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THE PROFESSIONAL SELF-IMAGES
OF AMERICAN BAPTIST AND
UNITED PRESBYTERIAN
PASTORS

David B. Chesebrough

A thesis submitted in partial fulfillment
of the requirements for the degree of

MASTER OF ARTS

LOYOLA UNIVERSITY
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CHAPTER I

A STATEMENT OF THE PROBLEM

The question of whether or not today's clergyman is a professional has been raised many times in sociological studies (Gannon, 1971). For many, the question has never been satisfactorily answered. When Wilensky (1964) writes of the "established professions", his first of four occupational types, he includes such occupations as accounting (CPA), architecture, civil engineering, dentistry, law, and medicine. The ministry was not included in this category, even though by many it is considered to be one of the oldest bodies thought to be a profession (Hall, 1969:80). Gannon (1971) points out that "the use of the professional model in the study of the clergy is presently precarious."

Glasse (1968:31) says that different people reject the Protestant ministry as a profession for two quite different reasons. (1) Some would say that the ministry is a holy business, and therefore it is too good to be a profession. To speak of the ministry as a profession is to dishonor and disgrace it; (2) Others say that the ministry is an amateur business and therefore not good enough for the professions. This latter objection is expressed by Harvey when he relates that the trouble with the clergy "is not that it is professional,

but that it is not professional enough; that it is ingrown, mediocre, concerned with wrong things, unwise in its allocation of resources and naive in its conception of the problems of modern man. In short. . . it is amateur" (1965:5).

Although the professional status of the clergy remains an empirical question for clergymen in general, the appropriateness of the designation is even more debatable when applied to the American Baptist minister. The American Baptist Churches, U.S.A. belongs to the free church tradition. Its organizational structure is supposedly an inverted triangle. The word "supposedly" is used because it has been seriously called into question as to whether this is really so. Paul Harrison (1959), in a well known study, says that the central leadership of this denomination exercises considerable authority over the activities and policies of the denomination, including local churches. The Baptist ministers in this study would have great doubts about Harrison's claim (see Table 46). Baptists have traditionally stressed the autonomy of the local church and for many Baptist pastors this is still a vital concept. In recent years the American Baptists have taken decisive steps to upgrade their ministry or to give their clergy a more professional status. Though such steps have been generally applauded within the denomination, support has not been universal. Gene Bartlett, the immediate past president of American Baptist Churches, U.S.A., after conversation with great numbers of ministers across the denomination, states:

Many ministers confess to an almost automatic rejection of the word in relation to themselves. To them it connotes one who is in the ministry mainly for his livelihood--to earn his living. It also seems to suggest one who depends upon acquired techniques and who insists upon prerogatives that belong to him by virtue of his office. To them, "professional" is cold, impersonal, a business instead of a calling (1973:4).

The American Baptist ministers would seem to be expressing the fears that Calhoun (1965:2-8) says American people have of professionals: (1) Professionals are fee grabbers, hirelings, and self-servers; (2) they possess dangerous knowledge--both in the sense that they know too much and know something about me; (3) they possess dangerous skills and powers--the surgeon can cut, the physician can poison, the priest can excommunicate, the lawyer can convict; and (4) they have a monopoly on skill, knowledge, and power, and won't turn it loose. (For further material on public suspicion of professionals, see Hughes, 1958:82f.)

Ogden Nash reflects upon this fear of professionals:

The doctor gets you when you're born,
 The preacher when you marry,
 The lawyer lurks with costly clerks
 If too much on you carry.
 Professional men, they have no cares;
 Whatever happens, they get theirs. . .
 Hard times for them contain no terrors;
 Their income springs from human errors.
 (1935:324)

Dr. Bartlett points out that a more positive aspect of professionalism needs to be emphasized:

Professional can mean one who has accepted the discipline of his calling. He recognizes that there are standards of excellence under which he works. He has sought the education which will enable him to minister more effectively and

he has translated that education into a life style. . . In that sense, the ministry at its best is a profession and to be a "real pro" is a tribute to one's work (1973:4).

Glasse speaks of the risk, yet the necessity, of the minister being a professional:

To become a professional minister is to take a calculated risk. In becoming educated, expert, institutional, and responsible, the clergyman runs the risk of losing his dedication. But it is a risk that some must run if we are to have a clergy equal to the tasks of the church in the twentieth century. Warm hearts are needed, but they are not enough. Cool heads and steady hands--marks of professional competence--are also required (1968:75-76).

Jud, et al (1970:50) point out that a sense of professional inadequacy is a dominant reason for pastors leaving church employment. They further state, "The church as an occupational system fails to meet the needs of its professionals adequately. Weakness in the training, hiring, work, rewards, and support systems are evident in the experience of ex-pastors" (p. 60).

The particular concern of this study is the professional image of the American Baptist pastor, or more specifically how he sees himself and his own denomination in the light of accepted professional standards. The American Baptist pastor will be surveyed regarding certain professional attributes; his responses will be compared and contrasted with what sociological literature has to say about these attributes as they apply to all clergy in general, and most particularly to pastors from the United Presbyterian Church.

CHAPTER II

THE METHOD AND DESIGN OF THE STUDY

Type of Study

This study will be a descriptive study of the attitudes of American Baptist clergymen (specifically those in the pastorate) regarding their own professional self-image. These ministers will be tested against a control group, pastors from the United Presbyterian Church, U.S.A. As a result, the study will provide information on the attitudes of two groups of pastors--American Baptists and United Presbyterians. The Presbyterians were chosen as a control group because of their similarities to the American Baptists. In both denominations, congregations have a good deal of autonomy. Both denominations display a wide variety of theological perspectives. Both are a part of cooperative American Christendom (e.g., National Council of Churches). Both bodies recruit a third or more of their clergy from denominations other than their own. Finally, both groups cover a similar geographic area (the entire United States with little representation in the South). Listening to some American Baptist pastors, however, one senses a certain envy of the professional stance and status that their Presbyterian counterparts seemingly convey. As both groups are a part of this descriptive

study, it will be important to discover whether the Presbyterians do in fact manifest a more positive attitude about their own professionalism than do the Baptists. As will be indicated later on, one hypothesis of this present study is that Presbyterians give evidence of more positive support to professional attitudes than do American Baptists. The research will explore what variables contribute to their support.

Concepts and Models

In order to test the professionalism of the American Baptist and United Presbyterian pastors, occupational models will be used; namely, those suggested by Wilensky (1964) and Hall (1968).

Wilensky describes four structural attributes of the professional model.

1. The creation of a full time occupation.
2. The establishment of a training school.
3. The formation of a professional association.
4. The formation of a code of ethics.

Hall describes five attitudinal attributes as central to the professional model.

1. The use of the professional organization as a major reference.
2. A belief in service to the public.
3. A belief in self-regulation.
4. A sense of calling to the field.

5. Autonomy.

The pastors will be asked how they evaluate themselves and their ministerial peers in the denomination in terms of the nine attributes making up these two conceptual models.

For sources of other definitions and models of professionalism see Appendix C.

Instrument of Measurement

The instrument used to discover attitudes on the professional attributes will be a Likert-type scale, specifically designed for measuring attitudes. The data are basically ordinal, as is the concept of the Likert-type scale, a relatively simple scale to administer. Because the data are collected by means of a mailed questionnaire, it seemed advisable to design as simple a format as possible. The scale allows a range of five responses from strongly agree to strongly disagree. One to four Likert-type scale questions will be asked on each of the attributes suggested by Wilensky and Hall.

Many of the Likert-type questions will be followed by open-ended questions so that the respondent may define his feelings more precisely and add his own personal nuance to the replies. The open-ended questions will not be used for purposes of statistical analysis, but will provide useful clarifying information pertinent to the interpretation of statistical findings.

The questionnaire (see Appendix A) contains 19 questions which can be evaluated on a Likert-type scale. They begin with Question 15 and are related to the attributes of the professional models and to the literature.

Answers to the Likert-type questions are given a numerical value of one to five. A rating of one always indicates the most positive professional stance. The one score will usually be given to the "strongly agree" position, but at times the order will be reversed and the "strongly disagree" position will be given the one score. Answers then can be averaged to show how the respondents as a group score on specific questions, a combination of questions, or all the questions.

Socioeconomic Data (Intervening Variables)

All the questions prior to Question 15 in the questionnaire deal with the socioeconomic background of the respondents. These data will deal with such matters as the respondent's age, income, time in the ministry, education, theological stance, area of the nation, hours per week spent in pastoral work, etc.

Analytically these background items function as intervening variables; and it is possible, of course, that these variables may be stronger predictors of professional attitudes (the dependent variable) than the independent variable of denominational affiliation (Baptist or Presbyterian).

Hypotheses

Two basic hypotheses underlie this study. First, American Baptist pastors will display a generally low professional self-image in terms of the attributes of professionalism. A mean score on the professionalism scale above a 2.5 will be considered a low professional self-image. Second, Presbyterians will rank significantly higher than the Baptists in professional self-image.

Population, Sampling, and Responses

On April 15, 1974, 400 questionnaires were mailed to names selected at random from the latest national yearbooks of both denominations. Two hundred pastors from across the nation in each denomination were selected. The random selection was made by determining the number of pastors that needed to be selected from each page of the yearbooks in order to arrive at a final total of two hundred pastors. Small slips of paper, each with a number corresponding to the number of names on a page, were placed in a container. Then, as each page in the yearbook was turned, the needed number of names were drawn from the container, and the names were selected on that page which corresponded to the particular number that was drawn.

Two weeks later, about May 1, reminder cards were sent out to pastors who had not responded. The return envelopes had been coded so it could be ascertained as to

who had responded. May 20th was the cut-off date. The Baptists returned 106 questionnaires for a 53% response. The Presbyterians returned 108 questionnaires for a 54% response, an overall response of 53.5% for both denominations. A decision was made to deduct all those who were not full time pastors. Because of this, 11 were deducted from the Baptists and 6 from the Presbyterians. This left a population of 95 Baptists and 102 Presbyterians, or a total of 197.

It should be pointed out that a few weeks prior to April 15, the questionnaire was pretested by Baptist and Presbyterian pastors living and working in the area of this writer. This was a helpful experience and led to some changes in the questionnaire.

One experience led to a feeling that the sampling is fairly representative. Some statistics were tabulated when about two-thirds of the returns had come in. These early tabulations showed almost the same percentages as the final tabulations.

Use of Statistics

The data are handled in two ways. The majority of tables display the data, which are basically ordinal, in percentages (e.g., "Twenty one per cent of the Baptist pastors strongly agree that their fellow ministers are a strong supporting influence in the ministry"--Table 28). However, in order to determine the validity of the hypotheses, a means must also be compiled on the denominational response to each

question of professional self-image (In Table 28, the Baptist mean is 2.7 and the Presbyterian mean is 2.9 on the feeling of peer support, both denominational groups coming very close to the undecided category as far as the mean is concerned). The use of the mean on such data as this is not used so much in sociological studies as it is in psychological studies. An example of this would be the book, The Authoritarian Personality, by Adorno et al. (Cf. Selltiz et al, 1959:184-185; Gordon, 1971:341-351.)

CHAPTER III

THE AMERICAN BAPTISTS AND UNITED PRESBYTERIANS A PROFILE

An Overall Description

There are twenty-seven Baptist denominations in the United States with a reported membership of around twenty five million and 96,878 local Baptist churches (Mead, 1970: 31). Of the twenty seven, four would be considered major denominations: two predominantly black, and two predominantly white. The Southern Baptist Convention and the American Baptist Churches in the U.S.A. represent the latter group, although the American Baptist Churches are having an increasing black representation.

The American Baptist Churches in the U.S.A. was originally named the Northern Baptist Convention and originally came into being in 1907. Prior to 1907, there were various "home" and "foreign missionary societies". These societies with their separate appeals for funds created competition, confusion, and dissatisfaction; thus, the formation of the Northern Baptist Convention. In 1950, the name was changed to the American Baptist Convention; in 1970, the name was changed again to American Baptist Churches in the U.S.A., Inc. This most recent name represents what the Baptists deem

to be very important in church polity, namely, the independence and autonomy of the local church. There is no denomination such as the American Baptist Church. The denomination is comprised of local churches calling themselves American Baptists.

The local church is still the basic and independent unit of American Baptist government and administration. There are 5,968 churches and 1,454,965 members, 38 state conventions, and 12 Baptist city societies (Mead, 1970:34).

In matters of faith every Baptist church of the convention speaks for itself, but there are certain Baptist doctrines held in common. The Bible is the foundation of their belief; the individual conscience, the interpreter of the Bible. There is the usual Baptist insistence upon the inspiration and validity of the Scriptures, the lordship of Christ, immortality and the future life, the brotherhood of man, and the need of man's redemption from sin. The ordinances of baptism and the Lord's Supper are considered more as aids than as necessities to the living of the Christian life and are called ordinances (Mead, 1970:35).

Though Harrison (1959), as previously pointed out, doubts whether such local church autonomy really exists, there is no question that American Baptist clergymen believe that it exists, and it is a vital part of their ecclesiology. This belief will have a direct bearing on some of the responses that American Baptist pastors give.

The United Presbyterian Church in the U.S.A. (notice the singular, "church", as opposed to the Baptist "churches") is the largest single body of Presbyterians in America. Its membership stands at 3,268,761 located in 8,877 churches

(Mead, 1970: 174). Theologically, the denomination expresses its faith in the Confession of 1967.

The Confession of 1967 is brief (4200 words), avoids the confusing terminology of the Westminster Confession, and stresses the concepts of love, sin, eternal life, and (especially) the work of reconciliation in God, Christ, and the church. It is Christ centered, emphasizing faith in Christ as Messiah and Lord, and generally, repeats in modern speech the standards of the Westminster Confession. While there is still some opposition, an overwhelming majority in the church has accepted it, convinced that it not only reflects the mind and faith of true Presbyterianism but offers as well a wide theological base upon which all Presbyterians can stand together (Mead, 1970:172).

The Presbyterians do not stress the autonomy of the local church as do the Baptists; rather their stress is upon the wider fellowship in the denomination, and the local church in many areas of responsibility is subject to the governing bodies above it.

Under the Presbyterian system of government, each congregation has its local session, which acts in receiving and disciplining members and in the general welfare of the church. Congregations in limited districts are grouped in presbyteries which examine, ordain, and install all ministers; review reports from the sessions and hear cases of complaint brought before them. The synod supervises the presbyteries of a larger district, reviews the records of its constituent presbyteries, hears complaints and appeals from the presbyteries, organizes new presbyteries, and functions in an administrative capacity in all denominational matters laying within its jurisdiction. The highest judiciary is the annual general assembly made up of clerical and lay delegates elected by the presbyteries on a proportional basis. The general assembly settles all matters of discipline and doctrine referred to it by the lower bodies, establishes new synods, appoints boards and commissions, and reviews all appeals. Its decisions are final except that it cannot itself amend the constitution of the church (Mead, 1970:172-173).

Mackay (1960:132) states "at the heart of the Presbyterian system stands the Presbytery." Here then would seem to be the great difference between American Baptist and United Presbyterian church polity. For the Baptists, the final authority rests within the local church. For the Presbyterians the final authority rests with the presbyteries, and sometimes even in the synod or general assembly.

Socioeconomic Data

The questionnaire which was sent to the Baptist and Presbyterian pastors began by asking several questions dealing with socioeconomic factors. This section will deal with the responses to those questions. In many of the tables used throughout this study, percentages are carried to the nearest whole per cent. Thus, when the percentages are totaled they may not always total exactly 100. The numbers in parenthesis which follow the percentages indicate the number of pastors which responded in a particular category.

1. Race

Table 1 indicates that the pastors of both denominations are predominantly white.

TABLE 1
BREAKDOWN OF THE PASTORS BY
DENOMINATION AND RACE

Race	Baptists		Presbyterians	
White	94%	(88)	93%	(95)
Black	4%	(4)	3%	(3)
Other	2%	(2)	4%	(4)

2. Age

The age distribution of the pastors as displayed in Table 2, is information in which the two denominational groups have different modes but the same means. The table shows that the mode for the Baptists is the age group 45-54 years old, and for the Presbyterians the age group 35-44 years old. However, when a mean age is computed, the average age for both groups is 48 years. Only when the age is carried out beyond the decimal point do we find that the Presbyterians average age (48.42) is slightly higher than the Baptists (48.03).

TABLE 2
BREAKDOWN OF THE PASTORS BY
DENOMINATION AND AGE

Race	Baptists		Presbyterian	
18-24 yrs.	0		0	
25-34 yrs.	15%	(14)	8%	(8)
35-44 yrs.	20%	(19)	34%	(34)

45-54 yrs.	36%	(34)	27%	(27)
55-64 yrs.	26%	(24)	28%	(28)
65 yrs & over	3%	(3)	4%	(4)

3. Hours Worked Per Week

The data indicating the number of hours the pastors work each week will be displayed in a later chapter and Table 15. The data will show that the Baptists report an average of 59.6 hours a week, and the Presbyterians an average of 55.1 hours per week.

4. Income

The income for the pastors will also be dealt with in a later chapter (see Tables 36 and 37). The data shows the Baptists average annual compensation is \$10,826, while for the Presbyterians it is \$12,365.

One question on income will be dealt with here, that is, income received from sources outside pastoral responsibilities. The data from answers to this question are displayed in Table 3. It is well to remember that the pastors who responded to this question are men engaged full time in the pastoral ministry. Notice the great similarity between the two groups.

TABLE 3

BREAKDOWN OF THE PASTORS BY DENOMINATION
AND THE INCOME THEY RECEIVED FROM
SOURCES OUTSIDE OF PASTORAL
RESPONSIBILITIES

Income	Baptists		Presbyterians	
No Report	66%	(63)	67%	(68)
Under \$4,000	29%	(28)	28%	(29)
\$4,000-5,999	3%	(3)	4%	(4)
\$6,000-7,999	1%	(1)	0	
\$8,000-9,999	0		1%	(1)

5. Years in the Pastoral Ministry

Table 4 shows the number of years the pastors in this study have been in the pastoral ministry. The average number of years for the Baptist pastors is 19.4, and for the Presbyterians 21.1.

TABLE 4

BREAKDOWN OF THE PASTORS BY DENOMINATION
AND THE NUMBER OF YEARS SPENT IN THE
PASTORAL MINISTRY.

Yrs. in Ministry	Baptists		Presbyterians	
Under 2 yrs.	1%	(1)	0	
2-5 yrs.	7%	(7)	4%	(4)
6-9 yrs.	7%	(7)	8%	(8)
10-15 yrs.	21%	(20)	24%	(24)
16-25 yrs.	39%	(37)	32%	(33)

26-39 yrs.	23%	(22)	29%	(30)
40 yrs. and over	1%	(1)	3%	(3)

6. Education

The amount of education which the pastors have received is related in another chapter (See Table 18). This data convey that 80% of the Baptists are seminary graduates, whereas 97% of the Presbyterians have seminary degrees.

Tables 5 and 6 show the various seminaries from which the pastors received their divinity degrees. It is of interest to note the large number of seminaries for both groups--23 different seminaries for the Baptists and 28 for the Presbyterians. A number of seminaries in both groups are not related to the denominational affiliation of the pastors. The first three seminaries listed by the Baptists tell a story which is related to the question of theological stance, which is the next socioeconomic factor to be considered. All three of these seminaries (comprising 49% of those responding) are considered to be quite conservative in theology. The first two (Northern and Eastern) are denominational seminaries, whereas Gordon-Conwell is not. Colgate-Rochester, whose percentage is the same as that of Gordon-Conwell, is generally considered to be the most liberal of the American Baptist seminaries.

TABLE 5

SEMINARIES FROM WHICH AMERICAN BAPTIST
PASTORS GRADUATED

Seminary	No of Pastors	% of those Responding
No answer	11	
Northern Baptist	17	20%
Eastern Baptist	15	18%
Gordon-Conwell	9	11%
Colgate-Rochester	9	11%
Berkely	4	5%
Southern Baptist	4	5%
Am. Bap. Sem. of the West	4	5%
Central Baptist	2	2%
Bethel-St. Paul	2	2%
Andover-Newton	2	2%
Northwestern	2	2%
California Baptist	2	2%
Crozer	2	2%
Drew	1	1%
Fuller	1	1%
Temple of Chattanooga	1	1%
U. of Chicago Div. School	1	1%
McMaster, Ontario, Canada	1	1%
New Orleans Baptist	1	1%
Grace	1	1%
Garrett	1	1%
New York Theo. Sem.	1	1%
Spanish Am. Bapt. Sem.	1	1%

TABLE 6

SEMINARIES FROM WHICH UNITED PRESBYTERIAN
PASTORS GRADUATED

Seminary	No of Pastors	% of those responding
No answer	3	
Princeton	17	17%
McCormick	14	14%
Louisville Presbyterian	9	9%
San Francisco Theo. Sem.	9	9%
Pittsburgh-Xenia	7	7%
Dubuque	7	7%
Pittsburgh Theological	6	6%
Yale	4	4%
Union Sem. (New York)	3	3%
United Theo. Sem.	2	2%
Fuller	2	2%
Johnson C. Smith	2	2%
Oberlin	2	2%
Omaha Theological	1	1%
Seminario Ev. de Peurto Rico	1	1%
Austin Presbyterian	1	1%
Brite Div. School	1	1%
Temple U. Sch. of Theology	1	1%
Southern Baptist	1	1%
Biblical Seminary (NY)	1	1%

Perkins (SMU)	1	1%
Auburn	1	1%
ILIFF Sch. of Theology	1	1%
Western Theo. Sem.	1	1%
Evangelical Theo. Sem.	1	1%
Columbia	1	1%
Westminster	1	1%
Colgate-Rochester	1	1%

7. Theological Stance

The pastors were asked to check on a continuum from 1 to 7 where they felt they stood theologically. "1" was the most liberal position and "7" was the most conservative. From the data displayed in Table 7, it can be observed that the Baptists see themselves as being more conservative than the Presbyterians see themselves. The mode for the Baptists is position 5, slightly right of center, whereas the mode for the Presbyterians is the 4 position, or the exact center position. The data shows the Presbyterians taking a rather strong middle of the road position with a slight skew to the left or liberal. The Baptists lean strongly in the direction of the conservative. This is verified when a mean is computed for each group. The Baptist mean is 4.9 and the Presbyterian mean is 3.8. The theological trends are more clearly seen when the various positions are grouped as in Table 8.

