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## Organizational Size and Administrative Ratio: A Structural Analysis of the Task Units of Catholic Religious Professionals

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Loyola University of Chicago

**Organizational Size and Administrative Ratio:**

**A Structural Analysis of the Task Units**

**of Catholic Religious Professionals**

**Paul R. Zelus**

**Submitted to the Faculty**

**of the Graduate School in Partial Fulfillment**

**of the Requirements for the Degree of Master of Arts**

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YT12

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## 1. INTRODUCTION AND STATEMENT OF THE PROBLEM

This thesis attempts to utilize prior theory and research from the sociology of formal organizations in an applied study of the functional task units of Roman Catholic priests in the United States. It is here assumed that these organizations of priests operated in an organizational and systemic manner much like the professional organizations of secular professions.

Specifically, it will be the task of this research to reveal the operation of organizational size, its effect on the administrative ratio, and the mediating effects, if any, of type of internal government and the division of labor. By focusing on organizational size as an independent variable, a structural approach to the problem of organizational stability and equilibrium is adopted.

Beyond this introduction, Part 1 consists of three sections. In the first, the reader is introduced to the Catholic religious professional and his organizational milieu. Second, a framework for a structural approach to the research is advanced, while the third and final section focuses on the variable of organizational size. Contained in this third section is a rather complete review of the literature on organizational size.

Part 2 contains conceptual framework for the study, and then derives the empirical design for the research. The four variables chosen for analysis are discussed,

and then placed in a framework for empirical analysis. The variables are then operationalized for the population at hand, hypotheses advanced, and appropriate statistical techniques decided upon. Finally, a brief section deals with the sampling design and data collection of the larger study, of which this research is only a secondary analysis.

Part 3 contains the findings of the research, and the analysis of the author, each written in two sections. The first two sections select the findings on administrative ratios and task heterogeneity respectively, while the final two sections analyze the structure of first the Diocesan system and then the system of Religious Orders and their communities of priests.

Part 4 contains the summary conclusions of the author, followed by several implications and suggestions for future research.

### Catholic Religious Professionals

Catholic priests in the United States comprise a population of some 64,000 active clergymen, according to the Kennedy directory for 1969. Analysis of these religious professionals may proceed along two quite distinct lines of inquiry. On the one hand, the researcher may proceed by examining the individual priests within a given sample, focusing on their personal characteristics, attitudes, and various behavior patterns. On the other hand, research may proceed by shifting the unit of analysis away from the individual priest, concentrating instead on the organizational aspects of professional behavior. The research reported on these pages attempts the latter analysis, focusing explicitly on the structural characteristics of the dioceses and religious communities



of Catholic priests within the United States, and examining the professional aspects of clerical organization.

By focusing on the various dioceses and religious communities of which all active Catholic priests are functioning members, the individual priest is seen as a functioning part of an organizational unit. Priests as a group are then defined as the principal religious professionals of the Catholic church, and, as professionals, are directly responsible for the maintenance and perpetuation of the church.

The professional clergy accomplish the functions described above by filling prescribed roles in the organizational system of the church. Within the Western Catholic Church the ordained are divided into three canonically defined ranks: "bishop," "priest," and "deacon." In addition to these three, the church also has other categories of religious professionals who are not ordained: lay brothers and members of various communities of women.

In recent years, some scholarly attention has been given to the study of religious professionals. This attention seems to have grown out of a concern for understanding both the changing function of formal religion in a post-industrial society and the normative frameworks and organizational contexts that define the activities and responsibilities of clergy and laity. Most studies of religious professionals, however, have remained at the individual level of analysis, and have ignored the organizational contexts almost completely.

Earliest studies mentioning religious specialists have been almost entirely descriptive and broadly diagnostic (e.g., Spencer, 1898; Durkheim, 1915). More

contemporary empirical studies have moved away from the classic preoccupation with typologies and evolutionary frameworks popularized in the works of Weber and Troeltsch, 1960), and have generally centered upon one or another of the following problem areas:

1. Broad diagnostic analysis of the clergy as a modern profession, with particular attention given to the declining role of the sacred in industrial-urban life, sources of clergy alienation, and the uniqueness of the religious profession. These studies focus on external processes such as urbanization and secularization, and their effects on clergy behavior (cf. Hagstrom, 1957; Fichter, 1961; Gustafson, 1963; Glasse, 1968; Haddon, 1969; Stewart, 1969; Sturzzo, 1969).
2. The clergy's personal and social characteristics, with emphasis on the origins, theological, political, and social attitudes of priests, and the factors effecting recruitment of clergy (cf. Donovan, 1958; Smith and Sjoberg, 1961; Neal, 1965).
3. The institutional context of clergy behavior, stressing the status dilemmas, role strains, and career lines of clergymen (cf. Goldstein, 1953; Fichter, 1954; Blizzard, 1956; Carlin and Mendlovitz, 1958; Cumming and Harrington, 1963; Evans, 1963; Hammond, 1966; Haddon, 1965; Underwood, 1969).

Cavalier dismissal of these studies is not intended by such a brief review of pertinent literature. Rather, the striking deficiency of organizational contexts for the data is glaringly revealed. Referring to prior studies of the religious professional, Gannon notes that, despite the wealth of data in these studies,

"...few have focused explicitly on the organizational level within which the clergymen work, and none have consistently employed the tools of organizational analysis. This lack is especially evident in research of the Catholic religious professional, where distinctly different groups (diocesan priests and various kinds of religious communities of priests) have held an important position in the historical development and organizational life of Catholicism (1970:3)."

The organizational study reported here thus begins by analyzing those very occupational organizations (dioceses and religious communities) which have been ignored in prior study.

Catholic priests are deployed in two distinct work or occupational units--the diocese, under the direct supervision and control of a bishop; and the religious community, whose ultimate authority structure is derived from the rule of the particular religious order. These two organizational types--diocesan and religious--differ widely in their expressed occupational (apostolic) activity. While the diocesan clergy, through their bishops, serve to maintain the current parish structure of the church by ministering to baptized members, the religious clergy take on unique occupational specializations such as teaching, preaching, monastic observances, etc. Since the Catholic priest is responsible for the well-being of his organization as a professional of that structure, the makeup of the unit within which he carries out his occupation is of utmost importance in predicting his ultimate occupational task description and occupational profile.

Some research has made use of task descriptions and categories, though none has shown an explicit utilization of the diocesan-religious distinction (hereafter referred to

as affiliation). Most notable have been the works of Neal and Blizzard, which actively incorporate Parsons' schema of four functional imperatives or systems problems for an organization.<sup>1</sup> Neal concludes that certain priests fulfill the instrumental-external imperatives of adaptation to the environment (cosmopolitans), while others seem to be more concerned with the instrumental and internal functions connected with pattern maintenance and tension management (locals).<sup>2</sup> Blizzard derives similar categories in his study, though his designations of the Parsonian categories are "priest" and "prophet," referring to the latency and adaptation functions respectively (1956). In neither approach do the authors shift to the organizational level, or consider the formally constituted work differential, affiliation. The implicit hypothesis which can be deduced

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<sup>1</sup>For an example of Neal's use of the Parsonian framework, see Sister Marie Augusta Neal, Values and Interests in Social Change (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965).

<sup>2</sup>Parsons has modified the functional imperatives schema considerably throughout his own writings. The AGIL framework grew out of his small groups research with Bales, and first appears in Parsons, Bales, and Shils, Working Papers in the Theory of Action (Glencoe: Free Press, 1953). The clearest presentation may be found in Parsons and Smelser, Economy and Society, pp. 33-38 in a technical note. The pattern variables were integrated into the framework as a direct response to Robert Dubin, "Parsons' Actor: Continuities in Social Theory" (American Sociological Review, 25 August 1960). Parsons' reply, found in the same issue as the Dubin article, presents a nearly incomprehensible schema which attempts to make the AGIL framework more "dynamic." A discussion of the functional imperatives and their use in the sociology of religious professions is noted by Demerath and Hammond, Religion in Social Context (New York: Random House, 1969), pp. 163-196. For examples of adaptations of the framework to formal organizations, see Francis G. Scott, "Action Theory and Research in Social Organization" (American Journal of Sociology, 64 November 1958), pp. 386-395; Suzanne Keller, Beyond the Ruling Class (New York: Random House, 1963), Chapter 4; and James Price, Organizational Effectiveness (Homewood, Ill.: Richard D. Irwin Press, 1968).

from the above discussion suggests that the diocesan clergy fulfill latency functions of an internal character while the religious priests are involved in tasks of a more adaptive and/or goal-attaining nature, oriented to more external systems problems of the church.

