' entering the ministry. Some of Dodson's other hypotheses about ministerial candidates were not borne out by his study, but these hypotheses

were tested by instruments other than the sentence completion test. Siegelman used a 30-item sentence completion test along with other tests to measure personality variables related to the choice of vocation. Though using a group of only 16 theology students, 16 military men, and 16 chemists, he found 14 items able to distinguish the groups significantly on certain gradients, e.g., nurturance, introspection, etc. The theology students were highest "on nurturance, impulsivity, idealistic action, introspection, and vicarious sexual interest and lowest on practical action and natural science analysis."

These few studies show, some of the kinds of questions psychologists are interested in having answered about the population "clergymen." The results reported in these studies evidence that the population does have combinations of traits peculiar to itself and that many of these can be gotten at by the use of the sentence completion technique.

The use of the MMPI with religious groups is well summarized in Dunn's 1965 article. He says there that the studies which have been done so far in this regard fall into one of four categories: normative, descriptive, effect-of-training, and predictive studies. Bier and Rice, working with seminarians and young priests, devised some normative changes for using the MMPI with this specialized population. Dunn says that they did not seem to entertain the possibility that their population was in fact less well-adjusted; rather they concluded that the norms as such did not apply to this group. The descriptive studies of

McCarthy, Gorman, and McDonagh all found a tendency toward neuroticism in their seminary populations, with the Pt, Sc, and Mf scales high. However, Gorman and McDonagh found that most of their sample showed normal. The effect-of-training studies done by Sandra and Murray seem to point clearly to the fact that those attracted to religious life are more perfectionistic, withdrawn, insecure, and in some cases depressed than is the general population. The amount of time spent in religious life or the seminary during which seclusion, enforced quiet, introspection, etc. are promoted, brings about higher scores on the MMPI. Leaving this kind of environment results in a greater tendency toward normal MMPI scores. The predictive studies done with the MMPI, i.e., primarily using MMPI results to predict perseverance in religious life, got inconsistent results. Thus Kobler's (1964) observation that a considerable amount of deviation is tolerable in religious candidates seems correct. Or to say it another way, perseverance in religious life does not appear to be a good measure of adjustment. That the MMPI can be used to describe personality factors among religious as among other members of the population seems incontestable. That MMPI results correlate highly in religious groups with other measures of adjustment seems borne out by the remaining studies to be considered here. These remaining studies are the ones which have attempted to validate or cross-validate a sentence completion test for the seminary population.

Validation of a Sentence Completion Test for a Related Population

The study most similar to the one projected here is Sheridan's, as mentioned earlier. His study attempted to validate the Loyola Seminarian Sentence Completion Test (LSSCT) using protocols from seminarians in the Chicago archdiocesan minor seminary. By using an objective scoring system to rate the items on the protocols, he found that his total LSSCT scores correlated .88 with the "need for counseling" criterion which he used. "Need for counseling" was defined as (1) having three or more scales (excluding the Mf scale) on the MMPI greater than 70, and (2) being rated by two priest-psychologists as "in need of counseling." The subtests on the LSSCT correlated as follows with his criterion: Self=.82; Priesthood=.60; Family=.59; Women=.49; Others=.73; Important Issues=.69.

Since Sheridan was attempting to validate a test which had been used for some time previously to give clinical impressions about individual seminarians, he did not have control over the items which went to make it up. Thus when the items were divided on face value into the different subcategories mentioned above, the number of items per category was very uneven, ranging from 33 stems in the "attitude toward self" category to 7 stems in the "attitude toward women" category. Though the correlation between the subcategory "attitude toward self" and the criterion is greater than the correlation between any other subcategory and the criterion, Sheridan himself thought that the test could be improved by cutting down on the

total number of items and evening off the number per category. This suggestion was followed when the present sentence completion for clergymen was constructed. Sheridan's procedure for setting up the scoring manual was basically the one used for the present study. And the scoring system which was borrowed from Rotter was also used. Both of these are described in Chapter III.

In addition to the validity correlations reported, Sheridan compiled reliability coefficients and a different set of validity coefficients. The inter-scorer reliability coefficients gotten by correlating the total scores obtained when two graduate psychology students scored 30 protocols according to the scoring manual was .91. Test-retest reliability obtained by correlating the scores from 30 Ss who retook the test after a two-month period was .84. The other validity coefficients reported were gotten by using the predictive criterion of "perseverance in the seminary." Sheridan hypothesized that the total LSSCT score and the subtest scores would significantly differentiate perseverers in the seminary from nonperseverers. Using a period of three years as criterion time, he found that only the subcategory "priesthood" correlated significantly with this criterion ($r=.37$); the "important issues" category correlated .28 with the criterion but all the other subcategories and the total had low correlations. Sheridan explained that the length of time he had for follow-up may not have been long enough. Also the explanation given by Kobler for why MMPI scores do not predict perseverance in religious life should be kept in mind.

Two studies (McLaughlin, 1969 and Heinrich, 1967) which attempted to cross-validate Sheridan's study reported similar correlations. McLaughlin used protocols from Ss who entered the seminary during 1967 and 1968 and had taken the LSSCT when they came. Using the criterion "in need of counseling" which he defined as Sheridan had defined it, he found the following average⁵ biserial correlations all of which are significant at the .01 level: Total= .84; Self= .81; Priesthood= .42; Family= .75 Women= .60; Others= .49; Important Issues= .73. Thus, he agrees that the LSSCT scored according to Sheridan's manual is a good indicator of "need for counseling." McLaughlin, however, prefers to use the subcategory scores as indicators of strengths or weaknesses rather than as scores which really divide the group into well-adjusted or poorly adjusted subgroups.

Heinrich, using a sample of seminarians from several religious communities, all of whom were attending college in the midwest, found that the total LSSCT scores correlated highly with mean MMPI scores ($r=.88$). The subtest scores correlated as follows with mean MMPI scores: Self= .80; Priesthood= .69; Family= .85; Women= .21; Others= .50; Important Issues= .62.

Thus, there seems to be good evidence for hypothesizing that a sentence

⁵McLaughlin reports his biserial coefficients separately for the group "in need of counseling" and the group "not in need of counseling."

completion test devised to measure adjustment in clergymen will prove to be a reliable and valid tool.

CHAPTER III

EXPERIMENTAL PROCEDURE

Since the purpose of this study was to construct and validate a sentence completion blank for clergymen, several steps were necessary in the experimental procedure: (1) choice of subjects (2) construction of the test (3) administration of the test (4) derivation of the scoring system (5) carrying out of the reliability study, and (6) carrying out of the validation study.

Subjects

Priests enrolled in the Loyola Pastoral Institute during the summer of 1969 were asked to participate in a pilot study for the national study of priests (This was referred to earlier as "The Life and Ministry of American Roman Catholic Priests"). One hundred and fifteen priests volunteered. The mean age was 34.7 years with a standard deviation of 4.9. Thirty-nine per cent of the priests belonged to religious communities; the remaining were diocesan priests. The per cent of priests engaged as pastors was 5.2; 25.2% were engaged as associate pastors; and the remaining 69.6% were engaged in special assignments, e.g., teaching, serving as chaplain, etc.¹

¹Though this pilot group is atypical of the total priest population both with regard to age and type of assignment, there is no reason to believe the group is atypical with regard to psychological adjustment, the object of the present Sentence Completion Blank.

The priests who volunteered for this pilot study came from various parts of the United States, Canada, and Chile.²

Of the 107 American subjects who took the LSCBC, 60 were selected by use of a table of random numbers to be interviewed as part of the pilot study. Since these 60 subjects would be used in the validity study for the LSCBC, they were excluded from the choice of 40 subjects to be used for setting up the initial scoring manual. The 40 subjects used for setting up the scoring manual were chosen by random sampling without replacement from the remaining 47 subjects.