TABLE 7

BREAKDOWN OF PASTORS BY DENOMINATION
AND THEOLOGICAL STANCE

Theological Stance		Baptists		Presbyterians	
Liberal	1	1%	(1)	4%	(4)
	2	6%	(6)	14%	(14)
	3	14%	(13)	20%	(20)
	4	12%	(11)	31%	(32)
	5	28%	(26)	22%	(22)
	6	27%	(25)	9%	(9)
Conservative	7	13%	(12)	1%	(1)

TABLE 8

BREAKDOWN OF PASTORS BY DENOMINATION
AND THEOLOGICAL STANCE

Theological Stance		Baptists		Presbyterians	
Liberal	1-3	21%		38%	
	4	12%		31%	
Conservative	5-7	68%		32%	

8. Size of Church

Table 9 shows the size of church membership reported by the pastors. The average membership for the Baptist pastors is 372 and for the Presbyterians 461. Both denominations have a heavy concentration in the second and third

categories (150-599). When these two categories are put together, as in Table 10, then the Baptists have a greater percentage under 150 members, and the Presbyterians have a greater percentage in the membership category of 600 and over. The difference for the size of church membership between the two denominations may in part be due to a difference in the way that Baptists and Presbyterians count their membership.

TABLE 9
BREAKDOWN OF PASTORS BY DENOMINATION
AND SIZE OF CHURCH

Size of Church	Baptists		Presbyterians	
Under 150	22%	(21)	7%	(7)
150-299	32%	(30)	39%	(39)
300-599	32%	(30)	30%	(30)
600-899	8%	(8)	14%	(14)
900-1199	4%	(4)	4%	(4)
1200 and over	2%	(2)	6%	(6)

TABLE 10
BREAKDOWN OF PASTORS BY DENOMINATION
AND SIZE OF CHURCH

Size of Church	Baptists	Presbyterians
Under 150	22%	7%
150-599	64%	69%
600 and over	14%	24%

9. Setting of Local Parish

Although this is an urban society, the majority of churches for both American Baptists and United Presbyterians are to be found in communities under a 50,000 population. Table 11 shows that 67% of the Baptist pastors, and 63% of the Presbyterian pastors, minister in communities under 50,000. It will be noted in this study that Presbyterians have a higher economic rating than Baptists (see Tables 36-39). This is partly reflected in Table 11, where the Presbyterians have a higher percentage of pastors in suburbia than do the Baptists (25% as opposed to 14%); whereas the Baptists have a much higher percentage than do the Presbyterians in the inner city (12% as opposed to 2%). It hardly needs to be said that suburbia is generally considered to be where the money is, money that has left the inner city.

TABLE 11
BREAKDOWN OF PASTORS BY DENOMINATION AND
SETTING OF THEIR PARISHES

Parish Setting	Baptists Presbyterians			
Under 2,500 (rural)	15%	(14)	23%	(23)
2,500-9,999 (town)	24%	(23)	18%	(18)
10,000-49,000 (small city)	28%	(27)	22%	(22)
50,000 plus (metropolitan-suburban)	14%	(13)	25%	(25)
50,000 plus (metropolitan-inner city)	12%	(11)	2%	(2)
50,000 plus (other metropolitan)	7%	(7)	11%	(11)

10. Area of the Nation

Table 12 shows where the pastors in this study are located geographically throughout the nation. The mode for each denomination is the East North Central region. Two areas where the Baptists have a significantly higher percentage than the Presbyterians are New England and the Pacific. Presbyterians are more predominant in the East/West South Central areas and the West North Central area. This is somewhat interesting when it is recalled that Presbyterians consider themselves more liberal than Baptists, yet they have greater percentages than Baptists in areas of the country thought to be very conservative areas.

TABLE 12

BREAKDOWN OF PASTORS BY DENOMINATION
AND GEOGRAPHICAL AREA

Area	Baptists		Presbyterians	
New England (Me., N.H., Vt., Mass., Conn., R.I.)	12%	(11)	3%	(3)
Middle Atlantic (N.Y., N.J., Pa.)	19%	(18)	24%	(24)
South Atlantic (Del., Md., D.C., W. Va., Va., N.C., S.C., Ga., Fla.)	6%	(6)	5%	(5)
West North Central (Minn., Ia., Mo., N.D., S.D., Neb., Kan.)	8%	(8)	15%	(15)
East North Central (Oh., Ind., Wisc., Ill., Mich.)	27%	(26)	26%	(26)
East South Central (Ky., Tenn., Ala., Miss.)	0		4%	(4)

West South Central (Ark., La., Okla., Tex.)	0		6%	(6)
Mountain (Mont., Id., Wy., Col., N.M., Ariz., Utah, Nev.)	5%	(5)	8%	(8)
Pacific (Wash., Ore., Calif., Alaska, Hawaii)	21%	(20)	8%	(8)
Puerto Rico	1%	(1)	1%	(1)

Summary

The major difference between the Baptist and Presbyterian church polity is found in the difference as to where the final authority of the church lies. For the Baptists, the local church is an autonomous entity, and thus the final authority is the local church. For the Presbyterians, the final authority is beyond the local church, basically in the presbytery, but in some matters in the synod or general assembly.

The pastors of the American Baptist Churches and the United Presbyterian Church are predominantly white and the average age of both groups is forty-eight. The Baptist pastors work more hours per week and are paid less than their Presbyterian counterparts. The Presbyterian pastors are better educated and more liberal than the Baptists. The average membership of the Presbyterian churches is larger than the Baptists. The majority of churches in both denominations are found in communities of under 50,000 population.

The Presbyterians have a higher percentage of their churches in the suburbs than do the Baptists, whereas the Baptists have a higher percentage of their churches in the inner city than do the Presbyterians.

With this background, it now becomes possible to consider the professional self-images of both of these groups of pastors in the light of the professional attributes suggested by Wilensky and Hall.

CHAPTER IV.

DENOMINATIONAL COMPARISON AND ANALYSIS WITH A REVIEW OF THE RELATED LITERATURE

It has been pointed out that this study will use the nine professional attributes as suggested in the models proposed by Wilensky (1964:137-158) and Hall (1968:92-103). The attitudes of the Baptist and Presbyterian pastors will be tested in regard to these nine attributes. But how do the pastors themselves understand the meaning of "professional?" This question was asked and the responses are recorded in Table 13. This was an open-ended question, so that all responses were not worded the same, but the researcher believes he has placed the responses in their proper categories. Following each idea is the number of pastors who mentioned it. For a response to an open-ended question it is interesting to note the similarities between the pastors of the two denominations. The concept of training, skill, and competence rates first and second place in both denominations. For both denominations, other factors were stated, but they were so diversified and mentioned at the most, three times, that they were not put down in the table.

TABLE 13

WHAT IS YOUR UNDERSTANDING OF THE WORD
 "PROFESSIONAL?" MENTION TWO OR THREE
 BASIC IDEAS

Ideas Proposed	Baptists (N=95)	Presbyterians (N=102)
1. One who is trained (formally, academically).	77% (73)	66% (67)
2. One who is skilled, competent, and has expertise.	38% (36)	30% (31)
3. One who gives service.	17% (16)	13% (13)
4. One who is engaged full time in his work.	15% (14)	17% (17)
5. One who ascribes to the ethics and standards of his profession.	13% (12)	17% (17)
6. One who has a certain status.	13% (12)	3% (3)
7. One who is paid for his work.	11% (10)	13% (13)
8. Theological and ecclesi- astical concepts.	11% (10)	2% (2)
9. One who is a specialist.	7% (7)	13% (13)
10. One who is committed.	3% (3)	8% (8)

The pastors were also asked how they felt about the professional image conveyed by their peers in their own denomination. Table 14 reports the response on the following page.

TABLE 14

THE PASTORS OF MY DENOMINATION CONVEY
A STRONG PROFESSIONAL IMAGE

	Baptists		Presbyterians	
Strongly agree	10%	(9)	33%	(32)
Agree somewhat	56%	(53)	47%	(46)
Undecided	13%	(12)	11%	(12)
Disagree somewhat	19%	(18)	7%	(7)
Strongly disagree	2%	(2)	0	

The pastors of both denominations seem to feel reasonably good about the professional image of their peers. Although only a minority in both denominations "strongly agree" that their fellow pastors convey a strong professional image, a substantial majority at least "agree somewhat"--66% for the Baptists and 80% for the Presbyterians. The table would indicate that the Presbyterians have a higher concept of their peer's professional image than do the Baptists. A third of the Presbyterians checked "strongly agree", whereas only a tenth of the Baptists did; 21% of the Baptists feel that their fellow pastors do not convey a strong professional image as opposed to only 7% for the Presbyterians.

Again, the difference between the two denominations in Table 14 is portrayed when a mean is taken for each denomination. A mean is derived by designating "strongly agree" as

a one, "agree somewhat" as a two, and so on, down to "strongly disagree" which is designated five. In this table, then, the Baptists have a mean of 2.5 and the Presbyterians a mean of 1.9. Throughout this study, when a mean is taken on a Likert-type scale, one will represent the most professional stance and five will represent the least professional stance. Most of the scales will be computed as in Table 14, but in some cases it will be a reverse order with "strongly disagree" representing the most professional stance and thus designated the one rating.

Wilensky's Four Structural Attributes of the Professional Model

The Creation of a Full Time Occupation

Wilensky points out that occupations pass through a sequence of a stages on their way to becoming professions. The first step is to "start doing full time the thing that needs doing" (1964:142).

There is little doubt that for most clergymen the ministry is a very full time occupation. Smith states: "Most ministers work very long hours at highly demanding tasks. An Episcopal study finds an average workweek for parish priests of 66.7 hours" (1973:79). Table 15 depicts the hours per week put in by the pastors under study.

TABLE 15

ON THE AVERAGE, ABOUT HOW MANY HOURS A WEEK DO YOU
SPEND ON YOUR PASTORAL RESPONSIBILITIES?

	Baptists	Presbyterians
Less than 20	0	3% (3)
20-34	1% (1)	4% (4)
35-44	1% (1)	6% (5)
45-54	20% (15)	26% (23)
55-65	55% (41)	43% (38)
65 and over	23% (17)	18% (16)

A fairly large number did not respond to this question--20 Baptists and 13 Presbyterians. It is the feeling of this writer that this was due to the somewhat obscure positioning of this question in the questionnaire, rather than any lack of will to answer it on the part of the respondents. The Baptists claim to put in longer hours than the Presbyterians, with the Baptists averaging 59.6 hours per week, and the Presbyterians averaging 55.1 hours. The collapsing of data cells clarifies the picture even further:

Those putting in less than 45 hours a week.

Baptists - 2%,

Presbyterians - 13%

Those putting in more than 45 hours a week.

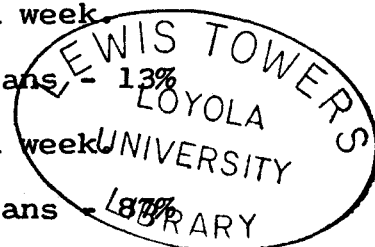
Baptists - 98%

Presbyterians - 87%

Those putting in more than 55 hours a week.

Baptists - 78%

Presbyterians - 61%



Three pastors reported putting in extraordinarily long hours. A Presbyterian pastor from Puerto Rico reported the most hours a week, 112. He is a pastor of a church whose congregation numbers between 150 and 299 members. One American Baptist pastor, with a congregation of under 150 members, indicates that he works 100 hours a week at his pastoral responsibilities. Another Baptist pastor serving a church of over 1,200 members reports a 90-100 hour week.

Do the pastors feel that these long hours are meaningfully spent? Table 16 seeks to answer this question. A substantial majority of pastors--79% of the Baptists and 84% of the Presbyterians--at least "agree somewhat" that these hours are meaningfully spent. The table indicates that pastors of both denominations feel time spent in pastoral responsibilities is worthwhile. When a mean is computed, the Baptists and the Presbyterians both have a 2.0.

TABLE 16

MOST OF THE HOURS I SPEND IN THE WORK OF THE
PASTORAL MINISTRY ARE MEANINGFULLY SPENT

	Baptists	Presbyterians
Strongly agree	34% (32)	24% (24)
Agree somewhat	45% (43)	60% (60)
Undecided	11% (10)	9% (9)
Disagree somewhat	9% (9)	6% (6)
Strongly disagree	1% (1)	1% (1)

According to Gannon, the clergy rate high on the attribute of a full time occupation. However, he states, "In the end, the fact that ministry has become a full time occupation appears to be a by-product of organized religion rather than a consequence of the professionalization of the clergy; for the part-time functionary has less opportunity than the full time specialist to acquire authority and so can be less adequately integrated into the religious organization" (1971:71).

Nevertheless, in many places today, the question is being seriously asked as to whether the ministry should be a full time occupation. There is a growing trend toward the "worker-priest" or as Porter (1972) calls them "pastor-workers" and "minister-workers". The "pastor-worker" is one who is supported financially from sources primarily outside the structures of the religious organization. Porter points out that a recent study by the Episcopal Church conveys that twelve per cent of its ordained priests are primarily supported financially from non-ecclesiastical sources. The number of "nonstipendiary" clergy has more than doubled over the past four years. Porter further states that the United Church of Christ indicates a whole new thrust in the direction of worker-priest. The United Methodist Church has made a study which shows the number of worker-priests is increasing in every major denomination.

Historically, the concept of minister-worker is not new. The Apostle Paul was a tent-maker. However, the contemporary trend is a rather new development. Those who advocate a part-time clergy point to a number of advantages-- the bridging of the gap between the sacred and secular, the opportunity for more people with various portfolios and specialities to participate in the ministry of the church, the opportunity for laity to really become the church, the opportunity for the "minister" to more fully use his talents and abilities and thus to achieve a greater sense of fulfillment. Nevertheless, the concept of the worker-priest is a contradiction to the professional attribute of a full time occupation.

Table 17 shows that the Presbyterians approve of the concept of worker-priest in greater numbers than do the Baptists. Slightly over one-half of the Presbyterians agree at least somewhat to the idea of worker-priest, whereas only about one-third of the Baptists do. Because the concept of worker-priest is in opposition to the professional attribute of a full time occupation, the "strongly disagree" position becomes the most professional stance and is thus rated a one. The mean then for the Baptists becomes 2.8 and the mean for the Presbyterians 3.3. Perhaps Baptists are less favorable to the "worker-minister", because it is a concept so close to what they wish to escape from.

TABLE 17

THE CONCEPT OF WORKER-PRIEST OR WORKER-MINISTER
(A PERSON HOLDING A JOB IN ADDITION TO HIS
PASTORAL RESPONSIBILITIES AND MOST LIKELY
RECEIVING HIS PRIMARY FINANCIAL SUPPORT FROM
THE OTHER OCCUPATION) HAS GREAT MERIT.

	Baptists		Presbyterians	
Strongly agree	11%	(10)	20%	(20)
Agree somewhat	25%	(24)	34%	(33)
Undecided	17%	(16)	15%	(15)
Disagree somewhat	27%	(26)	18%	(17)
Strongly disagree	20%	(19)	14%	(13)

Those pastors who felt positively about the worker-priest concept, mentioned such factors as it would help the minister to be closer to people and better understand their situations; it is the only way some smaller churches can have a pastor; a Baptist felt his denomination could not exist without such men; some men felt they would be more effective in the ministry if they were worker-priests, that they would learn to use their time more effectively and this would give them a "dimensional sharpness;" the pastor would not be so dependent upon the congregation for financial support, thus helping him to be more independent; more money could be released for other projects; a worker-priest "doesn't carry the baggage of the stereotype of minister;" it follows a Biblical pattern; and it would cause everyone in

the local church to become more involved rather than relying on the one professional.

The most repeated objection to the worker-priest was that the ministry is a very demanding and time consuming job and the worker-priest cannot give the time that is necessary. Other reasons given by those who feel negatively about the worker-priest concept are one "cannot serve two masters;" the ministry loses its professionalism; it tends to be a "cop out" by men who want out of the ministry; it is a stop gap measure at best; there would be almost no time for study, reflection and meditation; and some ministers who had tried such a role found they could not do justice to the ministry.

Summary

This study confirms prior studies which show that the ministry is a full time occupation. If full time in our society is considered to be a forty hour week, then at least 98% of the Baptist pastors and 87% of the Presbyterian pastors exceed that. A great majority of the pastors of both denominations would at least "agree somewhat" that these hours are meaningfully spent. However, there is considerable support for the worker-priest ministry, a contradiction to the attribute of a full time occupation.

The Establishment of a Training School

Theodorson (1969:316) declares that professionals are "highly trained experts". Table 13 had indicated that both groups of pastors consider training to be of paramount importance in professionalization. A profession must have a "knowledge base" (Hall 1969:79), and the training school becomes the source of that knowledge base.

The major religious denominations put a strong emphasis upon adequate training, usually requiring an undergraduate degree and then seminary training. The American Baptist churches used to be quite lax in their training requirements. Because of the loose structure of its free church tradition, there was no way the denomination could enforce even minimum educational requirements. Now, as the denomination has become more bureaucratized, and more specifically because an excellent retirement program has been instituted, there has been established a minimum requirement of an undergraduate degree in almost any field, plus a seminary degree. Thus, the training requirements of the American Baptists are much the same as that of any major denomination.

Table 18 shows the amount of training the pastors under study have received. An overwhelming proportion of the pastors have at least achieved the minimum recommended education--an undergraduate degree plus a first divinity degree. Adding position 3, which is the attainment of a first divinity degree, and position 5, which includes a

graduate degree beyond the first divinity, we discover that 80% of the Baptists are seminary graduates and 97% of the Presbyterians are seminary graduates.

TABLE 18

THE PASTORS WERE ASKED TO CHECK THE VARIOUS DEGREES
THAT THEY HAD RECEIVED, AND FROM THEIR ANSWERS
THE FOLLOWING ANALYSIS WAS MADE

Amount of Education	Baptists		Presbyterians	
No degrees	6%	(6)	1%	(1)
Undergraduate degree only (bachelor)	12%	(11)	1%	(1)
Bachelor and first divinity (B.D., M. Div.)	70%	(65)	67%	(68)
Bachelor and graduate degree but no first divinity	2%	(2)	1%	(1)
Bachelor, first divinity, plus a graduate degree	10%	(9)	30%	(31)

Although both groups of pastors are well educated, the Presbyterians' educations are rather significantly higher. The two are close when just those receiving the first divinity degree are considered--70% for the Baptists and 67% for the Presbyterians. After this the figures for the two groups differ to a great degree. Three times as many Presbyterians have received a graduate degree beyond the first divinity as have the Baptists--30% to 10%. Nine times as many Baptists fall short of the minimum as do the Presbyterians--18% to 2%.

Two questions arise in regard to the education received in the training school (seminary) of the clergyman. Gannon states that the training school of the minister is a less secure base than that of a profession like medicine.

The key difference is that the clergy's tasks and tools belong to the realm of the sacred. Since the clergy are focused primarily on this realm of non-empirical and religio-ethical absolutes, they are set apart from doctors, statesmen, or business executives. The clergyman lacks a clearly defined technical body of knowledge that can be applied to the solution of empirical problems. In that sense he cannot practice his profession: he must live it (1971:71-2).

So Gannon raises the question that, though the minister must establish his base at the training school, as do other professionals, his training is of a very different kind.

A second question often raised is whether or not the seminary really prepares the minister for his occupation. Much in the literature says that the seminary does not do an adequate job in training the minister for his occupation. Jud, et al. concluded:

There is almost total unanimity among ex-pastors that their seminaries did not train them properly for the parish ministry. The complaints fall clearly into these categories: 1. Seminaries and local churches are out of phase. Many seminary professors are simply unaware of what goes on in a local church and the pressures under which the pastor exists. 2. The seminaries trained me cerebrally but did not give sufficient help in self-encounter, and did not give the necessary practical skills needed in this time (1970:19).

These same writers further clarify the weakness of seminary training in the development of the professional

self-image of the clergyman by writing: "By far the major part of his time is spent in learning the professional role of preacher, teacher, priest, pastor and prophet. Few of the requirements of seminaries have anything to do with the practical concerns of organization, administration, time allocation, community power structure, use of volunteers, change strategies, conflict management, etc." (1970:65).

Gustafson comments in a similar vein: "The seminaries persistently operate with a different conception of the ministry than the one which actually exists in ecclesiastical life" (1963:740).

Pirazzini also writes of seminary failure: "not only do they (seminaries) portray congregations in a negative way. . . but they portray the professional ministry in idealistic terms which too often omit some of the plain, hard, unattractive work. . . that needs to be done to keep the institution operating" (1974:3).

Although the literature would indicate that the seminaries fail in their responsibilities to adequately train the minister, the data in Table 19 indicate that the American Baptist and United Presbyterian pastors do not agree. They seem to feel rather positively about their seminary training. 68% of the Baptists and 78% of the Presbyterians at least "agree somewhat" that the seminary prepared them well for the pastorate. A mean of this data shows the Presbyterians, with a 2.2, slightly more appreciative of their seminary training than the Baptists with a 2.4.

TABLE 19

THE SEMINARY PREPARED ME WELL FOR
MY VOCATION IN THE PASTORATE

	Baptists	Presbyterians
Strongly agree	15% (14)	23% (23)
Agree somewhat	53% (48)	55% (55)
Undecided	12% (11)	9% (9)
Disagree somewhat	15% (14)	10% (10)
Strongly disagree	4% (4)	3% (3)

When the pastors were asked to state the areas of preparation in which the seminaries failed, if they felt there was failure, the areas most often mentioned were administration, counseling, and a practical emphasis (see Table 20). The concern with administration and practical matters would tend to substantiate Jud, Mills and Burch; Gustafson; and Pirazzini, that if the seminaries do have weaknesses, they are in these areas.

How do pastors feel that their training compares with that of other professions, such as the legal or medical professions? Table 21 indicates that the majority of pastors from both denominations feel that their education is comparable. A significant minority feel that they are not as well trained and only 2% of the Baptists and 1% of the Presbyterians feel that they are better trained. Table 21 would seem to

TABLE 20

IF YOU FEEL THAT SEMINARY DID NOT PREPARE YOU WELL
FOR THE MINISTRY, IN WHAT AREAS OF PREPARATION
DO YOU THINK THE FAILURES WERE?