Occupational research of the priest's work situation and milieu forces an active utilization of the diocesan-religious difference, whatever this may mean. It is the goal of this research to do exactly this. It will shift attention to the various organizational units of Catholic priests in the United States and examine certain structural attributes of those units. Before proceeding to the actual research, the next two sections are intended to lay the groundwork for structural analysis, and to review prior findings on the operation of organizational size in the total makeup of a system.

#### Organizational Analysis: A Structural Approach

The gestalt of any diocese or religious community consists of variables pertaining to the differing attributes of that organization. These clusters of attributes are familiar to all students of formal organizations: there are structural variables, functional variables, contextual variables, and output measures (Schoenherr, 1970). These make up the organizational realities of the various micro-level systems characterized by bureaucracies, enterprises, non-profit formal organizations, and voluntary associations.

Structural variables denote the "static" characteristics of a phenomenon. Functional variables, on the other hand, denote the "dynamic" interrelations and

contributions of individual members of a system to the tasks and goals of that system. Contextual variables describe the environment of the organization, while instrumental or technological variables describe the resources that perform the activities of the import-conversion-export processes of any open system. Administrative variables define the dynamics of decision-making and delegation of authority. Finally, the output measures describe the external effectiveness and internal efficiency of the organization by explaining the goal-attaining apparatus.

To date, most organizational research has persisted in examining the complex relationship of functional, structural, and contextual variables. Blau and Schoenherr have argued for the logical priority of structural analysis, stating that analysis of other clusters of variables should follow any structural research (1971). (It is suggested that an adequate understanding of the structural makeup of an organization is one prerequisite for functional, contextual, and case-study analysis.) This study of dioceses and religious communities examines those very structural underpinnings, and avoids a premature analysis of the many non-structural qualities of clergy organizations.

(Structural analysis itself may proceed along two planes, one utilizing global measures and the other analytic variables. Each of these two planes investigate separate classes of phenomena. Lazarsfeld and Menzel refer to global attributes as those pertaining only to the whole, and never to individuals within it (1961). This global approach is nearly identical to the structural formulation of society proposed by Durkheim, where society is seen to be composed of irreducible social facts.)

"Durkheim's structuralism is merely global because he treats totality as primary concept explanatory as such; the social whole arises of itself from the union of components; it emerges (Piaget, 1970:98)."

On the other hand, analytic structuralism derives its measures from characteristics of individuals within an organization, even though the results are usually predicated to the whole.

"The peculiarity of analytic structuralism is that it seeks to explain empirical systems by postulating 'deep' structures from which the former are in some way derivable. Since the structures in this sense of the word are ultimately logico-mathematical models of the observed social relationships, they do not in themselves belong to the realm of fact (Piaget, 1970:98)."

In the context of religious professional organization, a global structural characteristic may be exemplified by the organizational size of a particular diocese or "community" of religious order priests. The designation "religious community" will be utilized throughout this research to denote the local organizational units for religious order priests. "Religious Community" is thus not to be construed as a technical term in sociology.

Analytic structural components would be denoted by the various task ratios. These task ratios denote the many sectors of tasks which a priest must perform in his day-to-day ministry. The administrative, educational, pastoral, and intellectual-cultural sectors are but four examples from which task ratios may be arbitrarily determined. The distinction of global and analytic measures will become clearer when a review of structural research is undertaken in the next section, and will be actively put to use in delimiting and measuring the variables for study in this research.

Weber is careful to distinguish the characteristics of two distinct types of formal organizations. An enterprise is a profit-making endeavor geared to capital accounting and eventual financial gain. A non-profit formal organization does not produce a product in the strict sense, and is oriented rather to "selling" some ideology, set of beliefs or political perspective (Weber, 1947). It is assumed that the religious organizations under study belong to this latter category. The absence of many bureaucratic and economic variables in this structural analysis will prove to be a blessing, when the intervening effects of organizational complexity are noted later in the study.

A final aid to studying the structures of dioceses and religious organizations is found in the nature of formal organizational analysis itself. An analysis of formal organizational characteristics distinguishes explicit procedures for mobilizing and coordinating the efforts of its staff in pursuing a given set of specified objectives. Such an analysis would specify some of the many functional and contextual realities effected by variations in structural attributes, and reveal the importance of structural analysis in general.

The analysis of organizational realities reported on the following pages investigates the more basic questions surrounding the operation of organizational size and administrative ratio, two of the most important structural attributes in this type of research.



## Organizational Size

The importance of size in structural research has been noted by almost every classical theories in sociology. Comte, Spencer, and Durkheim, to name three dominant writers, realized that simple increase in societal size does not produce differentiation, diversification, or heterogeneity in a society. For example, Comte asserts that

"...it is not a question here of the absolute increase of the number of individuals, but especially of their more intense concourse in a given space" (Comte, in Durkheim, 1933:257).

Comte's reference is to the variable of density, further specified by Durkheim in his famous proposition concerning the causes of the division of labor.

"The division of labor varies in direct ratio with the volume and density of societies, and, if it progresses in a continuous manner in the course of social development, it is because societies become regularly denser, and generally more voluminous" (Durkheim 1933:262).

Spencer's evolutionary doctrine of homogeneity-heterogeneity and instability-stability, also included an assumption about the increasing size of societies which is much like Comte's, though Spencer never used the term density. It was the addition of this intervening variable by Durkheim which altered Spencer's evolutionary doctrine most significantly.

Contemporary research on the effects of size has changed the unit of analysis from whole societies to the micro-level of formal organizational structures. Weber was most responsible for this shift. Twentieth century efforts have also extended the

dependent variable beyond the division of labor, most often to the analytic structural property of administrative ratio. Unfortunately, these latter researchers were not careful to include in their findings the intervening effects of organizational density, division of labor, and complexity. Overlooking these important intervening effects has led in part to the contradictory findings regarding the role of organizational size in structural analysis.

On the one hand, there is some evidence to indicate that variation in organizational size has little influence on the structural makeup of an organization. Three major studies are representative of this conclusion--all three being comparative studies of at least fifty distinct types of structures. Hall et al. concluded from their comparative investigation of seventy-five organizations as diverse as churches, private country clubs, factories, and armies, that size plays a relatively insignificant role in determining the specialization and heterogeneity of tasks of the organization (1967). Woodward comes to nearly the same conclusion, stating that size is unrelated to the technical complexity of the production systems used by over ninety British manufacturers (1965). Finally, Thompson's review of the influence of organizational size concludes with the same notion of relative unimportance for size (1967).

More important for our purposes is Thompson's discussion of complexity, and the effect of size alone on the structural process:

"One thing seems obvious: size alone does not result in complexity... What then does size account for?" (1967:74).

Referring to Chandler's historical study of different types of organizations (Chandler, 1962), Thompson notes that organizations with simple technologies can be very large and still have simple structures, while, conversely, other organizations such as hospitals and universities do not have to be large to be complex. Complexity--the number of different levels and distinct tasks for both line and staff--is a variable further explored in later research, most notably that of Anderson and Warkov (1961), Blau and Schoenherr (1971), and Hickson et al. (1969). "Complexification" in the sense just specified refers to the classic concept of the division of labor.

These latter three research teams explore the intervening effects of levels of complexity in an organization, though they variously refer to the variable as "structuring of activities" (Hickson et al., 1969), "complexity" (Anderson and Warkov, 1961; Udy, 1959), and "division of labor" (Blau and Schoenherr, 1971).