Construction of Test

Preliminary to constructing the test was the attending of staff meetings of those working on the national study of priests at the National Opinion Research Center and at Loyola. These meetings indicated the subcategories of adjustment in which the researchers were interested with regard to priests, i.e., self, interpersonal relations, psychosexual maturity, priesthood, Church-faith, and job satisfaction. Consulting with some of those people who had previously used sentence completion tests with religious or clergymen was also a helpful preliminary step (Sheridan, 1968; McLaughlin, 1969).

The actual construction of the LSCBC involved these steps:

²Since the study was intended to be a pilot study for the study of American priests, the eight subjects from Canada and Chile who volunteered for the initial part of the study were excluded from further consideration.

- 1). compilation of at least 20 stems per category (sources of previously used stems: Sacks, Stein, Rotter, Michigan, Rohde, LSSCT, Sandra, Fehr)
- 2). judgment of these stems by four clinical psychologists all interested in the priest study and skilled in the use of the sentence completion method, and
- 3). elimination of and addition to the initial stems on the basis of the clinical psychologists' judgment so that 14 stems per category were randomly combined to form the test (Cf. Appendix "Incomplete Sentences Blank").

The clinical psychologists who judged the stems were given copies of them and asked to rate them for their usefulness as far as eliciting responses indicative of emotional adjustment. After the judges had rated the stems and added additional ones, they met together and debated their ratings until they reached consensus on the 14 most useful stems per category. These then were the stems used for the first form of the test.

After the test was administered and scored, the writer used the scorers' judgment to eliminate two more items per category. The criteria used in eliminating these stems were: difficulty in scoring the item, inability of the item to discriminate along the rating scale, and the tendency of an item to frequently produce a neutral response (Cf. Appendix "Incomplete Sentences Blank - Revised Form". It was this set of items which was used for the reliability and validity studies, and it is this form of the test which is now being used in the national study of priests. Lists of items according to category and items omitted in the revised form are also included in the Appendix.)

Administration of Test

The test was administered to the entire group of volunteers at one session during which time they also completed a data sheet and the MMPI. The Ss were asked to put their code number on the LSCBC and the MMPI answer sheet and were guaranteed that the results would not be used to violate their anonymity. They were asked to do the LSCBC before the MMPI; directions for both were read. When a subject asked how long it should take to do the tests, the examiner said, "It depends on the individual, but just move along quickly." Two proctors estimated that the average time for completing the LSCBC was 35 minutes.

Scoring System

An objective scoring system was desired, thus a manual of scoring examples was compiled. Four judges (all clinical psychologists, one a priest, one a woman) were asked to rate each of the items for 40 protocols along a 7-point rating scale, going from most positive through neutral to most negative or most conflicted (Cf. Appendix "Instructions to Judges"). This scoring procedure, as previously mentioned, was first used by Rotter. The four judges' ratings were then compared. Those responses which were rated the same by at least three of the four judges were collected into the manual (Cf. Appendix "Scoring Examples"), omitting only those agreed-upon responses which seemed to be almost duplicates of other responses. This procedure did not provide a full range of scoring examples for

each item (e.g., there are not examples of "severe conflict" -7- for some items), but the general rules for scoring still make it possible for individuals to get a score of seven on any item.

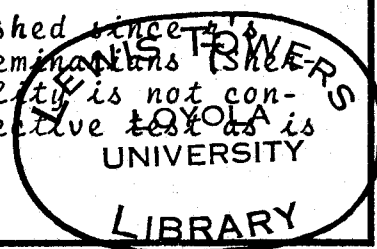
Reliability

The reliability sought here was inter-scorer reliability.³ Two graduate students in psychology were asked to score 32 protocols, 16 at a time, according to the Scoring Rules and Scoring Examples. Neither graduate student knew who the other scorer was. Precautions were also taken to avoid the "halo effect" by having the scorers rate all items #1 before going on to item #2, etc., and by having them record their ratings for each item on separate cards. Pearson r was then computed for total scores as well as for the six subtest scores.

Validity

The validity tested here was congruent validity, i.e., the question to be answered was whether the LSCBC scores (both the total and the six subtest scores) gave an indication of adjustment consonant with other measures of adjustment. The criteria used were (1) MMPI profiles and (2) psychologists' ratings of the S made on the basis of an in-depth interview with the S. The MMPI criterion used to differentiate the group into two

³ Test-retest reliability was not established since the .80 range have been established using semistructured interviews (Sheridan, Heinrich) and since this kind of reliability is not considered to be so important in such a semi projective test as the sentence completion test.



subgroups-those evidencing good adjustment and those evidencing poor adjustment-was as follows: poor adjustment was defined as having two or more clinical scales greater than or equal to 70. Good adjustment was defined as having no clinical scale greater than 65 (The M_f scale was excluded in both cases). The psychologists who interviewed the Ss rated them in several ways. The ratings used here were their rating of normal or abnormal, the Westley and Epstein Scale of Adjustment rating, and the Grinker et al. Behavior Rating Scale A (Cf. Appendix for these latter two). Adequate adjustment on the Scale of Adjustment was defined as an A or B rating; inadequate adjustment was defined as a C or D rating. Adequate adjustment on the Behavior Rating Scale A was defined as a 4 or 5 rating; inadequate adjustment was defined as a 1 or 2 rating.

Biserial correlations were run between LSCBC scores and the MMPI distribution and between LSCBC scores and psychologist ratings' distribution and finally between LSCBC scores and the distribution of Ss meeting both the MMPI criteria for good or poor adjustment and the psychologists' rating criteria for good or poor adjustment. In all of these cases, the correlations were run for the total LSCBC scores and the subtest scores.

CHAPTER IV

RESULTS

The data obtained in this study and the statistical analyses of these data are presented here in relation to three of the aims of this study, i.e., [1] the construction of a test giving overall adjustment scores and adjustment scores in particular areas [2] the demonstration of the reliability of the test, and [3] the demonstration of its validity. The fourth aim of the study relates to further use of the test and will be considered in the next chapter.

Test Scores and Inter-subtest Relationships

The means and standard deviations presented in Table 1 were obtained from the scores of 62 Ss. The subtests most specific to this particular population show the greatest deviations. The intercorrelations presented in Table 2 were obtained from the scores of the same 62 Ss. These correlations are in accord with Thorndike's (1949) recommendations for a good combination of tests, that is, the subtests show low correlations with each other but moderate correlations with the total thus indicating that each subtest is contributing to the whole but each in a unique way, and none to such an extent that it could serve as a replacement for the whole test.

Inter-Scorer Reliability

Pearson product moment correlation figures for inter-scorer agreement on 30 protocols are given in Table 3. The protocols were scored by two graduate students. All of these figures are

Table 1
Means and Standard Deviations of LSCBC Total and
Subtest Scores

Test	Mean	Standard Deviation
Total	272.4	19.19
Self	47.13	3.62
Interpersonal Relations	43.61	4.69
Psychosexual Maturity	45.55	4.53
Priesthood	46.27	5.28
Church-Faith	43.90	5.30
Job Satisfaction	45.74	4.79

Table 2
Intercorrelations of LSCBC Total and Subtest
Scores

Test	Self	Intpr. Relat.	Psysex. Matur.	Priest- hood	Church- Faith	Job Satis.
Total	.68	.60	.62	.64	.77	.74
Self	1.00	.44	.37	.28	.44	.39
Interpersonal Relations		1.00	.23	.16	.31	.37
Psychosexual Maturity			1.00	.26	.47	.28
Priesthood				1.00	.34	.45
Church-Faith					1.00	.51
Job Satisfaction						1.00

Table 3
Inter-Scorer Reliability for LSCBC Total and Subtests

Test	Pearson r
Total	.96
Self	.84
Interpersonal Relations	.89
Psychosexual Maturity	.91
Priesthood	.88
Church-Faith	.92
Job Satisfaction	.88

significant at the .01 level of significance.