	Baptists	Presbyterians
No answer	27	48
Administration	27	17
Counseling	15	14
Practical emphasis	23	16
How to work with people	6	6
Group dynamics	3	4
Other areas	21	15

TABLE 21

WHEN YOU THINK OF OTHER PROFESSIONS
(E.G., MEDICAL DOCTORS, LAWYERS,
PROFESSORS) HOW DO YOU THINK THE
EDUCATIONAL TRAINING OF THE
MINISTER COMPARES?

	Baptists	Presbyterians
The minister is better trained than most other professions.	2% (2)	1% (1)
The minister is not as well trained.	31% (29)	23% (23)
There is close to an equality in the adequacy of the training.	67% (63)	76% (75)

correlate with the information in Table 19 that a substantial majority of pastors feel quite positively about their training, with the Presbyterians feeling somewhat more positive than the Baptists.

Carr-Saunders emphatically states the importance of the training school:

. . . the profession convinces the community that no one should be allowed to wear a professional title who has not been conferred it by an accredited professional school. Anyone can call himself a carpenter, locksmith, or metal-plaster if he feels so qualified. But a person who assumes the title of physician or attorney without having earned it conventionally becomes an imposter (1966:13).

Later on in this study it will be shown that the pastors of both denominations are concerned about the "imposters" who call themselves ministers, yet have avoided professional training, and the negative impact they have upon the public image of the clergy as a whole. The American Baptists are particularly concerned at this point. The pastors of this denomination suffer because of independent or splinter groups who call themselves Baptists, groups led by persons having very little training or training from non-accredited schools. The public-at-large does not distinguish between various types of Baptists, and thus the American Baptists who do emphasize the "accredited professional school" suffer because of sharing the name "Baptist".

Summary

Eighty per cent of the Baptist pastors and 97% of the Presbyterian pastors are graduates of the training school.

Contrary to much that has been written, and what some previous research has shown, the great majority of pastors feel the training school did a good job in preparing them for the ministry, and that their training is comparable to that which other professionals receive.

The Formation of Professional Associations

The third step that members of certain occupations take on their way to becoming professionals is the formation of professional associations. The professional association carries out two primary functions. It first of all seeks to define its own tasks and responsibilities. "Activists in the association engage in much soul searching--on whether the occupation is a profession, what the professional tasks are, how to raise the quality of recruits, and so on" (Wilensky, 1964:144). A great deal of concern with which the association wrestles is the image of its members in the eyes of the public. This is of great importance, not just for the sake of public relations, but as to what kind of self-image the professional has. Cooley's concept of the "looking-glass" self comes to the front here: the imagination of our appearance to the other person; the imagination of his judgment of that appearance; and some sort of self-feeling, such as pride or mortification.

What do pastors think of their public image as professionals? Do they feel they have the same professional status as doctors, lawyers, or college professors. Table 22

supplies the data on this question. It would seem that the pastors have some reservation about this. Only a small minority of pastors in both denominations "strongly agree" that ministers are regarded as professionals in the same sense that doctors, etc., are regarded. Slightly less than half of the Baptists (46%), and slightly more than half of the Presbyterians (54%) at least even "agree somewhat". What a mean is computed the Baptists have a 3.0 and the Presbyterians a 2.7.

TABLE 22

THE PUBLIC-AT-LARGE LOOKS UPON THE CLERGY AS
PROFESSIONALS IN THE SAME SENSE THAT THEY
LOOK UPON MEDICAL DOCTORS, LAWYERS, OR
COLLEGE PROFESSORS AS PROFESSIONALS

	Baptists		Presbyterians	
Strongly agree	12%	(11)	20%	(20)
Agree somewhat	34%	(32)	34%	(34)
Undecided	12%	(11)	11%	(11)
Disagree somewhat	33%	(31)	27%	(27)
Strongly disagree	10%	(9)	8%	(8)

When the pastors were asked to comment on the statement posted in Table 22, there were some who felt that the public looks upon the professionalism of the clergy every bit as favorably as other professions. These pastors pointed to such matters as the many years of formal education required

to be a minister; the specialized knowledge of the clergy; the fact that the pastor is called upon to help in those areas where others cannot really do the job. One or two pastors said they did not want to be classified with other professions, that theirs was a special calling not to be compared with others.

However, most of the pastors who commented on this question pointed out some reasons as to why they felt the minister falls short of other professions in the eyes of the public. Some of the most often mentioned factors were:

- (1) The clergy is not as well paid as other professions, and in a society that measures almost everything by the dollar, this gives the clergy a lower status.
- (2) Several pastors were concerned about the "fly-by-night" men who call themselves "ministers", yet whose professional qualifications just were not there. There was a feeling that these "imposters" downgraded the professional image of all clergy.
- (3) the clergy just doesn't have the respect that other professions have. People feel free to impose upon his time and his freedom. He is constantly saddled with trivial duties.
- (4) The public is more dependent on other professions than it is upon the ministry.
- (5) The public is really ignorant of the function of the clergy. They are also unaware of the training he has had. Many people think anyone can be a minister.
- (6) The downward trend of the church and religion in society affects the status of the clergy.
- (7) His advice and diagnosis is too often debated. One pastor commented:

"M.D.'s know more about medicine than lay people. Lawyers know the law better than lay people; but many lay people 'know religion' better than ministers". Several other reasons were given but the above were those most frequently mentioned.

The pastors were asked if there was one profession whose situation they especially admired, and although this was a question most chose not to respond to, the medical profession was the leading choice of those that did. (See Table 23). The responses given as to why the pastors admired this particular profession seem significant. The responses are listed in order of their frequency. (1) The opportunity to help people in a specific way, such as healing and saving lives. (2) The doctor's income was appreciated by several pastors. A Presbyterian commented: "Medical doctors in our community are fabulously wealthy, and yet they expend no more time in the practice of their professions than I do in mine." Closely allied to this, the pastors admired (perhaps coveted is the better word) the doctor's status and the respect he receives from laymen. (3) The doctor's responsibilities are well defined. (4) Some pastors felt that the doctors were dedicated men. (5) Other reasons as to why the medical profession's situation was admired was the excellent training of the doctor, the fact that his profession is well regulated, his independence, his ability to regulate his own time, his competence, and his job security.

TABLE 23

IS THERE ONE PROFESSION WHOSE SITUATION YOU
ESPECIALLY ADMIRE? IF SO, PLEASE NAME IT
AND STATE WHY.

	Baptists		Presbyterians	
No answer	52%	(49)	62%	(61)
Ministers	16%	(15)	10%	(10)
Medical doctors	15%	(14)	18%	(18)
Lawyers	2%	(2)	4%	(4)
Teaching professions	7%	(7)	2%	(2)
Other	8%	(8)	6%	(6)

A second function of the professional association is the establishment of means to separate the professional from the non-professional, to make a clear distinction between the in-group and the out-group. However, for clergymen, the question is often posed as to whether such a separation or distinction is legitimate. Much literature has been written in Protestant circles about the "priesthood of believers", thus emphasizing the ministry of the laity, breaking down distinctions between clergy and laity, and some going so far as to suggest the eradication of the clergy as we now know it.

Jud et al. (1970:11) comment that ex-pastors have a strong image of the laity. He quotes one ex-pastor's comments to the laity as somewhat typical:

You are real ministers. Laymen should realize in greater numbers and greater depth that they are the church, and that its missions is theirs. . . . What I am saying is that laymen should recognize that the church's ministry is their responsibility You must come to seriously realize and believe that you (laity) are the real ministers.

Glasse expresses strong reservation about the attempts to play down a professional ministry.

When I see what happens to churches without professional leadership, I am convinced with Richard Baxter that the fate of the church rises and falls with its clergy? What is required is the most professional clergy: the best educated, most expert, institutionally capable, professionally responsible, and deeply dedicated (1968:83).

Our pastors were asked as to whether they felt a clear distinction should be made between themselves and the laity. A majority from both denominations (58% of the Baptists, 60% of the Presbyterians) at least "agree somewhat" that a clear distinction should not be made (Table 24). Because a professional is one belonging to an association which separates the in-group from the out-group, those disagreeing that a distinction should not be made are holding to the most professional stance. Remembering, then, that the mean is computed in reverse order, the fifth position (strongly disagree) being given a one ranking or the most professional stance, the mean for the Baptists is 3.3 and for the Presbyterians is 3.4. This is the lowest professional stance then by the pastors on any question so far and it ties in very closely to the next lowest position which was the pastors' views on the concept of the worker-priest (see Table 17). Of course,

when the concept of worker-priest is adhered to, the line between clergy and laity is largely obliterated.

TABLE 24

WHEN PEOPLE SPEAK OF THE "PRIESTHOOD OF ALL BELIEVERS" THE INFERENCE IS OFTEN DRAWN THAT ALL LAITY ARE THEN MINISTERS. MANY FEEL THAT THE LINE BETWEEN CLERGY AND LAITY SHOULD BE A VERY THIN ONE. WITH THIS AS A CONSIDERATION, A CLEAR DISTINCTION SHOULD NOT BE MADE BETWEEN CLERGY AND LAITY

	Baptists		Presbyterians	
Strongly agree	18%	(17)	23%	(23)
Agree somewhat	40%	(38)	37%	(37)
Undecided	5%	(5)	5%	(5)
Disagree somewhat	27%	(26)	26%	(26)
Strongly disagree	9%	(9)	8%	(8)

The Baptist pastors who thought that a rather clear distinction should be made between clergy and laity most often stressed the special calling of the pastor. It is ordained of God that ministers should be set apart. The Presbyterians who felt a distinction should be made most often stressed the training, the experience, and the skills of the pastor as factors which should set him apart. Men from both denominations stressed the fact that professionalism requires that a difference be maintained. One pastor put his feelings this way:

"Clergy" has the status that this minister is the professional executive head of the church, even though he may not be the "boss", and that status should be recognized. "Priesthood of all believers" refers to one's personal relationship to his God: "clergy" refers to one's occupation among men.

On the other hand, those pastors who felt that a clear distinction should not be made between clergy and laity emphasized such factors as the need to close the gap between clergy and laity; we are all called to serve and to minister; the difference is only a functional one; and the job of the clergy is to "enable" lay people to do what the clergy can do and to know what the clergy knows. Some of the statements by pastors who opposed clear distinctions between clergy and laity were as follows:

I feel the life of the church is its "lay witness,"--not its "hired hands".

Professionalism has destroyed the ministry.

The distinction is largely a superstitious hangover from the Middle Ages.

Such distinctions distort the concept of the "priesthood of all believers," promote a sense of superiority among the "clergy", and reinforce a caste system within the church. It allows the laity to shift its responsibility to the "expert" and sets the "clergy" apart as distinct, remote and unapproachable.

Table 25 sets forth eight areas of pastoral responsibilities, about which the pastors were asked if they felt that many lay people in their churches could do at least equally as well as most clergymen can do. It is interesting to note the great similarity in the opinions of the pastors

from both denominations. Out of the eight areas listed, the pastors felt that in four of them many lay people could do at least equally as well. The majority of pastors in each denomination felt that the clergy could do the better job in the areas of counseling, pastoral care, training in Christian nurture, and especially in preaching and worship. The majority of pastors in both denominations felt that many lay people could do at least equally as well in the areas of determining church goals, recruiting new members, representing the cause of God in the community, and especially in the administration of the finance program.

Summary

In this study two major concerns of professional associations have been considered. First, the professional image of its own members in the eyes of the public. Pastors seem to have some reservation as to whether their professionalism is seen in the same sense as that of doctors, lawyers, and college professors. Reasons given as to why they felt their image might fall short were such things as lower pay, lower status, less respect, public ignorance of the function of the clergy, and "imposters" who hurt the whole clergy image. Doctors were singled out as professionals who have the very factors which clergymen do not have.

A second concern of professional associations is the separating of the professional from the non-professional. A majority of both Baptist and Presbyterian pastors feel in

TABLE 25

BELOW ARE LISTED SOME AREAS OF PASTORAL RESPONSIBILITY. IN ANY OF THESE AREAS DO YOU FEEL THAT MANY OF THE LAY PEOPLE IN YOUR CONGREGATION COULD DO AT LEAST EQUALLY AS WELL AS MOST CLERGYMEN CAN DO?

Activity	Clergy can do <u>a better job</u>		Laymen can do at least <u>equally as well as clergy</u>		<u>Uncertain</u>	
	Bapt.	Presb.	Bapt.	Presb.	Bapt.	Presb.
Counseling people with problems (e.g., marital counseling)	81%	71%	17%	29%	2%	0
Pastoral care (e.g., support and counsel at times of death)	80%	66%	19%	34%	1%	0
Determining church goals	16%	23%	82%	69%	2%	7%
Admin. of finance program	5%	3%	93%	93%	3%	4%
Training in Christian nurture	72%	60%	27%	38%	1%	2%
Recruiting new church members	14%	12%	75%	81%	5%	7%
Preaching and worship	91%	94%	9%	4%	0	2%
Representing the cause of God and the Gospel in the community. This would include community social action	8%	14%	89%	81%	2%	5%

varying degrees that a clear distinction should not be made between the clergy and laity.

Finally, Gannon points to an underlying assumption of both of these concerns which is that "an occupational group has a basis in its own right, independent of the organization in which it finds particular employment. . . But without ecclesiastical (i.e., organizationally imposed) ordination or appointment by the church, clergymen as such have no legitimation" (1971:72). He goes on to assert, that, whereas most professions receive their significance from society-at-large (e.g., the state), the clergy's significance is mostly defined within the church.

The Formation of a Code of Ethics

"Eventually rules to eliminate the unqualified and unscrupulous, rules to reduce internal competition, and rules to protect clients and emphasize the service ideal will be embodied in a formal code of ethics" (Wilensky, 1964:145).

Greenwood spells out in greater detail the characteristics of a code of ethics:

. . . every profession has a built-in regulative code which compels ethical behavior on the part of its members. . . self-regulative codes are characteristic of all occupations. . . (but) a professional code is perhaps more explicit, systematic, and binding. . . Toward the client the professional must assume an emotional neutrality. He must provide service to whoever requests it. . . The ethics governing colleague relationships demand behaviour that is cooperative, equalitarian, and supportive. . . Since membership in good standing in the professional associations is a sine qua

non of professional success, the prospect of formal disciplinary action operates as a potent force toward conformity (1957:44-45).

Carr-Saunders and Wilson (1944) remark that many professions are regulated by the state, but the professional associations still set up an internal code of ethics, a code which is usually more stringent than rules laid down by external agencies. The professional associations do this to protect their reputation, their integrity, and to keep out imposters.

MacIver states: "What gives the professional code its peculiar significance is that it prescribes also the duties of the members of a whole group towards those outside the group" (1955:21).

The American Baptists and the United Presbyterians were asked about a code of ethics as it applies to their professional associations. It should be noted, first of all, that, whereas the Baptists do have a written code of ethics, the Presbyterians do not. For the Presbyterians the code is an unwritten one. This factor undoubtedly accounts for some of the differences in Table 26, where the pastors are asked if the code of ethics (written or unwritten) for the clergy of their own denomination is known and adhered to. The Baptists have 67% of their pastors in the "agree" positions, whereas the Presbyterians have 45% of their pastors in the same positions. When a mean is computed the Baptists have a 2.5 and the Presbyterians a 2.8. This difference is surely

due to the written code of the National Ministers' Council of the American Baptist pastors (see appendix for a copy of the code). The code is composed of ten brief statements which can easily be incorporated on a single page (or suitable for framing to hang in the pastor's office). The statement has to do with the self-discipline of the minister's life, his service to his clients and the public, his responsibilities to his community and the larger fellowship of Christians, his obligations to his colleagues, and his support of his denomination.

TABLE 26

THE CODE OF ETHICS (EITHER WRITTEN OR UNWRITTEN)
FOR THE CLERGY OF MY DENOMINATION IS WELL
KNOWN AND ADHERED TO

	Baptists		Presbyterians	
Strongly agree	16%	(15)	12%	(12)
Agree somewhat	51%	(48)	33%	(32)
Undecided	11%	(10)	22%	(22)
Disagree somewhat	17%	(16)	26%	(25)
Strongly disagree	6%	(6)	7%	(7)

When the pastors are asked about the enforcement of the code of ethics by a regulating agency, quite a different picture emerges (see Table 27). Neither set of pastors feels in any significant numbers that the code of ethics is

enforced, especially the Baptists (only 12% even "agreeing somewhat"). The mean for the Baptist pastors is 4.0 and 3.0 for the Presbyterian pastors. The fact that the Presbyterians feel more strongly about enforcement than do the Baptists, even though the code is unwritten, would be due to the Presbytery, which is a stronger denomination regulating agency than anything the Baptists have.

TABLE 27

THE CODE OF ETHICS IS ENFORCED IN MY DENOMINATION
BY SOME REGULATING AGENCY

	Baptists		Presbyterians	
Strongly agree	3%	(3)	11%	(11)
Agree somewhat	9%	(9)	30%	(30)
Undecided	20%	(19)	17%	(17)
Disagree somewhat	24%	(23)	21%	(21)
Strongly disagree	43%	(41)	20%	(20)

Summary

The Baptists have a written code of ethics whereas the Presbyterian code is understood. The Baptists seem to be familiar with their code and think that it is adhered to. However, compliance is voluntary as the Baptist pastors feel overwhelmingly that the code is not enforced. The Presbyterians do not feel as strongly about their code, perhaps because it is unwritten, but do have stronger feelings about

regulation. This is undoubtedly due to denominational structure. For both sets of pastors the code of ethics is nowhere nearly as binding as it is set forth in the above literature.

Hall's Five Attitudinal Attributes of the Professional Model

The Use of the Professional Organization As a Major Reference

The use of the professional organization as a major reference "involves both the formal organization and informal colleague groupings as the major source of ideas and judgments for the professional in his work" (Hall, 1968:93).

In this sense the clergyman has two groups which should serve as a major reference. There would be, first of all, his colleagues, both formal and informal groups; and secondly, the denominational structure of which he is a part. In truth, many clergy complain that they feel isolated from both, and that neither is helpful in his professional functions.

Theodorson (1969:316) states that professionals have a "strong in-group solidarity". Durkheim wrote of formal occupational associations--which have been translated as "corporations", but which could just as well be translated as "guilds" or "professional associations". These associations, according to Durkheim, are not only a moral authority which dominates the lives of members but also a source of life, sui generis. From the association "comes a warmth which

animates its members, making them intensely human. . ."
 (1933:26). Do pastors feel this "strong in-group solidarity"
 (of which Theodorson writes), or this "warmth" (of which
 Durkheim speaks) in their professional relationships?

Merton (1968) theorizes that a way of dealing with
 role conflict is to develop social support by others in
 similar positions with similar role difficulties. Much of
 the literature would seem to indicate that this has not been
 an option for many ministers. Jud et al summarize their
 research on this aspect, stating:

We could say that many ministers are indeed isolated
 from their professional peers. It is true that some
 of this isolation may be due to the kind of people
 who choose to enter the ministry. It is definitely
 true, however, that part of it is due to a gap in
 the support system, the support system which most
 occupations and professions have. Clergymen feel
 cohesion with neither the pastors of their own
 denomination or with the profession as a whole. They
 have no strong central body which sets standards,
 gives them comfort, and protects them against unfair
 labor practices. They have what is commonly called
 in other organizations a company union. In this union,
 they are unable to bring up real grievances because
 the leader of the union is also an owner of the
 company (1970:85).

The research of Smith would confirm the above:

Actually, the sense of true colleague relationship
 seems to be very largely missing. Undoubtedly there
 are experiences of such fellowship in ministerial
 associations and in some informal study groups that
 arise here and there. But the evidence is discourag-
 ing. Supporting communities of ministerial colleagues
 simply do not exist in any significant numbers
 (1973:126).

Mills found in ministers who left the pastorate for
 secular work a high proportion who felt professionally

alienated from their colleagues, "having no close friends among fellow ministers and not feeling well accepted among them" (1966:112). Gannon, in writing about colleague relationships for the clergy, states that "these colleague relationships do not presently constitute a reference group that either defines and enforces standards of performance or have the capacity to insure or protect the individual minister's right to exercise his ministry" (1971:73).

About one half of the Baptist (56%) and Presbyterian (55%) ministers at least "agree somewhat" that their fellow ministers are a strong supporting influence in the ministry (see Table 28). This is not a particularly positive picture, especially when the small number of "strongly agree" is observed. When the pastors were asked to comment about peer support, some of those who had said they "agree somewhat" were highly critical of the support they felt they received or did not receive. Further, 44% of the Baptists and 45% of the Presbyterians are either undecided or disagree that their fellow ministers lend strong support. This would appear to be a far cry from the "strong in-group solidarity" or the "source of life" that other writers have commented upon. The Baptist mean for the figures in Table 28 is 2.7 and the Presbyterians come in at a 2.9. Both of these are close to being out of the even "agree somewhat" category.

TABLE 28

MY FELLOW MINISTERS ARE A STRONG SUPPORTING
INFLUENCE IN MY MINISTRY

	Baptists	Presbyterians
Strongly agree	21% (20)	7% (7)
Agree somewhat	35% (33)	48% (48)
Undecided	9% (9)	11% (11)
Disagree somewhat	23% (22)	23% (23)
Strongly disagree	12% (11)	12% (12)

When the pastors were asked to comment on the supporting influence of their fellow ministers, the replies from the two denominations fell into very similar patterns.

Those who felt positively about peer support emphasized such qualities as fellowship, understanding, sharing, friendship, stimulation, cooperation, encouragement, and acceptance. The following comments are representative:

If I were in trouble, I know they would help.

They have been my life blood.

Many more commented that their peers were not supportive. Some of the comments had a note of legitimacy about them, such as the pastors in rural areas who were separated from other pastors geographically; or even pastors who spoke of the fact that ministers were too busy and occupied with their own affairs to even know about the needs of each other.

However, many of the answers were disappointing when one thinks of what the clergy image is supposed to be. They spoke of such things as competition (most often mentioned), jealousy, self-seeking, mistrust, theological differences, the fact that pastors are not open people, and censoriousness. The following comments are typical of the pastors who feel negatively about peer support:

We play the game of success and it denies intimacy and acceptance.