In contrast to the above findings, the majority of research on the effects of organizational size concludes that size does indeed have an effect on other structural properties. In a review of the literature on that subject, Caplow suggests that empirical efforts aimed at furthering the understanding of contemporary organizations have all utilized organizational size as a crucial variable (1957). Of the studies which attest to the importance of size, most are sharply divergent in their choice of dependent variables, and the direction of the relationship of the associated variables. The administrative ratio seems to be the most popular dependent variable chosen, with nearly a

score of studies addressing themselves to the problem of the influence of organizational size on administrative ratios (cf. Blau and Schoenherr, 1971:83).

The bulk of studies favor a negative association in such a relationship, with increasing size being associated with a decrease in the administrative ratio (Bendix, 1956; Anderson and Warkov, 1961; Tossie and Patt, 1967). Yet evidence to the contrary has been advanced by at least two studies (Terrien and Mills, 1955; Blau and Schoenherr, 1971). The latter pair of studies control for function, and do not attempt a comparative generalization across many organizations. In addition, these two studies also attempt to deal with the complexity of an organization as an intervening variable in the relationship. Anderson and Warkov begin to delimit organizational complexity by first citing Udy:

"Udy's recent attempt to clarify the concept (complexity), and to measure the degree of complexity suggests that it comprises three elements: the number of tasks performed, the maximum number of specialized operations ever performed at the same time, and the existence or non-existence of combined effort" (Anderson and Warkov, 1961:25).

Anderson and Warkov then conclude their research with three propositions determined from the above formulations.

- "1. The relative size of the administrative component decreases as the number of persons performing identical tasks in the same place increases.
2. The relative size of the administrative component increases as the number of places at which work is performed increases.
3. The relative size of the administrative component increases as the number of tasks performed at the same place increases (or as roles become increasingly specialized or differentiated)" (Anderson and Warkov, 1961:115).

Proposition 1 is interpreted as the antithesis of proposition 3. In other words, lack of specialization of tasks (interpreted to be the performance of identical tasks in the same place by many persons) will bring about a decrease in the administrative ratio. Proposition 1 and 3 implicitly reflect the intervening effects of complexity.

In contrast to the Anderson-Warkov research, Terrien and Mills (1955) conclude from an earlier study that size has a positive effect. The former researchers reconcile this contradiction through their use of the three propositions just cited.

The final study to be reviewed in any detail in this paper is the Blau and Schoenherr effort (1971). This comprehensive study of fifty-four Federal Employment Service agencies conclusively establishes the importance of organizational size in structural research. The authors conclude that size has an overall (net) positive effect on the administrative ratio, controlling for intervening variables, but shows a negative (gross) association when examined in zero-order correlation. In this way, Blau tests Thompson's query concerning "size alone." The conclusions of this most recent research effort have been the subject of growing debate within the journals. In a recent reply to a colleague, Blau carefully states the conclusions of his work.

"If one assumes that size has a negative gross effect on the administrative component," then the proposition that "size has some indirect positive effects implies that its negative effects must outweigh their indirect positive effects (otherwise, the gross effect would be negative), as I claimed in proposition 2.2. But if one limits oneself to the more conservative hypothesis that size has a negative net effect on the administrative component, which may be counteracted by other conditions, proposition 2.2 does not follow from the premises..." (Blau, 1971:304-305).

Blau's "net" proposition that the administrative component increases at a decreasing rate with increasing size is reported in a prior article by that author (cf. Blau, 1970). The research of Blau and Schoenherr, and, especially, the theoretical formulations of Blau, firmly establishes the importance of utilizing a multivariate model in assessing the true effects of organizational size.

Taken as a continuous literature, all the research on size points to several salient conclusions to be taken into account in future studies.

First, the effect of organizational size on the number of individuals doing administrative work should be examined for only one functional type at a time, avoiding premature comparisons.

Second, the complexity of an organization will mediate the force of size's influence, with highly complex, bureaucratic systems registering a negative influence for size, but a net positive effect when these conditions are controlled.

For the population under study in this research, complexity is at a relatively low level. The net effect should therefore approximate the gross effect, with the intervening effects of complexity being of minimal influence. By attending to the suggestions outlined above, at least a partial reconciliation of contradictory findings can be expected. The next chapter fits the concepts and propositions of earlier research to a design for the study of the organizational size of dioceses and religious communities of Catholic priests.

## 2. THEORETICAL AND EMPIRICAL DESIGNS

### Conceptual Framework

Dioceses and religious communities of Catholic priests form the units of analysis for this study. These units have the merits of being formal organizations of the non-profit type, thus eliminating many, but not all, of the economic and bureaucratic variables associated with complexity. The intervening effects of complexity will, therefore, be controlled almost completely by the very nature of the organizational units under study. One measure of complexity remains, however, and will form an important part of this study. This is indicated by the two distinct organizational sub-types which exist--the diocese and the religious community. Structural variation should occur when this variable (affiliation) is controlled.

These units have another advantage in that they are not governmental agencies or organizations. The executive "overload" and over-staffing of these latter agencies produces an inverted organizational pyramid, making the organization itself an unrepresentative "anomaly" (Durkheim, 1933: 389-395). Much of the prior research suffers from this peculiarity of governmental organization.

In choosing affiliation as a mediating variable, the writer is testing the importance of an organization's government in the size-administrative ratio process.

The diocesan type of organization is generally more autocratic than the religious order type, and represents a hierarchical authority structure patterned on the medieval

dukedom. Its bishop exerts almost total control, with member priests each being incardinated<sup>3</sup> to the service of the particular diocese. The bishop is appointed, but rarely from within the ranks of priests of the dioceses he is to oversee, and is normally brought to a diocese from another one of previous service.

In contrast, the religious order structure is more democratic. The individual community's leader (generally called a superior) is usually chosen from among the ranks of that community. Religious communities may be grouped into more generic categories, indicated by the religious order or heritage of the particular community. For example, a single province of Franciscans may elect their leader from among the ranks of their own community, or may extend their search to other Franciscan communities.

The leader of a religious order has a much more limited span of control over his member priests than does the diocesan bishop, and some religious communities are democratized to the extent that a committee or triumvirate takes on the "office" of superior.

In most religious communities the will of the majority of priest-members exerts final power, even over the decision of a superior. In the diocese, the bishop is almost never overruled.

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<sup>3</sup>Incardination is the ecclesiastical process and contract by which diocesan priests voluntarily and permanently affiliate themselves with a particular diocese. The incardination process requires that every diocesan priest promise obedience to the office of the bishop of a particular diocese, further contracting to always live within the geographic boundaries of his diocese, and to practice his ministry only within the diocese of incardination. Incardination is a feudal concept, much akin to a fealty oath.



From this brief description of the diocesan and religious organizational types, it seems clear that two distinct systems of government are at work. To call the diocesan system either "more" or "less" complex than the religious community would certainly be stretching a theoretical point. It can, however, be asserted that the diocesan government is more autocratic than the religious government, and conversely religious government is more democratic than diocesan. As one indicator of complexity, the form of internal government should have intervening effects on the relationship of organizational size and administrative ratio.

In order to adequately test the Anderson-Warkov and Blau-Schoenherr propositions, a case study approach and in-depth analysis of these organizations of priests would have to be undertaken. Clearly, the information needed for the specification of these variables is beyond the scope of a study this size. As a result, the research questions of this study seek only to reveal the intervening effects of affiliation and type of government upon the size-administrative ratio relationship.

### Research Design

Four variables concern the present study. Organizational size, affiliation, task heterogeneity, and administrative ratio will all be measured for a sampled group of Catholic priests and their respective organization: dioceses and religious communities. Utilizing a model derived from the findings and conclusions of prior research, organizational size becomes the independent variable, with the administrative ratio being the dependent or outcome variable. Affiliation and task heterogeneity are considered to have intervening effects in the process.

Organizational size is measured by indicating the number of active priests<sup>4</sup> in the various sampling units. The dioceses and religious communities in the sample will be clustered into five categories of size--extra small (1-20 priests), small (21-100 priests), medium (101-200 priests), large (201-500 priests), and extra large (over 500 priests).