Validity

Validity was examined by a series of biserial correlations. In each case it was concurrent validity which was examined. Scores on either the LSCBC total or on the subtests served as the continuous variables; the discrete variables which differentiated the Ss into groups of "adequate adjustment or "inadequate adjustment" were MMPI scores, psychologists' ratings, and the combination of these.¹ Table 4 gives the results of the biserial correlations of LSCBC scores and the MMPI criterion. A scattergram (Table 5) based on the total score correlation identifies a cut off score of 274 as a significant differentiator of the adequate adjustment group vs. the inadequate adjustment group. This cut off point identifies 80% of those in the former group and 71% of those in the latter group. The correlations with most of the subtests using this single MMPI criterion were not high enough to determine useful cut off points on the subtests.

Correlations between psychologists' ratings of adjustment and the LSCBC scores are presented in Table 6. Again the total score is more useful in discriminating a cut off score for

¹ Biserial correlations were done using the Grinker Behavior Rating Scale A as one of the discrete variables defining the psychologists' ratings but this measure was discarded because of its negligible correlation with the LSCBC.

Table 4
 Biserial Correlations of LSCBC Total and Subtest Scores
 with MMPI Indication of Adjustment

Test	<u>r_{bis}</u>
Total	.62**
Self	.41*
Interpersonal Relations	.71**
Psychosexual Maturity	.11
Priesthood	.54*
Church-Faith	.26
Job Satisfaction	.59**

**Significant at .01 level

*Significant at .05 level

Table 5

Scattergram: Total Scores, Adjustment according to MMPI Scores

LSCBC Total Score	Adequate Adjustment		Inadequate Adjustment	
	Frequency	Cumulative per cent	Frequency	Cumulative per cent
325-329			2	100
320-324				
315-319			1	88
310-314				
305-309				
300-304				
295-299			1	81
290-294			1	76
285-289	2	100	3	70
280-284	1	90	1	53
275-279	1	85	3	47
-----	-----	-----	-----	-----
270-274	5	80	2	29
265-269	1	55	1	17
260-264	2	50		
255-259	2	40	1	12
250-254	4	30		
245-249	1	10		
240-244	1	5	1	6
	N=20		N=17	

Table 6
 Biserial Correlations of LSCBC Total and Subtest Scores
 with Psychologists' Ratings of Adjustment

Test	<u>r_{bis}</u>
Total	.66**
Self	.44*
Interpersonal Relations	.26
Psychosexual Maturity	.41*
Priesthood	.51*
Church-Faith	.58**
Job Satisfaction	.54*

**Significant at .01 level

*Significant at .05 level

adjustment than is any of the subtests (Cf. Table 7). A cut off score of 275 identifies correctly 73% of the adequate adjustment group and 66% of the inadequate adjustment group, as the scattergram in Table 7 shows.

Combining the two former criteria to form a single criteria,¹ gave the most significant correlations. By increasing the criteria requirements, the N was decreased to 16, but even with the smaller N all of the correlations were significant. The correlations are presented in Table 8.

The scattergram presented in Table 9 shows that a cut off score for the total LSCBC score of 274 identifies correctly 89% of the adequate adjustment group and 86% of the inadequate adjustment group. Or, it falls short of discriminating perfectly by identifying one false negative and one false positive.

¹The criteria were combined additively, i.e., a person rated "adequately adjusted" had to have all clinical scales on the MMPI less than or equal to 65 and a rating of 4 or 5 on the Behavior Rating Scale used by the psychologists.

Table 7

Scattergram: Total Scores, Adjustment according to Psychologists' Ratings

LSCBC Total Score	Adequate Adjustment		Inadequate Adjustment	
	Frequency	Cumulative per cent	Frequency	Cumulative per cent
326-330			1	100
321-325				
316-320			1	93
311-315				
306-310				
301-305				
296-300				
291-295			1	86
286-290			2	80
281-285	5	100	2	67
276-280	1	77	3	53
<hr/>				
271-275	1	73	1	33
266-270	1	68	2	26
261-265	3	63	1	13
256-260	2	50	1	7
251-255	4	41		
246-250	4	22		
241-245	1	5		
	N=22		N=15	

Table 8

*Biserial Correlations of LSCBC Total and Subtest Scores
with both MMPI and Psychologists' Ratings of Adjustment*

Test	<u>rbcs</u>
Total	.86**
Self	.75*
Interpersonal Relations	.63*
Psychosexual Maturity	.73*
Priesthood	.54*
Church-Faith	.62*
Job Satisfaction	.78**

**Significant at .01 level

*Significant at .05 level

Table 9

Scattergram: Total Scores, Adjustment according to
MMPI Scores and Psychologists' Ratings

LSCBC Total Score	Adequate Adjustment		Inadequate Adjustment	
	Frequency	Cumulative per cent	Frequency	Cumulative per cent
315-319			1	100
310-314				
305-309				
300-304				
295-299				
290-294			1	86
285-289			2	71
280-284	1	100		
275-279			2	43
<hr/>				
270-274	1	89		
265-269				
260-264	1	78		
255-259	2	67	1	14
250-254	4	44		
	N=9		N=7	

CHAPTER V

SUMMARY AND CONCLUSIONS

The present study attempted to construct a sentence completion blank for clergymen and to show it to be both a reliable and valid measure of adjustment for members of this group. Using an empirically-derived scoring manual, two judges agreed significantly on total as well as subtest scores, Pearson r 's ranging from .84 to .96. Thus the test is reliable.

To determine if the LSCBC is valid, i.e., gives a measure of adjustment congruent with other measures of adjustment, biserial correlations were run using the LSCBC scores and (1) an MMPI criterion of adjustment (2) psychologists' ratings of adjustment based on in-depth interviews, and (3) a combination of these two criteria. In all three cases when using the total LSCBC score, r_{bis} was significant. At the .01 level, the highest correlation being obtained when using the combined criteria ($r_{bis}=.86$). The subtests were not as adequate indicators of adjustment as was the total. The subtest "Interpersonal Relations" was the best indicator of adjustment using the self-report criteria of the MMPI ($r_{bis}=.71$), while the best subtest indicator on the psychologists' rating criteria was the "Church-Faith" subtest ($r_{bis}=.58$). Using the combined criteria, the subtest "Job Satisfaction" was the best indicator of adjustment ($r_{bis}=.78$).

From these results, several conclusions follow. First, the

LSCBC does give a useful indication of adequate versus inadequate adjustment for clergymen. A cut off score of 274 correctly identifies 87% of the subjects on the basis of adequate versus inadequate adjustment. The subtests, though giving significant correlations at least at the .05 level when using the double criterion, do not give accurate enough indices of adjustment to be used by themselves. They do give some indication of how the clergyman is operating in a particular area, but they are not best used as is the total score. Rather, in the present form of the test, the subtest scores seem most useful as clinical indicators when they deviate at least eight or ten points from the mean. Though these limitations are placed on the use of the exact scores of the LSCBC subtests, it should be noted that the other value of using a sentence completion test remains, i.e., taken as a whole it gives a useful clinical picture of the person's style of living, his problematic areas, his strengths, his likes and dislikes, his hopes and fears. Developing a test which would be clinically useful with the clergyman population was part of the fourth aim of this study. And so part of the fourth aim of this study is achieved-a clinically useful tool has been developed.

The remaining part of that fourth aim was to make possible the refinement of the LSCBC so that it might be better used for predictive purposes. In its present form the test could be well used to support or disprove a whole set of hypotheses about the Roman Catholic priest population. For example, priest

assignments (pastor, associate pastor, special) might correlate with overall adjustment scores, or they might correlate with scores on a particular subtest like "Job Satisfaction". Likewise, age differences might correlate with adjustment scores, particularly in the "Church-Faith" or "Priesthood" subtests, and so on. The test in its present form could also be used to describe different subgroups of priests. For example, items #7, 10, 20, 21, 23, 50, 52, 62, 63, 67, 70, 72 might be examined to differentiate priests whose orientation is primarily passive from those whose orientation is primarily active. Or groups could easily be differentiated as to where they stand regarding change in the Church by examining responses to items #3, 18, 19, 22, 32, 37, 43, 47.