I can't stand most ministers.

It's every man for himself.

I have little contact with other ministers and like it that way.

There is too much of an ego-gap.

The pastoral office is individualistic and isolating.

The spirit of brotherhood is lacking.

When the ministers were asked if they felt isolated from their peers (see Table 29), an even more negative picture emerges than that of the data presented in Table 28. Fifty-six per cent of the Baptists and 50% of the Presbyterians at least "agree somewhat" that this isolation does exist. Only 10% from each denomination would "strongly disagree" that ministers are isolated from their peers. When a mean is computed (with "strongly disagree" becoming the most professional stance and therefore given the one rating), there is a 3.2 for the Baptists and a 3.1 for the Presbyterians.

TABLE 29
MINISTERS ARE ISOLATED FROM THEIR
PROFESSIONAL PEERS

	Baptists	Presbyterians
Strongly agree	9% (8)	15% (15)
Agree somewhat	47% (44)	35% (35)
Undecided	11% (10)	8% (8)
Disagree somewhat	24% (23)	31% (31)
Strongly disagree	10% (9)	10% (10)

The data in Table 30 (on the following page) are indicative of the frequency and kind of contact the pastors have with their professional peers. It will be noted that Presbyterians lead in the frequency of professional contacts, whether conferences or one-to-one, while the Baptists lead in the frequency of social contacts, although pastors from neither denomination have much social contact with their peers. The most interesting figures to this observer are the percentage of Baptists (29%) who almost never have one-to-one professional contacts, and the percentage of Baptists (23%) and Presbyterians (31%) who almost never have social contact with their peers. When the data are compressed as in Table 31, one immediately notices that professional contacts for pastors of both denominations are much more frequent than are social ones.

TABLE 30

PLEASE CHECK THE PLACES WHICH MOST CLOSELY CORRESPOND TO THE
FREQUENCY OF YOUR CONTACT WITH YOUR CLERGY PEERS. THIS
NEED NOT BE JUST CLERGY OF YOUR OWN DENOMINATION

Kind of Contact	Denomination	Frequency of Contact			
		Weekly	Monthly	A Few Times Annually	Almost Never
Professional Conferences	Baptist	9%	34%	48%	8%
	Presbyterian	11%	40%	39%	10%
One-to-one Professional Contacts	Baptist	27%	30%	14%	29%
	Presbyterian	31%	34%	30%	6%
Socially (e.g., enter- taining)	Baptist	2%	24%	51%	23%
	Presbyterian	7%	10%	52%	31%

TABLE 31
KIND AND FREQUENCY OF CONTACT OF PASTORS
WITH THEIR PEERS

Kind of Contact	Denomination	Frequency of Contact	
		Weekly and/or Monthly	A few times annually and/or Almost Never
Professional Conferences	Baptist	43%	56%
	Presbyterian	51%	49%
One-to-one Professional Contacts	Baptist	57%	43%
	Presbyterian	65%	36%
Socially (e.g., entertaining)	Baptist	26%	74%
	Presbyterian	17%	83%

If the minister feels little support from his peers, there is an indication in the literature that he also finds little support from the denominational structure of which he is a part. This should not be too surprising, for many sociological studies have pointed to the fact that when professionals are a part of an administrative organization there is inevitable conflict between the two. Blau and Scott state that "there is an inverse relationship between professional commitment and organizational loyalty" (1962:66).

Caplow and McGee's research shows this conflict between professional and organization as far as the relationship between professors and their employing universities are concerned:

Today, a scholar's orientation to his institution is apt to disorient him to his discipline and affect his professional prestige unfavorably. Conversely, an orientation to his discipline will disorient him to his institution, which he will regard as a temporary shelter where he can pursue his career as a member of the discipline (1958:85).

The research of Jud et al. would indicate that the minister is much like other professionals in this regard. They point to the tension existing between pastors and denominational officials as a factor in men leaving the pastorate. Many of the ex-pastors felt a "lack of relationship to the administrators" (1970:23), and saw the administrators as "unnecessary baggage." Although a few ex-pastors "expressed strong appreciation for administrators" (p. 24), many more expressed "the strong opinion that church administrators were not supportive when they got in trouble" (p. 24); that administrators need to have more respect for ministers (p. 25). Again, the feeling was expressed that the organization was "inadequate in helping a clergyman to relocate either quickly or effectively" (p. 71).

The data in Table 32 would indicate that a majority of pastors in this study would at least "agree somewhat" that denominational executives do lend support--66% for the Baptists and 58% for the Presbyterians, although only a minority in each denomination--31% of the Baptists and 21% of the Presbyterians--would "strongly agree" to this. The Baptists do feel better about denominational support than do the Presbyterians, with the Baptists having a mean of 2.4 and

the Presbyterians a mean of 2.7. In a way it is hard to determine which way to go in determining a mean for this question. In one sense, "strongly disagree" could be the most professional stance because true professionals tend to live in tension with their organizations. On the other hand, for the clergy, the denominational officials could be a part of the pastor's reference group and thus a support for the professional. In determining a mean the latter alternative was chosen.

TABLE 32

IN THE MINISTRY I FEEL A STRONG SENSE OF
SUPPORT FROM DENOMINATIONAL EXECUTIVES

	Baptists	Presbyterians
Strongly agree	31% (29)	21% (21)
Agree somewhat	35% (33)	37% (37)
Undecided	15% (14)	9% (9)
Disagree somewhat	11% (10)	15% (15)
Strongly disagree	9% (9)	17% (17)

The pastors were asked, "If you could make changes in the support that denominational executives give, what kind of changes would you make?" Over half of the pastors did not respond to this question which would tend to indicate that they would not make many, if any, changes. Some of the pastors specifically stated they would make no changes and

were very happy with the way things are. Of those who did suggest changes, the predominant suggestion was that they wanted more contact with denominational officials; and most specifically the kind of contact which manifests a personal interest in the pastor and his problems. Several men said they would like to see a denominational official(s) who was not responsible for program promotion, but just interested in the pastors themselves. A term used over and over again was that the pastors need "a pastor for pastors". The following comments are typical of this concern. The first one is from a Baptist, the second from a Presbyterian.

I would like to have an executive minister not related to promotion of denominational goals, but just have "me" as his concern.

Recognizing the need for administrative leaders, still, throughout my ministry as I witnessed some of the difficulties of fellow ministers and some of the bias of leaders, I have thought there should be an office (synod or regional) of Pastor-to/for-Pastors. The responsibility would be solely that of ministering, counselor-confidant, teacher, guide.

Does the pastor feel that there are adequate channels in his denomination through which grievances can get a proper hearing and find solution? The data in Table 33 show that only 19% of the Baptists and 33% of the Presbyterians "strongly agree". However, a majority of each at least "agree somewhat"-- 54% of the Baptists and a strong 71% of the Presbyterians. The table shows the Presbyterians with a much greater satisfaction concerning denominational means of dealing with

grievances and problems. This is pointed up quite clearly when it is noted that 46% of the Baptists are not so sure that there are adequate channels in the denomination, as opposed to 29% of the Presbyterians. The means for the data in Table 33 are 2.7 for the Baptists and 2.2 for the Presbyterians.

TABLE 33
IN MY DENOMINATION THERE ARE ADEQUATE CHANNELS
THROUGH WHICH GRIEVANCES OF PASTORS CAN BE
AIRE, GET A PROPER HEARING, AND
FIND SOLUTION

	Baptists		Presbyterians	
Strongly agree	19%	(18)	33%	(33)
Agree somewhat	35%	(33)	38%	(38)
Undecided	12%	(11)	10%	(10)
Disagree somewhat	23%	(22)	12%	(12)
Strongly disagree	11%	(10)	7%	(7)

The professional is one who uses the professional organization as a major reference. For the clergy this poses a particular problem. His occupation does not exist apart from the organization in which he works (Gannon, 1971:73).

Summary

For the clergy there are two major reference groups--his colleagues and the denominational structure. As to his relationship with his peers there is great uncertainty. Almost

half of the pastors in each denomination did not agree, strongly or even somewhat, that their fellow ministers were a strong supporting influence. Exactly half of the Presbyterians and slightly more than half of the Baptists agreed in varying degrees that they were isolated from their peers. Both groups of pastors have very little social contact with their peers.

The pastors feel a little better about the support they receive from denominational executives, especially the Baptists. However, a rather substantial group fall out of either one of the agree categories--35% of the Baptists and 41% of the Presbyterians. The Presbyterians come on strongly in feeling there are adequate channels to solve problems in their denomination with 71% in the two agree positions. For the Baptists this figure drops to a 54%. As far as the denomination is concerned, the Presbyterians feel more positively about the denominational structure, whereas the Baptists feel more positively about the denominational executives.

A Belief in Service to the Public

Goode (1961) defines the service ideal as follows:

"Service orientation" means that the professional decision is not properly to be based on the self-interest of the professional, but on the need of the client. The practitioner defines, of course what the client "needs"; it may not always be what the client wants. Next, the professional must, at certain points, make real sacrifices. For example. . . defer for some years a full adult status with its

gratification in order to train himself adequately;
 . . . contribute services to those who cannot pay;
 in certain crisis. . . risk their lives or reputa-
 tions--the scientist should publish the truth at
 the risk of losing his job, the lawyer defend an
 unpopular cause; the clergyman oppose even the
 influential sinner.

Gannon (1971:73) states that almost every study made shows that the clergy attitudes, overwhelmingly, adhere to the service ideal. Moberg (1962:484) cites a study of 1,704 students from 57 seminaries, which reports the concept of some kind of service to others as the chief reason for entering the ministry. Gustafson (1963:732) declares that the clergyman takes the service ideal so far that, if the layman will not come to him for service, then he will go to the layman. If the laity do not come to the worship services, then the clergy will meet them, doing such things as calling folk dances and umpiring baseball games, in order to be where the laity are.

Nevertheless, even this attribute raises some questions on the professionalism of the clergy. Theodorson (1969:316) emphasizes, with many others, that a profession is "a high status occupation". However, it is the minister's devotion to the service ideal that may well impair his own self-image, as well as his image before others. Smith speaks to this very aspect:

The "denial of self" that is so much a part of the servant image may often be imposed on the minister by parishioners who desire his services. To the extent that the servant role is internalized as a demand that the minister places upon himself and his family, he will find himself struggling

with internal conflicts between legitimate self-interest and the unceasing demands of the parish (1973:63).

A majority of the pastors under study--68% of the Baptists and 58% of the Presbyterians--agree, either strongly or somewhat, that their availability for service is often taken advantage of, and that their service rendering often conflicts with time for family and other personal interests (see Table 34). When a mean is computed, with the "strongly disagree" position given the one value, the Baptist mean is 3.6 and the Presbyterian mean is 3.3.

TABLE 34

MY AVAILABILITY FOR SERVICE TO OTHERS IS OFTEN
TAKEN ADVANTAGE OF, AND OFTEN TIME SPENT IN
SERVICE RUNS INTO CONFLICTS WITH TIME FOR MY
FAMILY AND OTHER PERSONAL INTERESTS

	Baptists		Presbyterians	
Strongly agree	20%	(19)	16%	(16)
Agree somewhat	48%	(46)	42%	(42)
Undecided	6%	(6)	7%	(7)
Disagree somewhat	23%	(22)	28%	(28)
Strongly disagree	2%	(2)	8%	(8)

The clergyman's belief in service places him at times in a peculiar position, for his clients are simultaneously his employers. "He more than any other professional is bound

to his calling by an ultimate commitment. At the same time, he is a professional whose clients are often his employers" (Mills, 1968:13).

This commitment to the service ideal puts the clergyman directly into conflict with another professional attribute, namely, a belief in self-regulation. This conflict will be scrutinized later in the study.

When Goode (1961) defined "service orientation" he stated that the professional defines what the client needs, even if it is not always what the client wants. Professions, such as medicine and law, are able to define their client's needs as opposed to their wants, and retreat to a much safer ground than the clergyman. The client may not like what the medical doctor diagnoses and prescribes, but he usually accepts the advice because the client is almost completely unknowing as to what else he can do. As Greenwood (1957) states, "the professional dictates what is good or evil for the client, who has no choice but to accede to professional judgment. . . the client cannot diagnose his own needs or discriminate among the range of possibilities for meeting them. Nor is the client considered able to evaluate the caliber of the professional service he receives." However, as has been previously stated, the line between clergy and laity is not as sharply drawn as between physician and laity. The client can easily dismiss the clergyman's counsel, even claiming that he knows more than the so-called professional.

After all, as a "believer", is not he a "priest" too? Many pastors "pull their punches" because they know their laymen will not accept what really needs to be prescribed.

The pastors were asked specifically about Greenwood's observation of the professional as one who dictates to his client, and that client must accede to professional judgment whether he likes it or not (see Table 35). Overwhelmingly, the pastors felt this was not an accurate description of the clergy-laity relationship. Only 18% of the Baptists and a mere 9% of the Presbyterians agreed with Greenwood's statement in any kind of degree. The mean for both groups is high--3.8 for the Baptists and 4.2 for the Presbyterians. This would seem to be a strong endorsement for the findings of others that the ministry is really hampered by the laity. Yet, when the pastors were asked if they felt there was very little imposition upon their autonomy as pastors by the laity, 75% of both Baptists and Presbyterians felt their autonomy was not threatened by the laity (see Table 47). More will be said on this when autonomy is discussed. However, these pastors felt that Greenwood's statement to be much too strong as far as clergy-laity relationships are concerned. Apparently, the pastors feel they can be autonomous and still have their diagnosis questioned by the laity. This could be indicative of some positive personal qualities on the part of the pastors.

TABLE 35

SOME SOCIOLOGICAL LITERATURE STATES, "THE PROFESSIONAL DICTATES WHAT IS GOOD OR EVIL FOR THE CLIENT, WHO HAS NO CHOICE BUT TO ACCEDE TO PROFESSIONAL JUDGMENT. . . THE CLIENT CANNOT DIAGNOSE HIS OWN NEEDS. . . NOR IS THE CLIENT ABLE TO EVALUATE THE CALIBER OF THE PROFESSIONAL SERVICE HE RECEIVES." THIS WOULD BE AN ACCURATE STATEMENT OF THE RELATIONSHIP BETWEEN CLERGY AND LAITY AS YOU HAVE PERCEIVED AND EXPERIENCED IT.

	Baptists		Presbyterians	
Strongly agree	2%	(2)	1%	(1)
Agree somewhat	16%	(15)	8%	(8)
Undecided	12%	(11)	8%	(8)
Disagree somewhat	37%	(35)	33%	(33)
Strongly disagree	33%	(31)	49%	(49)

For one dedicated to the service ideal, financial gain is a secondary consideration.

"A profession", says the ethical code of the American Medical Association, "has for its prime object the service it can render to humanity; reward or financial gain should be a subordinate consideration," and again it proclaims that the principles laid down for the guidance of the profession "are primarily for the good of the public." Similar statements are contained in the codes of the other distinctively organized professions. "The profession", says the proposed code of the Canadian legal profession, "is a branch of the administration of justice and not a mere money-getting occupation." Such professions as teaching, the ministry, the civil service, and social work by their very nature imply like conceptions of responsibility. They imply that while the profession is of necessity a means of livelihood or of financial reward, the devoted service which it inspires is motivated by other considerations (MacIver, 1955:6).

There seems to be little doubt that clergymen, on the whole, are not highly paid, especially when compared to many other professions. Table 36 portrays the salaries of the pastors in this study. It will be noted that Presbyterians are better paid than are the Baptists. The average Baptist salary for the data in Table 36 is \$10,826, whereas the average Presbyterian salary is \$12,365. Table 37 puts the same data in slightly different form, pointing up a bit more clearly the difference in salaries of the two denominations.

TABLE 36

WHAT WAS YOUR TOTAL 1973 INCOME YOU RECEIVED AS A PASTOR? PLEASE INCLUDE YOUR HOUSING ALLOWANCE OR THE APPROXIMATE RENTAL VALUE OF THE CHURCH OWNED HOME IN WHICH YOU LIVE. EXCLUDE INCOME YOU MAY HAVE RECEIVED FROM OTHER SOURCES OUTSIDE OF PASTORAL RESPONSIBILITIES.

	Baptists		Presbyterians	
Under \$4,000	2%	(2)	0	
\$4,000-5,999	4%	(4)	0	
\$6,000-7,999	17%	(16)	4%	(4)
\$8,000-9,999	21%	(20)	16%	(16)
\$10,000-13,999	39%	(37)	58%	(58)
\$14,000-16,999	9%	(9)	11%	(11)
\$17,000 and over	7%	(7)	11%	(11)

TABLE 37

THE PERCENTAGE OF AMERICAN BAPTIST AND
UNITED PRESBYTERIAN PASTORS AT VARIOUS
SALARY LEVELS

	Baptists	Presbyterians
Under \$8,000	23%	4%
Under \$10,000	44%	20%
Over \$10,000	55%	80%

When the pastors were asked to compare their financial compensation with the average compensation of the members of their leading policy making board, a majority of the pastors stated that board members have a higher compensation than they do--54% for the Baptists and a large 73% for the Presbyterians (see Table 38). When it is remembered that Presbyterian pastors are better paid than Baptist pastors, and yet the Presbyterian pastors in much larger numbers report that their board members have a greater compensation than they do, this would tend to confirm prior studies showing the Presbyterians to be higher on the socioeconomic strata than the Baptists. Table 39 is drawn from data that are hardly recent, and yet the trend would still seem to be valid.

. . . institutionally speaking, most pastors can make only a lateral move when they change positions. The overwhelming majority of Protestant churches are of the same modest size and economic potential. One can make a change in the sociological setting in which a congregation is positioned, with a different

TABLE 38

WHEN YOU CONSIDER THE AVERAGE FINANCIAL COMPENSATION OF THE MEMBERS OF YOUR LEADING POLICY MAKING BOARD IN THE CHURCH, HOW DOES YOUR TOTAL COMPENSATION COMPARE?

	Baptists	Presbyterians
Board members have a higher compensation	54% (50)	73% (73)
Board members have a lower compensation	3% (3)	1% (1)
The board members and I have a compensation that is nearly the same	43% (40)	25% (25)

TABLE 39

FAMILY INCOME LEVEL BY RELIGION (IN PERCENTAGES),
UNITED STATES, 1956

	Lower Income	Middle Income	Upper Income
Presbyterian	20%	54%	26%
Baptist	44%	59%	7%
White	32%	57%	11%
Black	64%	34%	2%

*Source: Adapted from data in Bernard Lazerwitz, "Religion and Social Structure in the United States," in Louis Schneider (ed.), Religion, Culture and Society, (New York: Wiley, 1964), p. 429. Based on national sample surveys.

set of programmatic needs, but the size and the salary are apt to be the same (Pirazzini, 1974:4).

The data collected in this study would tend to confirm Pirazzini's statement. There are few opportunities for pastors in the higher salary brackets. Seven per cent of the Baptists are in the \$17,000 plus bracket, and 11% of the Presbyterians. Furthermore, when the length of time men have been in the ministry is compared with salaries, there seems to be no correlation between the two. The minister cannot have high hopes of going up the socio-economic ladder, and this must be ruled out as a consideration for the ministry. Later on in the study it will be shown that money is not seriously considered when a person plans on making the ministry a vocation.

Summary

Prior research shows that clergymen do adhere strongly to the service ideal, and there is nothing in this research to dispute that. Pastors put in long hours. They are not as well paid as many other professions with similar years of training, and there is little opportunity to move up the stratification ladder. A commitment to service is one of the few remaining motivating forces for the clergyman. However, this devotion to service does impinge upon some aspects of self-image which are not in accord with a professional image. The majority of pastors in this study do feel their availability

for service is something of which others take advantage. Furthermore, although many professions feel their clients are not in a position to question their service, the clergy of this study, in great proportions, feel that their clients may and do evaluate the caliber of their professional service. His clients are also his employers. Then again, the pastor is very often in the somewhat difficult position of rendering advice and counsel to those higher on the socio-economic scale than himself. When all the ramifications of the service ideal are considered, one must wonder, with Parsons (1939:457-467), if the service ideal is really a justifiable attribute in the professional model. Hall raises a similar question (1969:89).

A Belief in Self-Regulation

Talcott Parsons (1939) looks upon the attribute of self-regulation as the distinctive attribute of the professional. This is the power to regulate relationships between the professional and the client, and the power of regulating the important matters in work. The public accepts this power to regulate and abides by it and thus confers upon the person who has this power true professional status. "Thus professional groups tend to reject the control of the public or clients they serve" (Theodorson, 1969:316).

However, when it comes to the clergyman, he often appears to be regulated rather than the regulator. There is the classic study by Blizzard (1956) showing that the minister

does not spend his time according to what he feels is important. For example, his study of 690 clergymen showed that these men ranked "administration" as the least important and least enjoyable of their tasks. Yet, administration was the task that got first priority on their time. The time spent in administration was over twice that spent on any other responsibility.

Jud, et al. (1970:42) discovered that the inability to regulate one's own work was a significant factor for men who left the pastoral ministry (see Table 40). Notice that even of those who stayed in the pastorate, in two out of the three questions asked, a majority confessed an inability to regulate their own work as they wished.

TABLE 40

HOW WELL SATISFIED ARE YOU WITH. . .

	Percentage of Ex-Pastors answering affirmatively	Percentage of Pastors answering affirmatively
Your own freedom to preach and act as you see fit?	44.3	73.6
The amount of time you have for family and private life?	17.6	29.6
The opportunity to exert creative leadership and try out new ideas?	28.2	40.0

*Source: Jud, et al. (1970:42).

Smith observes:

Of all the professions, that of the minister is most continually under observation by his clients. . . . He is expected to respond willingly to any call upon his services at any time of day or night. His days off are often not respected, and his social life may be often with his parishioners (1973:63).

A majority of the pastors in this study agreed in varying degrees--a substantial majority of the Baptists, 71%, and a bare majority of the Presbyterians, 52%--that they could not regulate their time as they wished (see Table 41). This would seem to be a strong affirmation of the literature just referred to. With the "strongly disagree" position in this table considered to be the most professional stance, the Baptists have a mean of 3.5 and the Presbyterians a mean of 3.2.