The administrative ratio is measured by the ratio of the administrative staff to the size of each organizational unit. The administrative component for this study is an analytic rather than global attribute, being measured as an attribute of the individual priests rather than the organization itself. In order to ascertain the work profiles of the priests within the sampled diocesan and religious units, responses to a questionnaire distributed for a prior study<sup>5</sup> have been utilized. A random sample of about 10% of individual priests within the sampling units were asked to indicate whether they performed any administrative work in their day-to-day ministry. Four distinct administrative tasks were specified. The number of priests in each organizational unit indicating performance of administrative tasks form the administrative component. The administrative ratio is simply the administrative component divided by the number

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<sup>4</sup>For this study, "active" priests exclude retired priests, those on both temporary and extended leaves of absence, and priests not engaged in the active ministry due to medical reasons. Active priests also exclude all Bishops and Major Superiors, who are more properly considered members of the ecclesiastical hierarchy.

<sup>5</sup>The questionnaire utilized in this study was constructed by the National Opinion Research Center as part of their national study of Catholic priesthood. The questionnaire itself is reproduced in Appendix B.

of priests in the particular organizational unit who are in the sample (Holdaway and Blowers, 1971).

Affiliation is measured by dividing the sampling units into either diocesan or religious groupings. Task heterogeneity utilizes the same questionnaire as the administrative component. In this case, priests were asked to indicate how many of a possible twenty-six tasks they perform in their day-to-day ministry. The more tasks indicated, the more heterogeneous is the priest's task profile. Readers interested in the instrument used to measure the administrative component and task heterogeneity should consult Appendix A.

### Hypothesis

The major hypothesis of this research seeks to confirm the intervening effects of affiliation in the relationship of organizational size and the administrative ratio. Specifically,

- controlling for organizational size, organizations with an autocratic government (dioceses) will exhibit relatively lower administrative ratios than more democratic organizations (religious communities).
- Organizational size alone (gross effects) will be seen to be less positively or even negatively related to the administrative component, but more positively related when affiliation is considered (net effects).
- The affiliation of Catholic priests will be shown to be a more significant predictor of administrative ratio than organizational size.
- The task heterogeneity of both groups will correlate positively with administrative ratio.

## Statistical Techniques

Bivariate analysis of the four variables will be accomplished through the use of tables. The gamma measure of association ( $\gamma$ ) will indicate the proportional reduction of error in guessing the values of a dependent variable which is attributed to knowledge of a given independent variable. The second statistic to be utilized, chi-square ( $X^2$ ), determines how much the observed frequencies deviate from a chance or random occurrence. Descriptive graphs will be drawn for each bivariate relationship under study. Inspection of these graphs will give the reader a more realistic picture of the distribution at hand. Graphs will be especially useful in detecting the extreme cases, substituting for the use of statistical measures of dispersion and central tendency.

## Sampling Design and Data Collection

The data obtained for this study were collected as part of a prior large-scale research effort on the nature of Catholic priesthood in the United States. This larger study was a coordinated effort of psychologists and theologians, and sociologists, and was commissioned by the American Catholic hierarchy. The sociological segment was undertaken by the National Opinion Research Center under the direction of Andrew Greeley. Data of the present study were selected from this NORC effort. The design and methodology of that larger study are reported elsewhere.<sup>6</sup>

The data from the NORC study which are utilized in this research were developed from a mailed questionnaire sent to a national sample of American Catholic priests

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<sup>6</sup>The interested reader should refer to Richard A. Schoenherr, 1969.

(both diocesan and religious). The basic sample consists of some 7,500 priests, or about 14% of all priests in the U.S. at the inception of the study (January, 1969). (See Appendix.) Of these, 4,500 have been drawn from among the diocesan priests of 85 dioceses; the remaining 3,000 are priests who are members of 85 religious communities. The sample was drawn according to a two-staged, stratified design. In the first stage a sample of all dioceses and religious communities was drawn from strata set up according to size and region of the country. From a total of 156 Catholic dioceses and 253 religious communities, the 85 dioceses and 85 religious communities were chosen.

Since the ratio of diocesan priests to religious priests is approximately three to two in the United States, this was reflected in the numbers of each chosen to fill out a sample of 7,500. At the second stage of sampling, individual priests were drawn at random from the membership of the units sampled in the first stage. About thirty priests were drawn from each of the small dioceses, forty from the medium, fifty from the large, and sixty from the extra-large. About twenty priests were drawn from each of the small religious communities, forty from the medium, and sixty from the large. In the case of the extra-small communities, usually the questionnaire was sent to all the members.

The collection of the data proceeded as follows: the first wave of questionnaires, some 2,200, was sent out in December, 1969; there have been three follow-ups on this mailing in January, February, and April, 1970. As of May, 1970, the response rate to this first wave was about 76%. A second mailing to the remainder of the sample went

out in early February, 1970. There have been three follow-ups to this mailing in March, April, and June, 1970. As of this writing, the total response rate for both mailings came to approximately 5,700 usable questionnaires (thus, totaling a response rate of 77%, or roughly a 10% sample of the total priest population in the United States).

### 3. STRUCTURAL QUALITIES OF DIOCESES AND RELIGIOUS COMMUNITIES OF CATHOLIC PRIESTS

The distribution of the 170 dioceses and religious communities by five categories of size is depicted in Table 1. It should be noted that two categories (extra-small and extra-large) are composed of a single organizational type, with the former consisting only of religious communities and the latter exclusively of dioceses.

#### Findings Regarding Administrative Ratios

Table 2 depicts the bivariate relationship of organizational size and the administrative component, and highlights several important findings. First, virtually no association is indicated between the two variables ( $\gamma = .07$ ). More important for our purposes is the strong indication of lack of independence for the same data ( $\chi^2=330.47$ ). Closer examination of the expected cell frequencies for Table 2 reveals that the two cells representing the extra-small communities account for disproportionately large amounts of dependence. The administrative ratio increases steadily as size increases for categories two ( $40/692 = .05$ ), three ( $173/1332 = .13$ ), and four ( $490/2132 = .24$ ). This apparent positive association is attenuated by the disproportionately high administrative ratio reported for extra-small communities ( $91/147 = .61$ ). Further, the extra-large dioceses show a gross decrease in administrative ratio ( $101/712 = .14$ ).

The unique behavior of these extreme size categories suggests that the relationship is curvilinear, with Figure 2 illustrating this relationship. By removing the two

extreme categories of size, a more representative measure of size for small, medium, and large units of both diocesan and religious units is derived. Correlating this measure of size with administrative component reveals a strong positive association ( $\gamma = .43$ ), having now removed the confounding influence of the extreme-sized units.

A methodological note should be registered at this point, in order to justify the elimination of extreme-sized units from further analysis. The most obvious reason for elimination rests in the nature of the sampling distribution. Recall that the extra-small and extra-large categories of size contain the fewest sampled cases. On this basis, they may be justifiably culled from the analysis. But a second and more substantive reason exists for the elimination. Extremely small and extremely large organizations "behave" in ways not representative of the normal range of organizations. That is, extremely small units tend to have more homogeneity and less division of labor, while extremely large units are over-rationalized and highly bureaucratic. As a direct result, disproportionately higher administrative ratios could be expected from the smallest units, and disproportionately lower ratios exhibited by the largest. This is borne out by the data contained in Table 2.

Controlling for affiliation in Table 5 reveals a positive association for both diocesan ( $\gamma = .33$ ) and religious ( $\gamma = .28$ ) units respectively. More interesting for analysis may be the striking differences in the ranges of the administrative ratios for the diocesan (.02-.11) and religious (.11-.23) units. Visual examination of Figure 1 highlights this finding.



If one does not control on size, it is found that the administrative component increases significantly as the organizational type changes from diocesan to religious (cf. Table 6). The obtained measure of association ( $\gamma = .43$ ) is identical to that obtained for pooled in Table 3. Controlling for size reveals a positive association between administrative ratio and affiliation for the three size categories (Table 13).

The task heterogeneity of priests is highly associated with administrative component, as revealed by the high gamma for Table 7, .53.

In summary, organizational size shows little association with the administrative component when no controls are exercised. Controlling for the extreme size categories reveals a definite positive association for size, as does controlling for affiliation. Pooled size and affiliation each reduce the error in estimating the administrative component of these organizations by 43%. Task heterogeneity is highly correlated with administrative component, but distinctive ranges in administrative ratios illuminated by controlling for affiliation suggest that task heterogeneity may have an intervening effect, acting differently for diocesan units than it does for religious organizations.