Though these kinds of studies would prove interesting, further analysis of the test itself seems required if the test is to be refined as a predictive tool. Some analyses which could help refine the test are an item analysis and a cluster analysis. The item analysis would point out those items which correlate appropriately with the whole so that they make their own contribution to the test and those which would be better eliminated. The cluster analysis which was begun but which is not yet completed would give an empirical grounding for the a priori assignment of items to subtests. On the basis of these two analyses, the LSCBC could be revised and appropriate norms could be set up for scores on the whole test as well as on the subtests. The test should then prove very useful for both research purposes and

clinical use with the priest population.

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APPENDIX A

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. Healthy sexual adjustment
6. Preaching the Gospel
7. Sexual relations
8. My greatest strength
9. The woman I most like
10. My most difficult obligation as a priest
11. When I have trouble with someone
12. People who work with me usually
13. The most serious crisis of my life
14. To me, prayer
15. The sacrifice of the Mass
16. Former priests
17. The thought of getting married
18. The most important element of my faith
19. The greatest pressure in my work
20. My deepest feeling about the Church
21. Working as part of a large organization
22. Earning my living

APPENDIX A CONTINUED

23. *I feel powerful when*
24. *Paying me for my work*
25. *The bishop*
26. *When the odds are against me*
27. *Working as a priest gives me*
28. *Feelings of loneliness*
29. *Trusting other people*
30. *Physical contact with others*
31. *The children that I know*
32. *I am apt to get discouraged when*
33. *My first genuine love experience*
34. *The Church of the Gospels*
35. *My work as a priest*
36. *When I meet an attractive woman*
37. *To me, the after life*
38. *Sexual tension*
39. *I*
40. *The people I find it hardest to get to know*
41. *Taking off my collar means*
42. *The people I tend to go around with*
43. *To the laity, the priest*
44. *To me, religion*
45. *My Mother*
46. *My greatest worry is*
47. *I became a priest because*

APPENDIX A CONTINUED

48. *Christ's presence*
49. *Celibacy*
50. *My present assignment*
51. *Being holy*
52. *My first assignment*
53. *At ordination, I*
54. *Paying me for my work*
55. *When I administer the sacraments*
56. *God*
57. *I feel that romantic love*
58. *On my own initiative*
59. *What really bugs me*
60. *If someone gets in my way*
61. *The social status of my work*
62. *My father*
63. *My body*
64. *The future of the Church*
65. *For me, leaving the priesthood*
66. *What I like most about my work as a priest*
67. *When people work for me*
68. *Sex*
69. *I'd like to work*
70. *My experience of love*
71. *The Christian life*
72. *I am best able to*

APPENDIX A CONTINUED

73. *On my job, initiative*
74. *Priests who leave to marry*
75. *My deepest feeling about the priesthood*
76. *When I see a man and a woman together*
77. *I wonder if a priest ever*
78. *The most satisfying work*
79. *My most intimate personal relationship*
80. *Alone at night*
81. *The training I've had for my work*
82. *I am happiest when*
83. *The ideal of the priest as "a man set apart"*
84. *Selecting my own work*

APPENDIX B
INCOMPLETE SENTENCES BLANK
REVISED FORM

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

APPENDIX B CONTINUED

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*

APPENDIX B CONTINUED

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*

APPENDIX B CONTINUED

71. *The ideal of the priest as "a man set apart"*
72. *Selecting my own work*

APPENDIX C

The numbers of the items from the original form omitted in the revised form:
#5, 16, 24, 33, 34, 40, 51, 54, 65, 69, 74, 80.

Items belonging to each subcategory according to the numbering on the Revised Form of the Incomplete Sentences Blank:

Self

Stems: 7, 12, 21, 23, 29, 34, 40, 50, 51, 55, 62, 70

Interpersonal Relations

Stems: 2, 10, 11, 25, 26, 28, 36, 39, 52, 54, 58, 68

Psychosexual Maturity

Stems: 4, 6, 8, 15, 27, 31, 33, 43, 49, 59, 60, 65

Priesthood

Stems: 1, 3, 9, 35, 37, 41, 46, 47, 57, 64, 66, 71

Church - Faith

Stems: 5, 13, 14, 16, 18, 22, 32, 38, 42, 48, 56, 61

Job Satisfaction

Stems: 17, 19, 20, 24, 30, 44, 45, 53, 63, 67, 69, 72

APPENDIX D

INSTRUCTIONS TO JUDGES

You are asked to rate each sentence on the records you have been given on a seven point, bipolar scale as shown below:

1	2	3	4	5	6	7
Positive			Neutral	Negative		

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 a generalized positive feeling toward people, good interpersonal relationships, a warm family life, enthusiasm, hope, or good humor. A score of two indicates a broader 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 in general 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.

APPENDIX D CONTINUED

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, the following instructions should be followed in assigning specific scores:

1. Omissions are not scored. At least one complete thought must be expressed before a score is assigned.
2. 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 (Rotter and Rafferty, 1950).

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.

3. 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

APPENDIX D CONTINUED

that one finds it 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. . .

4. Order of Rating. Rate items #1 on all protocols before going on to item #2. Do the same for each item.

5. Recording Scores. Record your rating on the protocol itself in front of the item number.

The following information should help you in your judgments.

The purpose of this test is to measure something of the psychological adjustment of the American priest. The test was constructed to elicit the priest's feelings and attitudes towards: (1) self (2) interpersonal relations (3) psychosexual maturity (4) the Church, faith, religion (5) priesthood (6) job satisfaction.

Following is a brief description of these positive and negative response categories.

<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. Interpersonal Relations	Liking for others; concern for their good; ability to share with others; finding interpersonal relationships rewarding	Fear of others; avoidance of others; lack of rewarding experiences in interpersonal relationships
3. Psychosexual Maturity	Positive regard for women; finding them attractive; accepting, appreciating,	Fear or avoidance of women; presence of distress in relations

sharing love and physical
expression of it

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. Priesthood

Viewing it as a meaningful
way of life; satisfying to
self; productive of good

Questioning the validity
of the priesthood for
self or for all men;
doubting the motives of
fellow priests; finding
the priesthood dehuman-
izing

6. Job Satisfaction

Regarding work as productive,
enjoyable, growth-producing,
an important part of life

Regarding work as a waste
of time, questionable as
to productivity, dis-
agreeable, suffocating

My sincere thanks for your cooperation in this study are extended.

APPENDIX E

SCORING MANUAL

SCORING RULES

In the following section, each stem will be presented with examples for the various scores. When possible, these examples should determine the score given a completion. Since it is not possible to give enough examples to cover all the completions that one may find, general rules for scoring will be presented here.

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.

APPENDIX E CONTINUED

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 (Rotter and Rafferty, 1950).

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.

APPENDIX E CONTINUED

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 blank cards provided. Note that you must fill in the protocol numbers as well as your rating.

DESCRIPTION OF THE 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. Interpersonal Relations	Liking for others; concern for their good; ability to share with others; finding interpersonal relationships rewarding	Fear of others; avoidance of others; lack of rewarding experience in interpersonal relationships
3. Psychosexual 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. Priesthood	Viewing it as a meaningful way of life; satisfying to self; productive of good	Questioning the validity of the priesthood for self or for all men; doubting the motives of fellow priests; finding the priesthood dehumanizing
6. Job Satisfaction	Regarding work as productive, enjoyable, growth-producing, an important part of life	Regarding work as a waste of time, questionable as to productivity, disagreeable, suffocating

SCORING CATEGORIES

Seven scores can be obtained from the Loyola Sentence Completion Blank for Clergymen. The first is a total score and it is obtained by adding the ratings given each item on a protocol.