TABLE 41

IN THE PASTORAL MINISTRY I FIND THAT IT IS NOT POSSIBLE TO REGULATE MY TIME AS I WISH. SOME MATTERS I CONSIDER VERY IMPORTANT, THERE IS TOO LITTLE TIME TO SPEND ON THEM. OTHER MATTERS I CONSIDER TRIVIAL, SEEM TO PLACE GREAT DEMANDS UPON MY TIME

	Baptists	Presbyterians
Strongly agree	16% (15)	20% (20)
Agree somewhat	55% (52)	32% (33)
Undecided	6% (6)	9% (9)
Disagree somewhat	13% (12)	30% (31)
Strongly disagree	11% (10)	9% (9)

When the pastors were asked to elaborate on the question of time regulation, there were those who felt that they could and did regulate their time as they wished. Many of these pastors stated that it was a matter of setting goals and priorities and sticking to them. Others said it was learning how to be good administrators and managers, of being willing and knowing how to delegate responsibilities. Some of the comments from those who felt they had control over their time were as follows:

A pastor is more able to regulate his time than any other profession or occupation.

A course in management solved my problem.

This is a matter of using my time to do those things which I give a high priority to. If I consider something trivial, believe me, that's what goes undone. I regulate my time. If I didn't there would be too many "emergencies" to take my time away from important things.

To be a Christian is to be "interruptable". No one writes the dates in my book but me! I have to decide what's important, and trivia gets in the way as I choose to allow it. Pastors bitch too much about not having enough time. That's our one commodity--time.

For those many pastors who felt they were not able to regulate their time as they wished, the factor mentioned by most was that administrative responsibilities kept them from what they felt was more important. This would seem to indicate that Blizzard's findings are still valid. Some of the pastors in this category blamed themselves. Others

blamed the laity for not understanding what was really important. Some of their comments were:

I resent mountains of time spent just keeping up with church organizations for newspaper and bulletins. "Reporters" don't report. . . My sermons must come out of chinks of time. Devotional reading or "study" is squeezed out. When I spend significant time with one person or family (illness, funeral, etc.), I am told I neglect 200 families I should call on regularly. When I work with community programs for aged, I am neglecting our youth! TOO OFTEN, my agenda is determined by the telephone call, or circumstances of the moment--unplanned, but urgent!

The average congregation behaves like "spoiled children." Most of my time is spent catering to spoiled children and there is an unending demand on my time for this kind of thing. I covet time for study, prayer, and self-preparation.

After six years in the ministry I am dealing with this question a great deal. No one else but me can make the change. I'm hoping a conference on church management will help me. I need to delegate more and not allow people to have my time whenever they wish but when I can give it to them.

I have often felt as if I were selling peanuts at a carnival. I have three degrees, yet I am eagerly sought after as a "Cubmaster" of the Cub Scout Pack. Give the devotions at the local P.T.A. Speak at some Women's (old ladies) Club, etc.

One-half part of it is my own fault in not defining and sticking to my priorities closely enough. One-fourth part is the congregations lack of understanding. One-fourth part is my sessions unwillingness to set out realistic priorities with me.

Gannon (1971:74) finds the same weakness in applying this professional attribute to the clergy as in applying some of the other attributes: "A belief in self-regulation . . . becomes problematic when applied to the clergy. . . because, as we have already remarked, the 'profession: priest

or minister' has neither legitimacy nor existence apart from the organization of the church." The professional should be able to make his own decisions without external pressure from his clients or his employing organization. For the clergy this is not the case. "The voluntary characteristic of religion in the United States makes the clergy responsive to the desires and needs of the laity. . ." (Gustafson, 1963:729).

Nevertheless, in spite of the findings in literature as related in the previous paragraphs as to the pastor's being regulated rather than regulator; and in spite of the data portrayed in Table #41 showing that the majority of pastors have great difficulty in regulating their own time; the pastors overwhelmingly feel that they have a real freedom to make their own decisions without external pressure (see Table 42). Eighty-four per cent of the Baptist pastors and 81% of the Presbyterian pastors either "strongly agree" or "agree somewhat" that they are free to make their own decisions. This correlates with the research shown later in this study on autonomy, where the pastors feel very little imposition upon their autonomy by either denominational officials or laity (see Tables 46 and 47). The mean for the Baptists on the data in Table 42 is 1.9, and for the Presbyterians a 2.0.

TABLE 42

IN THE PASTORAL MINISTRY I FEEL A REAL FREEDOM
TO MAKE MY OWN DECISIONS WITHOUT EXTERNAL
PRESSURE FROM LAYMEN, DENOMINATION, OR OTHER
SOURCES

	Baptists		Presbyterians	
Strongly agree	41%	(39)	39%	(40)
Agree somewhat	43%	(41)	42%	(43)
Undecided	2%	(2)	6%	(6)
Disagree somewhat	11%	(10)	9%	(9)
Strongly disagree	3%	(3)	4%	(4)

Summary

Self-regulation is a professional attribute, the distinctive attribute according to Parsons (1939). Yet, a majority of Presbyterian pastors and a substantial majority of Baptist pastors admit they are not able to regulate their schedules as they wish. However, in another set of data that seems to be somewhat of a contradiction to this, over 80% of both groups of pastors state they are free to make their own decisions without external pressure. Either the pastors are saying they have only themselves to blame for their inability to regulate their time; or it is just the nature of the job and no one is really to blame; or these men are fooling themselves when they speak of their freedom and autonomy.

This same "seeming contradiction" appeared in the consideration of the previous attribute, a belief in service to the public. The majority of pastors believe that others take advantage of their willingness to serve and that this runs into conflict with personal interests (see Table 34). They further feel that they cannot and do not "dictate" what is good and evil for their clients (see Table 35); yet, once again it will be seen in Table 46 and 47 that both Baptists and Presbyterians believe they are autonomous and that this autonomy is not threatened.

A Sense of Calling to the Field

A sense of calling is closely related to a belief in service to the public. "This reflects the dedication of the professional to his work and the feeling that he would probably want to do the work even if fewer extrinsic rewards were available" (Hall, 1968:93).

Professional work is never viewed solely as a means to an end; it is the end itself. . . The professional performs his services primarily for the psychic satisfactions and secondarily for the monetary compensations. Self-seeking motives feature minimally in the choice of a profession. . . the absorption in the work is not partial, but complete. . . the sharp demarcation between the work hours and the leisure hours disappears. To the professional his work becomes his life (Greenwood, 1957:43).

Although the definition of "call" varies from person to person, studies have shown it to be a vital factor in choosing the ministry as a profession (Jud, et al., 1970:65; Moberg, 1962:484; Burch, 1969).

When the pastors were asked as to what factors led to their entering of the ministry, a variety of responses were given (see Table 43). The most predominant response for the Baptists was a call by God, and for the Presbyterians the service ideal was the most often repeated factor. A differentiation is made between a "call by God" and an "undefined call." It is assumed in most of the instances, perhaps all, that an "undefined call" is a "call of God," but there is no way to be sure of that. If the "undefined call" is a "call of God" in most or all instances, then this becomes the number one factor for the Presbyterians too, and for the Baptists it becomes an even more predominant factor.

TABLE 43

WHAT MAJOR FACTOR(S) LED TO YOUR ENTERING
THE MINISTRY?

Responses	Baptists	Presbyterian
1. Called by God.	48	18
2. A desire to work with/for people (service).	17	24
3. An undefined "call".	9	11
4. Personal desire and need.	8	17
5. Influence of a local church.	8	4
6. No answer.	7	16
7. The influence of another minister.	5	6
8. Family background.	5	9
9. Other factors.	23	19

For both denominations the call and service ideal fall in the first two positions. Most would agree that the clergy rate high in these two attributes of service and calling (Gannon, 1971:73). It is of some interest to note that it is of these two specific attributes that Hall comments that both have "little relevance to the position of an occupation is the over-all occupational structure" (1969:89).

"Other factors" in Table 43 which the pastors listed, but not frequently enough to warrant specific mention, were such factors as: "circumstances", "a diminishing interest in other vocational alternatives", "the opportunity to proclaim the love of God", "the need for pastors in special situations (e.g., small churches, black churches)", "a place to be creative", "just a feeling this is where I belong", "a challenge", and "a belief in the importance of spiritual values".

It was somewhat of a surprise to this writer that such factors as family background, the influence of another minister, and the influence of a local church did not get more responses than they did. Perhaps they are more indirect factors than direct, more subconscious than conscious, or forgotten over the years.

Those responses coming under the heading of "personal desire and need" were insightful as to some of the deeper psychological reasons for entering the ministry. Some of the statements are listed below:

. . . personal quest for peace with God.

. . . originally the church was my substitute mother, who died when I was eleven.

. . . a desire to be a leader and to administer programs.

. . . prestige and a community of friends.

. . . the need to invest my life in something significant.

. . . a strong desire to make the influence of my life outlast the years of my existence.

. . . a need for God's approval.

The original impulse was a sick one but has been worked out since, and now I am able to see the call of God in a special way. The original impulse has been replaced by a sure sense of a call worked out during my ministry and not before.

The strength of the pastors' calling was tested by asking the pastors if they would feel comfortable serving in a non-church-related position after having served in the pastorate (see Table 44). The positions of the pastors from the two denominations are fairly close. Almost half of each group would agree strongly or somewhat that they could comfortably serve in a non-church position--46% of the Baptists and 47% of the Presbyterians. This is a bigger percentage than those who felt strongly or mildly that they could not--36% of the Baptists and 33% of the Presbyterians. Those who "strongly disagreed" are those who are most firmly entrenched in their "calling" and thus are designated the one position when a mean is tabulated. The means for the two denominations are a 3.1 for the Baptists and a 3.2 for the

Presbyterians. The calling for a majority of the pastors in this study is not so strong but what they could be "called" to another vocation.

TABLE 44

I WOULD FEEL COMFORTABLE SERVING IN A NON-CHURCH RELATED VOCATION AFTER SERVING IN THE PASTORAL MINISTRY

	Baptists		Presbyterians	
Strongly agree	17%	(16)	25%	(25)
Agree somewhat	29%	(28)	22%	(22)
Undecided	18%	(17)	22%	(22)
Disagree somewhat	17%	(16)	11%	(11)
Strongly disagree	19%	(18)	22%	(22)

Does it make a difference as to whether a person feels called by God, and feeling comfortable about serving in a non-church related position? The data in Table 45 would indicate that it does make a difference. Those selected for observation were those who listed a "call from God" and no other factor as a reason for entering the ministry. The most significant item in this table is that about one third (32%) of those called by God "strongly disagree" that they could feel comfortable in a non-church position. However, less than half (47%) would disagree in any measure, and 38% would agree strongly or weakly that they could serve in a

non-church related vocation. The mean of 2.6 for those "called of God" would further point up the difference that such a designation makes.

TABLE 45

I WOULD FEEL COMFORTABLE SERVING IN A NON-CHURCH RELATED VOCATION AFTER SERVING IN THE PASTORAL MINISTRY

		Those only indicating "Called by God"
Strongly agree		6%
Agree somewhat		32%
Undecided		15%
Disagree somewhat		15%
Strongly disagree		32%

Summary

The most predominant factors as to why the pastors chose the vocation that they did was a divine call and the service motive, with the Baptists leaning more heavily to the divine call. Slightly less than half of the pastors agreed that they could serve comfortably in a non-church related vocation. When the single factor of a divine call is singled out, the pastors in this category are less inclined to a non-church related vocation than either group of pastors as a whole.

Autonomy

Professions, unlike other occupations, are deliberately granted autonomy including the exclusive right to determine who can do its work and how the work should be done. All occupations struggle to obtain these rights. Some manage to seize them, but only the professional is granted the right to exercise them. Although some occupations can prevent customers or clients from evaluating their work, only the professional has the recognized right to declare such outside evaluation illegitimate and intolerable. Hall calls autonomy "the key element of professionalization, since the knowledge basis, community sanction, and colleague control of behavior are all elements of autonomy" (1969:81). Gannon imposes a similar evaluation: "The most critical dimension in the analysis of professions is the variable of professional autonomy" (1971:68).

If autonomy is the key element in professionalization, there is much in the literature which indicates that the ministry is lacking at a vital point in its professionalism. Smith (1973:153) asks a critical question as to whether the clergyman is an "employee" of his congregation (which pays his salary), or an "autonomous professional" who serves the congregation on a retainer fee. Once again, Gannon would remind us that not only is the clergyman an employee of the church, he has no legitimacy apart from his employing organization.

Richard Scott (1966:265-275) states, that when a professional becomes a part of a bureaucracy, certain limitations are placed upon him. Several studies have pointed to the conflict existing between professionals and organizations of which they are a part (Blau and Scott, 1962:66). However, for the clergyman, it would appear to be more than a reduction of authority and autonomy: he is not only limited by superiors in the organization but perhaps even more by his clients, the laity. The laity are more and more questioning the authority of the clergy. "Clergy have long been vested with authority to run the church as they have seen fit. Today, laity are discovering that they have grave reservations about the way clergy have handled their authority, and the evidences of power struggles are beginning to be apparent" (Hadden, 1969:6). It would seem that, because the laity hold the purse strings, there is little question as to who holds the upper hand in the power struggle. "The laity exercise great influence and, in some instances, decisive control over the clergy" (Gustafson, 1963:732).

A recent article dealing with continuing education for the clergy, pointed out that where it is possible, clergy and laity should take continuing education together, otherwise the laity will not accept the new ideas which the clergy learns in his new educational pursuits (Dietterich, 1974: 12-15). It is difficult to imagine a similar suggestion for lawyers, doctors, or even policemen.

The autonomy of the professional springs from what Hughes calls the "license and mandate" given to the profession by the public.

Professions also, perhaps more than any other kind of occupations, claim a legal, moral, and intellectual mandate. Not merely do the practitioners, by virtue of gaining admission to the charmed circle of colleagues, individually exercise the license to do things others do not do, but collectively they presume to tell society what is good and right for the individual and for society at large in some aspect of life. Indeed, they set the very terms in which people may think about this aspect of life (1958:78f).

Does the clergyman have such a mandate as Hughes describes? Does he have this key element of professionalism called autonomy? Most of the literature would render an emphatic "no". Yet, the great majority of pastors in this study feel little imposition upon their autonomy from above or below--from the denominational officials or the laity.

Ninety-five per cent of the Baptists agree strongly or somewhat that there is little imposition upon their authority from denominational officials, with 75% strongly agreeing (see Table 46). On no other previous question has the "strongly agree" position even received a 50% response. This would be indicative of the stress which Baptists tend to put on the autonomy of the local church. The great majority of Presbyterians (88%) also agree, either strongly or somewhat, that there is little imposition upon their authority from denominational officials, but for the

Presbyterians there is a more even distribution between "strongly agree" and "agree somewhat". When a mean is computed for the data in this table, the Baptists have a 1.4 and the Presbyterians a 1.7. These are the lowest means, or the strongest professional stance, that the pastors have come to on any of the questions asked. One can only wonder what this has to say about prior studies showing conflict between professionals and organizations. The conflict for these "professionals" just isn't there in any significant strength.

TABLE 46

I FEEL A SENSE OF AUTONOMY IN THE PASTORAL MINISTRY
IN THAT THERE IS VERY LITTLE IMPOSITION UPON MY
AUTHORITY FROM DENOMINATIONAL OFFICIALS

	Baptists	Presbyterians
Strongly agree	75% (71)	51% (52)
Agree somewhat	20% (19)	37% (38)
Undecided	2% (2)	4% (4)
Disagree somewhat	1% (1)	6% (6)
Strongly disagree	2% (2)	2% (2)

But what about the threat on professional autonomy from the laity? Seventy five per cent of the pastors from both denominations agree strongly or somewhat that there is very little imposition upon their authority by the laity

(see Table 47). However, there is a great weakening in the "strongly agree" position of both groups as over against how they felt about denominational imposition. The majority of pastors (75%) obviously feel fairly comfortable about the laity, but not as comfortable as they feel about denominational officials. The statistics on the two denominational groups are almost identical. The means for the data in Table 47 are 2.2 for the Baptists and 2.3 for the Presbyterians.

TABLE 47

I FEEL A SENSE OF AUTONOMY IN THE PASTORAL
MINISTRY IN THAT THERE IS VERY LITTLE
IMPOSITION UPON MY AUTHORITY FROM
THE LAITY

	Baptists		Presbyterians	
Strongly agree	27%	(26)	25%	(26)
Agree somewhat	48%	(46)	50%	(51)
Undecided	5%	(5)	4%	(4)
Disagree somewhat	16%	(15)	16%	(16)
Strongly disagree	3%	(3)	5%	(5)

How then does one reconcile this strong feeling of autonomy by the pastors with other research, and various articles and books, all stating that the pastor has little autonomy and that he is not free to be his own man? This is difficult to do, but there are certain indications that

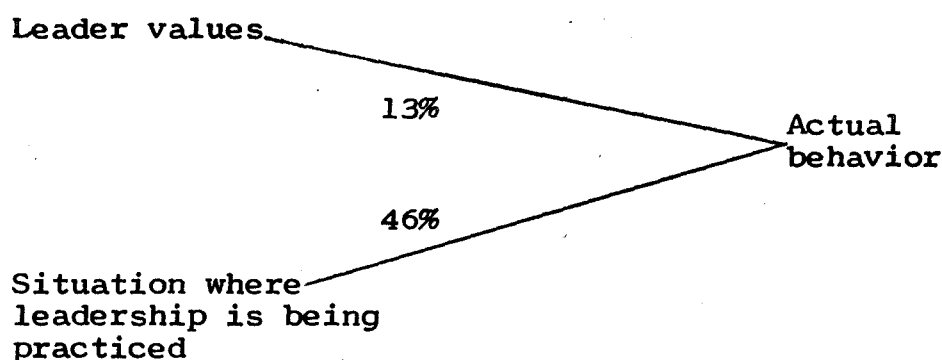
lead this writer to believe that the pastors are not really as autonomous as the data in Table 46 and 47 might lead one to believe.

First of all, as it will be later pointed out, many of the pastors who said they felt little imposition upon their authority also said that they didn't think that autonomy was consistent with the pastoral position. In other words, they would appear to be saying that their autonomy was not challenged because they did not think they should be autonomous in the first place.

Secondly, this feeling of autonomy expressed by the pastors does not square with some of the other answers they gave on previous questions. The data in Table 34 indicates that 68% of the Baptists and 58% of the Presbyterians agree, in varying degrees, that their availability for service is taken advantage of and conflicts with personal interests. Only 18% of the Baptists and 9% of the Presbyterians would agree that they can dictate what is good or evil for their clients (see Table 35). Then again, 71% of the Baptists and 52% of the Presbyterians state that they cannot regulate their time as they wish (see Table 41). Such responses do not appear to be those of autonomous professionals.

If the pastors feel themselves to be autonomous when in fact they are not, they could be men whose situations determine their behavior far more than they realize. A study by the Institute for Social Research at the University of

Michigan (Michaelson, 1973) shows that organizational leaders receiving training in work-related leadership values were able to apply their learning to their behavior on the job only 13% of the time, while the situation in which they worked influenced their behavior 46% of the time. The rest depends on the variance between the values and the situation. When this is applied to the material under consideration, it may well be that the hard realities of the local church situation influence the pastor's behavior far more than their values, theological commitments, and best intentions. It can be diagrammed as follows:



It is often stated that the ministers who run into conflict with the laity are those who are liberal in their outlook and thus clash with their conservative congregations. The data in this research do not support that contention. Table 7 shows how the pastors rated themselves, theologically, on a continuum from 1 (most liberal position) to 7 (most conservative position). From the data recorded in Table 47 there were 18 Baptists and 21 Presbyterians who felt that

the laity imposed upon their autonomy (those checking the "disagree somewhat" and "strongly disagree" positions). The theological positions of these pastors is recorded in Table 48. It will be noted that the means of the pastors who felt that their autonomy was threatened are almost identical with the means of the entire denominational groups. The data in Table 49 show that, for the Baptists, there is a 7% difference between the liberals in the denomination and the liberals in the threatened autonomy group, with the greater percentage coming in the latter. However, for the Presbyterians, it is just the reverse with a 9% difference and the greater per cent showing up in the denomination as a whole. Therefore, one would conclude from these data that a liberal theological stance is not very significant in pastoral conflict with the laity--perhaps very slightly for the Baptists but certainly not at all for the Presbyterians.

The pastors were asked an open-ended question on autonomy:

The subject of autonomy is one of the basic considerations in this study, and it would be helpful to know any further feelings you may have in regards to it. Of special interest is whether you feel your professional autonomy is being curtailed, whether or not you think it should be, and what factors most interfere--the denomination, laity, other professions, some other source not mentioned? Please explain.

The pastors' answers throw considerable light on the data in Table 46 and 47.

TABLE 48

THE THEOLOGICAL POSITION OF THOSE WHO FELT
THEIR AUTONOMY WAS THREATENED

Theological Position		Number of	
		Baptists	Presbyterians
Liberal	1	0	1
	2	1	2
	3	4	3
	4	1	10
	5	5	4
	6	6	1
Conservative	7	1	0
Total		18	21
The theological mean of the pastors who felt their autonomy was threatened.		4.8	3.8
The theological mean of the entire denominational group of pastors from data recorded in Table 7.		4.9	3.8

TABLE 49

A COMPARISON OF THOSE HOLDING THE MOST LIBERAL POSITIONS ON THE THEOLOGICAL CONTINUUM (POSITIONS 1, 2, 3) FROM THE DENOMINATIONAL GROUP AS A WHOLE AND THOSE PASTORS WHO FELT THEIR AUTONOMY THREATENED BY THE LAITY.

	Baptists	Presbyterians
Percentage of liberals in the denomination	21%	38%
Percentage of liberals in the threatened autonomy group	28%	29%

1. For those pastors who felt little restriction upon their autonomy, it is obvious that many of them do not like the word or idea of autonomy. They feel that autonomy is not consistent with the pastoral position:

The pastor has only the autonomy of service.
It is not an autonomy of authority.

Autonomy leads to loneliness.

I don't consider the laity to be interfering.
They pay my salary; I am accountable to them. . .

How can there be autonomy if service is the objective?