#### Findings Regarding Task Heterogeneity

Figure 2 depicts the distribution of priests perform one, two, three, four, five, and six tasks respectively. Attention is again directed to the confounding effects of the extremely small and extremely large units, and the differing ranges for task heterogeneity depicted for the two organizational types.

Table 7 suggested that task heterogeneity and administrative component may be measuring the same phenomenon, and thus be spuriously associated in themselves. Comparison with Table 8 reinforces this, with the latter revealing a slight negative association ( $\gamma = .10$ ).

The inferences from Table 9 parallel those of Table 4, in that the former reveals a strong negative association ( $\gamma = .51$ ) between task heterogeneity and extremes in size, and the latter a strong negative relationship ( $\gamma = .81$ ) between administrative components and extremes in size.

Continuing the comparison, it is further found that controlling for size in the relationship of affiliation with task heterogeneity (Table 12) reveals a positive association ( $\gamma = .26$ ) similar to the measure obtained in Table 6 ( $\gamma = .43$ ), the latter table correlating affiliation with administrative component.

The relationship of task heterogeneity to pooled size (Table 10) is found to differ significantly from administrative component's association with pooled size. For the latter, the association is nearly zero ( $\gamma = .01$ ), with a  $X^2$  of .85 showing statistical independence between the two variables. It may be recalled that in Table 2 administrative component was strongly associated with pooled size ( $\gamma = .43$ ), with a  $X^2$  of 96.75 suggesting a significant degree of dependence.

It is only in controlling for affiliation that task heterogeneity and administrative component are found to be statistically independent measures. While pooled size and administrative component were shown to be positively associated with both diocesan units (Table 4;  $\gamma = .33$ ) and religious organizations (Table 5;  $\gamma = .28$ ), the

relationship to task heterogeneity suggests nearly a zero association for dioceses and a weak negative association for religious communities (Table 11).

In summary, task heterogeneity operates similarly to the administrative ratio for the study population as a whole. When affiliation is controlled, however, religious communities show a decrease in task heterogeneity with increases in size, whereas the dioceses reveal little association between the two variables.

### Analysis of Diocesan Structure

The diocesan structure offers its priests relatively little opportunity to share in the decision-making process. This is evidenced by the comparatively low administrative ratios for all size categories of dioceses. Regularly larger absolute numbers of diocesan priests are engaged in administrative work as the size of the diocese increases for the three smallest categories, but the largest dioceses tend to utilize only slightly more of their priests for administrative work than do the large units. The largest dioceses, more properly called archdioceses, are highly bureaucratic and centralized. Due to the complexity of the organizational structure, it is probably true that these units employ non-priests as professional administrators to a degree greater than dioceses of smaller size, thus accounting in part for the lower rate of increase in administrative ratio for this group. Blau's "law" of organizational size--that the administrative ratio increases at a decreasing rate as size increases--is borne out by this datum. The diocesan system bears another striking similarity to more secular organizations, in that specialization increases with increasing size. The division of labor proliferates

as size increases, ignoring the two extreme sized units, with parish work being the occupational "specialty" of increasingly larger proportions of diocesan priests as their diocese grows larger. It should also be noted that the diocesan tradition of assignment allows for full-time specialization more readily than the religious systems, with the latter encouraging their priests to fulfill commitments to the particular order, in addition to their occupational apostolates of teaching, preaching, etc. This "many hats" phenomenon which characterizes the occupational profiles of most religious orders will be discussed more fully later in this paper.

The diocesan priests' predominant task specialty, parish work, is a direct outgrowth of the functional imperatives which the diocesan structure meet for the larger system of the Roman Catholic church. The ecclesiastical "purpose" of the diocese charges it with the maintenance of the parish structure of the church. Clearly a pattern maintenance and tension management function is implied. Further, these latency functions specify an instrumental and internal task orientation for all dioceses.

The internal government of a diocese is formulated in such a way that the maximum effectiveness of the diocese's goals (i.e., fulfilling the imperatives of latency for the church) is actualized with maximum internal efficiency. Pattern maintenance structures in secular organizations require rigid centralization, and a more autocratic decision-making process than the organization as a whole. The diocese fits this pattern readily.

The bishop's span of control over his diocese is much wider than the authority exercised by the major superior of a religious order. Historically, the clerical

promises of obedience, and the system of incardination in a diocese have served as formally constituted reinforcement for the centralization just described.

Analogies to medieval dukedoms, serfs, indentured servitude, and other artifacts of organizational life from the past are easily raised for the diocesan system. Incardination is, in fact, a feudal practice which has been retained for the purpose of insuring the above organizational imperatives of the diocese. In addition, the promise of obedience taken by a diocesan priest to the office of the bishop is different from the vow of obedience taken by a religious cleric to the rule of his order in particular, and to his religious community and major superior in general.

The seminary training of diocesan priests leads directly to parish specialization, socializing the priest-to-be through a secular spirituality stressing individualistic rather than communal spiritual practices and daily routines.

#### Analysis of the Structure of Religious Communities

In distinction to the diocesan priest, clerics from religious communities manifest significantly higher administrative ratios across all organizational sizes. Like diocesan structures, the administrative ratios for religious communities increases at a decreasing rate as size increases. Most notable is the extremely high administrative ratio evidenced for the extremely small units. These extra-small religious communities are less bureaucratized, less centralized, and therefore have a lower division of labor than systems of larger size. So small are these units of from one to twenty priests that it is suggested that they fit a gemeinschaft rather than gessellschaft ideal

type. More communal and familistic than associational, these small communities rely heavily on primary rather than secondary group interaction in order to function. The community life orientation in general reinforces this overall tendency to homogeneity. An analogy from the physical sciences may help us understand these peculiarities of small structures.

In chemistry, Boyle's laws demonstrate that volume, temperature, and pressure vary according to set proportions for any quantity, such as water. For example, as the temperature of a given quantity of water increases, the volume increases according to set ratio, holding pressure constant. Now it hardly needs to be demonstrated that the mathematical representation of these variations can be plotted on a graph, revealing a curvilinear function. It should be equally obvious that three distinct curves are manifest, as the water passes from solid to liquid, to gaseous states. At each change of state, there occurs an alteration in the function.

By a stretch of scientific analogy, organizational volume (size) may also pass through "changes of state," as evidenced by the peculiar characteristics of the sizes of extremely small and extremely large organizations of priests. The "temperature" of an organization (internal activity of a substance's molecular components) could correspond to the level of complexity of the organization. Perhaps "gemeinschaftliche" and "gessellschaftliche" are accurate conceptual terms for two "states of human organization. Thus, human organizations may well be subject to "laws" similar to those of chemistry. The important consequence of this analogy is that extra small and extra large organizations of the same functional type are subject to different numerical laws; they are different "states" of the component "element."

The religious structure differs slightly from the diocesan system in terms of task heterogeneity and specialization. For the three categories of pooled size, task heterogeneity decreases with increasing size, suggesting that the religious communities manifest an increase in the division of labor as size increases. The relationship is more pronounced for religious communities than dioceses, however.

As in the case of diocesan specialization, an explanation may be offered by examining the nature of task assignments within religious communities. Curiously enough, the same conclusion is reached for religious communities as was arrived at for dioceses, but an entirely different line of argument is used.

The religious structure assigns its priests through the utilization of the "many hats" phenomenon briefly described earlier in the paper. This phenomenon is in turn a function of the organizational imperatives of that system. A typical Jesuit, for example, may hold several jobs, with his apostolic or professional role being distinct from official duties within his religious community. There is a slight difference in the range of task heterogeneity for the two groups which reflects this tendency, just as higher degrees of specialization are evidenced for the diocesan priests. Approximately 9% of all religious priests score high on task heterogeneity, while diocesan priests consistently measure 5%. Again the extra small religious communities prove to be an exception. In conjunction with that category's extremely high administrative ratio, their 14% figure for high heterogeneity is interpreted as reinforcing our contention that these small communities are qualitatively different from organizations of larger size.