Six subtest scores are also available as follows:

Feelings, Attitude toward:

Self

Stems: 8, 13, 23, 26, 32, 39, 46, 58, 59, 63, 72, 80, 82

Interpersonal Relations

Stems: 2, 11, 12, 28, 29, 31, 33, 40, 42, 45, 60, 62, 67, 79

Psychosexual Maturity

Stems: 4, 5, 7, 9, 17, 30, 36, 38, 49, 57, 68, 70, 74, 76

Church - Faith - Religion

Stems: 6, 14, 15, 18, 20, 25, 34, 37, 44, 48, 51, 56, 64, 71

Priesthood

Stems: 1, 3, 10, 16, 41, 43, 47, 53, 55, 65, 66, 75, 77, 83

Job Satisfaction

Stems: 19, 21, 22, 24, 27, 35, 50, 52, 61, 69, 73, 78, 81, 84

Correction Factors

If a completion is unscorable for any reason, a correction factor is used to determine the total score and the subtest score affected by this omission. To compute this prorated score, multiply the obtained score by the proper correction factor listed below.

<u>Score Affected</u>	<u>Correction Factor</u>
Total Score	$\frac{84}{84 - \text{omissions}}$
Any Subtest Score	$\frac{14}{14 - \text{omissions}}$

SCORING EXAMPLES

1. I wish my fellow priests

2 clarity and courage

4 to learn more of the Church

5 would update themselves; were more warm; would be conscious of their role as servant of the servants; knew themselves; had courage to stand for their convictions

6 were closer to me personally; were trustworthy

2. Being loved

1 has really changed me and made me alive

2 is the most wonderful and necessary experience of life; is very important to me; has been one of my greatest experiences

3 helps me to be myself; means a lot to me; is important to me; is essential in my life

4 is necessary, i.e., community support

6 is an unfelt experience; is difficult to take

3. For me, being a priest at this time

1 is truly exciting and challenging

2 is a real challenge, but exciting; is a great challenge and satisfying; is exciting

3 is most important; is important for me and others; is very meaningful;

4 must be relevant

*4 has great challenges. I really enjoy it, basically.

5 enjoyable, but frustrating and difficult; is rewarding but sometimes lonely

6 is very difficult; is difficult; is a tenuous vocation; is rough

4. Counseling women

4. Counseling women [cont.]

- 2 is enjoyable; is one of the things I do best
- 3 is fulfilling work; is most valuable; comes easily; is worthwhile; no problem, as enjoyable as men; pleases me more than counseling men
- 4 takes a special empathy; is all part of the work; is easier with non-nuns; is something I haven't experienced much
- 5 can involve one in difficult transferences; is sometimes uncomfortable; has been difficult for me

5. Preaching the Gospel

- 1 is wonderful and fulfilling; gives me great joy
- 2 I enjoy; is a privilege and pleasure
- 3 means living it for me; is my desire; is something I work at and am pleased with; is being personal
- 4 is basic aspect of my work; means reaching people; is the primary work of priests; is what I feel called to do
- 5 is difficult; is a disturbing thing to people today; is difficult because we don't see results
- 6 confuses me

6. Sexual relations

- 3 are good; are wholesome; help people to be themselves; have great value to a person's life
- 4 are important; are not allowed for me; should be spiritual; can be either fulfilling or self-defeating; are one expression of love
- 5 are a mystery to me; are something I shy away from

7. My greatest strength

- 2 is my ability to feel for others; is risking to be loved and understood; comes from the fact that I am loved
- 3 is intellectual; is my ability to relate fairly well with people; is confidence in God's love for me; is giving; is in calm presence; is the ability to listen to others; is Christ; is organization; is a pleasant disposition

7. My greatest strength (cont.)
 - 6 is something I wish I knew
8. The woman I most like
 - 1 is the most beautiful person I know
 - 2 has been a great help to me; is very feminine, yet strong in her feelings
 - 3 is a very dedicated Sister; helps me to be more thoughtful; is feminine and open; has shared much with me; is beautiful but not physically
 - 4 is a nun; are warm but not demanding; is the one who sparkles in her conversation
 - 5 I really don't understand
 - 6 causes me pain
9. My most difficult obligation as a priest
 - 4 producing meaningful programs; is new theology
 - 5 is to work with sick people; is preaching well; is listening to others; is coping with those in authority with no Christian vision of man; is confession; is being superior
 - 6 is celibacy; is remaining one; loneliness; is relating to people; is caring for those who repel me
10. When I have trouble with someone
 - 5 I usually avoid him; I shy away; I sometimes become angry; I often over-react; I become defensive; it bothers me
 - 6 I get upset; I am deeply hurt; I get shook; I get depressed; I want to run away
11. People who work with me usually
 - 2 enjoy it; become close friends; love me for what I am
 - 3 find me easy and co-operative; like me; are co-operative; are friendly; want me to lead; like my ability to synthesize
 - 4 very task-oriented; do their thing and I do mine; are not gruff
 - 5 find me too rigid; might feel a bit insecure; take most of the

11. People who work with me usually (cont.)

initiative

12. The most serious crisis of my life

4 has yet to come; has passed; was at the time of sub-deacon; not sure

5 misunderstood by superiors; has been learning to accept others who disagree with me; was authority; was not getting a job I wanted

6 is celibacy; is a fear of falling in love; is ongoing courage; is to continue as a priest; is adjusting to sexuality

13. To me, prayer

2 is enjoyable

3 is a must; is a presence to myself, God and my world; makes me become what I am; means a great deal of strength; is very important but different from the way I prayed before; is saying "yes" to my life situation; has begun to open up a wider notion of God; is a time to relax; is personal communication

4 is a way of life; is essential for a Christian oriented person; is communication with God; is a wanted need in my life; is presence to God

5 in the way of formal words is difficult; doesn't mean much; is very difficult

6 is a confusing problem

14. The sacrifice of the Mass

1 is a great experience - I feel at home there; I love it

2 is truly central to my life as a priest; has been a constant source of light; is a joy and strength; is the most meaningful thing in my life

3 is important; I like; is necessary for my ability to love; gives me consolation and courage; is one worthwhile action I perform daily; means a lot to me

4 is most meaningful in small groups; is a celebration of life; can be the greatest relationship with others or the greatest bore

5 is very seldom a celebration

15. The thought of getting married

- 3 is very appealing; would interest me; seems very nice; is attractive but not overpowering
- 4 is a serious consideration; crosses my mind; often enters my mind; may happen sometime; does not seriously attract me personally
- 5 frightens me a little, at least; does not usually bother me; is something I shy away from
- 6 disturbs me

16. The most important element of my faith

- 2 is my belief we are going toward a greater world together; is life forever being loved by God; personal love and trust in Jesus Christ; is a personal union with God in others
- 3 gratitude to God; is the Mass; is trust in Providence; is my awareness of God's presence to me; feel hopeful about progress; is sincerity with God; is belonging; is charity and kindness; is the Church; people
- 4 is that it is a gift

17. The greatest pressure in my work

- 4 is being fresh and non-repetitive; is coordinating activities
- 5 is opposition from superiors; is lack of flexibility in Church authority; is too many people demanding time; is being a mediator; is reactionary people; is the meager results; doing everything; is relating to closeminded people
- 6 my inability to communicate; loneliness; is relating to different persons; is my own tension coming from giving myself; is my inadequacy; is feeling that so much is futile

18. My deepest feeling about the Church

- 2 is compassionate love and hope; is love; is that she is good; is it's my life
- 3 it's community of individuals becoming; home; is hope in its future; is to stay with it
- 4 is that it is good and essential but misunderstood; is her structuring; is that it will not be structurally the same very long; is based on Scripture