Throughout my ministry I have attempted to shatter the autonomy of the pastor, and substitute a shared responsibility for ministry.

I would never agree to total autonomy, which in my mind leads to chaos.

I don't think in terms of autonomy, but in terms of "fellowship", "teams", and "sharing".

Autonomy is a contradiction to discipline.
Autonomy speaks of anarchy.

Some of the pastors stressed the autonomy of the local church. This was especially important to the Baptists. Pastors of both denominations stressed that there was little imposition put upon them from "superiors" in the denominational structure. A few pastors had cross denominational experiences and compared them. A Presbyterian pastor who had been a Methodist said he left the Methodist ministry because of being overly regulated. He found the freedom he was looking for with the United Presbyterians. Another pastor, who had worked in both the American Baptist and United Presbyterian denominations, stated there was little denominational authority in either of them, especially with the Baptists.

Other pastors who felt autonomous declared it was a matter of knowing how to maintain it:

As long as a pastor stays in areas where he is a specialist, he can maintain his autonomy.

The secret is in moving slowly.

My autonomy from laity pressures comes from my strong insistence on personal integrity.

It is a matter of insisting upon autonomy.

It is when we get our priorities out of order and use our time in questionable activities that congregations make demands.

This church looks to me for leadership, the more aggressive, the more they like it. If I provide sound leadership in worship, stay diligent in my pastoral duties, continue in solid administration of church programs, people, and talent; I am left to "carry on the good work" so to speak.

As a Black Baptist Minister I have been nurtured in a tradition which gives almost complete autonomy to the pastor. This autonomy, however, is derived from the confidence and respect of the congregation. If they have confidence in the integrity and spiritual dedication of the minister, they follow his leadership without question. There are exceptions of course. I believe that ministers should have a sense of great autonomy in order to perform most effectively for God . . . It may be that the church is not as effective in this generation as it was in past generations because the minister does not have the ability to speak with "divine authority" or his pronouncements are open to "debate".

Some pastors felt that degrees of professional autonomy changed with various situations:

When there is a high caliber of people in a congregation, autonomy is possible.

I feel a strong sense of autonomy in my present situation, but did not feel it in my former two situations.

Other interesting comments from pastors who felt their autonomy was not threatened were:

I feel I have autonomy in most situations. When I haven't, I found later that others who curbed me, worked to my own good.

When I began my pastorate I thought my autonomy was being curtailed by the tendency of my parishoners to live in the past. I have since learned the problem was my expecting them to behave in totally unnatural and unrealistic ways.

There is no other profession or occupation where I could find as much autonomy and freedom to be myself.

2. Although the replies from those who felt their autonomy was threatened (especially by the laity) were fewer in number, their feelings and statements were much stronger.

finances was often mentioned as the stick the laity holds over the clergy:

Lay control of my compensation is the big threat to my autonomy.

Yes, the autonomy is curtailed by the socio-economic and political commitments of the saints. I don't think that it should be, but at the same time it's probably inevitable. After all, the power of the purse is still and often more persuasive than the power of the Spirit. When further, the power of the purse and Spirit are virtually identified, some fairly heady idolatry (often unconscious) appears on the scene. This is where it really begins to hurt for a sensitive and faithful pastor. . . He may even be quietly pushed out.

People with limited training, qualifications, and experience feel that they are better qualified, and through a form of blackmail (they pay your salary), if you do not agree with them, they will make it a problem for you to keep your position.

The following two statements come from pastors who feel their autonomy severely limited. The statements are not representative of most of the pastors in this study. They do state the frustrations of the pastorate that is so often portrayed in literature. They are well written and it is not hard to feel the anger and hostility of these men. The first statement is from a Baptist; the second from a Presbyterian.

My professional autonomy does not even exist. In most A.B.C. churches the laymen's autonomy is important, not the pastor's. Many laymen feel the pastor is the servant of the congregation. As long as he keeps them happy and content he has a job.

My concept of autonomy is this: The pastor must be free to preach, teach, and guide his people as he is led by his conscience. He should not be bound

by the prejudices or biases of his congregation. He should not be subject to the whims of boards or committees or to certain influential individuals, or to a theology that is not his own. He should be permitted to discuss any social, economic, and theological issues facing his people without first getting the approval of the congregation.

He is not working for the church but for God. Most churches are closed societies.

Autonomy means freedom and I feel the pastor should be free. In the A.B.C. he is the only one who is not free.

* * * * *

I most strongly resent (perhaps without cause) having to conform to the expectations of the congregation (or a segment of them) that I be a sexless, apolitical, plastic creature without any needs of my own, and any social life apart from that prescribed by the people. I have recently stood against this pressure and have received less resistance than I expected, even though I am not in the least free to say what a bastard I see Richard Nixon as being nor to call peoples' attention to all the frighteningly paranoid characteristics he portrays (an illustration).

I see my autonomy as limited by the fears of the people. . . .

The final limitation on my autonomy is economic, since my freedom to do what I believe needs doing is restrained by my own lack of personal funds and the limitation of the church budget.

Summary

Both the American Baptist and United Presbyterian pastors, in large numbers, feel that denominational officials do not curb their autonomy, and most of them feel very strongly about this. The pastors appreciate the freedom they have in their respective denominations. A substantial majority of both groups feel that the laity are not much of

of a threat to their autonomy either, but they do not feel as strongly about this as they do in regards to denominational leaders. The minority of ministers who do feel their autonomy threatened expressed their feelings in strong and often hostile terms. Although the great majority of pastors feel quite autonomous in the ministry, this writer has some serious reservations about the validity of this feeling for reasons already expressed.

CHAPTER V

THE CORRELATION AND SIGNIFICANCE OF SOCIOECONOMIC DATA WITH QUESTIONS ON PROFESSIONAL SELF-IMAGE

Prior to this point, two kinds of data have been considered. In Chapter IV, the responses to questions on professional self-image were considered. These were, for the most part, questions which could be answered on a five point rating scale (strongly agree to strongly disagree).

In the second part of Chapter II socioeconomic data were considered (e.g., age, income, area, etc.). Now, in this chapter, the two types of data (professional self-image and socioeconomic) will be related to each other to see if there is a correlation or significant relationship between the two.

Six socioeconomic factors have been chosen for cross-tabulation purposes, namely: age, income, education, theological stance, size of church membership, and geographical area.

The purpose now is to ask where the significant relationships are between socioeconomic factors and scaled questions of self-image. To arrive at an answer to this question, the six stated socioeconomic factors were cross-tabulated, by computer, with every scaled question. In order to make this meaningful the data had to be collapsed in order to avoid zero cells or too many cells with only one, two, or

three units in them. For the scaled questions, "strongly agree" and "agree somewhat" became "agree"; "disagree somewhat" and "strongly disagree" became simply "disagree"; and "undecided" remained as it was. The collapsing of the socioeconomic categories will be noted as the tables are presented.

Only those tables where there is a significant relationship will be included in this study. To determine where a significance might be, a chi square test was run on every table of crosstabulation. Included in this study are only those tables where the significance level is .09 or less. It is the contention here that it is quite safe to say there is a significant relationship if the significance level is .05 or less, and that there is a tendency to be significant up to the .09 level.

Denominations are not a consideration in this part of the study--only a cross tabulation of the six socioeconomic factors with the responses of all the pastors to the questions of scaled professional self-image. Each cell contains the number of respondents and column per cent.

Age

Out of the nineteen scaled questions on professional self-image, age was significantly related to four of them. The cross tabulations of these four with age are displayed in Tables 50 to 53. It was necessary to collapse the last

two categories of age in order to make the data meaningful. Therefore, 55-64 and 65 plus become 55 plus.

TABLE 50

CROSSTABULATION OF "MOST OF THE HOURS I SPEND IN THE WORK OF THE PASTORAL MINISTRY ARE MEANINGFULLY SPENT," BY THE AGE OF THE PASTOR

Hours in work are meaningful	Age of Pastors			
	25-34 yrs.	35-44 yrs.	45-54 yrs.	55 plus yrs.
Agree	16 73%	47 89%	53 88%	41 71%
Undecided	4 18%	5 9%	3 5%	7 12%
Disagree	2 9%	1 2%	4 7%	10 17%
Total	100%	100%	100%	100%

Chi Square = 12.88526 with 6 degrees of freedom.
Significance level = 0.0449

Table 50 portrays the crosstabulation of age with "most of the hours I spend in the work of the pastoral ministry are meaningfully spent" (see Table 16). The table shows that the percentage of agreement with this statement tends to increase until the 55 years plus category is reached, and then the percentage starts to go down again. However, the percentage in all age categories is high, even the 55 plus category is slightly over 70%. The fact that the denominational groups are reasonably close in age

distribution (see Table 2) would tend to indicate that age was not a very important factor in the responses of the denominational groups as to how they felt about the meaningfulness of the hours they spend at work.

Table 51 crosstabs age with whether the pastors felt that the code of ethics was enforced in their respective denominations (see Table 27). A very similar pattern to Table 50 is noticed. Fifty per cent of the pastors disagree that the code is enforced in the youngest age category. The percentage of disagreement increases with age, and then at 55 plus drops down to the 50% level again.

TABLE 51
CROSSTABULATION OF "THE CODE OF ETHICS IS
ENFORCED IN MY DENOMINATION," BY THE
AGE OF THE PASTOR

Code is enforced	Age of Pastors			
	25-34 yrs.	35-44 yrs.	45-54 yrs.	55 plus yrs.
Agree	2 10%	16 30%	18 30%	16 27%
Undecided	8 40%	8 15%	6 10%	13 22%
Disagree	10 50%	29 55%	36 60%	30 51%
Total	100%	100%	100%	100%

Chi Square = 11.26470 with 6 degrees of freedom
Significance level = 0.0805

Table 52 crosstabs age with how the pastors feel as to whether their peers are a strong supporting influence in their ministry (see Table 28). It will be noted that there is one zero cell in this table which may throw off the accuracy of the chi square test. The table does show a great similarity between the age groups with the exception of the 35-44 category. In this category there is a fairly good drop in those who agree that fellow pastors are a supporting influence. Whereas the other age groups tend to be about 60% in agreement, this group is about 40%. This is the age group where the Presbyterian mode is, and therefore age may be a factor as to why the Baptists had a slightly better agree rating than did the Presbyterians.

TABLE 52

CROSSTABULATION OF "FELLOW MINISTERS ARE A
STRONG SUPPORTING INFLUENCE IN MY MINISTRY,"
BY THE AGE OF THE PASTOR

	Age of Pastors			
	25-34 Yrs.	35-44 Yrs.	45-54 Yrs.	55 plus Yrs.
Peers are supportive				
Agree	13 59%	21 40%	36 60%	37 63%
Undecided	0 0	5 9%	7 12%	8 14%
Disagree	9 41%	27 51%	17 28%	14 24%
Total	100%	100%	100%	101%

Chi Square = 13.31915 with 6 degrees of freedom.
Significance level = 0.0382

Table 53, crosstabbing age and feeling support from denominational executive (see Table 32), reverts somewhat to the patterns of Tables 50 and 51. There is a steady climb in the percentage of agreement through the first three age groups. Then in the 55 plus group, the percentage starts to go down, but only slightly so. It should also be noted that both of the older age categories have a much higher percentage of agreement than either of the two younger age categories. This seems to be the truly significant factor in this table. Also to be noted are the much greater percentage of undecideds in the two younger categories.

TABLE 53

CROSSTABULATION OF ". . . I FEEL A STRONG SENSE
OF SUPPORT FROM DENOMINATIONAL EXECUTIVES," BY
THE AGE OF THE PASTOR

Executive Support	Age of Pastors			
	25-34 Yrs.	35-44 Yrs.	45-54 Yrs.	55 Plus Yrs.
Agree	10 46%	29 56%	42 71%	38 64%
Undecided	7 32%	8 15%	3 5%	5 9%
Disagree	5 23%	15 29%	14 24%	16 27%
Total	101%	100%	100%	100%

Chi Square = 13.23096 with 6 degrees of freedom.
Significance level = 0.0395

Income

As with age, income was significantly related to four of the questions on professional self-image, but a different four. The crosstabulations of income with these four are found in Tables 54-57. In order to assure adequate representation in the cells the data were collapsed in the following manner. The first three categories of income became one category--under \$8,000; and the last two categories become one category--\$14,000 and over. See Table 36 for original data on income.

Table 54 crosstabs income with the public seeing the clergy as professionals in the same sense that they see doctors and lawyers as professionals (see Table 22). There is a clear correlation between income going up and the percentage of pastors agreeing that the public does see the clergy in a similar professional stance. Thirty nine per cent of the pastors with an income of under \$8,000 agree, and the percentage continues to rise so that the \$14,000 and over pastors have a 66% agreement. It will be recalled that Presbyterians are better paid than Baptists, but the data in Table 22, although showing the Presbyterians feeling slightly more positive on this, the difference is not significant.

Table 55 crosstabs income with the feeling that ministers are isolated from their peers (see Table 29). With the chi square showing significance at the .0849 level, it can only be said there is a tendency to significance between

TABLE 54

CROSSTABULATION OF "THE PUBLIC LOOKS UPON THE CLERGY
AS PROFESSIONALS IN THE SAME SENSE THAT THEY LOOK
UPON MEDICAL DOCTORS OR LAWYERS AS PROFESSIONALS,"
BY INCOME

Public sees clergy as professionals	Income			
	Under \$8000	\$8000 to \$9999	\$10000 to \$13999	\$14000 and over
Agree	10 39%	12 34%	50 54%	25 66%
Undecided	4 15%	3 9%	13 14%	2 5%
Disagree	12 46%	20 57%	30 32%	11 29%
Total	100%	100%	100%	100%

Chi Square = 12.36769 with 6 degrees of freedom.
Significance level = 0.0543

TABLE 55

CROSSTABULATION OF "MINISTERS ARE ISOLATED
FROM THEIR PROFESSIONAL PEERS," BY INCOME

Ministers are isolated from peers	Income			
	Under \$8000	\$8000 to \$9999	\$10000 to \$13999	\$14000 and over
Agree	7 27%	17 47%	40 43%	9 25%
Undecided	1 4%	2 6%	8 9%	7 19%
Disagree	18 69%	17 47%	45 48%	20 56%
Total	100%	100%	100%	100%

Chi Square = 11.11397 with 6 degrees of freedom.
Significance level = 0.0849

these variables. The greatest percentage of pastors who agree that ministers are isolated from their peers come in the two middle income brackets (47% and 43%), with the lowest and highest brackets dropping to about 25% agreement. As to those who are undecided, the percentage goes up as income goes up--from 4% to 19%. There was no significant difference between denominations in response to the isolation question.

Table 56 indicates there is a tendency for a significant relationship to exist between income and the feeling that the laity isn't much of a threat to pastoral autonomy (see Table 47). Although a majority of the pastors in all the income brackets agree that the laity does not pose much of a threat, the biggest difference is between the lowest and highest income groups; with 62% agreeing in the under \$8,000 group and 84% agreeing in the \$14,000 and over group. This would be an expected difference with the higher salaried men being more independent and probably feeling they have "made it". Again, there was no significant difference between denominations on this question.

TABLE 56

CROSSTABULATION OF "THERE IS LITTLE IMPOSITION
UPON MY AUTHORITY FROM THE LAITY," BY INCOME

Little imposition by laity	Income			
	Under \$8000	\$8000 to \$9999	\$10000 to \$13999	\$14000 and over
Agree	16 62%	30 83%	70 74%	32 84%
Undecided	4 15%	1 3%	4 4%	0 0
Disagree	6 23%	5 14%	21 22%	6 16%
Total	100%	100%	100%	100%

Chi Square = 11.31187 with 6 degrees of freedom.
Significance level = 0.0792

EDUCATION

Education was found to have some significance on only one question of professional self-image, that on whether a clear distinction should or should not be made between clergy and laity (see Table 24). The data in Table 20 which depicts the amount of training the pastors have received has been collapsed in the following manner for purposes here: Those with no degrees, or only an undergraduate degree, or an undergraduate degree and graduate degree have been put under the single designation of "no seminary training. A second category is composed of those who have what is generally considered the minimum recommended education for ministers,

a bachelor and a divinity degree. The third educational group is composed of those who have more education than the minimum requirement, a graduate degree in addition to the bachelor and seminary degree.

Table 57 shows the correlation between education and the concept that a clear distinction should not be made between clergy and laity. The data would indicate that as one moves through the table from no seminary education to more than seminary education, the percentage goes up of those agreeing that a distinction should not be made. In other words, the less the education the more there are who feel that a distinction should be made between clergy and laity. Those in the undecided row decrease as education goes up.

TABLE 57

CROSSTABULATION OF ". . . A CLEAR DISTINCTION SHOULD NOT BE MADE BETWEEN CLERGY AND LAITY," BY EDUCATIONAL LEVEL

Clear Distinction should not be made	No Seminary Training	Educational Level	
		Bachelor & Div. Degree	Bachelor, Div. & Graduate degree
Agree	5 23%	42 32%	20 50%
Undecided	3 14%	6 5%	1 3%
Disagree	14 64%	82 63%	19 48%
Total	22 101%	130 100%	40 100%

Chi Square = 8.74677 with 4 degrees of freedom.
Significance level = 0.0678

Theological Stance

Theological stance is significantly related to only two questions of professional self-image, both questions being on the code of ethics. In the table on theological stance (Table 7) there were seven positions, a pastor could take. For purposes here, 1 and 2 have been combined, and 6 and 7 have been combined, so there are five positions ranging from 1 (liberal) to 5 (conservative).

Table 58 crosstabs theological stance with whether pastors believe the code of ethics is known and adhere to in their denomination (see Table 26). The chi square test indicates that this is the most significant relationship in all of the crosstabulation tables. The table shows that the conservatives agree that the code is known and adhered to in greater percentages than the liberals. The two liberal positions (1 and 2) have percentages of 46% and 32%, whereas the two conservative positions have percentages of 54% and 75%. The reverse correlation is observed in the disagree row.

Table 59 shows the relationship between theological stance and the belief that the code is enforced in the denomination (see Table 27). The relationship is not too significant (.0991 for the chi square). Whatever the theological stance, only a minority believes that the code is enforced. The highest percentage comes in the middle position (41%) and then goes consecutively down as the table is read to the right and to the left.

TABLE 58

CROSSTABULATION OF "THE CODE OF ETHICS FOR THE CLERGY OF MY DENOMINATION
IS WELL KNOWN AND ADHERED TO," BY THEOLOGICAL STANCE

Code is known and adhered to	<u>Theological Stance</u>				
	<u>Liberal</u>				<u>Conservative</u>
	1	2	3	4	5
Agree	11 46%	10 32%	25 60%	26 54%	35 75%
Undecided	2 8%	6 19%	7 17%	13 27%	4 9%
Disagree	11 46%	15 48%	10 24%	9 19%	8 17%
Total	100%	99%	101%	100%	101%

Chi Square = 23.94142 with 8 degrees of freedom.
Significance level = 0.0023

TABLE 59

CROSSTABULATION OF "THE CODE OF ETHICS IS ENFORCED IN MY DENOMINATION"
BY THEOLOGICAL STANCE

Code is enforced	<u>Theological Stance</u>				
	<u>Liberal</u>			<u>Conservative</u>	
	1	2	3	4	5
Agree	6 25%	10 31%	17 41%	15 31%	4 9%
Undecided	5 21%	6 19%	6 14%	7 15%	12 26%
Disagree	13 54%	16 50%	19 45%	26 54%	31 66%
Total	100%	100%	100%	100%	101%

Chi Square = 13.39199 with 8 degrees of freedom.
Significance level = 0.0991

Church Size

Church size (see Table 9) is significantly related to one question on professional self-image--how the pastors feel about the professional image of their denominational peers (see Table 14). For purposes of correlation here, the last three categories of church size are collapsed into a single category--600 and over. Table 60 depicts the crosstabulation of church size and how many of the pastors agree that their denominational peers convey a strong professional image. The data in the table definitely indicates that, as church size goes up, so does the percentage of agreement on the professional image of their peers.

TABLE 60

CROSSTABULATION OF "THE PASTORS OF MY DENOMINATION
CONVEY A STRONG PROFESSIONAL IMAGE," BY SIZE
OF CHURCH

Convey strong professional image	Church Size			
	Under 150	150 to 299	300 to 599	600 plus
Agree	15 54%	47 71%	48 81%	29 78%
Undecided	5 18%	10 15%	3 5%	6 16%
Disagree	8 29%	9 14%	8 14%	2 5%
Total	101%	100%	100%	99%

Chi Square = 12.27119 with 6 degrees of freedom.
Significance level = 0.0562

Area of the Nation

It is not possible to say where the significant relationships are when geographical areas are used, unless the areas are collapsed into broader divisions than they already are. However, it is this writers feeling that to collapse the areas into broader divisions would not make the data meaningful either. Therefore, one table is used as an example, rather than one where there is a significant relationship.

Table 61 crosstabs geographical area with the feeling that denominational executives are supportive. It will be noted that the chi square is significant at the .06 level, which in and of itself would indicate a tendency towards significance. However, a closer look at the table would make significance seem doubtful. In the table there are two zero cells, five cells with only one unit in them, and fourteen cells with four units or less. The table does indicate that the feeling of executive support is generally high throughout the nation, highest in New England and the West South Central, lowest in the Mountain region and West North Central area.

TABLE 61

CROSSTABULATION OF ". . . I FEEL A STRONG SENSE OF SUPPORT FROM DENOMINATIONAL EXECUTIVES," BY THE AREA OF THE NATION FROM WHICH THE PASTORS COME

Executive Support	Area								
	New England	Mid Atlantic	South Atlantic	East No.Cen.	West No.Cen.	East So.Cen.	West So.Cen.	Moun- tain	Pac & P.Rico
Agree	10 71%	29 69%	7 63%	34 67%	11 48%	0 0	5 83%	6 50%	18 60%
Undecided	1 7%	5 12%	3 27%	4 8%	1 4%	1 25%	0 0	4 33%	4 13%
Disagree	3 21%	8 19%	1 9%	13 26%	11 48%	3 75%	1 17%	2 17%	8 27%
Total	14 99%	42 100%	11 99%	51 101%	23 100%	4 100%	6 100%	12 100%	30 100%

Chi Square = 25.55122 with 16 degrees of freedom.
Significance level = 0.0607

CHAPTER VI

FINAL ANALYSIS

Where are the Significant Differences?