More religious priests in extra small communities perform many tasks, with a proportionate increase in administrative ratio.

The organizational imperatives which the religious communities fulfill for the church at large may be mentioned in this context. In contrast to the diocesan system, the apostolate of the religious orders are heterogeneous. Specific orders claim as their canonical mission various "specializations" ranging from teaching to foreign missions to monastic observances. In terms of the Parsonian framework, the religious orders serve an adaptive function to the external environment for the church, providing instrumental orientations for potential church members.

Historically, the religious orders evolved as the medieval church exercised its coopting powers by institutionalizing widespread clerical dissent. For example, Francis of Assissi, the founder of the Franciscan Order, was a charismatic reformer whose loss to the church would have proved to be a disaster. Rather than excommunicate this voice of prophecy, the church instead institutionalized his unique apostolate by creating a new "religious order." The campus ministry in the Protestant denominations was in a similar way rendered acceptable in the early 1960's to avoid the exodus of many prophetic ministers (Hammond, 1966).

The ecclesiastical "purpose" of the religious community is thus construed as adaptive in character, with various chosen apostolates defining the occupational profiles of these priests. The relatively higher heterogeneity of tasks for religious priests indicates the multiplicity and diversity of apostolates charged to the religious orders.



The external government of the religious community evolves to maximize the effectiveness and efficiency of these functional imperatives. Adaptive functionaries in secular organizations, by comparison, are public relations agents and "advertisers" of the company product. In terms of decision-making, more intensive internal communication and more democratic policy making avenues are required. The religious community, through its more democratic structure and stress on community life, facilitates fulfillment of these kinds of adaptive functions. Religious spirituality, another important factor, is markedly different from the individualistic orientation of the diocesan system.

The major superior of a religious community exercises a span of control which is much narrower than that of a diocesan bishop. The vow of obedience taken by a religious cleric is directed to the reinforcement of the community orientation of the order. Totally absent in the religious structure is the system of incardination, which plays such an important role in the diocesan system.

#### 4. SUMMARY OF FINDINGS AND IMPLICATIONS FOR FURTHER RESEARCH

The research reported on the previous pages has attempted to specify the effects of organizational size on the administrative ratio for a sample of 170 organizational units of Roman Catholic priests. It was found that the Catholic religious professional functions in an organizational framework with structural qualities similar to organizations of a secular nature. Giving particular attention to the work of Anderson and Warkov and Blau and Schoenherr, it has been shown further that crucial intervening variables mediate the size-administrative ratio relationship. For the population under study, controls were established on the division of labor (task heterogeneity), and type of internal government (affiliation). These controls were utilized in order to test Blau's hypotheses and propositions which assert differential "net" and "gross" effects of size. The "net" effects of organizational size on the administrative ratio were found to be convincingly positive, controlling for affiliation and task heterogeneity.

Dioceses, characterized as "autocratic" in their internal government, were found to display administrative ratios considerably lower than those for religious communities which are considered more "democratic" in their internal government. Although the ranges of administrative ratio for the two organizational sub-types are distinct, the ratio itself was found to increase steadily as size increased for both sub-types.

The verification of a "net" positive relationship lends support to Blau's hypothesis concerning intervening variables, and further suggests that the Anderson-Warkov

propositions regarding the division of labor are also correct. The division of labor was found to clarify the size-administrative ratio relationship for the organizations under study.

More "autocratic" organizations (dioceses) utilize significantly less of their professional staff for administrative work than do the more "democratic" organizations of religious order priests. The dioceses are also shown to be more "task Homogeneous" across all size categories than the religious communities. The diocesan priest, primarily a parochial "task specialist," performs qualitatively distinct functions from the "apostolates" of the particular religious orders. These two organizational sub-types are further seen to fulfill distinct "functional imperatives" for the total ecclesial structure. The work of diocesan priests is oriented to the more internal and latent functions of pattern-maintenance and tension-management, while the tasks of religious priests serve to fulfill the more external and adaptive functions.

An unexpected finding reveals that extreme-sized organizations in the sampling distribution display non-representative administrative ratios which, while not fitting the overall size-administrative ratio graph, nevertheless are internally consistent.

Extremely small organizations are composed exclusively of communities of religious order priests, and all display an extremely high administrative ratio. On the other hand, the extremely large units are composed exclusively of dioceses, and display a significantly lower administrative ratio. This confounding trend suggests that the extremely small and the extremely large organizations are subject to different organizational "laws." The smallest communities border on gemeinschaft units of

personal and primary associations among members. As a result, almost every member performs some kind of administrative work, though there are fewer full-time administrators in comparison to the other size groupings. For the largest dioceses, centralization and rationalization is greater, thus requiring fewer administrators, most of whom are full-time, to maintain the structure. It is also likely that these largest dioceses employ non-priest professionals as administrators. Needless to say, such personnel are not contained in our sample.

In conclusion, the research permits generalization to the population of all functional task organizations of American priests. First, there is a demonstrable distinction between diocesan and religious administrative ratios which are highlighted by the nature of their respective internal governments. Secondly, there appears to be an even greater distinction between the extremely small and extremely large units, with the differences reflecting a divergence due to cumulative variations in size and affiliation. Finally, and possibly most important, is the clear demonstration of structural variation within the organizations of a single profession. Only further study of the entire occupational structure of Roman Catholic priesthood will reveal the effects of these structural differences on the work satisfaction and morale of the clergy population.

#### Implications For Further Research

If the conclusions of this study are to benefit further analysis of the structural characteristics of formal organizations, further research should attempt to build upon the findings reported here. To facilitate this heuristic process, the writer offers the following suggestions for future study.

1. Complexity of an organization should be specified as an intervening variable in the relationship between size and administrative ratio. Organizational sub-types (e.g., affiliation) should be operationalized and controlled whenever the data allows. Differentiation in internal government (autocratic vs. democratic) has also been shown to be important in predicting administrative ratio. Other measures, such as the division of labor, and utilization of the Anderson-Warkov propositions should also be undertaken.
2. In addition to controlling for function, this type of organizational research should also control for extreme sizes within a sample. For the study reported here, extreme sizes were found to have a donfounding effect on the total distribution, suggesting the operation of different laws of size for different size categories. Attempts to portray the relationship of size and administrative ratio as a linear function (Blau's use of logarithmic measures of size) only avoid these more serious methodological issues of extreme size.
3. Validity of measures and agreement on what exactly constitutes size and the administrative ratio must be sought. Active utilization of the global-analytic distinction may further this cause.
4. An in-depth case-study of each organization in a given sample seems to be a necessity, since processing data on the nature of the organization itself is one of the prerequisites rather than results of a structural analysis.
5. Further research on the Catholic priest which analyzes the distinctive character of the religious professional should make use of the affiliation distinction, noting particularly the differences in tradition and government for the groups under study.

Particular attention should also be given the applicability of Parsons' functional imperatives schema (AGIL), since the diocesan and religious communities are in fact attending to distinct "systems problems" within the Catholic church.

**FIGURES AND TABLES**

Figure 1. Graphic Representation of Administrative Ratios of Diocesan and Religious Units Across Five Size Categories.