18. My deepest feeling about the Church (cont.)

- 5 is that she is in great trouble; is her need for renewal; I wish it were unified as the Mystical Body should be; is that it is out of touch but will last; is that it is hung up on legalism
- 6 is anger; is negative; is that she should be Christ's bride but is often a whore

19. Working as part of a large organization

- 3 encourages my work; is fine; has value to accomplish far-reaching goals; is ok if a team spirit is built up
- 4 Needs humanness; is no "hang-up" for me; is not the way I feel about my priesthood; is outside my experience
- 5 has its drawbacks; is often frustrating; turns me off; I feel rather impersonal
- 6 makes me feel inferior; is dehumanizing; is depersonalizing; makes me lose my identity

20. Earning my living

- 2 is creative and fulfilling; is a great pleasure
- 3 would be welcomed; is good; honestly is important to me; would add much to my life and work as a priest; seems quite possible "outside"; is the least I can do; is a personal responsibility I must accept
- 4 doesn't worry me; is not a concern for me; doesn't mean much; something new
- 5 would be more satisfying if work was more specific; outside of the priesthood would be hard; wonder what I would do; makes me feel obligated
- *5 I take for granted - I don't think in terms of "earning"; has never been a question since I feel professionally competent as a college teacher
- 6 would frighten me

21. I feel powerful when

- 2 I am able to be significant to people; I am accepted; I can satisfy people's needs; people appreciate me; I am loved; people trust in my leadership; I can love others
- 3 a project of mine is successful; in dialogue with those seeking truth;

21. I feel powerful when (cont.)

3 (cont.)

I feel I have been effective; I have accomplished a service; I'm able to truly witness to the Gospel; people agree with me; people respond when I preach or teach; I have everything in order; I don't give in when I think I'm right

4 not tired

22. The bishop

2 is a real priest, leader and theologian in our diocese

3 I care about; is new - I think I'll like him - is very kind; is an understanding man; is unfairly criticized

4 is caught in a real difficult situation; is a friend removed; doesn't bother me much; should be person-oriented; is open but lacks leadership

5 is scared and not a leader; has no awareness of me as a co-worker; is too caught in the organization and not in Christ's work; is well-insulated from truth; could be great but often lacks courage and faith

6 a major problem since seems closed and vindictive tyrant

23. When the odds are against me

3 I usually come through the crisis; I can hold my own; the Spirit comes through; I smile and keep trying; I sometimes feel challenged to overcome them

4 either I fight or draw into self

5 I get negative; I get nervous and look for help; I get hesitant; I feel pressure greatly; I sometimes give up

6 I get easily depressed; I feel dejected; I become moody and withdrawn; I give up; I am frightened and feel inferior

24. Working as a priest gives me

1 deep satisfaction; joy; happiness and feeling worthwhile; a great sense of accomplishment

2 satisfaction; feeling of at-homeness; a sense of mission and purpose; a reason for living; a sense of bringing men what is really best for them

24. Working as a priest gives me (cont.)

- 3 many opportunities to serve; a sense of doing good
- 4 much pain, much joy
- 6 less and less satisfaction

25. Feelings of loneliness

- 3 don't stay long
- 4 come and go; are there at times; are common to all of us; don't come often to me
- 5 hit me hard sometimes; are often with me; come when I am not with people who accept me; have been a large part of my life; are coming oftener now
- 6 hurt terribly; are deepest suffering; are with me every day

26. Trusting other people

- 1 is a joy
- 2 is easy for me
- 3 is not difficult for me; is becoming easier; comes natural; is something I do easily; is part of my life; is what I try to do; is a source of strength
- 4 is the salvation of the world; is essential to harmonious living
- 5 is difficult; is a cautious venture for me; is what I'd like to be able to do more often; probably I'm too gullible; doesn't come easily for me; is limited by past experience

27. Physical contact with others

- 2 is something I enjoy; gives me pleasure
- 3 is a definite part of my life; is desirable; is healthy and important and new; is usually pleasant; is much more comfortable now
- 4 is part of human living; is hard until it happens; does not bother me; depends on how I feel toward 'em; can cause me anxiety and great joy; is ok in sports
- 5 causes me some anxiety; can be embarrassing; is often difficult; is at first frightening

28. The children that I know

- 2 are beautiful; I care about; I like - love; are delightful; I enjoy very much
- 3 are a fine group; are open with me; have experienced much love in their lives; are attracted to me; are trusting
- 4 are poor in most cases; are the hope of the future; best are in high school; are often a joy, often a pain
- 5 I don't respond to quickly; I wish I could be closer to them; get on my nerves; are not impressive until they're older
- 6 are most undesirable

29 I am apt to get discouraged when

- 5 I feel my time and energy are wasted; my projects are unsuccessful; I am not appreciated; threatened with failure; everything seems to go wrong; I take personally some rejection of my teaching or preaching; I don't think I can do it; I'm not trusted; people don't respond and like me; someone shuts me off; tired and busy
- 6 I look at how bad things seem

30. My work as a priest

- 1 is a source of great happiness; I would not trade for anything
- 2 has been fruitful; has been effective of community and love; is the most important in the world; is rewarding; is fulfilling
- 3 is worthwhile; has been fairly effective; has been rewarding at times; is meaningful to me
- 4 is for the community in which we live; continues; has meaning in God's plan; is both disheartening and hopeful; is part-time
- 5 could often be done by a lay person; is not yet what I think it can and should be; is too busy
- 6 gives me little satisfaction; is more and more difficult

31. When I meet an attractive woman

- 2 I become more alive; I enjoy it; I blossom out; I like it; I feel happy
- 3 I appreciate her; I see her physical beauty and sexual attraction; I would like to know her; I like her, later I may love her; I am

31. When I meet an attractive woman (cont.)

3 (cont.)

attracted and wonder about her real self; I look twice; I show interest

4 I am very aware of myself; I notice her; I say "Hi" same as to any other I meet

5 I am usually shy

32. To me, the afterlife

2 is tasted now with good people; is intensifying the happiest moment of my life

3 is most real; is a hopeful reality; starts now; is a continuation of love; still means some hope of survival; continues and completes this life; has begun in union with God now

4 is not a serious question; is a reality; is not something I give much thought; is going to be a new experience

5 is not too real; is a worthless discussion; is questionable

33. Sexual tension

3 does not bother me; is a means of growth; is one of the healthy tensions in life; seems good

4 exists in my life; is just another tension of life; is not always with me

5 can't always be released by activity; arises when I am discouraged; comes very often; is bothersome; is very strong at times; is just part of life I have to put up with

6 causes me a lot of anxiety; confuses me at times; is relieved by giving in to self-abuse; has given me much discomfort; upsets me

34. I

1 love my life as a priest

2 am loved by many and love many people socially; love Being

3 would like to help change the Church; want to love and be loved as a real person; am trying to be fully human; like this questionnaire; want to persevere as a chaste priest; am doing some decision-making; am just finding out who I am

34. I (cont.)

- 5 don't accept what people do for me; control sexual tension with what understanding I have; want more freedom to move out to others; think too much most of the time

35. Taking off my collar means

- 2 I can be myself to others
- 3 a sense of good relaxation; being more free; I am comfortable
- 4 little or nothing to me; I get better circulation around the neck; less to me now
- *5 nothing than there's no need to use the sign for the value to be known

36. The people I tend to go around with

- 2 are quiet mature people who love life; are fun-loving and Christ-loving people; are genuine and sensible; are good people and give me support; are warm; are pleasant - real friends
- 3 are broad-minded; are good priests; are those who most understand me; are out-going and jovial; are lively and creative; are liberal; are both personable and intellectual
- 4 are quite varied; are men; are fellow priests; have similar interests; are few; are younger; make most of the working decisions