In the questionnaire, eighteen questions, based on a five point scale (strongly agree to strongly disagree), were asked the pastors about professional self-image. A mean, falling between one and five, was computed for each denominational group on each of the eighteen questions, with "one" always designating the most professional stance, and "five" designating the least professional stance.

Table 62 points out where the significant differences are between the denominational groups on the various questions. In order to determine where there was a significant difference a F test was used. The results of the F test for each question are indicated in the table. Any difference is statistically significant if F is equal to or greater than 3.84 at the .05 level, or if F is equal to or greater than 6.64 at the .01 level. With the F test as an indicator, the data in the table show there is a significant difference between the denominational groups on five out of the eighteen questions asked:

Question 2 dealing with the concept of the worker-priest had a $F = 7.5242$, with the Presbyterians feeling the concept had more merit than the Baptists.

TABLE 62

WHERE ARE THE SIGNIFICANT DIFFERENCES BETWEEN THE BAPTIST
AND PRESBYTERIAN PASTORS

The Question	Table reporting data	Percentage of those agreeing (strongly and somewhat)		The Mean		F Equals	Is there a significant difference?
		Bapt.	Presby.	Bapt.	Presby.		
1. Most of the hours I spent in the work of the pastoral ministry are meaningfully spent.	16	79%	84%	2.0	2.0	0.0074	No
2. The concept of worker- priest or worker-minister has great merit.	17	36%	54%	2.8	3.3	7.5242	Yes
3. The seminary prepared me well for my voca- tion in the pastorate.	19	68%	78%	2.4	2.2	3.2416	No
4. The public looks upon the clergy as pro- fessionals in the same sense that they look upon doctors, lawyers, or college professors as professionals.	22	46%	54%	3.0	2.7	2.7816	No

TABLE 62 (cont.)

5. When people speak of the "priesthood of all believers" the inference is often drawn that all laity are then ministers. . . With this as a consideration, a clear distinction should not be made between clergy & laity.	24	58%	60%	3.3	3.4	0.4024	No
6. The code of ethics for the clergy of my denomination is well known and adhered to.	26	67%	45%	2.5	2.8	3.6523	No
7. The code of ethics is enforced in my denomination by some regulating agency.	27	12%	41%	4.0	3.1	22.3333	Yes
8. My fellow ministers are a strong supporting influence in my ministry.	28	56%	55%	2.7	2.9	0.7410	No.
9. Ministers are isolated from their professional peers.	29	56%	50%	3.2	3.1	0.1892	No

TABLE 62 (cont.)

10. In the ministry I feel a strong sense of support from denominational executives.	32	66%	58%	2.4	2.7	3.0804	No
11. In my denomination there are adequate channels through which grievances of pastors can be aired, get a proper hearing, and find solution.	33	54%	71%	2.7	2.2	7.4136	Yes
12. My availability for service to others is often taken advantage of, and often time spent in service runs into conflicts with time for my family and other personal interests.	34	68%	58%	3.6	3.3	3.2419	No
13. Some sociological literature states, "the professional dictates what is good or evil for the client . . ." This would be an accurate statement of the relationship between clergy and laity as you have perceived it.	35	18%	9%	3.8	4.2	7.1445	Yes

TABLE 62 (cont.)

14. In the pastoral ministry I find that it is not possible to regulate my time as I wish. . .	41	71%	52%	3.5	3.2	2.4254	No
15. In the pastoral ministry I feel a real freedom to make my own decisions without external pressures from laymen, denomination, or other sources.	42	84%	81%	1.9	2.0	0.1233	No
16. I would feel comfortable serving in a non-church related vocation after serving in the pastoral ministry.	44	46%	47%	3.1	3.2	0.1641	No
17. I feel a sense of autonomy in the pastoral ministry in that there is very little imposi- tion upon my authority from denominational officials.	46	95%	88%	1.4	1.7	7.5587	Yes
18. . . . little imposi- tion upon my authority from the laity.	47	75%	75%	2.2	2.3	0.0633	No

Question 7 dealing with the enforcement of the code of ethics had a $F = 22.3333$, with the Presbyterians feeling the code was more enforced in their denomination than did the Baptists. This was the question which was by far the most statistically significant.

Question 11 asking if there were adequate channels in the denomination to deal with pastoral grievances had a $F = 7.4136$, with the Presbyterians feeling their channels were better than did the Baptists.

Question 13 inquiring as to whether the professional can dictate to his clients had a $F = 7.1445$, with both groups saying this was not the way it was in the pastorate, and the Presbyterians saying it significantly more strongly than the Baptists.

Question 17 dealing with imposition upon autonomy by denominational officials had a $F = 7.5589$, with neither group feeling much threatened about this but the Baptists less, so than the Presbyterians.

A scan of Table 62 would also indicate the areas in which the pastors felt the most and the least professional. Both groups felt the most professional on Question 17, where the pastors felt that denominational officials did not impose upon their autonomy (Baptists 1.4; Presbyterians 1.7). A high professional self-image was also recorded on question 15, where the pastors expressed themselves as those who have a freedom to make their own decisions (Baptists 1.9; Presbyterians 2.0).

The Baptist pastors scored the highest (or least professional stance) on Question 7 (4.0), where they stated that the code of ethics was not enforced by a regulating agency. The Presbyterian pastors scored highest on Question 13 (4.2). where they stated the minister does not dictate what is good or evil for the client.

Are the Hypotheses Valid?

Table 63 depicts a mean for each of the nine professional attributes as suggested by Wilensky and Hall. The mean of the attribute is derived by averaging the means of all the questions asked under that attribute. Remembering that a one represents the most professional stance and a five the least professional stance, the pastors have the highest professional self-image on the attribute of autonomy (Baptists 1.8; Presbyterians 2.0). The attribute of service to the public is rated the lowest professional stance (Baptists 3.7; Presbyterians 3.8). This may seem surprising when it is recalled that the clergy rates high in the rendering of service. However, the questions posed, and the answers received, show that although service is generously rendered by the clergy, it is not rendered, upon professional determinism or initiative. It is a service of which others take advantage, and it is a service which the lay person often questions. It is of interest to note that there is no great difference on any of the attributes between the two denominational groups of pastors.

In order to arrive at a final mean which would portray the professional self-images of the pastors collectively on all the attributes, the means for the attributes were averaged. The means for the attributes, rather than the means for the questions, were averaged because of the uneven number of questions (from one to four) under each attribute.

TABLE 63

DEPICTION OF A MEAN FOR EACH PROFESSIONAL
ATTRIBUTE, AND A FINAL MEAN WHICH IS THE
AVERAGE OF ALL THE ATTRIBUTES

Professional Attribute	The mean for each question		The mean for the professional attribute	
	Bapt.	Presby.	Bapt.	Presby.
A Full Time Occupation:				
1. Hours in the ministry meaningfully spent. (Table 16)	2.0	2.0		
2. The merits of a worker-priest. (Table 17)	2.8	3.3	2.4	2.7

Training School				
3. Seminary preparation. (Table 18)	2.4	2.2	2.4	2.2

Professional Associations				
4. Public image of the clergy. (Table 22)	3.0	2.7		
5. Should distinction be made between clergy and laity? (Table 24)	3.3	3.4	3.2	3.1

Code of Ethics				
6. Known and adhered to (Table 26)	2.5	2.8		
7. Code enforcement. (Table 27)	4.0	3.1	3.3	3.0

Prof. Organ. A Major Ref:				
8. Fellow ministers a supporting influence. (Table 28)	2.7	2.9		
9. Clergy isolated from peers. (Table 29)	3.2	3.1		

TABLE 63 (cont.)

10. Support from denominational executives. (Table 32)	2.4	2.7		
11. Channels for grievances. (Table 33)	2.7	2.2	2.8	2.7

Service to the Public:				
12. Service taken advantage of. (Table 34)	3.6	3.3		
13. Professional dictates to client. (Table 35)	3.8	4.2	3.7	3.8

Self Regulation:				
14. Regulation of time. (Table 41)	3.5	3.2		
15. Freedom to make own decisions. (Table 42)	1.9	2.0	2.7	2.6

Sense of Calling:				
16. Serving in a non-church position. (Table 44)	3.1	3.2	3.1	3.2

Autonomy:				
17. Imposition from denominational officials. (Table 46)	1.4	1.7		
18. Imposition from laity. (Table 47)	2.2	2.3	1.8	2.0

The Composite Mean of all the Professional Attributes which is also the Overall Mean for Each Denominational Group				
			2.82	2.81
=====				

If the means of questions were averaged, this would give undue weight to attributes which had more questions pertaining to them.

It is surprising to note that the final means for the denominational groups are almost identical--2.82 for the Baptists and 2.81 for the Presbyterians--obviously no significant difference.

It is interesting to compare the final means with the means of the data portrayed in Table 14. Here the pastors were asked if the pastors of their own denominations convey a strong professional image. The mean for the Baptists was 2.5 and for the Presbyterians a 1.9. An F test shows quite a significant difference between these two means. F was equal to 16.5264 and needed only to be 3.84 at the .05 level, or 6.64 at the .01 level, in order to be significantly different. It will be noted by comparing the means on the data in Table 14 with the final means, that the pastors felt their peers in their denominations conveyed a higher professional image than the answers to succeeding questions indicate about professional self-image.

It is now time to see how these final means relate to the hypotheses stated earlier in this study. The first hypotheses was that American Baptist pastors would display a generally low professional self-image in terms of the professional attributes set forth. A final mean score above a 2.5 would be considered a low professional self-image. The

final mean score for the Baptists was 2.82. Thus, the first hypothesis is valid. The second hypothesis was that the Presbyterian pastors would have a significantly higher professional self-image than the Baptists. This hypothesis is not valid because the final means for both groups are nearly identical.

It will be remembered that these attributes are divided into structural (the first four attributes) and attitudinal (the last five attributes). When composite means are computed for the two denominations on structural and attitudinal attributes, the following results.

Baptists:

structural = 2.83

attitudinal = 2.82

Presbyterians:

structural = 2.75

attitudinal = 2.86

Although the mean scores are fairly close, some interesting shading is evident.

1. The denomination which is higher in structural is not higher in attitudinal. The Baptists have the highest score (the lowest professional image) on the structural attributes, whereas the Presbyterians have the higher score (the lowest professional image) on the attitudinal attributes. The fact

that the Baptists show a stronger professional image in attitude, and the Presbyterians a stronger professional image in structure, may point to the Baptists as a group which is striving harder to become professional, and the Presbyterians as a more professionally established group.

2. The Baptist pastors have very similar scores in both structural and attitudinal attributes. The Presbyterians portray a wider span between the two kinds of attributes.

The relationship of structural and attitudinal attributes is an area where much more research needs to be done.

The Role of Socioeconomic Factors

In Chapter V, six socioeconomic factors were reviewed to see where there were significant correlations with the various questions on professional self-image of the clergymen. Now, in this section of the study, these same six socioeconomic factors will be imposed upon the composite or final means in order to observe how the means fluctuate under various socioeconomic factors.

Remembering that the final mean for the Baptists was 2.82 and for the Presbyterians was 2.81, it will be noted that the composite means for the two denominational groups will be just slightly lower in most of the following tables. The Baptist mean will be about 2.788 and the Presbyterian

mean will be about 2.800. This slight difference is due in part to rounding error, but mostly to the number of missing cases the computer compiled. In every table it will be noted that the computer has between 23 and 25 missing cases, which is 11.7% to 12.7%. It is interesting to note how very little difference these missing cases make.

Now it is time to consider the composite mean as broken down by denomination and various socioeconomic factors. The tables speak pretty much for themselves and comment upon them will be limited.

Age

In Table 64 the effect of age upon the final means is observed. For the Baptists age would seem to be a factor with the two youngest age groups having higher means than any of the three oldest age groups.. Therefore, in light of the questions posed in this study, the older Baptist pastors have a higher professional self-image than do the younger pastors. The Presbyterians do not follow a similar pattern. Although the youngest group has the highest mean and the oldest group the lowest mean, the intermediate groups do not follow much of a sequence. In fact, if the Presbyterian age groups are combined, the following pattern emerges:

<u>Age</u>	<u>Mean</u>
25-44	2.79
45 and up	2.81

As can be seen, there is almost no difference between the two means and age does not make the overall difference for the Presbyterians as it does for the Baptists.

TABLE 64

THE COMPOSITE OR FINAL MEANS, BROKEN DOWN
BY DENOMINATION AND AGE

Denomination Age	Mean	Standard Deviation	Number
Entire Population	2.7939	0.4397	172
Baptist	2.788	0.386	86
25 to 34 yrs.	2.940	0.292	13
35 to 44 yrs.	3.026	0.333	16
45 to 54 yrs.	2.685	0.335	32
55 to 64 yrs.	2.699	0.466	22
65 yrs and over	2.611	0.241	3
Presbyterian	2.800	0.490	86
25 to 34 yrs.	3.074	0.328	6
35 to 44 yrs.	2.731	0.355	30
45 to 54 yrs.	2.749	0.427	22
55 to 64 yrs.	2.910	0.669	25
65 yrs and over	2.398	0.312	3

Total cases = 197

Missing cases = 25 or 12.7%

Income

Table 65 portrays the fluctuation of means by income. When the income groups are combined a similar pattern is observed for both the Baptists and Presbyterians.

TABLE 65

THE COMPOSITE OR FINAL MEANS, BROKEN DOWN BY
DENOMINATION AND INCOME

Denomination Income	Mean	Standard Deviation	Number
Entire Population	2.7912	0.4407	172
Baptist	2.784	0.386	87
Under \$4,000	2.514	0.177	2
\$4,000 to 5,999	2,889	0.056	3
\$6,000 to 7,999	2,844	0.377	15
\$8,000 to 9,999	2.719	0.285	17
\$10,000 to 13,999	2.783	0.439	35
\$14,000 to 16,999	2.799	0.385	8
\$17,000 and over	2.825	0.512	7
Presbyterian	2.799	0.493	85
\$6,000 to 7,999	2.843	0.334	3
\$8,000 to 9,999	2.703	0.441	13
\$10,000 to 13,999	2.813	0.455	50
\$14,000 to 16,999	3.146	0.736	8
\$17,000 and over	2.586	0.479	11

Total cases = 197

Missing cases = 25 or 12.7%

<u>Income</u>	Means for:	
	<u>Baptists</u>	<u>Presbyterians</u>
Under \$10,000	2.77	2.73
\$10,000 to 13,999	2.78	2.81
\$14,000 to over	2.81	2.82

Although the means for all categories and groups are very close, in both denominations the means go slightly up as income goes up. Increase in income does not improve professional self-image.

Education

In Table 66 it is very difficult to perceive any regular pattern between education and the fluctuation of the composite means. The high and low means of the two denominations are to be found in much different places. When various educational levels are combined, there is a pattern which emerges for the Presbyterians, namely, as education increases the mean goes up (professional self-image goes down).

<u>Education</u>	<u>Presbyterian Mean</u>
No seminary	2.45
Bachelor & Divinity degree	2.77
Bachelor, Divinity degree, plus graduate degree	2.89

This may seem a strange pattern. However, it is entirely possible that an increase in education throws one into more professional company, and there is an increasing awareness

of what professionalism is, and the accompanying feeling that the clergy do not measure up.

TABLE 66
THE COMPOSITE OR FINAL MEANS, BROKEN DOWN
BY DENOMINATION AND EDUCATION

Denomination Education	Mean	Standard Deviation	Number
Entire Population	2.7970	0.4404	172
Baptist	2.790	0.388	85
No degree	2.785	0.107	4
Undergraduate degree only	2.728	0.394	9
Bachelor and first divinity degree	2.816	0.395	62
Bachelor and graduate degree, no div. degree	3.056	0.589	2
Bachelor, first divinity, plus graduate degree	2.594	0.375	8
Presbyterian	2.804	0.488	87
No degree	2.472	0.0	1
Undergraduate degree only	2.417	0.0	1
Bachelor and first divinity degree	2.772	0.480	57
Bachelor and graduate degree, no div. degree			0
Bachelor, first divinity, plus graduate degree	2.893	0.513	28

Total cases = 197

Missing cases = 25 or 12.7%

Baptists do not follow the same pattern at all. When their educational levels are combined, this is the picture that emerges:

<u>Education</u>	<u>Baptist Mean</u>
No seminary	2.79
Bachelor & Divinity degree	2.82
Bachelor, Divinity degree, plus graduate degree	2.59

When the Baptists are broken down into just two groups; those who received seminary training and those who did not, an identical means of 2.79 emerges.

It can be said of both denominational groups, education does not enhance professional self-image.

Theological Stance

The data in Table 67 would indicate that conservatives have a better professional self-image than liberals. The lowest mean for both denominations is to be found in the most conservative position, number 7. The highest means are all found in the liberal positions; number 3 for the Baptists and numbers 1 and 2 for the Presbyterians. This pattern is seen even more clearly when all the liberal positions and all the conservative positions are grouped together.

		<u>Means for:</u>	
<u>Theology</u>		<u>Baptists</u>	<u>Presbyterians</u>
Liberal	1-3	2.89	2.87
	4	2.65	2.82
Conservative	5-7	2.77	2.71

TABLE 67

THE COMPOSITE OR FINAL MEAN, BROKEN DOWN BY
DENOMINATION AND THEOLOGICAL STANCE

Denomination Theological Stance		Mean	Standard Deviation	Number
Entire Population		2.7936	0.4390	174
Baptist		2.784	0.386	87
Liberal	2	2.678	0.352	5
	3	2.968	0.407	13
	4	2.647	0.482	10
	5	2.897	0.345	26
	6	2.735	0.336	21
Conservative 7		2.579	0.359	12
Presbyterian		2.804	0.488	87
Liberal	1	3.014	0.488	4
	2	2.917	0.287	12
	3	2.790	0.573	16
	4	2.824	0.540	27
	5	2.719	0.515	20
	6	2.730	0.284	7
Conservative 7		2.472	0.0	1

Total cases = 197

Missing cases = 23 or 11.7%

Church Size

It would seem that as far as the data in Table 68 are concerned, that it might be possible to conclude that professional self-image tends to improve as size of church goes up. It is very difficult to be dogmatic about this. In fact, a first glance at the Baptist means would show that the highest means (lowest professional self-image) are in the two largest church size categories. However, there are only five pastors represented in both these categories, in a very significant sample. When one moves up to the next largest category for the Baptists (600-899), one finds the lowest means. When the three largest church size groups are combined, giving a better representation as far as numbers are concerned, then a pattern develops.

<u>Church Size</u>	<u>Baptist Mean</u>
Under 150	2.81
150-299	2.85
300-599	2.73
600 plus	2.73

The two smaller church sizes have higher means than the two larger church sizes.

Among Presbyterians it is even more difficult to discover a pattern, even though their lowest mean (highest professional self-image) is found in the largest church size, and their highest mean is found in one of the smaller

TABLE 68

THE COMPOSITE OR FINAL MEANS, BROKEN DOWN BY
DENOMINATION AND SIZE OF CHURCH

Denomination Church Size	Mean	Standard Deviation	Number
Entire Population	2.7880	0.4342	87
Baptist	2.784	0.386	87
Under 150	2.808	0.329	19
150 to 299	2.849	0.392	27
300 to 599	2.727	0.367	28
600 to 899	2.587	0.509	8
900 to 1199	2.958	0.493	4
1200 and over	3.000	0.0	1
Presbyterian	2.793	0.480	86
Under 150	2.726	0.488	7
150 to 299	2.858	0.486	33
300 to 599	2.806	0.420	24
600 to 899	2.734	0.532	12
900 to 1199	2.854	0.752	4
1200 and over	2.537	0.477	6

Total cases = 197

Missing cases = 24 or 12.2%

church sizes. To combine the Presbyterians, as with the Baptists above, gives the result:

<u>Church Size</u>	<u>Presbyterian Mean</u>
Under 150	2.73
150-299	2.86
300-599	2.81
600 plus	2.70

This is not too meaningful. However, if the under 150 category, which has only 7 pastors in it, is combined with the 150-299 category, then the data may be more meaningful.

<u>Church Size</u>	<u>Presbyterian Mean</u>
Under 300	2.83
300-599	2.81
600 plus	2.70

When the data are placed this way, then there is a possibility, that for Presbyterians, as well as Baptists, that an increase in church size improves professional self-image.

Area of the Nation

The data in Table 69 become quite meaningful when both denominational groups are placed in order from lowest means to highest means. This is done in Table 70, where the East South Central and West South Central areas are dropped from the Presbyterian list because the Baptists have no representation in either of the areas. The similarities in Table 70 between the two denominations are rather remarkable.

TABLE 69

THE COMPOSITE OR FINAL MEANS, BROKEN DOWN BY
DENOMINATION AND AREA OF THE NATION

Denomination Area of Nation	Mean	Standard Deviation	Number
Entire Population	2.7879	0.4338	173
Baptist	2.784	0.386	87
New England	2.661	0.353	10
Mid Atlantic	2.752	0.402	16
South Atlantic	2.683	0.170	5
East North Central	2.963	0.354	24
West North Central	2.770	0.515	7
Mountain	2.728	0.215	5
Pacific & Puerto Rico	2.699	0.419	20
Presbyterian	2.792	0.480	86
New England	2.509	0.131	3
Mid Atlantic	2.683	0.515	20
South Atlantic	2.509	0.559	3
East North Central	2.935	0.443	23
West North Central	2.774	0.453	14
East South Central	3.176	0.463	3
West South Central	2.856	0.722	6
Mountain	2.806	0.418	6
Pacific & Puerto Rico	2.698	0.423	8

Total cases = 197

Missing cases = 24 or 12.2%

TABLE 70

AREAS OF THE NATION, WITH MEANS IN ORDER OF HIGHEST PROFESSIONAL
SELF-IMAGE (LOWEST MEAN) TO LOWEST PROFESSIONAL SELF-IMAGE
(HIGHEST MEAN)

Position	Baptists			Presbyterians		
	Area	Means	Number	Area	Means	Number
Highest image	1. New England	2.661	10	New England	2.509	3
	2. South Atlantic	2.683	5	South Atlantic	2.509	3
	3. Pacific and Peurto Rico	2.699	20	Mid Atlantic	2.683	20
	4. Mountain	2.728	5	Pacific and Peurto Rico	2.698	8
	5. Mid Atlantic	2.752	16	West North Central	2.774	14
	6. West North Central	2.770	7	Mountain	2.806	6
Lowest image	7. East North Central	2.963	24	East North Central	2.935	23

Positions 1, 2 and 7 are identical for both denominations. Position 6 for the Baptists is position 5 for the Presbyterians. Position 3 for the Baptists is position 4 for the Presbyterians. The weakness in such a table is that some of the areas are not well represented by number of pastors. Nevertheless, the list would appear to be rather significant. For a reminder as to what states are represented in the various areas listed, see Table 12.