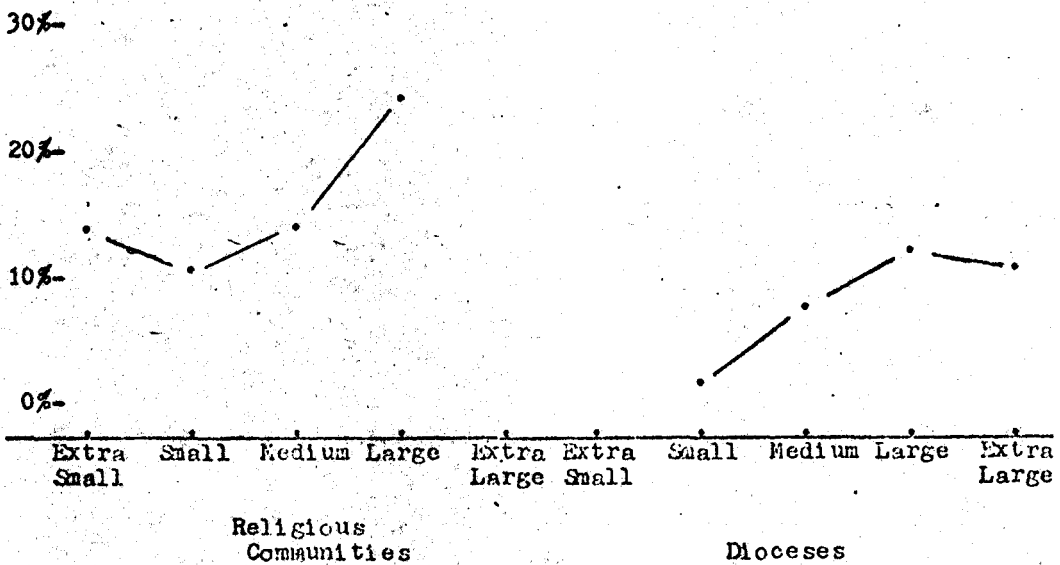
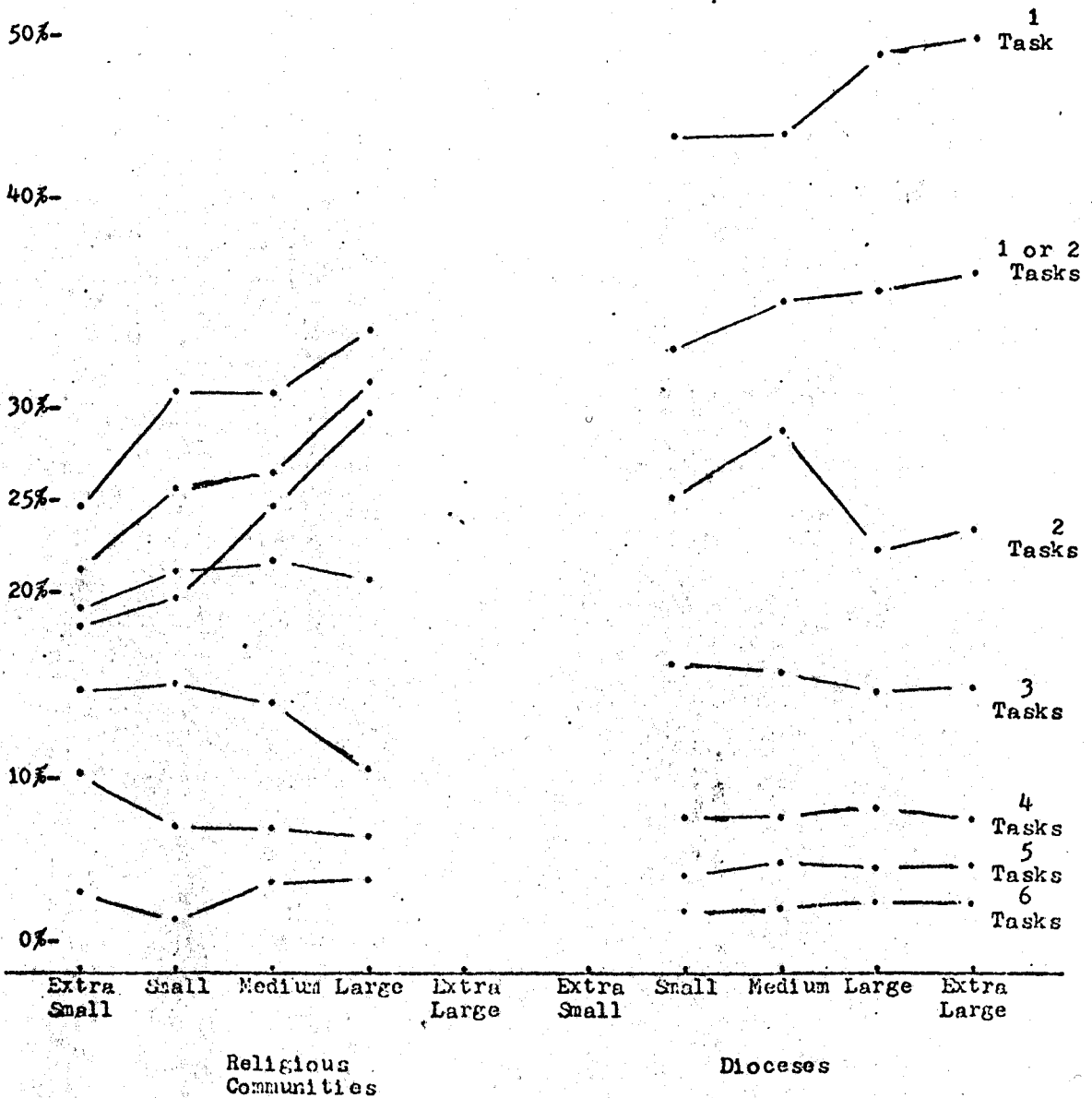




Figure 2. Graphic Representation of Task Heterogeneity of Diocesan and Religious Units Across Five Size Categories.



**Table 1. Sampling Distribution and Basic Data**

Size Category	Parameters	Sampled Units	N
Extra-small	1-20 priests	23 Religious Communities	164
Small	21-100 priests	17 Religious Communities	191
		22 Dioceses	536
Medium	101-200 priests	22 Religious Communities	540
		24 Dioceses	826
Large	201-500 priests	23 Religious Communities	1215
		25 Dioceses	952
Extra-large	Over 500 priests	15 Dioceses	731
		85 Religious Communities	2010
		85 Dioceses	3045

**Table 2. Administrative Task Distribution Across Five Sizes of Dioceses and Religious Communities**

Administrative Component	Organizational Size					Totals
	Extra Small (1-20)	Small (21-100)	Medium (101-200)	Large (201-500)	Extra Large (+ 500)	
Performs No Administrative Work	56	652	1159	1640	611	4118
Performs at Least One Administrative Task	91	40	173	492	101	897
Totals:	147	692	1332	2132	712	5015

Gamma = .07

$X^2 = 330.47, p < .001$

**Table 3. Administrative Task Distribution Across Three Sizes of Dioceses and Religious Communities**

Administrative Component	Organizational Size			Totals
	Small (21-100)	Medium (101-200)	Large (202-500)	
Performs No Administrative Work	652	1159	1640	3451
Performs At Least One Administrative Task	40	173	492	705
Totals:	692	1332	2132	4156

Gamma = .43

$\chi^2 = 96.75, p < .001$

**Table 4. Administrative Task Distribution For Two Extreme Sizes of Dioceses and Religious Communities**

Administrative Component	Organizational Size		Totals
	Extra-Small (1-20)	Extra-large (over 500)	
Performs No Administrative Work	56	611	667
Performs At Least One Administrative Task	91	101	192
Totals:	147	712	859

Gamma = -.81

$\chi^2 = 159.89, p < .001$

Table 5.

**Administrative Task Distribution  
Across Three Sizes by Affiliation**

Affiliation								
Diocesan Size					Religious Community Size			
Administrative Component	Small (21-100)	Medium (101-200)	Large (201-500)	Totals	Small (21-100)	Medium (101-200)	Large (201-500)	Totals
Performs No Administrative Work	519	808	933	2260	173	524	1199	1896
Performs At Least One Administrative Task	17	81	126	224	23	92	366	481
Totals:	536	889	1059	2484	196	616	1565	2377
Gamma = .33					Gamma = .28			
$X^2 = 33.01, p < .001$					$X^2 = 29.10, p < .001$			

**Table 6. Administrative Task Distribution by Affiliation  
Based on Dioceses and Religious Communities  
of Three Size Categories**

Administrative Component	Affiliation		
	Diocesan	Religious	Totals
Performs No Administrative Work	2260	1896	4156
Performs At Least One Administrative Task	224	481	705
Totals:	2484	2377	4861

Gamma = .43

$X^2 = 37331.03, p < .001$

**Table 7. Administrative Task Distribution  
by Task Heterogeneity**

Administrative Component	Task Heterogeneity			Totals
	Low	Medium	High	
Performs No Administrative Work	3011	964	203	4178
Performs At Least One Administrative Task	349	363	125	837
Totals:	3360	1327	328	5015