37. To the laity, the priest

- 2 can be a great source of hope
- 3 is closest to God; is Christ the man in their midst; is a man who is a leader; must be integral and authentic; has become more of a human person
- 4 is an authority figure; means different things - some are open and some put him up on a pedestal; should play a role, whether it's artificial or not
- 5 is too often out of contact with reality; is too distant; is often merely a functionary; often is made too super-human
- 6 is more and more a disappointment

38. To me, religion

- 2 is being aware God loves me
- 3 is meaningful but must relate; is an important part of living; gets people to interrelate; is struggling to understand self; others, and God; is concern and trying new ways to be relevant
- 4 is more than legislation
- 5 is not always a healthy outlet

39. My mother

- 1 is a great person and loving
- 2 works very hard and loves her family much; is warm and affectionate; is very deep and loving; is warm; is most supportive; is a gentle, lovable woman; loves me and let me be free
- 3 is fine; is a great believer despite the old trappings; is a wonderful person but lonely now
- 4 died when I was very young; is always working
- 5 is wondering what's going on in "her" Church and world of today; doesn't really know me
- 6 did not love me much for my own sake but for hers; I hurt her often

40. My greatest worry is

- 4 healthy relationships
- 5 becoming crippled or permanently sick; falling in love with a woman; failing to be able to love all who love me; not be able to be me; causing scandal to others; whether I might lose my faith; strength? to be celibate; not being where I'm most needed; what exactly the future will bring; not succeeding
- 6 my own emotional well-being; that I may not mature; the moment of death; not being accepted by others
- 7 that I might have a nervous breakdown

41. I became a priest because

- 2 I had a deep desire; I loved to help people; I wanted to bring Christ to people; I wanted to be good for youth; I wanted to serve God and man; it was a way I could be myself; I wanted to be a God-sign for men; I was absolutely sure God wanted it

41. I became a priest because (cont.)

- 3 there were priests I was impressed with; the work as I knew it then appealed to me; I see it as a valid mode of service to others; I thought it was a fruitful life; of the adventure at first; I was attracted to the priesthood
- 4 I was asked and I wanted to; I wanted to

42. Christ's presence

- 2 is all around, especially in people; is those I love and who love me; is what keeps me going and helps me to love others
- 3 is among us; is a very real thing in my life; is real, especially in Mass and Blessed Sacrament; is what I seek; is everywhere; is mysterious like love; is becoming more and more real to me
- 4 changes
- 5 is at times vague; is often hidden to me

43. Celibacy

- 3 stands strongly complementing marriage; is what I really feel called to live; is my life for others - and I like this orientation; has positive value in its own right; is my gift to God; has been a real help to me in my ministry
- 4 presents no real problem to me now; has changed meaning for me; can open the heart and is difficult for me; is value for some people
- 5 should be optional; is hard to keep; should be done away with; is a tie-in with Orders that violates Christian freedom

44. My present assignment

- 2 of teaching is very satisfying; is very good; is a great experience at team work; lets me do what I enjoy doing most; is enjoyable and challenging
- 3 has rich possibilities
- 4 is a good one but with not enough personal contact; is what I make of it; is teaching high school seniors; will demand more responsibility than ever before
- 5 has more unhappy than happy moments; is in a rather irrelevant state of affairs; has proven unsatisfactory; is too unsettled and mixed

44. My present assignment (cont.)

6 is a source of great tension

45. My first assignment

2 I enjoyed very much; held my greatest morale and spirit; was thrilling, a test; was a real growth experience; was great - teaching

3 was a definite growth; was fairly successful and enjoyable; pleased me

4 is my present one; was teaching; gave some taste of work with people

5 was a rough training ground; left me bewildered; was a difficult one

6 was tough, dehumanizing; was one of the worst places to send a newly ordained; was most difficult - 82 year old pastor

46. At ordination, I

1 was happiest man in world; was more than overjoyed; was very happy

2 I thought I had a great deal to offer; I was a happy guy; had all the good will in the world - felt needed; felt happy and confident and ready to work for God

3 hoped to never forget my vision of life; thought I had achieved a goal

4 was happy - and sad; cried quite a bit

5 was very aware but unfeeling; was lethargic; was pretty rigid; was naive; wondered sincerely whether I was doing the right thing

47. When I administer the sacraments

2 I enjoy it; I feel most like a priest; it is a deep experience for me; I feel rewarded and edified; usually I sense very strongly that I am bringing God to one who needs Him

3 I hope to make the sign effective and meaningful; I try to do it personally; often forget Christ but enjoy making others happy and change; I try to be prayerful; I like it except confession

4 my reaction depends a lot on whom I am doing it for; I sometimes am aware of what I am doing

47. When I administer the sacraments (cont.)

- 5 it often seems to have little meaning; I feel too many people are mechanical; I am most of the time distracted and they become mechanical; I don't feel I should be paid

48. God

- 2 is very much a part of my life; is a very real person; is becoming more personal for me; really is great - I couldn't do without Him
- 3 is someone I'd like to get to experience more; is my loving Father "out there"; is close by, especially in Eucharist
- 4 loves us but I wonder why he permits so much suffering
- 5 is not "real" to too many people; is somewhat uncertain; seems absent very much; I wish I knew him;
- 6 possibly doesn't exist

49. I feel that romantic love

- 2 is good for all; really brings a lot out of you; is just great; is a very beautiful experience;
- 3 is a healthy beginning; was a valuable experience of the past; is necessary to become human; is part of integral love; is nice and has its own place
- 4 is beautiful but dangerous
- 5 can be very deceptive

50. On my own initiative

- 3 I have done many things; I have resumed studies; I can accomplish much more; I am able to be rather inventive; I work; I'd like to change Church and America; I do extra things for others; I have embraced a woman
- 4 will the vocation office rise or fall
- 5 I do little; I have not done very much

51. What really bugs me

- 5 is my own failure to do more; is a "closed mind" to progress; is authority and command; is that people won't really talk with each other; is people doing things they are not prepared for; is when

51. What really bugs me (cont.)

5 (cont.)

priest-associates are lazy; is slowness to listen to the Church; when another is cutting people up; are those who make things out of people; is how slow things can move at times

6 is myself; is the puzzle that I am; whether real human love and my priesthood are incompatible

52. If someone gets in my way

2 I try to work it out pleasantly

3 I try to talk it over with him; I may ask him to get out of the way; I try to "gracefully" move by him

4 I try to be patient with him; I step aside or confront them; I let him for a while

5 I feel hurt; I usually go around or back off; I usually try to give in to them; I don't usually give them much consideration; I become impatient; I am annoyed but won't get violent

6 I push them around

53. The social status of my work

2 is exhilarating; gives me pride

3 is accepted in my community; at present very important; comes in handy; is find; good but not what it used to be; is very high

4 I guess influences me; isn't important; is with the poor; is nothing special; is not something I earned

5 is going down; is rather low; should not be as high as some people think it is; is irrelevant to the world; don't care for privileges of clergy

54. My father

1 was an extremely good and affectionate man

2 is a good man - a gentle, deep person; was genuinely human; is a great man; is someone who loves me; is a man of great integrity whom I admire

3 was very good to us, but he died also when I was young; was a good man; is a kind, gentle, prayerful man; is very proud of me; good but he doesn't think so

54. My father (cont.)

- 4 is dead; worked hard
- 5 never makes decisions; is rather rigid and dominating; was a hard man; is difficult to talk to
- 6 usually disappointed me; worked too hard - never encouraged me - disciplined strictly; gave me the impression that he never really cared for me

55. My body

- 2 I thank God for and love
- 3 is the way I contact others; is something holy; is my one way of communicating myself and Christ; is large and graceful; is something I'm just learning to love; serves me well and is healthy; is really important to me; is strong; is good to have
- 4 has its talents and its problems; is big; is like any other body
- 5 is too fat; is showing signs of aging; is of concern to me
- 6 -I'm a little afraid of it; is a big source of temptation; has caused me many problems because of what people say about it, things I have no control over