CHAPTER VII

SUMMARY AND INTERPRETATION

This study set out to determine the professional self-image of American Baptist and United Presbyterian pastors. It was hypothesized that the American Baptists would display a generally low professional self-image, and that the Presbyterians would rank significantly higher. The first hypothesis proved to be valid, for it was stated that on a scale from one to five, a denominational mean score above a 2.5 would be considered a low professional self-image. The Baptist mean score was 2.82 (see Table 63).

The second hypothesis proved to be invalid, for the Presbyterians had a mean score of 2.81. Obviously, there is no significant difference between the two denominational scores.

When these final denominational mean scores were tested to see how they fluctuate with various socio-economic factors (see Tables 64-70), the following statements can be made.

1. For the Baptists, professional self-image has a tendency to improve with age. Such a pattern is not evident for the Presbyterians.

2. Increase in income does not improve professional self-image for pastors in either denomination.

3. For the Presbyterians, professional self-image tends to go down as amount of education increases. For the Baptists there is no discernible pattern. For both denominations, it is possible to assert that increase in education does not improve professional self-image.

4. Conservatives in both denominations tend to have a better professional self-image than liberals.

5. There may be a tendency for professional self-image to improve as church membership grows larger. This is not a statement about which one can be dogmatic.

6. There is a remarkable similarity between the Baptists and Presbyterians as to regions of the nation where there are high and low professional self-images. Both denominations have their best self-images in New England and the South Atlantic states. Both denominations have their poorest self-images in the East North Central states.

This researcher feels it necessary to state that this study in no way "proves" that the pastors of these two denominations have low professional self-images. The over-all image is low on the particular series of questions asked and on the way the responses to those questions were interpreted. This writer feels that he posed significant questions pertaining to each professional attribute, but someone else might have posed different questions, or organized similar questions in a different way, and thus obtained different results.

It is also the feeling of this writer that this study points out what may be the basic weakness of the Likert scale, which is that "often the total score of an individual (or group) has little clear meaning, since many patterns of responses to the various items may produce the same score" (Selltiz et al., 1959:369). This may well have happened in this study, for although there was quite a difference in denominational scores for individual questions asked (see Table 62), the composite or final mean scores for both denominations were nearly identical (see Table 63). Therefore, there may be a basic weakness in the composite mean scores, the tendency of many responses to produce a similar score. This is not to say with absolute assurance that this is the reason for the similarity in the two denominational scores, but it must be recognized as a real possibility.

Pointing out this possible weakness, the strength of the study is to be found in the responses to the particular questions themselves. There is good information in the responses to both the socioeconomic questions and the questions on professional self-image (see Tables 1-49). Real insight into the pastors of both denominations can be gained in observing this information.

Although the final mean scores of the two denominational groups were nearly identical, there was a little more diversity when means were sought for structural and attitudinal attributes. The Baptists had a higher professional self-image

in attitude and the Presbyterians a higher professional image in structure. It was pointed out that this may be an indication that the Baptists are a group striving harder to become professional, whereas the Presbyterians are a more professionally established group. There are other indicators that this may be so. In Tables 32 and 33 the pastors were asked about their feelings concerning the denomination of which they are a part. The Baptists felt more positively about their denominational executives than did the Presbyterians, but the Presbyterians felt more positively about the structure of their denomination. Then again, when the pastors were asked about the concept of the worker-priest (see Table 17), the Baptists were more opposed to it than the Presbyterians. Could it be that this is because the worker-priest concept is the very thing from which Baptist clergy are seeking to escape? There are other indications of the Baptists striving for a higher rung on the professional ladder: the changing of their denominational name twice since its founding in 1907, the continual revision of the ministerial code of ethics; the upgrading of educational requirements, and the strengthening of its bureaucracy despite a strong belief in the autonomy of the local church (Harrison, 1959).

Much has been said and written about liberal pastors antagonizing their conservative congregations, and conservative congregations frustrating their liberal pastors. However, a liberal stance did not prove to be an important factor in

pastors feeling threatened by their congregations (see Tables 48 and 49).

This study would seem to indicate that there has been a change in the pastoral position from that of the 1960s. Much was written, and research demonstrated, that the majority of pastors in the 1960s were unhappy and harassed (Hadden, 1969; Jud et al, 1970; Mills, 1966 and 1968). However, the pastors in this study are, for the most part, much happier and more contented than the pastors of the sixties. The majority of pastors feel good about their seminary education (Table 19). Though the hours they spend at their vocation are long and many, most pastors find these hours meaningfully spent (Table 16). The majority of them feel positively about the support they receive from denominational executives (Table 32). A great proportion feel a real freedom to make their own decisions (Table 42), and claim there is little imposition upon their authority from either denominational officials or the laity (Tables 46 and 47).

Nevertheless, the pastors would appear to be operating under some illusions. When they were asked about the professional image which the pastors of their respective denomination conveyed, the majority agreed (66% for the Baptists and 80% for the Presbyterians) that the pastors of their denominations convey a strong professional image (Table 14). When a mean was computed for the answers to this question the Baptists had a 2.5 and the Presbyterians a very low 1.9. Yet,

when specific questions were asked about professionalism and the scores were tallied, both groups came out with higher means or lower professional image (Table 63). The general concept of professional self-image was good (Table 14), but when specific questions concerning professionalism were applied, the result was something less than the general concept.

Perhaps the biggest illusion held by the pastors concerns their freedom and autonomy. When asked a general question in these areas, the overwhelming majority of pastors said that they were free and autonomous (Table 42, 46, 47). Yet, their answers to other questions would tend to negate their claims. The majority of pastors from both denominations claim that their availability for service is taken advantage of (Table 34); that they cannot or do not dictate what is good or evil for their clients (Table 35); and they cannot regulate their time as they wish (Table 41). Such responses hardly seem to be those of autonomous men.

What accounts for these illusions? Perhaps it is what Durkheim called a "collective representation."

A collective representation is either a concept or a category of thought held in sufficiently similar form by many persons to allow effective communication. . . It is independent of any particular mind or set of minds. . . (Bohannon, 1960:81).

There was a time in America when local pastors had much more authority than they presently do. The collective

representation may be a carry over from this past or it may be an authority the pastors think they should have or wish they had. Therefore, when the pastors are asked a general question on autonomy or authority, they answer from some collective sense; but when they are asked specifically about a particular aspect of autonomy (e.g., the regulation of their own time), they answer out of their own personal experience. Drawing responses from two very different frames of reference can lead to some very different answers.

An outstanding example of this would be the data displayed in Table 46, where the pastors are asked if they are autonomous in respect to denominational officials. The Baptist pastors' response is enlightening. Seventy-five per cent "strongly agree" that there is little imposition upon their authority from denominational officials. On no other question in the entire questionnaire do the Baptists achieve even a 50% on the "strongly agree" position. Another 20% "agree somewhat", making a total of 95% of the Baptist pastors who agree that there is little imposition upon their authority from denominational officials. Harrison (1959), in his research of American Baptists, concludes that this autonomy is more myth than fact. What accounts for the discrepancy? The answer once again may well be "collective representation." The autonomy of the local church is fundamental to Baptist polity and it is a strong part of their heritage. To be a Baptist is to be an autonomous entity. This

may be a collective concept, deeply ingrained, even though some particular facts tend to deny it.

There is one other concept which may explain the seeming change between the sixties and seventies, as well as adding some understanding to the pastoral illusions. This has to do with what psychologists call "coping strategies."

If a situation is threatening, there are two possible coping strategies: (a) direct action, such as fight or flight, with the negative emotional states accompanying them; or (b) benign reappraisal, in which the person reassesses the situation as less threatening, thereby reducing the negative emotional state (Ruch and Zimbardo, 1971:390-391).

Perhaps the pastors of the sixties chose the first option as a coping strategy, whereas the pastors of the seventies choose the second.

APPENDIX A

The Questionnaire

A STUDY OF AMERICAN BAPTIST AND
UNITED PRESBYTERIAN PASTORS IN
REGARD TO PROFESSIONAL IMAGES

Dear Pastor:

Your name has been randomly selected, along with a few hundred others, from the yearbooks of the above stated denominations. You are being asked to participate in a nation-wide study which concerns your attitude in regards to certain professional standards. This study is being made in conjunction with Loyola University of Chicago.

These questions have been carefully prepared after preliminary testing. Your participation is earnestly requested and greatly needed. Please answer as frankly as you can. Your answers are anonymous and will be treated as group data. Most questions can be answered by a simple check or by circling a number. A few questions are open-ended allowing you to express your answers in your own way. On such questions, if you feel the need for more room than is provided, please feel free to expand on other sheets of paper.

Would you kindly fill out and return this form as promptly as possible. It will not take much time and you will probably find it an interesting experience. Please use the enclosed stamped, addressed envelope. Thankyou for your time and effort.

Sincerely,

David B. Chesebrough

801 Bakewell
Normal, Illinois 61761

page 2

- 1/9 1. The denomination of which you are a part (check one):
 ___ American Baptist
 ___ United Presbyterian
 ___ Other, which is _____
- 5/9 2. Are you (check one): ___ Black (Negro)? ___ White? ___ Other?
- 6/9 3. Your age is _____.
- 7/9 4. Are you presently employed as a pastor in a local church? (check one)
 ___ yes ___ no
 ___ If no, how is your vocation designated? _____
- 8/9 5. If you are a pastor of a local church, are you engaged in this position
 on a full time basis? (check one) ___ yes ___ no*
- 9/9 *5a. If you are not full time, what other vocation are you in?

- 10/9 5b. On the average, about how many hours a week do you spend on
 your pastoral responsibilities? _____
- 11/9 6. What was your total 1973 income you received as a pastor? Please include
 your housing allowance or the approximate rental value of the church owned
 home in which you live. Exclude income you may have received from other
 sources outside of pastoral responsibilities. (check one)
 ___ Under \$4,000 ___ \$10,000 - 13,999
 ___ \$4,000 - 5,999 ___ \$14,000 - 16,999
 ___ \$6,000 - 7,999 ___ \$17,000 and over
 ___ \$8,000 - 9,999
- 12/9 6b. Please state your 1973 income from sources outside of that which you
 received as a pastor, if any: _____
- 13/9 7. How many years have you been in the pastoral ministry? _____
- 14/9 8. Please check all the academic degrees you have received.
 ___ A.B. and other bachelor
 ___ B.D., M.Div., and other first divinity
 ___ M.A. and other master's
 ___ Ph.D. and other earned doctorate
 ___ Other, please specify _____
- 15/99 9. If you are a seminary graduate, what was the name of the seminary you
 attended? _____
- 17/9 10. On the continuum below, please make a check at the place which you feel
 best describes your theological stance. (Check one)
 liberal 1 2 3 4 5 6 7 conservative

page 2

- 1/9 1. The denomination of which you are a part (check one):
☐ American Baptist
☐ United Presbyterian
☐ Other, which is _____
- 5/9 2. Are you (check one): ☐ Black (Negro)? ☐ White? ☐ Other?
- 6/9 3. Your age is _____.
- 7/9 4. Are you presently employed as a pastor in a local church? (check one)
☐ yes ☐ no
 If no, how is your vocation designated? _____
- 8/9 5. If you are a pastor of a local church, are you engaged in this position on a full time basis? (check one) ☐ yes ☐ no*
- 9/9 *5a. If you are not full time, what other vocation are you in?

- 10/9 5b. On the average, about how many hours a week do you spend on your pastoral responsibilities? _____
- 11/9 6. What was your total 1973 income you received as a pastor? Please include your housing allowance or the approximate rental value of the church owned home in which you live. Exclude income you may have received from other sources outside of pastoral responsibilities. (check one)
☐ Under \$4,000 ☐ \$10,000 - 13,999
☐ \$4,000 - 5,999 ☐ \$14,000 - 16,999
☐ \$6,000 - 7,999 ☐ \$17,000 and over
☐ \$8,000 - 9,999
- 12/9 6b. Please state your 1973 income from sources outside of that which you received as a pastor, if any: _____
- 13/9 7. How many years have you been in the pastoral ministry? _____
- 14/9 8. Please check all the academic degrees you have received.
☐ A.B. and other bachelor
☐ B.D., M.Div., and other first divinity
☐ M.A. and other master's
☐ Ph.D. and other earned doctorate
☐ Other, please specify _____
- 15/99 9. If you are a seminary graduate, what was the name of the seminary you attended? _____
- 17/9 10. On the continuum below, please make a check at the place which you feel best describes your theological stance. (Check one)
 liberal 1 / 2 / 3 / 4 / 5 / 6 / 7 / conservative

page 3

- 18/9 11. Your most recent report to your denomination as to the membership of your church was (check one):
- | | |
|------------------------------------|---|
| <input type="checkbox"/> under 150 | <input type="checkbox"/> 600-899 |
| <input type="checkbox"/> 150-299 | <input type="checkbox"/> 900-1,199 |
| <input type="checkbox"/> 300-599 | <input type="checkbox"/> 1,200 and over |
- 19/9 12. Please indicate the setting of your local parish (check one):
- | |
|--|
| <input type="checkbox"/> under 2,500 (rural) |
| <input type="checkbox"/> 2,500 - 9,999 (town) |
| <input type="checkbox"/> 10,000 - 49,999 (small city) |
| <input type="checkbox"/> 50,000 and over (metropolitan-suburban) |
| <input type="checkbox"/> 50,000 and over (metropolitan-inner city) |
| <input type="checkbox"/> 50,000 and over (other metropolitan) |
- 20/9 13. In what state of the nation is your ministry located? _____
- 21/9 14. What is your understanding of the word "professional?" Mention two or three basic ideas.

From this point on, whenever a question is followed by the numbers 1 2 3 4 5 and you are instructed to circle one of the numbers, you are being asked to rank your answers from strongly agree (1) to strongly disagree (5).

strongly disagree
disagree somewhat
undecided
agree somewhat
strongly agree

- 22/9 15. The pastors of my denomination convey a strong professional image. (circle one) 1 2 3 4 5
- 23/9 16. Most of the hours I spend in the work of the pastoral ministry are meaningfully spent. (circle one) 1 2 3 4 5
- 24/9 17. The concept of worker-priest or worker-minister (a person holding a job in addition to his pastoral responsibilities and most likely receiving his primary financial support from the other occupation) has great merit. (circle one) 1 2 3 4 5
18. Briefly explain any feeling you may have (positively or negatively) as to the concept of the worker-priest or worker-minister:
- 25/9 19. The seminary prepared me well for my vocation in the pastorate. (circle one) 1 2 3 4 5

page 4

- 26/9 20. If you feel the seminary did not prepare you well for the ministry, in what areas of preparation do you think the failures were?
- 27/9 21. When you think of other professions (eg. medical doctors, lawyers, professors) how do you think the educational training of the minister compares? (check one)
- ☐ the minister is better trained than most other professions
- ☐ the minister is not as well trained
- ☐ there is close to an equality in the adequacy of training
- 28/9 22. When people speak of the "priesthood of all believers" the inference is often drawn that all laity are then ministers. Many feel that the line between clergy and laity should be a very thin one. With this as a consideration, a clear distinction should not be made between clergy and laity. (circle one)
23. Briefly explain why you answered the last question the way you did.
- 29/9 24. The public-at-large looks upon the clergy as professionals in the same sense that they look upon medical doctors, lawyers, or college professors as professionals. (circle one)
25. Please give some reason for answering the way you did on question 24.

strongly disagree
disagree somewhat
undecided
agree somewhat
strongly agree

1 2 3 4 5

1 2 3 4 5

page 5

- 30/9 26. Is there one profession whose situation you especially admire?
If so, please name it and state why.

27. Below are listed some areas of pastoral responsibility. In any of these areas do you feel that many of the lay people in your congregation could do at least equally as well as most clergymen can do? (Make one check after each activity.)

	Activity	Clergy can do a better job	Laymen can do at least equally as well as clergy
31/9	Counseling people with problems (eg. marital counseling)	()	()
32/9	Pastoral care (eg. support and counsel at times of death)	()	()
33/9	Determining church goals	()	()
34/9	Administration of finance program	()	()
35/9	Training in Christian nurture	()	()
36/9	Recruiting new church members	()	()
37/9	Preaching & worship	()	()
38/9	Representing the cause of God and the Gospel in the community. This would include community social action.	()	()

- 39/9 28. The code of ethics (either written or unwritten) for the
clergy of my denomination is well known and adhered to.
(circle one)

- 40/9 29. The code of ethics is enforced in my denomination by
some regulating agency. (circle one)

strongly disagree
disagree somewhat
undecided
agree somewhat
strongly agree

1 2 3 4 5

1 2 3 4 5

page 6

strongly disagree
disagree somewhat
undecided
agree somewhat
strongly agree

- 41/9 30. My fellow ministers are a strong supporting influence in my ministry. (circle one)

1 2 3 4 5

31. Briefly explain your answer to the last question.

- 42/9 32. In my denomination there are adequate channels through which grievances of pastors can be aired, get a proper hearing, and find solution. (circle one)

1 2 3 4 5

- 43/9 33. Ministers are isolated from their professional peers. (circle one)

1 2 3 4 5

34. Please check the places which most closely correspond to the frequency of your contact with your clergy peers. This need not be just clergy of your own denomination. (Check one after each kind of contact.)

	Kind of contact	weekly	monthly	a few times annually	almost never
44/9	1) Professional conferences	()	()	()	()
45/9	2) One-to-one professional contacts	()	()	()	()
46/9	3) Socially (eg. entertaining)	()	()	()	()

- 47/9 35. In the ministry I feel a strong sense of support from denominational executives. (circle one)

1 2 3 4 5

36. If you could make changes in the support that denominational executives give, what kind of changes would you like to see made?

page 7

strongly disagree
disagree somewhat
undecided
agree somewhat
strongly agree

- 48/9 37. Some sociological literature states, "the professional dictates what is good or evil for the client, who has no choice but to accede to professional judgment ... the client cannot diagnose his own needs ... Nor is the client able to evaluate the caliber of the professional service he receives." This would be an accurate statement of the relationship between clergy and laity as you have perceived and experienced it. (circle one) 1 2 3 4 5
- 49/9 38. My availability for service to others is often taken advantage of, and often time spent in service runs into conflicts with time for my family and other personal interests. (circle one) 1 2 3 4 5
- 50/9 39. When you consider the average financial compensation of the members of your leading policy making board in the church, how does your total compensation compare? (check one)
- ☐ Board members have a higher compensation
 - ☐ Board members have a lower compensation
 - ☐ The board members and I have a compensation that is nearly the same.
- 51/9 40. In the pastoral ministry I find that it is not possible to regulate my time as I wish. Some matters I consider very important, there is too little time to spend on them. Other matters I consider trivial, seem to place great demands upon my time. (circle one) 1 2 3 4 5
41. Please elaborate on your answer to question 40.
- 52/9 42. In the pastoral ministry I feel a real freedom to make my own decisions without external pressure from laymen, denomination, or other sources. (circle one) 1 2 3 4 5
- 53/9 43. I would feel comfortable serving in a non-church related vocation after serving in the pastoral ministry. (circle one) 1 2 3 4 5
- 54/9 44. What major factor (s) led to your entering the ministry?

page 8

strongly disagree
disagree somewhat
undecided
agree somewhat
strongly agree

55/9 45. I feel a sense of autonomy in the pastoral ministry
in that there is very little imposition upon my
authority from denominational officials. (circle one)

1 2 3 4 5

56/9 46. I feel a sense of autonomy in the pastoral ministry
in that there is very little imposition upon my
authority from the laity. (circle one)

1 2 3 4 5

47. The subject of autonomy is one of the basic considerations
in this study, and it would be helpful to know any
further feelings you may have in regards to it. Of
special interest is whether you feel your professional
autonomy is being curtailed, whether or not you think
it should be, and what factors most interfere -- the
denomination, laity, other professions, some other
source not mentioned? Please explain.

APPENDIX B

Code of Ethics for American Baptist Ministers

I will seek to live a life of honor and integrity and will at all times do everything in my power to strengthen and enrich the meaning of my calling as a Christian minister.

I will strive to keep myself prepared physically, mentally, and spiritually for the tasks to which God calls me.

I will seek to know the truth, proclaim it and uphold it, and always in a spirit of Christian love.

I will seek to minister, rather than to be ministered unto, placing service to Christ above professional advancement, the inner call of God above personal recognition, and service to those in my area of responsibility above personal desires.

I will endeavor to lead individuals and institutions to fulfill their mission of services to the neighborhood and community, and to assume their maximum responsibility in the Christian world mission.

I will never malign another minister, denomination or agency of the church of Jesus Christ, nor will I ever knowingly compete with any of the same for the sake of personal ambition: further, I will not use my influence to alienate any church or agency from the denomination of which it is a part.

I will not accept any position of ministerial responsibility unless I understand and am in accord with the historic principles and current practices of the denomination with which that church or agency is affiliated.

I will, whenever I resign from any position, sever my relationships therewith, giving respect and encouragement to the one who shall succeed me.

I will give attention, sympathy and support, whenever possible to the larger fellowship of Christians beyond our American Baptist Churches, recognizing that my church is a part of the whole church of Jesus Christ in the world.

I will at all times recognize that I am part of the fellowship of churches known as the American Baptist Churches USA and will cooperate in its efforts to extend the Kingdom of God.

APPENDIX C

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APPROVAL SHEET

The thesis submitted by David B. Chesebrough 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 of the requirements for the degree of Master of Arts.

January 13, 1975
Date

Ross E. Akers
Signature of Advisor