Gamma = .53

$X^2 = 312.48, p < .001$



Table 8. Task Heterogeneity by Five Categories of Organizational Size

Task Heterogeneity	Organizational Size					Totals
	Extra Small (1-20)	Small (21-100)	Medium (101-200)	Large (201-500)	Extra Large (+ 500)	
Low	70	457	878	1427	528	3360
Medium	55	190	360	570	152	1327
High	22	45	94	135	32	328
Totals:	147	692	1332	2132	712	5015

Gamma = -.10

$\chi^2 = 329.28, p < .001$

Table 9. Task Heterogeneity by the Two Extreme Categories of Size

Task Heterogeneity	Organizational Size		
	Extra-Small (1-20)	Extra-Large (over 500)	Totals
Low	70	528	598
Medium	55	152	207
High	22	32	54
Totals:	147	712	859

Gamma =  $-.51$

$X^2 = 46.51, p < .001$

Table 10. Task Heterogeneity by Three Categories of Size

Task Heterogeneity	Small (21-100)	Medium (101-200)	Large (201-500)	Totals
Low	457	878	1427	2762
Medium	190	360	570	1120
High	45	94	135	2132
Totals:	2762	1120	274	4156

Gamma = -.01

$X^2 = .85, .95 < p < .975$

Table 11.

**Task Heterogeneity by Affiliation For  
Three Categories of Organizational Size**

Organizational Size								
Diocesan					Religious			
Task Heterogeneity	Small (21-100)	Medium (101-200)	Large (201-500)	Totals	Small (21-100)	Medium (101-200)	Large (201-500)	Totals
Low	363	589	683	1635	94	289	744	1127
Medium	128	176	204	508	62	184	366	612
High	28	43	46	117	17	51	89	157
Totals:	519	808	933	2260	173	524	1199	1896
Gamma = .002					Gamma = -.12			
$X^2 = 2.11, .50 < p < .75$					$X^2 = 9.75, p < .05$			

Table 12.

**Task Heterogeneity by Affiliation  
Based on Three Categories of Size**

Task Heterogeneity	Affiliation		
	Diocesan	Religious	Totals
Low	1635	1127	2762
Medium	508	612	1120
High	117	157	274
Totals:	2260	1896	4156

Gamma = .05

$X^2 = 1392.77, p < .001$

**Table 13. Administrative Task Distribution by Affiliation For Small, Medium, and Large Organizations**

Organizational Size						
Administrative Component	Small (21-100)		Medium (101-200)		Large (201-500)	
	Diocesan	Religious	Diocesan	Religious	Diocesan	Religious
Performs No Administrative Work	519	173	808	524	933	1199
Performs At Least One Administrative Task	17	23	81	92	126	366
Totals:	536	196	889	616	1059	1565
	Gamma = .60		Gamma = .27		Gamma = .38	

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**APPENDIX**

UNIVERSITY OF CHICAGO

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NORMAN M. BRADBURN, Director

PAUL B. SHEATSLEY, Survey Research Service Director

CONFIDENTIAL

5029

December, 1969

Dear Colleague,

The American bishops have commissioned the National Opinion Research Center, a professional research organization affiliated with the University of Chicago, to conduct a comprehensive study of the Catholic priesthood in the United States and of American priests living abroad.

You are one of 6,000 diocesan and religious priests who have been selected by scientific probability sampling methods to participate in this study. To enable us to determine with a high degree of accuracy the opinions and attitudes of priests regarding the vital issues confronting them, we chose an exceptionally large sample for this research. A slightly amended version of the questionnaire will be sent to a separate sample of those priests who have recently resigned from the active ministry.

This booklet is the outcome of many months of discussion and consultation with research scholars in the fields of theology, scripture, Church history, ascetics, sociology, and psychology; with bishops and major superiors; with representatives of priests' associations; and with many priests active in various ministries.

The questionnaire has been studied and approved by the Bishops' Committee on Pastoral Research and Practices and also has been endorsed by an ad hoc committee of major superiors appointed by the president of the Conference of Major Superiors of Men. Nevertheless, it goes without saying that it is entirely up to you whether you want to complete the questionnaire.

None of the questions should be interpreted as calling for a manifestation of conscience. Some of the items concern controversial issues, but no question is worded to impute or imply any judgment on our part. Your freedom to omit a response is always respected.

The anonymity of your answers is professionally guaranteed. NORC cannot release respondents' names to anyone, including sponsoring clients. The purpose of the code number on this page is to permit us to send follow-up letters to persons who do not return the questionnaire so that we can get a high completion rate. Ultimately your responses will be linked only to the first part of the identification number, which refers to your diocese or religious community, thereby allowing us to make a variety of statistical comparisons. No researcher will examine the questionnaire until after personal identification has been removed.

When you have filled out the entire questionnaire as completely and candidly as possible, please send it to us in the prepaid return envelope at your earliest convenience.

We would like to thank you for the time and thoughtful consideration we hope you will give to this questionnaire. It is long, but it covers a lot of ground--good ground we hope, which will yield much for the Church in the United States and particularly for you and all our fellow-priests.

Faternally,

*Richard A. Schoenherr*  
(Rev.) Richard A. Schoenherr  
Senior Study Director

*John Mulhearn, SJ*  
(Rev.) John Mulhearn, SJ  
Research Associate

*Neal W. McDermott, OP*  
(Rev.) Neal W. McDermott, OP  
Research Associate

Both diocesan and religious priests may have either one full-time job or divide their time among a number of jobs. For example, a parish priest may work part time at the chancery and a man with a special assignment may do weekend work. Please indicate the type of work(s) in which you are mainly engaged. Do not indicate anything as one of your main jobs unless you spend approximately one working day at it over a period of a week. CIRCLE AS MANY AS APPLY UNDER [1].

How many of the following jobs have you ever been engaged in for at least one year since your ordination? Again, do not consider the work as one of your former jobs unless you regularly spent at least one working day at it almost every week for a year's time. CIRCLE AS MANY AS APPLY UNDER [2.]

	[1] Current main jobs		[2] Former main jobs	
A. Diocesan administration	1	10/0	1	36/0
B. Administrative work in a religious institute	2	11/0	2	37/0
C. Administrative work in an educational or other institution	3	12/0	3	38/0
D. Parish work	4	13/0	4	39/0
E. Counselling work	5	14/0	5	40/0
F. Chancery or tribunal work	6	15/0	6	41/0
G. Retreat work, mission band	7	16/0	7	42/0
H. Pilgrimages and shrines, pious societies (e.g., Apostleship of Prayer)	8	17/0	8	43/0
I. Home missions in U.S.	9	18/0	9	44/0
J. Religious instruction (e.g., catechetics, information center)	1	19/0	1	45/0
K. Campus ministry	2	20/0	2	46/0
L. Institutional chaplaincies (e.g., hospital, school, convent, prison)	3	21/0	3	47/0
M. Military chaplaincies (including ship chaplain)	4	22/0	4	48/0
N. Social work (e.g., welfare agencies, poverty program, youth organizations)	5	23/0	5	49/0
O. Publications, press	6	24/0	6	50/0
P. Monastic observances	7	25/0	7	51/0
Q. Teaching (other than in seminary): university and college levels	8	26/0	8	52/0
R. Teaching (other than in seminary): high school and grade school levels	9	27/0	9	53/0
S. Major seminary work (college level and above)	1	28/0	1	54/0
T. Minor seminary work (high school)	2	29/0	2	55/0
U. Writing/research	3	30/0	3	56/0
V. Further studies	4	31/0	4	57/0
W. Mass media (e.g., TV, films)	5	32/0	5	58/0
X. Arts (e.g., music, painting)	6	33/0	6	59/0
Y. Experimental ministry (PLEASE DESCRIBE) _____	7	34/0	7	60/0
Z. Other (PLEASE DESCRIBE) _____	8	35/0	8	61/0

## APPROVAL SHEET

The thesis submitted by Paul R. Zelus has been read and approved by members of the Department of Sociology.

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

The thesis is therefore accepted in partial fulfillment for the degree of Master of Arts.

Sept. 9, 1971  
Date

William Bates  
Signature of Advisor