56. The future of the Church

- 2 seems more and more hopeful
- 3 is promising; is to exist and steer people toward values; looks good "unofficially"
- 4 depends on practical applications of Vatican II; is changing; is pretty wide open - up for grabs; is at times bleak and at others hopeful; is going to be so different
- 5 is one big question mark; seems very bleak

57. What I like most about my work as a priest

- 2 is fulfillment; is being loved by people; is the chance to get to know and love people; is helping others to have a richer and better life
- 3 is Mass; is my present opportunity to work where there is a real purpose; is working with people; is the unity I bring about; is bringing Christ to others; is that I'm accessible to people and I don't charge

58. When people work for me

- 2 they are usually happy; they seem to enjoy themselves; I enjoy it
- 3 we seem to get along all right; I am grateful; I am considerate and helpful; they seem to like me; I want them to be themselves and grow; I like to share as much of the burden as possible; they are free to use initiative
- 4 I share my work with them
- 5 I don't always trust them; I try to relate to them, but often am critical; I feel uncomfortable; I'm too lenient; I very easily take advantage of them, so I think; I do not organize enough
- 6 I feel ill at ease

59. Sex

- 2 is one of the most beautiful gifts God has given us; is great and beautiful
- 3 is healthy and a part of life; is good; is most important; expresses my love; has a proper, beautiful place in life
- 4 makes sense only in the context of love; is something I am; is a part of life; is sometimes fearful, sometimes admirable; is no great problem at present
- 5 is over-valued in our American culture; still too physical for me; is a problem, but not yet overwhelming; is still something I have to adjust to

60. My experience of love

- 2 has deepened my life and its meaning; has been most enriching
- 3 has been deep and varied; has helped me to give to others; is warm; I am very grateful for; is a beautiful blessing
- 4 is on the spiritual level; has been my greatest sorrow and my greatest joy; is due to others
- 5 has been negligible; is not what I want it to be; is very limited

61. The Christian life

- 2 is beautiful as free and spontaneous; is becoming free to love by God's presence and grace

65. When I see a man and a woman together

- 3 I hope they are happy with each other; I feel happy; I want them to show happy love; my life's meaning becomes more apparent
- 4 that's life; no special reaction; it is a natural condition; I don't give them a second thought
- 5 I would like to be them; I often envy them; I wonder about myself; I wonder whether they really love one another

66. I wonder if a priest ever

- 3 realizes the potential for good he has and is
- 4 knows what God really has in store for him; forgets that he is a priest; sees all of man's conditions
- 5 has relations with women; will be perfect or can stay alive to Christ; can become a man among men; is thankful enough for all that's done for him; finds total satisfaction in his life; knows his real self
- 6 will be given his freedom; can really be fulfilled; can enter deep personal relationships; is loved and understood enough; will learn to love; feels this is the best way to Christ; really grows up; gets over being lonely; masturbates often
- 7 felt so insecure as I do

67. The most satisfying work

- 2 is loving; is when you see people growing and becoming free; is helping others and being creative
- 3 is helping people with needs; brings me a sense of personal worth; for me is directing others; is one with people; I've had has been in the parish I'm leaving; being able to listen; is where I am appreciated; is with the college-age kids; is creative
- 4 is the kind I should do; is present at times and removed at others; is usually the most difficult

68. My most intimate personal relationship

- 2 gives me peace and renewed strength; has been joy to me; has enriched my life

68. My most intimate personal relationship (cont.)

- 3 is with my family; is with a woman; is a great help to my everyday work; is with a fellow priest right now
- 4 was during theology; is being tested at present
- 5 is very necessary for me and I'm afraid it won't last

69. The training I've had for my work

- 3 is very good; has helped me; was adequate; has been professional
- 4 was so-so; was adequate but full of lacunae; is still in process
- 5 was very inadequate; prepared me for nothing; was all intellectual; not very human

70. I am happiest when

- 2 with friends or relatives' families; I'm with people; I've brought unity and hope and joy to others; those I love are happy; relating to responsive people; I am able to share deep emotions with others; I am with happy people
- 3 working hard; I am with the woman I love; I am busiest in priestly work; I know I am personally present to another; working where needed

71. The ideal of the priest as "a man set apart"

- 3 is a good one-properly understood; still seems valid to me; has some truth as long as he isn't too far apart; has been passed by in our day--thank God!; is the way I see it
- 4 is of a past age; must be properly understood; is right and wrong; must be re-interpreted
- 5 doesn't move me; is phony; is denial of incarnation; is wrong or misunderstood; is nonsense; bothers me; seems impersonal; no; is losing its value in life

72. Selecting my own work

- 3 is very important to me; I have selected it and I enjoy it; is what I hope to do; is necessary if I'm going to be human; must be done in relation to the needs of the community I serve; is something I'm just arriving at
- 4 is good but impossible at present; is new

72. Selecting my own work (Cont.)

- 5 would be difficult; is not always the best idea; carries with it serious obligations that I had better know what I want to do; might confuse me
- 6 had a chance and couldn't

APPENDIX F

SCALE OF ADJUSTMENT

(Westley and Epstein, 1969)

- A. Absence of structured psychiatric symptoms; social and occupational adaptation; dynamic integration.
- B. Absence of structured psychiatric symptoms; social and occupational adaptation; mild impairment of dynamic integration with mild anxiety.
- C. Absence of structured psychiatric symptoms; social or occupational maladaptations; moderate impairment of dynamic integration with moderate psychopathology and moderate anxiety.
- D. Presence of structured psychiatric symptoms; social and occupational maladaptation; severe psychopathology and severe anxiety.

APPENDIX G

BEHAVIOR RATING SCALE A (BRSA)

*(Grinker, Grinker, and Timberlake, 1962)*13. *How well adapted is he to present life demands?*

¹
Poorly adapted

²
Marginal adaptation

³
*Fairly well adapted
but with heavy cost*

⁴
*Normal adaptation,
few costs*

⁵
*Effortless adaptation,
no costs*

ABSTRACT

It was hypothesized that a sentence completion blank (The Loyola Sentence Completion Blank for Clergymen - LSCBC) could be constructed for measuring overall adjustment in the priest population as well as adjustment in these areas: self-perception, interpersonal relations, psychosexual maturity, priesthood, Church-faith, and job satisfaction. It was further hypothesized that this measure would prove to be both reliable and valid. The test was constructed by having four clinical psychologists rate the usefulness of 180 sentence completion stems, their 14 most useful selections per category being then compiled to form the test. The test was given to 115 volunteer priests who were participating in the 1969 summer session of the Loyola Pastoral Institute. 60 of these protocols were randomly selected for use in the reliability and validity studies. 40 of the remaining protocols were then scored on a 7-point adjustment scale by 4 psychologists. Those responses on which 3 of the 4 judges agreed were compiled to form a set of scoring examples for a scoring manual. Using this manual, judges scored the other protocols for reliability and validity purposes. Inter-judge reliability on 30 protocols ranged from $r = .84$ on "self-perception" to $r = .96$ on the total adjustment score. All of these r 's were significant at the .01 level. The validity study consisted of a series of biserial correlations in which (1) MMPI scores (2) psychologists' ratings based on in-depth interviews, and (3) a combination of these 2 criteria were compared with scores on the LSCBC. In all 3 cases when using the total LSCBC scores, r_{bis} was significant at the .01 level.

the highest correlation being obtained when using the combined criteria ($r_{bis}=.86$). The subtest scores were not as adequate indicators of adjustment as was the total, but the correlations do in fact support the hypotheses.

APPROVAL SHEET

The thesis submitted by Mary Sheehan has been read and approved by two members of the Department of Psychology.

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

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Philosophy.

May 22, 1971
Date

Franz Hobler
Signature of Adviser